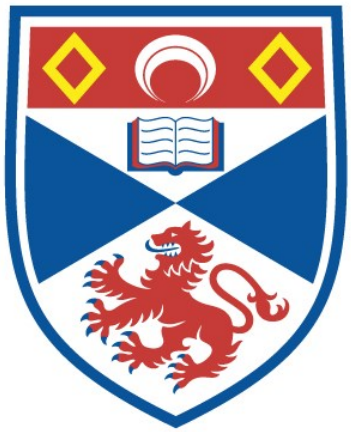
SOME CHARACTER ANALOGIES IN 1 SAMUEL

Cameron Boston Smith

A Thesis Submitted for the Degree of PhD
at the
University of St Andrews



2023

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St Andrews

This thesis is submitted in partial fulfilment for the degree of

Doctor of Philosophy (PhD)

at the University of St Andrews

March 2023

Abstract

This project discusses the function of various analogies in the book of 1 Samuel, with a particular focus on how these analogies contribute to characterisation. The characters who receive the most discussion are Hannah, Samuel, Saul and God. The thesis does not attempt to explore any of these characters fully, or to establish definitive interpretations of any particular analogy, recognising that interpretations vary according to context and interpreter. The aim is rather to demonstrate the value of a reading model which considers the importance of analogy, by exploring how analogies contribute to an overall reading of the text. In light of the analogies discussed in this study, some observations are made concerning each main character. Hannah is seen to be heroic, blessed by God despite the difficulties of her circumstances and the obstacles in her path. Samuel is shown in a negative light, as self-interested and unwilling to relinquish political power. Saul is understood as carrying the seeds of his destruction with him from the very beginning of his career, struggling and failing to undo the sins of his ancestors. God remains obscure, but some light is cast on his decision to bless the request for a monarchy in 1 Sam 8.

Funding acknowledgement

This project was supported by the Ferguson Bequest Fund, and my wife Danielle's salary.

General acknowledgements

I am grateful to my supervisor, Dr Tooman, for his encouragement and feedback throughout my degree, and to students and staff in the Biblical Studies department at St Andrews University for several years of stimulating discussion. Some of the work in this project was discussed at the St Andrews University Biblical Studies Research Seminar, and I am grateful to all who contributed to that conversation. The insights and strengths of this thesis owe much to the patience of those who have taken the time to hear and critique my ideas, the flaws remain my own.

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I, Cameron Boston Smith, do hereby certify that this thesis, submitted for the degree of PhD, which is approximately 80,000 words in length, has been written by me, and that it is the record of work carried out by me, or principally by myself in collaboration with others as acknowledged, and that it has not been submitted in any previous application for any degree. I confirm that any appendices included in my thesis contain only material permitted by the 'Assessment of Postgraduate Research Students' policy.

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Contents

Introduction

1. Thesis statement

In the pages ahead we will explore analogies in 1 Samuel and observe how they fill the book's characters with rich inner lives, revealing complex motivations and uncovering facets of their beings. Both elements of this task are crucial: first, attentiveness to the possibility of analogies, and second, appreciation of these features when it comes to characterisation. The method in every case is simple and consistent: First, note any parallels which exist between two texts (at every level; plot, theme, word-choice etc.). Second, observe the similarities and differences which appear between the texts at these points. Third, compare and contrast the texts according to these similarities and differences, and draw implications– specifically as they relate to characterisation. Some of the readings in the study follow this pattern without adornment, others are more complex, depending on the extent and purpose of the analogy under examination.

2. Methodology

The books of the Hebrew Bible referenced in this study – Genesis, Joshua, Judges and Samuel – most likely took their final form during the Persian Period (or slightly later).[1] These works are coordinated with one another through literary parallels, in what is likely to have been a multi-directional process occurring over time.[2] Ehud Ben Zvi describes the literary culture of scribes in the Persian period, and the implications of this culture for the texts they produced and the readers they wrote for:

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[1] See the discussion in Stephen B. Chapman, 'Collections, Canons, and Communities', in *The Cambridge Companion to the Hebrew Bible/Old Testament*, Cambridge Companions to Religion (Cambridge: Cambridge University Press, 2016), 28–54; Ben Zvi says: "For the most part, there is general agreement that the Pentateuchal books, the historical narratives from Joshua to Kings, and most if not all of the prophetic books in their present form stem from postmonarchic Judah. More specifically, it is commonly assumed, for good reason, that they were created in Jerusalem-centred Yehud", Ehud Ben Zvi, 'Towards an Integrative Study of the Production of Authoritative Books in Ancient Israel', in *Production of Prophecy: Constructing Prophecy and Prophets in Yehud*, ed. Diana Edelman and Ehud Ben Zvi (London/Oakville: Equinox Publishing Ltd., 2009), 16. See also John Barton, 'The Old Testament Canons', in *The New Cambridge History of the Bible* (Cambridge: Cambridge University Press, 2013), 145–164; Joachim Schaper, 'The Literary History of the Hebrew Bible', in *The New Cambridge History of the Bible*, ed. J. Carlton Paget and Joachim Schaper (Cambridge: Cambridge University Press, 2013), 105–144; Eugene Ulrich, 'The Old Testament Text and Its Transmission', in *The New Cambridge History of the Bible*, ed. J. Carlton Paget and Joachim Schaper (Cambridge: Cambridge University Press, 2013), 83–104; John J. Collins, 'The Pentateuch in Second Temple Judaism', in *The Oxford Handbook of the Pentateuch*, ed. Joel S. Baden and Jeffrey Stackert (Oxford: Oxford University Press, 2021), 61–78; "Therefore, no less than eight redactional layers of the Pentateuch/Hexateuch can be distinguished, all of which belong to the Persian period", Rainer Albertz, 'The Identification of Postexilic Material in the Pentateuch', pages 345–360 in *The Oxford Handbook of the Pentateuch*, ed. Joel S. Baden and Jeffrey Stackert (Oxford: Oxford University Press, 2021), 358; Ehud Ben Zvi, 'On Social Memory and Identity Formation in Late Persian Yehud: A Historian's Viewpoint with a Focus on Prophetic Literature, Chronicles and the Deuteronomistic Historical Collection', in *Social Memory Among the Literati of Yehud* (Berlin/Boston: De Gruyter, 2019), 28–79; Cynthia Edenburg, 'From Covenant to Connubium: Persian Period Developments in the Perception of Covenant in the Deuteronomistic History', in *Covenant in the Persian Period: From Genesis to Chronicles*, ed. Richard J. Bautch and Gary N. Knoppers (University Park, PA: Penn State University Press, 2015), 131–150.

[2] A. Graeme Auld, 'Reading Genesis After Samuel', in *The Pentateuch: International Perspectives on Current Research*, ed. Thomas B. Dozeman, Konrad Schmid, and Baruch J. Schwartz, Forschungen Zum Alten Testament 78 (Tübingen: Mohr Siebeck, 2011), 459–470; Gary A. Rendsburg, 'David and His Circle in Genesis XXXVIII', *Vetus Testamentum* 36, no. 4 (1986): 438–446; Robert C. Culley, *Studies in the Structure of Hebrew Narrative* (Philadelphia, PA; Missoula, MT: Fortress Press; Scholars Press, 1976) 56–59; Stuart Lasine, 'Guest and Host in Judges 19: Lot's Hospitality in an Inverted World', *Journal for the Study of the Old Testament* 9, no. 29 (June 1984): 37–59; Susan Niditch, 'The "Sodomite" Theme in Judges 19-20: Family, Community; and Social

> I have maintained that it is very unlikely that there were multiple, socially compartmentalized, longstanding groups of literati in post-monarchic Judah […] I have maintained that the educational training in such a small community would have tended to have produced a single group of scribes who shared, for the most part, a common, set curriculum, rather than multiple, socially separate groups of educated literati with separate curricula […] Despite all their differences and the various sources that may have been embedded in them, the existence of a small literate group of scribes in Persian-era Yehud means the prophetic, historical and Pentateuchal books were shaped in their present form, read and reread within a tight-knit, cohesive social group […] In other words, these works should provide not only evidence of a common social setting but of some underlying *interrelated, connective ideas and tendencies, along with a communal set of images, ideas and memories, as well as a more or less shared selection system for linguistic choices* […] Finally, if this is the case, on one level, the intended readers were supposed to understand the meaning of each book as a stand-alone work, while on another level, their understanding of the messages or significance of each one was informed by (the) others.[3]

Then, a few pages later:

> The use of a common set of tools to create various books would have given rise to the tendency to link different texts into webs of meaning, especially since the literati were well aware of their entire repertoire as they continuously read and reread the texts that constituted it.[4]

In light of this context, the present study will approach parallels between 1 Samuel and other texts as if from the perspective of these Persian-era Yehudite scribes, treating these parallels as tools used to "link different texts into webs of meaning". It is not always possible to demonstrate that literary parallels are indeed functioning as allusions. Nevertheless, the context I am assuming for the (re)readers and (re)writers of these texts means that it is certainly plausible that any observed literary parallel *could* have been understood as an allusion by scribes in the Persian period. Because I am taking this approach, I will not deal with analogies and parallels in a modern diachronic fashion, as this approach would not be expected of a Persian-period reader. Therefore, the work on allusion which focuses on author-centred concerns such as the direction of influence, or the availability of texts – done by scholars such as Hays,[5] Fishbane,[6] Sommer,[7] and others[8] – does not apply to the present undertaking. Regarding the sequence of the biblical books, and the order in which a Persian-period reader might be expected to treat them, Genesis – 1 Samuel most likely appeared in the same order they do today in the Hebrew Bible. Stephen

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Disintegration', *The Catholic Bible Quarterly* 44, no. 3 (1982): 365–378; Yair Zakovitch, 'Assimilation in Biblical Narratives', in *Empirical Models for Biblical Criticism*, ed. Jeffrey H. Tigay (Philadelphia, PA: University of Pennsylvania Press, 1985), 175–196; R.E. Clements, *Abraham and David: Genesis XV and Its Meaning for Israelite Tradition* (London: SCM Press, 1967), 47-60; see also numerous examples in J.P. Fokkelman, *Narrative Art and Poetry in the Books of Samuel: A Full Interpretation Based on Stylistic and Structural Analyses. Volume II: The Crossing Fates (I Sam. 13-31 & II Sam. 1)*, Studia Semitica Neerlandica 23 (Assen/Maastricht; Dover, NH: Van Gorcum, 1986) and *Narrative Art and Poetry in the Books of Samuel: A Full Interpretation Based on Stylistic and Structural Analyses. Volume IV: Vow and Desire (I Sam. 1-12)*, vol. 4, Studia Semitica Neerlandica 31 (Assen: Van Gorcum, 1993).

[3] Ben Zvi, 'Towards an Integrative Study of the Production of Authoritative Books in Ancient Israel', 16-17, emphasis original.

[4] Ben Zvi, 22.

[5] Richard Hays, *Echoes of Scripture in the Gospels* (Waco: Baylor University Press, 2016).

[6] Michael Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Oxford University Press, 1988).

[7] Benjamin D. Sommer, *A Prophet Reads Scripture: Allusion in Isaiah 40-66* (Stanford, CA: Stanford University Press, 1998).

[8] Michael A. Lyons, *From Law to Prophecy: Ezekiel's Use of the Holiness Code* (London: T & T Clark, 2009); William A. Tooman, *Gog of Magog: Reuse of Scripture and Compositional Technique in Ezekiel 38-39* (Tübingen: Mohr Siebeck, 2011).

Chapman, in a chapter discussing the hermeneutical pre-eminence of the Pentateuch over the Prophets and the Writings, and examining the way that the 'Law and Prophets' construct relates to canon formation, observes the following: first, the end of the Torah and the beginning of the prophetic books which follow (i.e. the beginning of Joshua) are shaped so as to separate the two bodies of literature and to establish the pre-eminence of the Torah over the Prophets.[9] Second, "the Pentateuch begins the canon synchronically, but did not begin the canon diachronically".[10] Therefore,

> the literary placement of the Torah is hermeneutically significant and should continue to shape readings of the Old Testament, but the evidence suggests that its initial placement in the canon has to do with story rather than with status.[11]

In light of this we can say that, at the time the books of Genesis – 1 Samuel were taking their final (Persian-period) form, they were also being understood within the canonical and hermeneutical framework established by Chapman above. In other words, it would be natural for a Persian-period reader to treat these books in the order in which they appear in the Hebrew Bible, and so it is natural for us also to treat them in this way for the present study.

3. **Analogy in the Hebrew Bible (1 Samuel specifically)**

The phenomenon referred to above as analogy is often described using different terminology, appearing perhaps as 'literary analogy', 'narrative analogy' or 'intertextual analogy'. It is by no means an unobserved phenomenon, and has received robust attention throughout the Hebrew Bible (HB).[12] The two areas combined in this study– analogy and characterisation– have already received attention in HB and in the book of 1 Samuel. In the case of analogies, however, much of the discussion has stopped short of considering the *function* of analogies, focusing instead on *form*. With exceptions, most studies of analogy in HB expend their best efforts establishing the presence of an analogy but neglecting to proceed into interpretation. The best example of this is *The First Book of Samuel: A Literary Study of Comparative Structures, Analogies and Parallels* by Moshe Garsiel. Garsiel's observation of analogies in 1 Samuel has been a source of inspiration for this study, but a typical example of his method is something like this:

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[9] Stephen B. Chapman, *The Law and the Prophets: A Study in Old Testament Canon Formation*, Forschungen Zum Alten Testament 27 (Tübingen: Mohr Siebeck, 2000), 274-275.
[10] Chapman, *The Law and the Prophets*, 275.
[11] Chapman, *The Law and the Prophets*, 276.
[12] As a sample of the work in this area, each of these scholars explores analogy. Some from a general literary perspective (Ben-Porat), some in the context of composition and direction of influence (Kaminsky, Shalom-Guy 'The Call Narratives'), and others concerned with interpretation of specific HB texts (Berman, Berger, Grossman, Shalom-Guy, Zakovitch, Garsiel): Ziva Ben-Porat, 'The Poetics of Literary Allusion', *PTL* no.1 (1976): 105–128; Yitzhak Berger, 'Ruth and the David—Bathsheba Story: Allusions and Contrasts', *JSOT* 33, no.4 (June 2009): 433–52; Joshua A. Berman, *Narrative Analogy in the Hebrew Bible: Battle Stories and Their Equivalent Non-Battle Narratives*, Vetus Testamentum Supplements 103 (Leiden; Boston, MA: Brill, 2004); Moshe Garsiel, *The First Book of Samuel: A Literary Study of Comparative Structures, Analogies and Parallels* (Ramat-Gan: Revivim Publishing House, 1985); Jonathan Grossman, '"Dynamic Analogies" in the Book of Esther', *Vetus Testamentum* 59, no.3 (2009): 394–414; Joel S. Kaminsky, 'Reflections on Associative Word Links in Judges', *JSOT* 36, no.4 (June 2012): 411–434; Matthew Michael, 'Daniel at the Beauty Pageant and Esther in the Lion's Den: Literary Intertextuality and Shared Motifs between the Books of Daniel and Esther', *Old Testament Essays* 29, no.1 (2016): 116–132; Hava Shalom-Guy, 'Three-Way Intertextuality: Some Reflections of Abimelech's Death at Thebez in Biblical Narrative', *JSOT* 34, no.4 (June 2010): 419–432; Hava Shalom-Guy, 'The Call Narratives of Gideon and Moses: Literary Convention or More?', *The Journal of Hebrew Scriptures* no.11 (22 August 2011); Hava Shalom-Guy, 'Textual Analogies and Their Ramifications for a Diachronic Analysis of 1 Samuel 13:1–14:46 and Judges 6:1–8:35', *The Journal of Hebrew Scriptures* no.16 (1 January 2016); Yair Zakovitch, 'Through the Looking Glass: Reflections/Inversions of Genesis Stories in the Bible', *Biblical Interpretation* 1, no.2 (1993): 139–152.

From page 45 to page 51 Garsiel examines an analogy between Samuel and Moses. Across the six pages are eleven paragraphs and five charts showing Hebrew and English versions of the relevant texts. In all of those six pages, only the following sentences can be said to deal with the function or interpretation of the analogy:

"These presentations create the impression that Samuel integrates in himself all of the various functions which characterised his predecessors."[13]

"The explicit reference and shared phraseology create an associative resonance between the people's revolt against the Lord and Samuel, and the children of Israel's revolt on leaving Egypt."[14]

"In his rebuke […] Samuel resembles Moses upon comparable occasions"[15]

"The evident stylistic similarity of the two passages creates an associative bond between them which is strengthened by the common content"[16]

These statements can only loosely be characterised as an attempt to explore the function of the analogy which has been so extensively explained during this section. Garsiel efficiently provides the reader with almost all of the necessary information with which to interpret the analogies in 1 Samuel, but leaves the reader feeling like a dinner guest whose host prepares a rich meal but tells her to leave before the food can be tasted. In the realm of 1 Samuel, Garsiel's work on analogies remains the most extensive, but there are examples from further afield which provide models of how to marry form and function. Yitzhak Berger's examination of allusion between the book of Ruth and the David-Bathsheba narrative[17] neither skimps on establishing the presence of allusions nor neglects to consider the function these allusions have in the interpretation of Ruth. The same is true of Berger's book-length treatment of the Jonah story, in which analogies are discussed with a persistent focus on their significance for the meaning of Jonah.[18] Similarly, Jonathan Grossman traces 'dynamic analogies' in the book of Esther, examining the ways analogies pair multiple characters with one another to form interpretive puzzles. Again, the criteria for establishing the presence of an analogy are not neglected, but Grossman is quick to demonstrate how understanding an analogy's form leads directly to interpretation of its function. Despite these and other exceptions, the majority of works on the topic – especially in 1 Samuel – are preoccupied with establishing and explaining the *form* of analogies and fail to treat the phenomena holistically. In this study I will demonstrate the way attention to analogy helps the reader construct the meaning of a text, specifically in terms of characterisation.

4. **Characterisation in HB (1 Samuel specifically)**

Each of the standard works concerning characterisation in HB, and 1 Samuel specifically, presents a slightly different approach to understanding character. Many of these approaches are dominated by a distinction of E.M.Forster's between 'flat' and 'round' characters.[19] So, for example, Gunn and Fewell, Amit and Bar-Efrat all make reference to this concept,[20] embracing it and modifying it into a spectral rather than binary distinction. Berlin adopts a similar scheme of categorising each character as one of three 'types' identified by their roundness or flatness, with 'full-fledged' characters the roundest and 'agents' the flattest (Amit also follows this in combination with the flat-round model). All

[13] Garsiel, *The First Book of Samuel: A Literary Study of Comparative Structures, Analogies and Parallels,* 45.
[14] Garsiel, *The First Book of Samuel*, 47.
[15] Garsiel, *The First Book of Samuel*, 50.
[16] Garsiel, *The First Book of Samuel*, 51.
[17] Berger, 'Ruth and the David—Bathsheba Story'.
[18] Yitzhak Berger, *Jonah in the Shadows of Eden*, Indiana Studies in Biblical Literature (Bloomington, IN; Indianapolis, IN: Indiana University Press, 2016).
[19] E.M. Forster, *Aspects of the Novel* (London: Edward Arnold, 1949), 65–75.
[20] David M. Gunn and Danna Nolan Fewell, *Narrative in the Hebrew Bible* (Oxford: Oxford University Press, 1993), 75; Yairah Amit, *Reading Biblical Narratives: Literary Criticism and the Hebrew Bible* (Minneapolis, MN: Fortress Press, 2001), 71–72; Shimon Bar-Efrat, *Narrative Art in the Bible* (Sheffield: The Almond Press, 1989), 90.

characterisation is understood to flow either from the direct perspective of the narrator, whose judgements and descriptions are reliable, or from the indirect perspective of characters and their actions which mislead and are mistaken at many points. The conflict between these two perspectives (e.g. characters who claim one motivation vs narrators who ascribe to them another) is a source of much character-building energy. The technique of comparison (a sibling of analogy) is mentioned by several of these theorists, but almost nowhere is there appreciation for the specific device of analogy, and certainly not in the highly developed form in which it occurs in HB narrative.

In 1 Samuel, a recent collection of essays provides a good overview of the field and demonstrates the firstfruits of a renewed interest in analogy as it relates to character. The book is *Characters and Characterisation in the Book of Samuel*, and across its seventeen excellent chapters there are studies of almost every character in 1 Samuel and every approach to character study. Jonathan Jacobs examines the character of Michal as an example of how 1 Samuel employs analogies between minor characters. Jacobs establishes the presence of an analogy between several minor characters, then considers how the implications of this analogy allow us to perceive both the characters who are directly implicated and the more prominent figure of David. Jacobs' essay shows how attention to analogies can be integrated with a broader reading strategy and how naturally appreciation of analogies coheres with appreciation of the text in general. What Jacobs does not offer in his short piece is an explanation of his method, or a theoretical framework for how it could be repurposed in other texts. Heartened by the excellence and prominence of Jacobs' essay, the following sections hope to provide just such a theoretical framework. I offer a methodology for the study of analogies which prepares the reader for each of the examples found in this thesis, and outlines a strategy for dealing with analogies which can serve as a blueprint for subsequent reading in HB narrative more generally.

5. **My approach to analogy**

Some of the foundations for my approach are the works of Meir Sternberg and Moshe Garsiel, though as noted above I find Garsiel's lack of focus on the function of analogies dissatisfying. First, Sternberg's explanation of analogies is useful:

> Analogy is an essentially spatial pattern, composed of at least two elements (two characters, events, strands of action etc.) between which there is at least one point of similarity and one of dissimilarity: the similarity affords the basis for the spatial linkage and confrontation of the analogical elements, whereas the dissimilarity makes for their mutual illumination, qualification, or simply concretisation.[21]

Garsiel speaks similarly of the two stages of 'linkage' and 'comparison'. First comes

> [...] the stage of linkage, in which connections are established between different members of the comparison […] Highly varied strategies of linkage and guidance […] enable the author to direct attention to the connection invited between separate items so that they may be placed side by side for a shared examination. Second comes the stage of comparison, in which the reader sets linked items together, makes a thoroughgoing comparison between them, and delves into the meaning which emerges from that comparison, whether it arises through similarity, exaggeration, contrast or any other relationship forced by the juxtaposition. The first stage may be described metaphorically as the foundation on which a building is to be raised, and the second as the superstructure upon that foundation.[22]

[21] Meir Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading* (Bloomington, IN: Indiana University Press, 1987), 365.
[22] Garsiel, *The First Book of Samuel*, 17–18.

These writers share an understanding of analogy-reading as a multi-step process, proceeding from the recognition of similarity to an investigation of its significance. Garsiel is more careful than Sternberg in noting that not only difference but also similarity can be a source of meaning. The basic framework of linkage and comparison is the most important element in this study's methodology. I have noted above the brief summary of this method, but it is worth restating before offering a fuller explanation: In short, the process is as follows: note the parallels which exist between two texts at the verbal, plot, thematic and other levels. Observe the similarities and differences between the two texts which are connected by these parallels, then compare and contrast the two texts and draw implications from these comparisons.

The initial stage can often be the most difficult, since it requires encyclopaedic knowledge of HB and is the stage in which the scope of the analogy must be recognised. In every text containing an analogy there will be, on a spectrum from 'hidden' to 'staring-you-in-the-face obvious', a signal alerting the reader to the possibility of an intertextual parallel. This is not to suggest that the writers always selected one element and assigned to it, over the others, the task of signalling. Rather, it describes the typical process in which the reader's attention is caught by an element which strikes them as similar to an element in another text. This may be an element from any level of the text: plot, verbal, theme, etc. The presence of this signal prompts the reader to look for more parallels between the texts. Two things are key at this stage: the extent of the parallels, and their scope. In a single verse or group of verses, there may be important parallels at each of the levels mentioned above. Noting each connection is important because the distribution of connections can be a key to interpretation. The reader must not move on from a verse simply because a parallel has been identified at the plot level, she must also search for parallels of syntax, vocabulary etc. It should not be assumed that analogies *require* parallels at every level of the text. Multiple parallels increase the persuasiveness and plausibility of the analogy, but even single phrases and single words have the potential to create rich allusive relationships. Additionally, the reader must always take care not to assume that the point at which she noticed the parallel is the point at which the parallel first appeared. An analogy might be formed using a few verses, or it may run for multiple chapters and beyond. It is essential to cast the net as wide as possible, employing imagination and creativity in order to have the best chance of apprehending the full meaning of the analogy in front of us.[23]

It is crucial to recognise that a parallel between two texts does not need to be identical or comprehensive. On the contrary, a parallel which is identical and comprehensive is greatly reduced in its capacity to create new meaning, since it permits only a straightforward like-for-like comparison. This is an instinctive truth in some areas such as humour, in which it is precisely the inversion of a parallel that creates the intended effect. The humour in Monty Python's 'Holy Grail' movie does not come from how well the story replicates the myths of King Arthur, but from how well it satirises them: coconuts mimic horses' hooves, peasants who are greeted by the wandering King turn out to be socialist in their politics. The humour works by combining the similarities of the two 'texts' (Arthurian folklore and the Pythons' film) with creative differences. In the same way, when examining HB texts for parallels between one story and another, it is not enough to merely look for direct and simple parallels. The reader must also consider parallels which creatively engage one another, and are related not simply through identicality but through inversion and ornamentation. Of course, we must not fall off the other side of the horse in our efforts to apprehend analogies; two texts which share *only* differences, *only* mutations and *only* ruptures will not sensibly be considered parallel without underlying similarities which enable them to function.

This dynamic of similarity and difference applies at all levels of the text when considering parallels, in the sense that every element of the text can form a similarity or a difference. Some elements lend themselves to difference more than others: vocabulary is often modified, plot elements will be inverted, but it is harder to invert syntax, show the reversal of a theme or create parallels in the layer of setting. If one scene took place in Gibeah and another in Bethel, it would be difficult to say what this

[23] Though pursuing a historical-critical method, Odil Hannes Steck also describes the importance of the imagination in exegetical tasks, *Old Testament Exegesis: A Guide to the Methodology*, 2nd ed., Society of Biblical Literature: Resources for Biblical Study 39 (Atlanta, GA: Scholars Press, 1998).

difference communicated, whereas a story in which a child is rescued can clearly parallel a story in which a child is lost. Nevertheless, in principle, every element of the text can form a parallel with another text.

Having identified as many parallels as possible, the next step is for the reader to organise clearly in her mind the ways in which the referring text is similar to or different from the text to which it refers. These similarities and differences are major tools used by the writers to communicate meaning. Analogies essentially function through comparison, using the likeness or the unlikeness of parallel elements to illuminate certain features of those elements. In a straightforward example, this could mean that one event is to be evaluated in the same way as its partner: X is a good thing because it is connected to Y and Y is clearly good. This would be achieved by having parallel elements which are similar, strengthening the connection between the two texts but not introducing any inversion. Many analogies, however, involve more complex relationships, and this complexity is achieved through the combination of similarity and difference. When we find texts whose parallels contain both similarity and difference, the similarities establish the basis of connection, and the differences inform the reader through comparison. This enables analogies to convey complicated information, provided the reader understands which elements of the two texts to compare with one another.

Knowing which elements to compare will often be straightforward. If a word in one text parallels a word in another, the reader will compare the two characters who have used this word, or about whom it is used. Deciding which elements to compare can also be more complex, and this is when attentiveness to the focus and scope of the analogy becomes most important. In cases where the two texts are not obviously similar, certain features of the analogy function as tools to guide the reader. The most common way this is achieved is through the use of 'intense' parallels: a concentration of parallels in one section, or the presence of an element such as a rare word – these guide the reader when deciding where the focal point lies.

Having compiled a set of comparisons, the reader then seeks to interpret their significance in a unified way. The simplest form of this process is when all elements of the analogy agree with one another, i.e. when the analogy is formed entirely of similarities and not differences. In these cases, the best interpretation is probably a simple 'X is like Y' message. As mentioned, however, many analogies are more complex. If the parallels between two texts contain both similarities and differences, the reader must try to identify a strategy that unites the differences in a coherent way. If the analogy is intended to demonstrate a hidden character flaw, there might be similarities between two figures but differences in key areas of their words or actions, so the interpretation would be something like "person A is like person B except that person B has attribute C whereas person A lacks that attribute." It should not be thought that I am suggesting each analogy is merely an equation with a single correct 'answer'. Analogies are creative, artistic features of the text just like any other and therefore interpretation of analogies can proceed in multiple directions and cannot be prescribed by other readers.

6. Contributions of this approach to characterisation in 1 Samuel

In light of the above survey of current work on analogies and characterisation in 1 Samuel, the place of the present study is made clear. Its value is not that it introduces analogies as novel phenomena, or that it offers a radically different theoretical framework for understanding characterisation, but that it seeks to carry the study of analogies beyond mere description of *form* into consideration of *function*, specifically as pertains to characterisation. In other words, although the study of analogy is not a new thing, studies of 1 Samuel have generally not considered analogies during their attempts to understand characterisation. Simultaneously, although analogy in general is not a new phenomenon, much of the meaning suggested by analogies has thus far been dormant in scholarly reading of 1 Samuel. This study hopes to carry the study of analogies to fruition by considering how the presence of an analogy in a text enlivens the understanding of the characters it implicates.

For those primarily interested in the study of analogy in HB, this study offers examples of how analogies can be approached and of the role they play in the reading of a text more broadly. The goal is to move past protracted discussions of how analogies may be identified and to offer a picture of analogies as natural and intuitive elements of HB narrative texts. This could be described as an effort to 'rehabilitate'

analogies into the reader's toolkit, a process which will improve both the general reading of a text and the specific discussion of analogy.

For those whose focus is on characterisation, this study is an attempt to draw attention to a neglected data set. Put another way, it seeks to draw attention to a literary feature which has much to offer the reader but which is not often observed and, when observed, not often indulged. Analogies, in this study, are an element of the text much like setting, speech or genre. My interpretation of an analogy need not be accepted for the analogy itself to be considered plausible, and a consistent assumption of this study is that the responsible reader can no more afford to ignore an analogy's contribution to the text than she could ignore words, sentences and punctuation.

In summary, the goal is that readers will be encouraged to see analogies in 1 Samuel as normal, significant elements of the text which combine with the more readily available elements (description, speech, setting etc.) to form a complex and coherent portrayal of 1 Samuel's characters.

7. **Structure of the study**

Each chapter in this work considers a chapter from 1 Samuel, most containing multiple analogies.[24] Chapter 1 discusses 1 Samuel 1, and its use of multiple shifting analogies to portray the life of Hannah. Chapter 2 considers 1 Samuel 8 in light of an analogy with Genesis 21, which shifts the focus of the narrative onto the figure of Samuel and offers complex answers to the questions surrounding the origins of Israel's monarchy. Chapter 3 deals with the story that runs through 1 Samuel 9:1–10:16. This section is, of the texts we will consider, by far the most densely packed with analogies, all serving to illuminate the characters of Saul and Samuel and to help the reader understand the budding power dynamics between prophet and monarch. Chapter 4 examines the election of Saul in front of the people in 1 Samuel 10:17–24 in light of an analogy between that process and the unveiling of the criminal Achan in Judges 6–7, drawing out the implications of this for our understanding of Saul's character and the character of the monarchy more broadly. Chapter 5 takes into account both 1 Samuel 11 and 1 Samuel 14, observing how the latter chapter picks up on analogies employed in the former, and discussing how the revisiting of these features informs the character arc in the life of Saul. Chapter 6 discusses 1 Samuel 17 in light of several analogies with complex, opaque characters in Genesis who provide a blueprint for the enigmatic figure of David.

[24] There are many analogies existing within 1 Samuel which will not be covered in this chapter, precisely because they are self-contained within the book. The idea of repetition, or recurring themes and scenes, is more commonly appreciated and discussed than the idea of intertextual analogy, and does not require the same defence and exploration. Additionally, there is little to be said about analogies and comparisons within 1 Samuel that has not already been studied by Moshe Garsiel, so I will avoid re-treading his paths.

1 Samuel 1

In this chapter, multiple simultaneous analogies will be considered– simultaneous in the sense that they appear in a single section of the text, and that there is a great deal of overlap between the figures involved as well as the means by which the analogies are constructed. It will be seen that the function of these crowded analogies is to build a picture of Hannah as a complex person who reflects the lives of earlier figures in the Hebrew Bible. She does not fall into clean analogy with a single person but instead embodies contradictions, combining words and actions from multiple figures and multiple stories. Despite the complexity that arises in this chapter, it remains perhaps the best introduction to the reading method because of the vast potential that is demonstrated here for extensive and precise character-forming capabilities in the realm of analogy.

Multiple, shifting, overlapping analogies.

The opening scenes of the book of 1 Samuel connect Israelite judges and the monarchy which superseded them. The figure of Hannah exemplifies this; a woman whose pregnancy mirrors that of the mother of Israel's most notorious judge Samson, whose child as the last in that line of judges unites and defends Israel, and whose hymn at Samuel's dedication celebrates the Lord's exaltation of his chosen king. The opening chapters of 1 Samuel bulge with significance, full of details about this shift in Israel's history and the origins of the state that persisted until the great exile to Babylon. Amongst these more overt meanings we will also find, imaging ourselves as Persian-period readers, a host of literary analogies which prompt us to search for further layers of significance. The person of Hannah in particular has been the subject of discussion,[25] and this extends out through her to illuminate Samuel, Eli, and others in the story.[26]

One complication in this reading process is the overlapping nature of these intertextual analogies. Jonathan Grossman has written on the phenomena of 'dynamic analogies' in the book of Esther, in which the parallels continually shift so that the reader is required to compare first Esther then Haman then Mordecai, on the one hand, with Jacob, or Esau, or some other figure on the other. [27] In a similar way, 1

[25] See for example the allegorical interpretation by Bede, who explains Peninnah's provocation of Hannah as a symbol of how "[t]he Synagogue used to afflict the people of the gentile world, reproaching them because they had been ignored by God", Bede, *Bede: On First Samuel*, trans. Scott Degregorio and Rosalind Love, Translated Texts for Historians 70 (Liverpool: Liverpool University Press, 2019), 112.

[26] Robert Polzin interprets the opening chapters of 1 Samuel as parables for the subsequent narrative, and accordingly reads many of the analogical or foreshadowing elements in Hannah's story as direct discussions of later events, for example: "We are here asked to consider and evaluate, through the most judgmental of Deuteronomic terms, belliyacal*, this matter of Israel requesting a king. Was it a base or worthless desire for Hannah–Israel to have requested a king? Is Hannah–Israel in this matter like those "base fellows" in Deuteronomy 13:13 17, who draw away Israelites to serve other gods, an abominable thing to do and punishable by the law of herem?" In my opinion, this takes the foreshadowing function of the parallel in the wrong direction, forcing the reader to flatten the narrative into a single bundle of information which is then available for discussion and examination at every point throughout the reading process. I would prefer to see the function of the parallels as foreshadowing in the sense that the attentive reader notices the parallel, and on a second reading is enabled to consider how this moment in 1 Samuel 1 prefigures later questions and then to arrive at those questions with fuller understanding. In other words, the parallel does not bring the question of Israel's kingship forwards to be examined in 1 Samuel 1, it brings the information of 1 Samuel 1 with it into 1 Samuel 8 to be used there in answering 1 Samuel 8's questions. Robert Polzin, *Samuel and the Deuteronomist: A Literary Study of the Deuteronomic History Part Two: 1 Samuel* (Bloomington, IN; Indianapolis, IN: Indiana University Press, 1989), 27.

[27] Grossman, '"Dynamic Analogies" in the Book of Esther'.

Samuel 1 provides us with simultaneous overlapping analogies, all of which revolve around the person of Hannah, requiring us to consider each in turn before trying to compose a unified portrait of this great woman. Some of these analogies suggest interpretations which will not be resolved until later chapters while others appear self-contained within the boundaries of 1 Samuel 1. Here, the strategy will be to consider each analogy in turn, before returning at the end to consider the overall contribution of these literary techniques to the narrative. One result of the multiplicity of analogies in which Hannah is involved is that the reader sees her as deeply complex. Not only is she seen in analogy with figures from multiple stories, she is seen as multiple figures from single texts – Sarah and Hagar, Lear and Rachel. The figure of Hannah combines these stories and thereby becomes a woman whose complexity and depth of character are scarcely paralleled in biblical literature.

Hannah and the Conflict of Sarah and Hagar

Robert Alter has made the type-scene famous in his excellent work on biblical narrative, and the example of the 'barren wife' type is well-known. Most of the scholarship that discusses the connections between the figure of Hannah and those of Sarah or Rachel follows Alter's lead,[28] discussing the ways in which Hannah follows or diverts from the 'type'.[29] The great strength of these readings is their awareness of the way stories exist in a canon of texts, and their sensitivity to how divergences from the norm can achieve powerful literary ends. What I am going to suggest, however, is that rather than being simply another 'barren mother' story in a continuum that includes Sarah, Rachel and others, the story of Hannah in 1 Samuel 1 is making distinct intertextual connections to specific 'barren mother' stories.[30] It is not merely an inventive interaction with a literary trope (like Alter's example of the crippled sheriff who uses a shotgun rather than a pistol, in dialogue with the myriad Western movies which had established the trope of quick-draw justice). 1 Samuel 1 is not evoking a 'type scene' or trope of barren mothers, it deals rather with specific stories about specific barren mothers, the first of which is the story of Sarah and Hagar.

The reader is prompted to consider an analogy between these women and Hannah by the appearance of parallels at multiple levels of the text. Rather than simple comparisons between characters, however, what emerges are questions and ambiguities. Is Hannah more like Sarah, or like Hagar? Is she the favoured wife or the downtrodden one? The reader observes verbal, plot, and thematic connections

[28] For example: Lillian R. Klein, 'Hannah: Marginalised Victim and Social Redeemer', in *A Feminist Companion to Samuel and Kings*, ed. Athalya Brenner (Sheffield: Sheffield Academic Press, 1994); Athalya Brenner, 'Female Social Behaviour: Two Descriptive Patterns Within the "Birth of the Hero" Paradigm', *Vetus Testamentum* 36, no. 3 (1986): 257–273; Joan E. Cook, 'Hannah's Initiative, God's Fulfilment', in *Proceedings of the Eastern Great Lakes and Midwest Biblical Societies*, vol. 18, 1998, 11–21.

[29] "Hannah […] is portrayed as a paradigm wife-mother […] Hannah is unlike other biblical female figures who share her predicament", Athalya Brenner, 'Introduction', in *A Feminist Companion to Samuel and Kings*, ed. Athalya Brenner (Sheffield: Sheffield Academic Press, 1994), 17.

[30] The weakness of relying on the type-scene approach is illustrated well by Jenni Williams: "Literary theory looks for patterns and commonalities and by doing so identifies ways in which stories can be understood on a broader stage. Without this, the experience of reading would be terribly impoverished. It is a sound, even necessary, approach, always provided that the perennial problem does not become the driver for interpretation. So in this case, Hannah shares a problem with Sarai, Rachel, Manoah's wife, and others. But if we a) limit our view of her to this one problem or b) allow the type to constrain us so that we miss valuable aspects of the character, the reading experience is impoverished. In writing that last sentence, I originally wrote 'valuable anomalies', and this exactly illustrates the problem: commonalities too easily become norms, uniformities, and finally hermeneutical keys." Jenni Williams, 'Hannah: A Woman Deeply Troubled', in *Characters and Characterisation in the Book of Samuel*, ed. Keith Bodner and Benjamin J.M. Johnson (Bloomsbury: T&T Clark, 2020), 47; See also Shalom-Guy, 'The Call Narratives of Gideon and Moses'.

which act as guides through a comparison of multiple texts in order to add depth to Hannah's character and draw out intricacies of her words and actions. We will see that it is too simplistic to say that Hannah is truly 'like Sarah' or 'like Hagar', and in fact she is both.

1. *Plot parallels*

The similarities between the story of Hannah and the stories of Sarah and Hagar, of Rebekah, or of Rachel and Leah are not difficult to discern.[31] Barren women, beloved by their husbands, fail to conceive children until a divine intervention occurs. The trope is established early in Genesis and echoed in the daughters of Lot, the servants of Abimelech, the mother of Samson, Hannah and beyond. Here in the story of Hannah there is also the element of conflict and of a rival co-wife, which points us beyond the more generic 'barren wife' texts to the specific stories of Sarah and Hagar on the one hand and Rachel and Leah on the other. When we consider the details of 1 Samuel 1 we are brought even beyond these 'conflicting wives' stories to one conflict in particular, that of Sarah and Hagar.[32]

In both of the stories involving conflict between Sarah and Hagar– Genesis 16 and Genesis 21– we find plot elements which reappear in 1 Samuel 1. Like Sarah in Genesis 16, Hannah finds herself the object of mockery and contempt from her fertile co-wife. In both cases this co-wife enjoys less of the husband's affection but is superior by virtue of her fertility.

1 Samuel 1:4–6	Genesis 16:4
[4]וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וְנָתַן לִפְנִנָּה אִשְׁתּוֹ וּלְכָל־בָּנֶיהָ וּבְנוֹתֶיהָ מָנוֹת: [5]וּלְחַנָּה יִתֵּן מָנָה אַחַת אַפַּיִם כִּי אֶת־חַנָּה אָהֵב וַיהוָה סָגַר רַחְמָהּ: [6]וְכָעַסַּתָּה צָרָתָהּ גַּם־כַּעַס בַּעֲבוּר הַרְּעִמָהּ כִּי־סָגַר יְהוָה בְּעַד רַחְמָהּ:	[4]וַיָּבֹא אֶל־הָגָר וַתַּהַר וַתֵּרֶא כִּי הָרָתָה וַתֵּקַל גְּבִרְתָּהּ בְּעֵינֶיהָ

In both stories, a wife goes off by herself and is met by a divine representative who speaks blessing over her, before she returns to join the family again. The divine representative speaks a word of reassurance about the woman's son, and the woman's great distress is eased.

1 Samuel 1:9–18	Genesis 16:6–13
[9]וַתָּקָם חַנָּה אַחֲרֵי אָכְלָה בְשִׁלֹה וְאַחֲרֵי שָׁתֹה וְעֵלִי הַכֹּהֵן יֹשֵׁב עַל־הַכִּסֵּא עַל־מְזוּזַת הֵיכַל יְהוָה: [10]וְהִיא מָרַת נָפֶשׁ וַתִּתְפַּלֵּל עַל־יְהוָה וּבָכֹה תִבְכֶּה: [11]וַתִּדֹּר נֶדֶר וַתֹּאמַר יְהוָה צְבָאוֹת אִם־רָאֹה תִרְאֶה בָּעֳנִי אֲמָתֶךָ וּזְכַרְתַּנִי וְלֹא־תִשְׁכַּח אֶת־אֲמָתֶךָ וְנָתַתָּה לַאֲמָתְךָ זֶרַע אֲנָשִׁים וּנְתַתִּיו לַיהוָה כָּל־יְמֵי חַיָּיו וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ: [12]וְהָיָה כִּי הִרְבְּתָה לְהִתְפַּלֵּל לִפְנֵי יְהוָה וְעֵלִי שֹׁמֵר אֶת־פִּיהָ: [13]וְחַנָּה הִיא מְדַבֶּרֶת עַל־לִבָּהּ רַק שְׂפָתֶיהָ נָּעוֹת וְקוֹלָהּ לֹא יִשָּׁמֵע	[6]וַיֹּאמֶר אַבְרָם אֶל־שָׂרַי הִנֵּה שִׁפְחָתֵךְ בְּיָדֵךְ עֲשִׂי־לָהּ הַטּוֹב בְּעֵינָיִךְ וַתְּעַנֶּהָ שָׂרַי וַתִּבְרַח מִפָּנֶיהָ: [7]וַיִּמְצָאָהּ מַלְאַךְ יְהוָה עַל־עֵין הַמַּיִם בַּמִּדְבָּר עַל־הָעַיִן בְּדֶרֶךְ שׁוּר: [8]וַיֹּאמַר הָגָר שִׁפְחַת שָׂרַי אֵי־מִזֶּה בָאת וְאָנָה תֵלֵכִי וַתֹּאמֶר מִפְּנֵי שָׂרַי גְּבִרְתִּי אָנֹכִי בֹּרַחַת: [9]וַיֹּאמֶר לָהּ מַלְאַךְ יְהוָה שׁוּבִי אֶל־גְּבִרְתֵּךְ וְהִתְעַנִּי תַּחַת יָדֶיהָ: [10]וַיֹּאמֶר לָהּ מַלְאַךְ יְהוָה הַרְבָּה אַרְבֶּה אֶת־זַרְעֵךְ וְלֹא יִסָּפֵר מֵרֹב:

[31] Tsumura notes the similarity but does not consider the significance, David Tsumura, *The First Book of Samuel*, The New International Commentary on the Old Testament (Cambridge; Grand Rapids, MI: William B. Eerdmans Publishing Co., 2007), 114.

[32] Carol Meyers also critiques the use of the type-scene framework, though from a different angle: "Although some feminist biblical critics would emphasise the barren woman type-scene of the Hannah story as an indication of female behaviour in the service of patrilineal if not patriarchal interests, it seems that the national purview of this tale transposes it *beyond* the sexual politics of domestic life and into the realm of national service." (emphasis added) Carol Meyers, 'Hannah and Her Sacrifice: Reclaiming Female Agency', in *A Feminist Companion to Samuel and Kings*, ed. Athalya Brenner (Sheffield: Sheffield Academic Press, 1994), 103.

[11]וַיֹּאמֶר לָהּ מַלְאַךְ יְהוָה הִנָּךְ הָרָה וְיֹלַדְתְּ בֵּן וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל כִּי־שָׁמַע יְהוָה אֶל־עָנְיֵךְ: [12]וְהוּא יִהְיֶה פֶּרֶא אָדָם יָדוֹ בַכֹּל וְיַד כֹּל בּוֹ וְעַל־פְּנֵי כָל־אֶחָיו יִשְׁכֹּן: [13]וַתִּקְרָא שֵׁם־יְהוָה הַדֹּבֵר אֵלֶיהָ אַתָּה אֵל רָאִי כִּי אָמְרָה הֲגַם הֲלֹם רָאִיתִי אַחֲרֵי רֹאִי:	וַיַּחְשְׁבֶהָ עֵלִי לְשִׁכֹּרָה: [13]וַיֹּאמֶר אֵלֶיהָ עֵלִי עַד־מָתַי תִּשְׁתַּכָּרִין הָסִירִי אֶת־יֵינֵךְ מֵעָלָיְךְ: וַתַּעַן חַנָּה וַתֹּאמֶר לֹא אֲדֹנִי אִשָּׁה קְשַׁת־רוּחַ אָנֹכִי וְיַיִן וְשֵׁכָר לֹא שָׁתִיתִי וָאֶשְׁפֹּךְ אֶת־נַפְשִׁי לִפְנֵי יְהוָה: [14]אַל־תִּתֵּן אֶת־אֲמָתְךְ לִפְנֵי בַּת־בְּלִיָּעַל כִּי־מֵרֹב שִׂיחִי וְכַעְסִי דִּבַּרְתִּי עַד־הֵנָּה: [15]וַיַּעַן עֵלִי וַיֹּאמֶר לְכִי לְשָׁלוֹם וֵאלֹהֵי יִשְׂרָאֵל יִתֵּן אֶת־שֵׁלְתֵךְ אֲשֶׁר שָׁאַלְתְּ מֵעִמּוֹ: [16]וַתֹּאמֶר תִּמְצָא שִׁפְחָתְךְ חֵן בְּעֵינֶיךְ וַתֵּלֶךְ הָאִשָּׁה לְדַרְכָּהּ וַתֹּאכַל וּפָנֶיהָ לֹא־הָיוּ־לָהּ עוֹד:

You will have noticed that, in the first parallel, Hannah was paired with Sarah the beloved but barren wife, whereas in the second it was Hagar who served as model for Hannah's actions. Following oppression by her co-wife, she leaves the family unit and interacts with God and/or a divine figure regarding the life of her son, receiving a blessing from the divine figure which allows her to return to the family. This portrayal of Hannah as both oppressed and favoured is supported in the text of 1 Samuel itself, as well as by another analogy which we will consider in a moment. Hannah's distress is apparent: we are told of the cause in strong terms in v6 – provocation by her rival Peninnah – which is intensified in v7 when we read that this occurs not once but annually.[33] Every year Peninnah revels in Hannah's misery, and every year Hannah weeps and refuses to eat the sacrificial meal.[34] This oppression and misery which Hannah suffers is met with the positive deeds of Elkanah. Elkanah provides Hannah with a choice portion of the sacrificial meal, and we are explicitly told that this act is driven by his love for her. Hannah's position as an oppressed Hagar-like figure is established through her relationship with Peninnah, but she is also clearly portrayed as a beloved (if not outright favoured) wife to her husband, in the mould of Sarah.

2. Verbal Parallels

The complex picture of Hannah is compounded through the use of verbal parallels.

<u>Gen 21:10–19</u>	<u>Gen 16:6–13</u>	<u>1 Sam 1:9–13, 17–18</u>
[10]וַתֹּאמֶר לְאַבְרָהָם גָּרֵשׁ הָאָמָה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירַשׁ בֶּן־הָאָמָה הַזֹּאת עִם־בְּנִי עִם־יִצְחָק: [11]וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֹת בְּנוֹ: [12]וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל־יֵרַע בְּעֵינֶיךָ עַל־הַנַּעַר וְעַל־אֲמָתֶךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקֹלָהּ כִּי בְיִצְחָק יִקָּרֵא לְךָ זָרַע: [13]וְגַם אֶת־בֶּן־הָאָמָה לְגוֹי אֲשִׂימֶנּוּ כִּי	[6]וַיֹּאמֶר אַבְרָם אֶל־שָׂרַי הִנֵּה שִׁפְחָתֵךְ בְּיָדֵךְ עֲשִׂי־לָהּ הַטּוֹב בְּעֵינָיִךְ וַתְּעַנֶּהָ שָׂרַי וַתִּבְרַח מִפָּנֶיהָ: [7]וַיִּמְצָאָהּ מַלְאַךְ יְהוָה עַל־עֵין הַמַּיִם בַּמִּדְבָּר עַל־הָעַיִן בְּדֶרֶךְ שׁוּר: [8]וַיֹּאמַר הָגָר שִׁפְחַת שָׂרַי אֵי־מִזֶּה בָאת וְאָנָה תֵלֵכִי וַתֹּאמֶר מִפְּנֵי שָׂרַי גְּבִרְתִּי אָנֹכִי בֹּרַחַת: [9]וַיֹּאמֶר לָהּ מַלְאַךְ יְהוָה שׁוּבִי אֶל־גְּבִרְתֵּךְ וְהִתְעַנִּי תַּחַת יָדֶיהָ:	[9]וַתָּקָם חַנָּה אַחֲרֵי אָכְלָה בְשִׁלֹה וְאַחֲרֵי שְׁתֹה וְעַלִי הַכֹּהֵן יֹשֵׁב עַל־הַכִּסֵּא עַל־מְזוּזַת הֵיכַל יְהוָה: [10]וְהִיא מָרַת נָפֶשׁ וַתִּתְפַּלֵּל עַל־יְהוָה וּבָכֹה תִבְכֶּה: [11]וַתִּדֹּר נֶדֶר וַתֹּאמַר יְהוָה צְבָאוֹת אִם־רָאֹה תִרְאֶה בְּעֳנִי אֲמָתֶךָ וּזְכַרְתַּנִי וְלֹא־תִשְׁכַּח אֶת־אֲמָתֶךָ וְנָתַתָּה לַאֲמָתְךָ זֶרַע אֲנָשִׁים וּנְתַתִּיו לַיהוָה כָּל־יְמֵי חַיָּיו וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ:

[33] "[T]he disproportion in the distribution of sacrificial portions and the anger than Peninnah caused Hannah were not isolated incidents, but, rather, regularly recurring phenomena." Yairah Amit, '"Am I Not More to You Than Ten Sons?" (1 Samuel 1.8): Male and Female Interpretations', in *A Feminist Companion to Samuel and Kings*, ed. Athalya Brenner (Sheffield: Sheffield Academic Press, 1994), 69.

[34] John Mauchline, *1 and 2 Samuel*, New Century Bible (London: Oliphants, 1971), 46.

זַרְעֶךָ הוּא:	[10]וַיֹּאמֶר לָהּ מַלְאַךְ יְהוָה הַרְבָּה אַרְבֶּה	[12]וְהָיָה כִּי הִרְבְּתָה לְהִתְפַּלֵּל לִפְנֵי יְהוָה
[14]וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיִּקַּח־לֶחֶם וְחֵמַת	אֶת־זַרְעֲךָ וְלֹא יִסָּפֵר מֵרֹב:	וְעֵלִי שֹׁמֵר אֶת־פִּיהָ:
מַיִם וַיִּתֵּן אֶל־הָגָר שָׂם עַל־שִׁכְמָהּ	[11]וַיֹּאמֶר לָהּ מַלְאַךְ יְהוָה הִנָּךְ הָרָה וְיֹלַדְתְּ	[13]וְחַנָּה הִיא מְדַבֶּרֶת עַל־לִבָּהּ רַק שְׂפָתֶיהָ
וְאֶת־הַיֶּלֶד וַיְשַׁלְּחֶהָ וַתֵּלֶךְ וַתֵּתַע בְּמִדְבַּר	בֵּן וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל כִּי־שָׁמַע יְהוָה	נָעוֹת וְקוֹלָהּ לֹא יִשָּׁמֵעַ וַיְחַשְּׁבֶהָ עֵלִי
בְּאֵר שָׁבַע:	אֶל־עָנְיֵךְ:	לְשִׁכֹּרָה:
[15]וַיִּכְלוּ הַמַּיִם מִן־הַחֵמֶת וַתַּשְׁלֵךְ	[12]וְהוּא יִהְיֶה פֶּרֶא אָדָם יָדוֹ בַכֹּל וְיַד כֹּל	
אֶת־הַיֶּלֶד תַּחַת אַחַד הַשִּׂיחִם:	בּוֹ וְעַל־פְּנֵי כָל־אֶחָיו יִשְׁכֹּן:	[17]וַיַּעַן עֵלִי וַיֹּאמֶר לְכִי לְשָׁלוֹם וֵאלֹהֵי
[16]וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנֶּגֶד הַרְחֵק כִּמְטַחֲוֵי	[13]וַתִּקְרָא שֵׁם־יְהוָה הַדֹּבֵר אֵלֶיהָ אַתָּה	יִשְׂרָאֵל יִתֵּן אֶת־שֵׁלָתֵךְ אֲשֶׁר שָׁאַלְתְּ
קֶשֶׁת כִּי אָמְרָה אַל־אֶרְאֶה בְּמוֹת הַיָּלֶד	אֵל רֳאִי כִּי אָמְרָה הֲגַם הֲלֹם רָאִיתִי אַחֲרֵי	מֵעִמּוֹ:
וַתֵּשֶׁב מִנֶּגֶד וַתִּשָּׂא אֶת־קֹלָהּ וַתֵּבְךְּ:	רֹאִי:	[18]וַתֹּאמֶר תִּמְצָא שִׁפְחָתְךָ חֵן בְּעֵינֶיךָ
[17]וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנַּעַר וַיִּקְרָא		וַתֵּלֶךְ הָאִשָּׁה לְדַרְכָּהּ וַתֹּאכַל וּפָנֶיהָ
מַלְאַךְ אֱלֹהִים אֶל־הָגָר מִן־הַשָּׁמַיִם וַיֹּאמֶר		לֹא־הָיוּ־לָהּ עוֹד:
לָהּ מַה־לָּךְ הָגָר אַל־תִּירְאִי כִּי־שָׁמַע		
אֱלֹהִים אֶל־קוֹל הַנַּעַר בַּאֲשֶׁר הוּא־שָׁם:		
[18]קוּמִי שְׂאִי אֶת־הַנַּעַר וְהַחֲזִיקִי אֶת־יָדֵךְ		
בּוֹ כִּי־לְגוֹי גָּדוֹל אֲשִׂימֶנּוּ:		
[19]וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ וַתֵּרֶא בְּאֵר		
מָיִם וַתֵּלֶךְ וַתְּמַלֵּא אֶת־הַחֵמֶת מַיִם וַתַּשְׁקְ		
אֶת־הַנָּעַר:		

Hannah's mouth is filled with speech taken from the words of Hagar, and the narrator repeats descriptions taken from Genesis 16 and 21. Like Hagar in Genesis 21, once Hannah has left the family gathering and arrived in a solitary place she begins to weep. Hannah uses the term 'affliction' (עֳנִי) to describe her predicament, the same term used three times in Genesis 16 to describe Hagar's suffering under the similar circumstance of mistreatment by her rival co-wife. Three times in a single verse Hannah describes herself as a servant (אָמָה), a density of use that mirrors the repetition of the word as a description of Hagar in Genesis 21:10–13 where it appears five times. In her vow, Hannah barters for a pregnancy by offering her unborn child to the Lord if he will 'look upon' (אִם־רָאֹה תִרְאֶה) her affliction, the inverse of Hagar's plea who begged not to be made to 'look upon' (אַל־אֶרְאֶה) the death of the son she had already received. Following that inverted pattern, Hannah's voice is not heard (וְקוֹלָהּ לֹא יִשָּׁמַע) when she prays whereas Hagar is rescued when God hears the voice of her son (יִשְׁמַע אֱלֹהִים אֶת־קוֹל הַנַּעַר). Finally, as Hannah takes her leave of Eli, she describes herself as his servant (שִׁפְחָתְךָ), the role assigned to Hagar by both Sarah and the Lord in Genesis 16. Several of these words or phrases appear in lots of other unrelated texts, but the combination of plot parallels and the contexts in which these words appear lends support to the plausibility of the analogy.

When we see these Hagar-recalling words to ornament Hannah's moment of piety, we are prompted to see Hannah in the role of Hagar through her distress and her prayers. Despite the similarities between her situation and that of Sarah, Hannah employs the language of Hagar. Neither analogy appears to dominate the scene, and as we shall see there are echoes of both Hagar's and Sarah's stories in the later events of Hannah's life.

3. *Naming Samuel*

The explanation Hannah provides for Samuel's name makes, at first glance, no sense. He is called Samuel, she says: כִּי מֵיְהוָה שְׁאִלְתִּיו, "because from the LORD I asked for him". Clearly this looks like an explanation for the name of another character, specifically Samuel's future rival Saul[35] whose name is

[35] See Marc Zvi Brettler, "The Composition of 1 Samuel 1-2", *Journal of Biblical Literature* 116, no.4 (1997): 601–612, or Hans Wilhelm Hertzberg, *1 & 2 Samuel* (Philadelphia, PA: Westminster Press, 1964), 27, who notes the

derived from the verb used by Hannah: שָׁאַל. Scholars who see this as evidence of a pre-existing Saulide birth narrative clearly have grounds, but such an interpretation simply fails to take account of the function of these שָׁאַל remnants scattered throughout the chapter.[36] A reader coming to this text in a repeat reading of 1 Samuel will find here a foreshadowing of the people who request (שָׁאַל) a king in 1 Sam 8, just as Samuel's own mother wishes for a 'Saul'-like offspring rather than for a Samuel.[37] But foreshadowing does not exhaust the purpose of this dissonant name-explanation. When Hannah provides this unsatisfactory reason for Samuel being called Samuel, we are forced to think about his name, and what might be a better explanation for it.[38] Looking back over this chapter, remembering Hannah's connections to the role of Hagar, we might recall Hagar's son Ishmael, and the explanation for his name. In Genesis 16:11 the angel of the Lord tells Hagar: וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל כִּי־שָׁמַע יְהוָה אֶל־עָנְיֵךְ, "And you will call his name Ishmael, because the LORD has listened to your affliction". First, note how this matches Hannah's initial request in her vow: "if you will indeed look on the *affliction* (בָּעֳנִי) of your maidservant". Ishmael is the result of God listening to Hagar's affliction, Samuel is the result of God looking upon Hannah's affliction. Second, note that the angel uses the verb שָׁמַע which, combined with אֵל (God) in the phrase "God has listened to your affliction" can form the name אֵל־שָׁמַע or שְׁמוּאֵל. Not only is Ishmael the child of the woman with whom Hannah shares numerous character traits, but his name even looks and sounds similar to Samuel's: שְׁמוּאֵל – יִשְׁמָעֵאל, God will hear, God has heard.[39]

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possibility of a re-purposed birth narrative that originally served Saul and now serves Samuel, but prefers a strange argument that a narrative about a שָׁאוּל who would deliver Israel existed in the pre-literary period of the 1 Samuel narrative, and became attached to Samuel since Samuel was felt to be the one who delivered Israel. The presence of an underlying Saul birth narrative is also accepted by Kyle P. McCarter Jr., *1 Samuel: A New Translation with Introduction, Notes & Commentary*, The Anchor Bible (Garden City, N.Y.: Doubleday, 1980), 62–66; See also Sarah J. Milstein, 'Saul the Levite and His Concubine: The "Allusive" Quality of Judges 19', *Vetus Testamentum* 66 (2016): 98–100; J. Richard Middleton, 'Samuel Agonistes: A Conflicted Prophet's Resistance to God and Contribution to the Failure of Israel's First King', in *Prophets, Prophecy, and Ancient Israelite Historiography*, ed. Mark J. Boda and Lissa Wray Beal (University Park, PA: Penn State University Press, 2021), 71–72.

[36] An exception to this is Ackerman: "Having already related Samuel to the judge-warrior figure of Samson through parallel birth stories, the narrative seems to suggest an analogy between the figures of Samuel and Saul. Is there a veiled suggestion of parallel fates– failed leaders whose sons will not succeed them? Or is it an antithetical relationship, with the narrator claiming that Samuel is the true asked-for one, whereas Saul is a false שָׁאַל? Or is the narrator giving us the proud mother's false perspective when she joyously proclaims attributes to her child that will be realised by someone else? […] Or is the text raising the question for the reader to work through in future chapters: who is the real Saul?" James S.Ackerman, 'Who Can Stand Before YHWH, This Holy God? A Reading of 1 Samuel 1–15', *Prooftexts* 11 (1991), 4. Also Stephen B. Chapman, who calls the "introduction to the Samuel narrative […] remarkable for its attention to the personal struggles of a female character, as well as for its misdirection. It is after all not David's birth or even Saul's that is being recounted. The present form of the narrative teases the reader in this regard, referring to Samuel with Hebrew terms reflective of and even identical to Saul's name." Stephen B. Chapman, 'Worthy to Be Praised' in *Characters and Characterisation in the Book of Samuel*, ed. Keith Bodner and Benjamin J.M. Johnson (Bloomsbury: T&T Clark, 2020), 31; See also Garsiel, *The First Book of Samuel,* 72–84.

[37] Polzin makes precisely this point, though he broadens the idea of foreshadowing in line with his reading of the early chapters of 1 Samuel as parables, and describes "the story in chapter 1 about how and why God agreed to give Hannah a son, Samuel, [as] an artistic prefiguring of the larger story in 1 Samuel about how and why God agreed to give Israel a king", Polzin, *Samuel and the Deuteronomist,* 26; See also Miscall, 'Saul is introduced [in chapter 1] through wordplay on the Hebrew root שָׁאַל, to ask, that underlies his name.' Peter D. Miscall, *1 Samuel: A Literary Reading* (Bloomington, IN: Indiana University Press, 1986), 1.

[38] A similar thing happens with Noah (נוח), whose name is explained based on "compassion" (נוח), before the writers then also play on its similarity to the word "rest" (נוח).

[39] Tony W. Cartledge suggests that the 'asking' by Hannah is mirrored in 'hearing' by God, and that it is this hearing (שָׁמַע) that forms the basis of Samuel's name. This is a satisfying solution, but it lacks the intertextual dimension that

In the midst of this pericope, as we see Samuel connected to both Isaac[40] and Ishmael though the analogies between Hannah, Sarah and Hagar, we wonder whether Samuel will emulate his mother and become a combination of elements of the two men. His very name suggests that he is in fact destined to follow the footsteps of Ishmael the outcast, the rejected one, as well as foreshadowing his own replacement.

4. Implications

One consequence of these analogies is that the reader is pulled up short and cautioned against any facile or naïve interpretations of characters and their actions in the subsequent narrative. When we find Hannah's complex identity at the very beginning of the book, we learn that we must proceed carefully and attentively if we are to understand the story we are reading. The theme of seeing, and of seeing clearly, is one of the major focuses of the narrative of 1 Samuel, represented most famously by God's explanation to Samuel that "man looks on the outward appearance, but the Lord looks on the heart" (1 Sam 16:7). That lesson is one for both the readers of the story and the characters within it, and the opening scene of 1 Samuel 1 primes us for this.[41] The appearance of a complex and obscure figure at the opening of the narrative serves as a caution to the reader against one-dimensional interpretations, or over-confidence about characters' inner lives.

Another implication arising from the analogy is the question of succession and legitimacy. If Hannah were linked only to Sarah and the promises and prosperity associated with her, we could assume that the books of Samuel and Kings are being established on a foundation of continuity with the blessings of the past, a return to a time of faithfulness and security after the chaos of the time of the judges. When the reader sees that Hannah is not only a Sarah-figure but also a Hagar-figure, she loses the assurance that things are going as planned. Hagar is ultimately a rejected wife with a rejected son, in whom the Hebrew Bible takes little interest after her banishment in Genesis 21. The presence of Hagar's words in Hannah's mouth opens up the possibility that the story we are reading is an offshoot, a wrong turn, and that the 'correct' course of events is unfolding off-stage. If Hannah is a woman like Hagar, and Samuel is to be Hannah's Ishmael, then where is Isaac? Is there another figure somewhere in the narrative who will emerge as a child of promise to lead Israel, as Isaac took over from Abraham?

Hannah and the wives of Jacob

Hagar and Sarah are not the only figures who add depth to Hannah's character. The same technique that was used to link Hannah to the wives of Abraham also appears, in a nearly identical manner, to connect her to first Rachel and then to Leah. The same complexity we observed in the analogies with Abraham's wives is replicated here with the wives of Jacob.

1. *Plot parallels*

The rivalry between Hannah and Peninnah is reminiscent of the tension between Hagar and Sarah, but nowhere does the story of Abraham's wives highlight the question of the husband's affection.

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arises when considering the role of analogies in the chapter. Tony W. Cartledge, "Hannah Asked, and God Heard", *Review & Expositor* 99, no.2 (Spring 2002): 144.

[40] McCarter notes this positive implication of the parallel: "As in the case of Isaac, whose birth represented the fulfilment in principle of Yahweh's promise of posterity to Abraham, the gift of a son to Hannah makes possible the working out of the divine plan at a crucial juncture in the history of the people," McCarter, *1 Samuel*, 64.

[41] "For the literal reader of this portion of scripture, Eli steps into the role of so many biblical characters who look at the externals, not at the heart." Francesca Aran Murphy, *1 Samuel*, Brazos Theological Commentary on the Bible (Grand Rapids, MI: Brazos Press, 2010), 13; Fokkelman also notes this early expression of the theme, Fokkelman, *Vow and Desire*, 42.

A story which does highlight this theme is that of Jacob. Jacob willingly gives up years of his life in order to acquire Rachel, the object of his desire, but is forced to marry Leah first. The opening scenes of 1 Samuel reflect each of these stories. Whereas the story of Abraham's wives focuses on the connection between fertility and oppression, the story of Rachel and Leah draws connections between childbearing and a husband's affection, and it is this dynamic that 1 Samuel 1 replicates. Rachel's barrenness is explained to the reader as divine compensation for Rachel's superior place in Jacob's heart (Gen 29:31), and similarly in 1 Samuel 1 Hannah's infertility is bound to Elkanah's love:[42] "But to Hannah he gave a double portion, because he loved Hannah and/but/though/since the LORD had closed her womb".[43] The similarities of plot point us towards an analogy in which Hannah is a Rachel figure, beloved of her husband but barren. Her rival Peninnah, by contrast, is painted in Leah's colours; she already has multiple sons and multiple daughters. Peninnah's fertility does not seem to have influenced Elkanah's affection, as Leah's did not affect Jacob.[44] Although we are not explicitly told of Elkanah having negative feelings towards Peninnah, it is certainly an inference we are encouraged to draw by the way vv4–5 depict the allotment of food during the sacrificial meal:

1 Samuel 1:4–5

4 וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וְנָתַן לִפְנִנָּה אִשְׁתּוֹ וְלִכֹל־בָּנֶיהָ וּבְנוֹתֶיהָ מָנוֹת׃
5 וּלְחַנָּה יִתֵּן מָנָה אַחַת אַפַּיִם כִּי אֶת־חַנָּה אָהֵב וַיהוָה סָגַר רַחְמָהּ׃

In this short sequence, we are shown Peninnah's many children in direct contrast with Hannah's barrenness, alongside a clear expression of Elkanah's affection for Hannah which has no counterpart in his actions towards Peninnah. Even if it is merely a case of Elkanah preferring one wife over the other, rather than overtly 'hating' one and loving the other as is the case in Gen 29:31, the dynamic is still clearly illustrated. The fact that these details are all relayed in such close proximity– barrenness, fertility, husband's preference – allows us to ponder whether, like Rachel, Hannah's barrenness is causally linked to her husband's affection.[45] In Genesis 29 we are clearly told that God balances the scales in Leah's favour by giving her children and it is not out of the question that part of the function of the analogy between Hannah and Rachel is to impute this reasoning to Hannah's barrenness also, in the absence of an explicit reason for God closing her womb in vv5–6.[46]

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[42] This could be interpreted either as infertility *resulting* from affection, as with Rachel, or infertility *inspiring* affection. Polzin opts for the latter, describing the narration of Elkanah's generosity towards Hannah in v7 ('for the LORD had closed her womb') as "concealed reported speech". This means not only that the narrator does not necessarily share this opinion about the cause of Hannah's infertility, but also that Elkanah is being portrayed as loving Hannah and showing her kindness in response to what he perceives to be God's actions, not vice versa. Polzin, *Samuel and the Deuteronomist*, 20–21.

[43] For a reading of Elkanah as possessing "the egocentricity of a child who perceives himself as the centre of his world and is disappointed when his behaviour fails to receive the attention he expects", see Amit, '"Am I Not More to You Than Ten Sons?" (1 Samuel 1.8): Male and Female Interpretations'.

[44] Elkanah's affection is of course fundamentally tied to Hannah's infertility, and to her misery: "Elkanah's greater love for Hannah was a cause of pain to Peninnah, and Peninnah gave expression to her jealously." Amit, '"Am I Not More to You Than Ten Sons?" (1 Samuel 1.8): Male and Female Interpretations', 70.

[45] Frolov asks whether Elkanah's love for Hannah prompts Yahweh to close her womb, and specifically cites the precedent of Leah. Serge Frolov, *The Turn of the Cycle: 1 Samuel 1–8 in Synchronic and Diachronic Perspectives* (Berlin; New York, NY: Walter de Gruyter, 2004), 84.

[46] Fokkelman notes the parallel, and provides a good example of the consequences for interpretation when analogies are not considered as viable options: "[Peninnah's] unabated harassment of Hannah, year in year out, would have been much easier to understand if she *had* been a second Leah in the sense of being 'hated' by her husband. Since this is not now the case she is, without the benefit of extenuating circumstances, responsible for her own meanness." What Fokkelman does not consider is that the similarities between Peninnah and Leah are designed precisely in

Regardless of this difficulty, what is clear is that the plot of 1 Samuel 1 appears closely coordinated with the plot of Jacob's wives: One husband has two wives, the less-loved of them being blessed with many children while the favoured wife endures barrenness. This results in unhappiness and conflict between the two wives until God remembers the beloved woman and she is able to conceive. Hannah is in the role of Rachel: She receives physical and verbal assurances of her husband's affection for her as she languishes in her barrenness, while the fecund Peninnah mocks her from across the festal table.

2. *Verbal parallels*

There is only one strong parallel calling across the distance from 1 Samuel 1 to the story of Jacob's wives, and it comes at the same time as the verbal parallels we just observed which revealed Hannah's Hagar-esque aspirations. In her prayer, Hannah addresses herself to God and uses a curious phrase to describe the situation she is in and the catalyst for her grief:

1 Samuel 1:11

וַתִּדֹּר נֶדֶר וַתֹּאמַר יְהוָה צְבָאוֹת אִם־רָאֹה תִרְאֶה בָּעֳנִי אֲמָתֶךָ וּזְכַרְתַּנִי וְלֹא־תִשְׁכַּח אֶת־אֲמָתֶךָ וְנָתַתָּה לַאֲמָתְךָ זֶרַע אֲנָשִׁים וּנְתַתִּיו לַיהוָה כָּל־יְמֵי חַיָּיו וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ׃

Genesis 29:32

וַתַּהַר לֵאָה וַתֵּלֶד בֵּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי־רָאָה יְהוָה בְּעָנְיִי כִּי עַתָּה יֶאֱהָבַנִי אִישִׁי׃

This phrase is not overly common, appearing elsewhere either in forms different to this one or in contexts clearly dissimilar to both 1 Samuel 1:11 and Genesis 29:32. In both of these scenes, the affliction being described is directly connected to the birth of a child and also to the husband's affection. The affliction Hannah describes seems to be the childlessness exacerbated by Peninnah's mockery, something Elkanah's declarations of love do nothing to soothe, while for Leah the affliction is clearly the hatred she feels directed towards her from her husband Jacob.

Given the connections we observed above between Hannah and Rachel, it is once again surprising that we find verbal links which do not strengthen that connection, but instead suggest an alternative. Whereas we had been thinking of Hannah as a woman like Rachel, we now see Hannah thinking and speaking in ways which remind us of unloved, unlovely Leah, fertile and pitied by God.[47] When Elkanah so vividly demonstrated and proclaimed his love for Hannah, through the sacrificial portions and his words in v8, we were not provided with any information about Hannah's response. Just as Leah was hated by her husband, so now we see Hannah appear as a hated one, despite the apparent affection with which she is treated.

There is another, weaker verbal parallel, which is simply that in both the case of Hannah and that of Rachel the decisive moment of divine intervention which leads to their conception and motherhood is described with the word 'remember':

1 Samuel 1:19

order to signal to the reader that Leah is a correct model for understanding Peninnah's behaviour. Fokkelman, *Vow and Desire*, 23.

[47] "Leah was the antecedent, in terms of motif, of Peninnah, and what we were expecting at the same time was that Hannah, in her despair, would follow Rachel's linguistic example. She makes a shift, therefore, by drawing on Leah's vocabulary." Fokkelman, *Vow and Desire*, 36.

וַיַּשְׁכִּמוּ בַבֹּקֶר וַיִּשְׁתַּחֲווּ לִפְנֵי יְהוָה וַיָּשֻׁבוּ וַיָּבֹאוּ אֶל־בֵּיתָם הָרָמָתָה וַיֵּדַע אֶלְקָנָה אֶת־חַנָּה אִשְׁתּוֹ וַיִּזְכְּרֶהָ יְהוָה׃

Genesis 30:22

וַיִּזְכֹּר אֱלֹהִים אֶת־רָחֵל וַיִּשְׁמַע אֵלֶיהָ אֱלֹהִים וַיִּפְתַּח אֶת־רַחְמָהּ׃

This link, though slight, maintains the connection between the two women by highlighting the miraculous nature of their pregnancy, and serves again to prevent either Leah or Rachel from becoming the dominant partner in these analogies. Once again, complexity is the result.

3. *Implications*

This analogy, in tandem with that of Sarah and Hagar, appears to make the same point in two slightly different ways. Hannah is a woman of good status and position within Elkanah's household like Sarah, and also an oppressed outcast like Hagar. Here we see she receives clear expressions of Elkanah's love, like Rachel, but is still able to embody the identity of Leah. This complexity illustrates the ways in which humans may emulate or mirror earlier figures but remain uniquely themselves. It also elevates Hannah in the reader's mind by demonstrating in a way her superiority to the women with whom she is compared. She is oppressed like Hagar and feels unloved like Leah, yet combines these difficulties with the qualities of Sarah and Rachel, beloved and faithful women who were not subjected to the same trials as their co-wives. As Hannah appears before the Lord in prayer, she does so equipped with all of the virtues of women to whom the Lord had shown kindness in the past, so it is no surprise that she receives blessing.

Hannah and the Mother of Samson

Moving on from the complexity and multifaceted nature of Hannah, we come to the third analogy in which she is involved. The analogy is between Hannah and the mother of Samson, and shows Hannah rising above both her circumstances and her heritage to provide a truly auspicious setting for her unborn son.[48]

1. *Plot parallels*

Hannah, like Hagar and then Manoah's wife, speaks with a divine representative while apparently alone in a quiet place. For each of those two women, the dialogue they shared with the divine figure revolved around their future child, his identity and his purpose in life. This is matched in Hannah's story as the content of her prayer centres on the child she hopes for and his identity as one dedicated to the LORD. Unlike Hagar, however, Manoah's wife had been introduced to the reader as barren and without children, making us prefer the text of Judges 13 for a referent over that of Genesis 16 or 21. This barren woman, alone except for a divine figure, has dialogue about her future child and his purpose before returning to her husband.

Hannah's story parallels that of Samson's mother,[49] but from the very introduction of the analogy there are reversals and modifications that make the connections less clear. Nevertheless, these differences between the stories are not evidence of coincidental alignment, since they are laden with meaning precisely because they are so different. It is significant that Hannah is the one who opens the dialogue with God, and that she is the one who makes a request for a son, and especially that it is she who adds the

[48] "The great contrast between Samson's mother and Hannah is that the former is the beneficiary of an initiative-taking God who miraculously appears as an angel, and the latter takes the initiative herself and makes God the beneficiary in her vow." Fokkelman, 40.

[49] See Mollo, 'Did It Please God to Kill Them? Literary Comparison Between the Birth Accounts of Samson and Samuel', Hertzberg, *1 & 2 Samuel*, 25. Also Ackerman, 'Who Can Stand Before YHWH, This Holy God?', and Miscall, *1 Samuel: A Literary Reading*, 1–4.

stipulation that the boy will be both dedicated to the LORD and a Nazirite.[50] These are reversals of the story in Judges 13, where it is the angel of the LORD who initiates the dialogue, who delivers the promise of a son, and who presents the requirement that he be a Nazirite,[51] emphasising the need for the woman to avoid intoxicating alcohols and proclaiming the child's great future as a liberator. By taking both the promise of a son and the stipulation of his dedication out of the divine mouth and giving them to Hannah, the analogy invites us to see her as heroic, faithful, in her desire for a son who will exceed Samson. Rather than being the recipient of a divine task, Hannah claims and even initiates such a purpose for herself. Far from being surprised by a divine figure who thrusts her into a national drama, Hannah petitions God for inclusion in the narrative of Israel on behalf of her as yet unborn child.

It is also significant that in place of a fiery angel who awes and disappears up to heaven, Hannah is met by a decrepit and half-blind[52] priest, Eli, who not only fails to prophecy to her but instead accuses her of drunkenness. Instead of forbidding the woman from drinking intoxicants – as the angel forbade Samson's mother – Eli accuses Hannah of indulging in them, and in place of prophetic annunciation he pronounces a generic blessing without knowing the content of her prayer.[53] These are the meagre tools Hannah must work with.

2. *Verbal parallels*

There are three significant verbal connections between 1 Samuel 1 and Judges 13. The first is in the opening verse, the second appears in the course of Hannah's vow, the third comes at the height of her confrontation with Eli. At the beginning of the story we are introduced to Eli in the same way we were introduced to Manoah in Judges 13, with a phrase which occurs nowhere else in HB:

1 Samuel 1:1

וַיְהִי אִישׁ אֶחָד מִן־הָרָמָתַיִם צוֹפִים מֵהַר אֶפְרָיִם וּשְׁמוֹ אֶלְקָנָה בֶּן־יְרֹחָם בֶּן־אֱלִיהוּא בֶּן־תֹּחוּ בֶן־צוּף אֶפְרָתִי

Judges 13:2

וַיְהִי אִישׁ אֶחָד מִמִּשְׁפַּחַת הַדָּנִי וּשְׁמוֹ מָנוֹחַ וְאִשְׁתּוֹ עֲקָרָה וְלֹא יָלָדָה

'And there was one man' is a phrase which has received attention in considerations of where to draw dividing lines in the narrative of Judges-Samuel,[54] as well as discussions of sources underlying the

[50] The presence of the analogy also may provide an explanation as to why mention is made of Samuel's Nazirite vow in 1 Samuel 1 but never referred to afterwards; if it serves primarily to construct the analogy between Hannah and the mother of Samson, the Nazirite vow never needs to be referred to in later narrative, since it is not primarily an intra-textual detail but an inter-textual one.

[51] McCarter notes the connection between this verse and Judges 13, but suggests the similarities are due to "the existence of a stock of such poetry in early Israel stemming from the rites of Nazirite dedication." Though certainly a plausible explanation, this does not do sufficient justice to the extent of the parallels– whether verbal, plot, theme or other– which suggest a more meaningful connection. McCarter, *1 Samuel*, 61.

[52] Garsiel notes the way that the narrator's extended description of Hannah's inner turmoil throws Eli's unseeing response into even more sharp contrast. Garsiel, *The First Book of Samuel,* 36.

[53] Ackerman, 'Who Can Stand Before YHWH, This Holy God?', 3, notes the "ironic reformulation of the annunciation type-scene" in Eli's ignorant blessing which results in the end of his priestly house. Also Garsiel, *The First Book of Samuel, 37*, notes that Eli "assumes that she must have asked for something, and therefore gives her a general blessing for granted prayer"; similarly Klein, 'Hannah: Marginalised Victim and Social Redeemer', 90.

[54] Richard D. Nelson, 'The Deuteronomistic Historian in Samuel: "The Man Behind the Green Curtain"', in *Is Samuel Among the Deuteronomists? Current Views on the Place of Samuel in a Deuteronomistic History*, ed. Cynthia Edenburg and Juha Pakkala (Atlanta, GA: Society of Biblical Literature, 2013), 17–37; Reinhard Müller, '1 Samuel as the Opening Chapter of the Deuteronomistic History?', in *Is Samuel Among the Deuteronomists? Current*

separate accounts of Samson and Samuel's births, and more.[55] In light of the analogies already observed in 1 Samuel 1, and in anticipation of the analogy that will become apparent in the later verses of the chapter, we can see this phrase as an early signal to the reader. From the beginning of the story of Hannah in Shiloh, we must have one eye on parallels to the story of Samson's mother.

Having spotted this trail at the start, we can return our attention to the analogy during Hannah's tearful prayer in v11, where she includes the stipulation to be placed upon her future son:

1 Samuel 1:11

וְנָתַתִּיו לַיהוָה כָּל־יְמֵי חַיָּיו וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ

Judges 13:5

וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ כִּי־נְזִיר אֱלֹהִים יִהְיֶה הַנַּעַר מִן־הַבָּטֶן

The phrase is unique to the stories of Samson and Samuel, appearing once in Judges 13:5, then again in Judges 16:17 and again in 1 Samuel 1:11. In all three cases the requirement not to cut hair is bound up with the person being dedicated to God, expressed in Judges 13 and 16 as being a Nazirite to God, and in 1 Samuel 1 as simply 'given to God'. The link from Hannah's prayer to the angel's command is strong, but as with the plot parallels we note that it is a reversal, as Hannah must prescribe to herself something which Samson's mother was commanded from on high.

The analogy reaches its high point in Eli's accusation of drunkenness and Hannah's refutation, as both plot and verbal links combine to form a thoroughly parodic retelling of the annunciation of Samuel's birth:[56]

Judges 13:4

וְעַתָּה הִשָּׁמְרִי נָא וְאַל־תִּשְׁתִּי יַיִן וְשֵׁכָר וְאַל־תֹּאכְלִי כָּל־טָמֵא

1 Samuel 1:15

וַתַּעַן חַנָּה וַתֹּאמֶר לֹא אֲדֹנִי אִשָּׁה קְשַׁת־רוּחַ אָנֹכִי וְיַיִן וְשֵׁכָר לֹא שָׁתִיתִי וָאֶשְׁפֹּךְ אֶת־נַפְשִׁי לִפְנֵי יְהוָה

The angel's command in Judges 13:4 is clear: Samson's mother must keep herself from drinking wine or strong drink, and from unclean food. Instead of Eli giving Hannah a similar prohibition of purity, we find the opposite. Eli accuses Hannah of indulging in the very things he ought (according to the analogy)

Views on the Place of Samuel in a Deuteronomistic History, ed. Cynthia Edenburg and Juha Pakkala (Atlanta, GA: Society of Biblical Literature, 2013), 207-223; Mark Leuchter, '"Now There Was a [Certain] Man": Compositional Chronology in Judges – 1 Samuel', *The Catholic Bible Quarterly* 69 (2007): 429–439.

[55] Tsumura, *The First Book of Samuel*, 106–107.

[56] Frolov notes the "appropriate" way in which Eli's command that Hannah get rid of her wine and strong drink is linked with the prohibitions against these liquids in the Nazirite vow, but does not explore the connection further. Frolov, *The Turn of the Cycle*, 88.

to be prohibiting,[57] and it is Hannah who must insist on her abstinence. Having rescued the situation by her insistence on her sobriety, and received Eli's vague[58] blessing, Hannah takes her leave.

3. *Implications*

On the face of things, Hannah's positive response is hardly guaranteed by the interaction she has just had. At first, the story seems to be a poor counterpart to Judges 13, and Hannah appears confused or deluded in her happiness. On closer inspection, however, Hannah emerges as a heroic figure of the likes of Moses or Abraham. The central fact of Hannah's story is the success of her prayer and the blessing by God of her tearful request. This must shape our reading of her, and it does so for this analogy. If Hannah is vindicated by God, the reader would presumably be well-advised to interpret Hannah's story in a way that supports such vindication. The clear differences between Hannah's story and that of Judges 13 are the quality of her interlocutor and the force of her will. Samson's mother is passive throughout her story, acting largely as go-between for the angel and Manoah, and she is rewarded with fiery signs of divine presence. Hannah, by contrast, is given no such reassurance and must construct an encounter with Yahweh out of nowhere,[59] despite the discouragement provided by Eli. The analogy highlights Hannah's strength of will, and her supreme trust in the Lord to first hear and then bless her request for a son.

Hannah and the Binding of Isaac

After Samuel is born and weaned, Hannah declares to Elkanah that she will take the boy to the temple and dedicate him there to the LORD for ever. Her journey to Shiloh with accompanying sacrificial items and her dedication there of Samuel is not merely an extended display of her piety in fulfilling the vow she made.[60] It also enables us to see an analogy between Hannah's dedication of Samuel and the sacrifice of Isaac by Abraham in Genesis 22.

1. *Plot links*

In both cases, the parent acts in obedience to a divine command, though in the case of Hannah this is a self-imposed vow rather than a divinely-initiated one. In each case the journey with the child is made following the time of the child's weaning, and in both cases it is the parent's precious, only, first-born and miraculously-provided child.[61] Having arrived at the holy place where the child is to be returned to the LORD, the parent offers animal sacrifice and speaks with a divine representative, then returns home. The primary differences of plot are the self-imposed nature of Hannah's sacrifice, the fact she

[57] 'The narrative suggests that Eli is not so familiar with prayer, but he does seem to know something of drunkenness. Such a portrayal might prompt readers to consider that Eli has more familiarity with drunkenness rather than prayer, and thus lead them to conclude that Eli is an incompetent high priest.' Marvin A. Sweeney, 'Eli: A High Priest Thrown Under the Wheels of the Ox Cart', in *Characters and Characterisation in the Book of Samuel*, ed. Keith Bodner and Benjamin J.M. Johnson (Bloomsbury: T&T Clark, 2020), 66.

[58] "When his presumption proves utterly false, Eli fails to accept responsibility for his misjudgement; instead, he utters easy platitudes that could apply to any person, any prayer", Klein, 'Hannah: Marginalised Victim and Social Redeemer', 90.

[59] Jobling argues that the entire narrative of Samuel's life occurs as a result of Hannah grasping the initiative and demanding a child. *1 Samuel*, 136.

[60] For a discussion of whether Hannah, Elkanah, or both together enacted the sacrifice– and a defence of the idea that it is indeed Hannah– see Meyers, 'Hannah and Her Sacrifice: Reclaiming Female Agency'.

[61] Isaac is technically the second child of Abraham, but is persistently referred to as the firstborn throughout the climactic narrative of Genesis 22. Hannah's pregnancy involves natural means but is clearly enabled by the remembrance of God (1 Sam 1:19) so can be said to be miraculous.

sacrifices animals and not her son, and that she returns home without him whereas Abraham is given Isaac back as a reward.[62]

2. *Verbal links*

Genesis 22.3–14	1 Samuel 1:19–28
3 וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנוֹ וַיְבַקַּע עֲצֵי עֹלָה וַיָּקָם וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים: 4 בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא אֶת־הַמָּקוֹם מֵרָחֹק: 5 וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר וַאֲנִי וְהַנַּעַר נֵלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֲלֵיכֶם: 6 וַיִּקַּח אַבְרָהָם אֶת־עֲצֵי הָעֹלָה וַיָּשֶׂם עַל־יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת־הָאֵשׁ וְאֶת־הַמַּאֲכֶלֶת וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: 7 וַיֹּאמֶר יִצְחָק אֶל־אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנֶּנִּי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיֵּה הַשֶּׂה לְעֹלָה: 8 וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה־לּוֹ הַשֶּׂה לְעֹלָה בְּנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו: 9 וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיָּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים: 10 וַיִּשְׁלַח אַבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכֶלֶת לִשְׁחֹט אֶת־בְּנוֹ: 11 וַיִּקְרָא אֵלָיו מַלְאַךְ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הִנֵּנִי: 12 וַיֹּאמֶר אַל־תִּשְׁלַח יָדְךָ אֶל־הַנַּעַר וְאַל־תַּעַשׂ לוֹ מְאוּמָה כִּי עַתָּה יָדַעְתִּי כִּי־יְרֵא אֱלֹהִים אַתָּה וְלֹא חָשַׂכְתָּ אֶת־בִּנְךָ אֶת־יְחִידְךָ מִמֶּנִּי: 13 וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא וְהִנֵּה־אַיִל אַחַר נֶאֱחַז בַּסְּבַךְ בְּקַרְנָיו וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת־הָאַיִל וַיַּעֲלֵהוּ לְעֹלָה תַּחַת בְּנוֹ: 14 וַיִּקְרָא אַבְרָהָם שֵׁם־הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר יְהוָה יֵרָאֶה:	19 וַיַּשְׁכִּמוּ בַבֹּקֶר וַיִּשְׁתַּחֲווּ לִפְנֵי יְהוָה וַיָּשֻׁבוּ וַיָּבֹאוּ אֶל־בֵּיתָם הָרָמָתָה וַיֵּדַע אֶלְקָנָה אֶת־חַנָּה אִשְׁתּוֹ וַיִּזְכְּרֶהָ יְהוָה: 20 וַיְהִי לִתְקֻפוֹת הַיָּמִים וַתַּהַר חַנָּה וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי מֵיְהוָה שְׁאִלְתִּיו: 21 וַיַּעַל הָאִישׁ אֶלְקָנָה וְכָל־בֵּיתוֹ לִזְבֹּחַ לַיהוָה אֶת־זֶבַח הַיָּמִים וְאֶת־נִדְרוֹ: 22 וְחַנָּה לֹא עָלָתָה כִּי־אָמְרָה לְאִישָׁהּ עַד יִגָּמֵל הַנַּעַר וַהֲבִאֹתִיו וְנָרָאָה אֶת־פְּנֵי יְהוָה וְיָשַׁב שָׁם עַד־עוֹלָם: 23 וַיֹּאמֶר לָהּ אֶלְקָנָה אִישָׁהּ עֲשִׂי הַטּוֹב בְּעֵינַיִךְ שְׁבִי עַד־גָּמְלֵךְ אֹתוֹ אַךְ יָקֵם יְהוָה אֶת־דְּבָרוֹ וַתֵּשֶׁב הָאִשָּׁה וַתֵּינֶק אֶת־בְּנָהּ עַד־גָּמְלָהּ אֹתוֹ: 24 וַתַּעֲלֵהוּ עִמָּהּ כַּאֲשֶׁר גְּמַלַתּוּ בְּפָרִים שְׁלֹשָׁה וְאֵיפָה אַחַת קֶמַח וְנֵבֶל יַיִן וַתְּבִאֵהוּ בֵּית־יְהוָה שִׁלוֹ וְהַנַּעַר נָעַר: 25 וַיִּשְׁחֲטוּ אֶת־הַפָּר וַיָּבִיאוּ אֶת־הַנַּעַר אֶל־עֵלִי: 26 וַתֹּאמֶר בִּי אֲדֹנִי חֵי נַפְשְׁךָ אֲדֹנִי אֲנִי הָאִשָּׁה הַנִּצֶּבֶת עִמְּכָה בָּזֶה לְהִתְפַּלֵּל אֶל־יְהוָה: 27 אֶל־הַנַּעַר הַזֶּה הִתְפַּלָּלְתִּי וַיִּתֵּן יְהוָה לִי אֶת־שְׁאֵלָתִי אֲשֶׁר שָׁאַלְתִּי מֵעִמּוֹ: 28 וְגַם אֲנִכִי הִשְׁאִלְתִּהוּ לַיהוָה כָּל־הַיָּמִים אֲשֶׁר הָיָה הוּא שָׁאוּל לַיהוָה וַיִּשְׁתַּחוּ שָׁם לַיהוָה:

Key words and phrases from the Abraham narrative are replicated in 1 Samuel 1, at precisely the moment one would expect if 1 Samuel 1 was following the plot of Genesis 22. At the moment that Hannah begins her journey from the temple which will culminate in the birth of Samuel, we are told that she 'woke early in the morning', just as Abraham did. The words Hannah uses to describe Samuel's dedication, that he 'may appear before the LORD and remain there forever' are significant for the use of the verb 'to see', undoubtedly a key word and theme from Genesis 22. Most significantly, it is the activity in the holy place, in the presence of the divine representative and at the moment of surrendering the child to God, that is described with the words 'slaughter' (שָׁחַט) and 'worship' (שָׁחָה). The journey, occurring in scenes which are begun in identical terms, involves travelling with a 'child' (נַעַר) to a holy place where either God 'appears' (נִרְאָה) or a person 'appears' before God, and sacrificial animals are slaughtered as people worship God. These similarities strengthen the assertion that 1 Samuel 1 is in analogy with Genesis 22, and the differences which remain between the two texts reveal the significance of that analogy for our understanding of 1 Samuel 1.

[62] Tsumura notes a parallel between the two stories earlier in 1 Samuel 1, during Hannah's vow: "Here Hannah promised and gave, there Abraham was promised and was ordered to give. Both acted on faith." *The First Book of Samuel*, 118; Fokkelman is the same, "Abraham indeed shows that he is willing and able to give his child back to God– after which he is allowed to keep it. Without neglecting the differences (Isaac is faced with impending death, the initiative for the Akedah comes from God) my view is that Hannah's case is also about a total relinquishing." The only real difference between this approach and mine is that I consider the 'differences' Fokkelman mentions to be filled with significance. Fokkelman, *Vow and Desire*, 38.

In Genesis 22, the climax of the action is when God 'provides', or literally 'causes to appear' (יִרְאֶה, Gen 22:14), an alternative sacrifice so that Isaac will live. In 1 Samuel 1, it is Hannah who brings Samuel 'so that he may appear' (וְנִרְאָה, Sa 1:22) before the LORD, as well as Hannah being the one who supplies the sacrificial animals which, in Abraham's case, God provided. The 'sacrifice' of Isaac in Gen 22:10 is mirrored by the sacrifice of the bull in 1 Sam 1:25. Each of these verbal parallels– the early rising, the 'appearance' of either a child or a child's substitute, and the 'slaughter' or 'worship'– happens in a different way from the original story. Hannah 'rose early in the morning' not to begin her journey towards the temple, as Abraham did, but to do the opposite and return home to await the conception and birth of her son. It was not a miraculous substitute which 'appeared' at the place of sacrifice, but Samuel himself, and he was not brought there by divine means but by Hannah's decisiveness. The slaughter which, for Abraham, was so dramatically prevented in Genesis 22, receives no reprieve in 1 Samuel 1.

3. *Implications*

As was the case with the previous three analogies, this connection between Hannah and Abraham serves primarily to inform us about her character and actions. Without the analogy to provide the necessary context, it is more difficult to evaluate Hannah or to understand why she is so enthusiastic about the dedication of Samuel. It is also more difficult, without the help of the analogy, to understand why there is no discussion of that fact that Eli is entirely ignorant of Hannah's intention to dedicate her son at the temple.

The first and most obvious implication to come from this analogy derives from the clear contrast between Hannah's self-imposed vow and Abraham's divinely-mandated one.[63] Hannah does not hear a divine voice, nor is she under any obligation prior to her vow to dedicate her unborn son to the Lord. She creates the vow in the absence of any initiation from the Lord, and this seems significant for understanding both her character as an individual and the context in which she lives. For Hannah's own character, we see a great determination which seems to spring from faith in the Lord, manifested in a willingness to be like Abraham and be worthy of the demands God made upon him.[64] Hannah is committed to her vow to the extent that she makes no attempt to retrieve Samuel from the sanctuary, visiting him there regularly and providing clothes for him. She never wavers from her belief that her 'sacrifice' of Samuel to the service of God is entirely correct and worthy. As was the case in the analogy with the mother of Samson, so again here we find Hannah crafting a moment of great faith out of nothing. She does not have divine prompting at any point, she receives no dramatic manifestation of God's presence to reassure her, and she is not given her son back to her as a reward for her faith. Instead, she navigates Eli's ignorance (what must he have thought, seeing her appear with child in tow?) and performs her sacrifice. The vindication of her tenacious faith is only later found in God blessing her with many children in place of the one she dedicated at the temple.

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[63] For an alternative interpretation of these events, in which Hannah is seen as a potent female figure in the male-dominated sacrificial environment, see Meyers, 'Hannah and Her Sacrifice: Reclaiming Female Agency'.

[64] In a practically forgotten series of homilies on the figure of Hannah, the 4–5th century archbishop of Constantinople John Chrysostom observes the parallel between Hannah and Abraham and draws a similar conclusion: "She was, in fact, a priestess in her very being, imitating the patriarch Abraham and rivalling him for pre-eminence: whereas he took his son and descended, she let hers stay permanently in the temple – or, rather, he also made the offering in a broad sense; be sure to focus, not on the fact that he took no life, but on the fact that he saw to its completion in his will. Do you see the woman rivalling the man? Do you see there was no obstacle on the part of nature to her emulating the patriarch?" St. John Chrysostom, *Old Testament Homilies. Volume One: Homilies on Hannah, David and Saul*, trans. Robert Charles Hill (Brookline, MA: Holy Cross Orthodox Press, 2003), 102; Also Murphy, "The offer [Hannah] makes to God is creative, going beyond even Abraham's acquiescence in Isaac's being taken from him, because she herself invents the terms, rather than having them imposed upon her." Murphy, *1 Samuel*, 14.

There is a question around divine communication in general, at this stage in the narrative, and we learn in 1 Samuel 3 it is rare in Israel. 1 Sam 3:1 confirms what we have suspected about Hannah, that she acts in a world where the word of the Lord is scarce. Hannah imposes upon herself the demands God might have made upon her, but God has been silent. In this way, Hannah is a representative figure, in keeping with the state of affairs at the end of the book of Judges when the evils of Sodom and Gomorrah in Genesis 19 are repeated but without the divine intervention which redeems those stories. In a place where the word of the Lord is scarce, perhaps the best that can be hoped for is determined human imitations of what God might have commanded – and Hannah is vindicated in what she attempts.

Conclusions

At the beginning of the chapter I introduced the idea of dynamic analogies, analogies in which the the figures being paralleled with one another are not fixed but must be reconsidered throughout the text. In the case of Hannah, this dynamism results in a complex portrayal. Hannah at first appears to be an analogical partner to Hagar and to Leah. Simultaneously however, Hannah is not Hagar but Sarah, not Leah but Rachel. Instead of a simple like-for-like parallel between Hannah and the mother of Samson or herself and Abraham, we see a picture of Hannah as a transformation of – even an improvement on– those figures. She emulates their faith and obedience to Yahweh despite the absence of encouragement or assistance such as they received. These insights allow fresh interpretations of Hannah's actions and her motivations, and add complexity to an already rich portrait of one of the Hebrew Bible's most potent female characters.

1 Samuel 8

In the previous chapter, the discussion centred around the multiple analogies in which Hannah is involved. The present chapter is quite different, in that all of the attention is focused on a single analogy

between 1 Samuel 8 and Genesis 21. Likewise, although the previous chapter focused on a single person and stayed away from larger subjects, the present discussion is more invested in the questions of monarchy, the will and foreknowledge of God and the relationship between a prophet and the deity. The focus is once again guided by the analogy under discussion, and there does remain an element of interest in the inner life of the characters, though the emphasis is more on actions and speech, specifically the actions and speech of Samuel. I will begin by addressing some of the difficulties in interpreting 1 Samuel 8, and will use these difficulties as a way to approach the chapter as a reading puzzle, seeking not to discard difficult elements but to see them as keys to deeper understanding.

Regardless of the reader's hermeneutical approach, the chapter simply appears to be full of contradictions. This is true in different ways for different readers, but whether we consider a conservative religious reader who will not tolerate disunity, a textual critic versed in the growth of the Biblical corpus and its tell-tale markers, or any other reader, it is still true. In no particular order, the main issues might be said to be the following:

- *Is the request for a king bad?*
    - God describes the people's request for a king as a rejection of him personally, a rebellion against him, a continuation of Israel's pattern of transgression, a forsaking of his care, and a form of idolatry. He also permits it. This is perhaps the most well-known issue in the chapter.
- *What is wrong with the request?*
    - The specific element of the people's request which provokes condemnation from Samuel and God (and the narrator) appears to shift throughout the chapter. According to v6, the request for a king who will judge is unacceptable. According to v7 it seems to be the problem of a human monarch in place of YHWH the divine monarch. According to v8 the request for a king is a form of idolatry. V9 implies that monarchy is *de facto* a bringer of misery. V20 appears to highlight the evil of the Israelites desiring to assimilate into the surrounding nations, and have a human figure to take the war-leader role YHWH had promised to fill.
- *Who exactly is being rejected?*
    - God appears in v7 to rebuke Samuel for thinking the people's rejection was directed at him and not at God, then in v8 he tells Samuel that what is being done to him by the people is exactly what has been done to God by the people for generations, i.e., rejection.
- *Does Samuel obey God's final command?*
    - God reiterates in v22 his command to Samuel that he obey the people's demand and appoint a king, but Samuel immediately disperses the people[65] and in the subsequent chapter God has to take the initiative in bringing a candidate to Samuel, since Samuel has taken no steps in the right direction.
- *Where does the law of the king come from?*
    - Either v5 and v20 are clearly aware of the law of the king in Deuteronomy 17:14–20, or vice versa. Deut 17:14–20 has laws by which the king must abide, but the 'law of the king' expounded by Samuel in 1 Sam 8:11–18 has no connection to the laws of Deut 17. Why does a chapter clearly connected to part of Deut 17 and the laws of kingship not

[65] J. Middleton notes that Samuel's response is so out of keeping with what God has repeatedly commanded him to do that "Samuel's disobedience to the voice of God is so glaring that the New Living Translation is embarrassed by it and therefore inserts that Samuel 'agreed' before he sent the people home. But he pointedly does not." Middleton, "Samuel Agonistes", 73.

make full use of those laws when discussing the monarchy but instead introduce its own version?

Riddles and contradictions of this sort are not barriers to understanding nor to interpretation. There has been plenty of attention to the tensions of the chapter from scholars who have sought to explain them by recourse to textual criticism and theories about the text's composition. A brief overview of the history of critical study on the chapter will illustrate the development of awareness of the difficulties.

Julius Wellhausen in his 'Prolegomena' identified in 1 Samuel two strands of text, one pre-exilic and pro-monarchy, the other exilic or post-exilic and anti-monarchy. In discussing the later strand of material in the book, Wellhausen claimed to have no doubt that "the idea here before us can only have arisen in an age which had no knowledge of Israel as a people and a state, and which had no experience of the real conditions of existence in these forms."[66] For Wellhausen this layer of material included a section stretching from 7:2–8:22, another in 10:17–27a and a third in 12:1–25, all of which presume the 'older' tradition in chapters 9–11. For our purposes it is most important to note that he considered all of chapter eight to be, if not entirely composed during the exilic or post-exilic period, entirely reflective in its current form of the views of that later period.

The legacy of Wellhausen was incorporated into Martin Noth's magisterial 'The Deuteronomistic History'. Noth understands the Deuteronomistic History to be arranged in stages which are marked by great speeches, with Samuel's speech in 12:1–25 providing the reader with confirmation that the preceding era of judges had come to an end. According to Noth, the Deuteronomist's two aims in chapter 8 are to present the request for the monarchy as a refusal by Israel to be dependent on YHWH's unpredictable timing and aid, and to present the monarchy itself as a burden upon the people.[67] As with Wellhausen, we note that Noth understands all of 7:2–8:22 to be a unified section, anti-monarchical in stance.

Subsequent scholars have examined these arguments and noticed that a closer inspection of chapter 8 does not allow for a simple characterisation as either pro- or anti-monarchy. Timo Veijola saw enough friction within the text to suggest two Deuteronomistic editions, one by the Deuteronomistic Historian[68] (comprising vv1–5 and 22b) and a second by the Deuteronomistic Nomist[69] (vv6–10 and 18–22a), with the 'law of the king' (vv11–17) originating at some earlier unidentified stage but included by the DtrN. Whereas Veijola posits a pro–monarchic DtrH composing vv1–5 and v22b, whose work was subsequently incorporated by DtrN into an anti-monarchic whole, Walter Dietrich attributes the decidedly anti-monarchic 'law of the king' (vv11–17) to DtrH, the earliest redactor. In Dietrich's words, "the earliest Deuteronomistic layer was not wholly pro-monarchic, but evinced an ambivalent attitude towards monarchy".[70] A.D.H. Mayes points out that Samuel is made to appear 'petulant and disobedient'[71] in chapter 8, an accidental result of the insertion by the Deuteronomist of vv6b–10. In an earlier version, Samuel responded spontaneously to the people's request with the 'law of the king', but the insertion of vv6b–10 puts Samuel's polemic against kingship at odds with YHWH's command to Samuel in v7 to

[66] Julius Wellhausen, *Prolegomena to the History of Israel: With a Reprint of the Article 'Israel' from the Encyclopaedia Britannica* (Edinburgh: Adam & Charles Black, 1885), 322.
[67] Martin Noth, *The Deuteronomistic History* (Sheffield: JSOT Press, 1981), 49.
[68] DtrH.
[69] DtrN.
[70] Walter Dietrich, 'The Layer Model of the Deuteronomistic History and the Book of Samuel', in *Is Samuel among the Deuteronomists?: Current Views on the Place of Samuel in a Deuteronomistic History* (Atlanta, GA: SBL Press, 2013), 47.
[71] A.D.H. Mayes, *The Story of Israel Between Settlement and Exile* (London: SCM Press, 1983), 97.

appoint a king. According to Mayes, the chapter's ambiguity results from the Deuteronomist inheriting two rival traditions which he felt bound to include but unable to harmonise.[72] Other examples can be produced but these three suffice to demonstrate that the earlier conceptions of 1 Samuel 8 as a unified, anti-monarchical text are not robust.[73]

Sadly, as is somewhat obvious from the paragraph above, the earlier consensus of Wellhausen and Noth was not replaced by more nuanced consensus, but by competing theories.[74] The current scholarship on the composition of 1 Samuel 8 agrees upon very little, with issues ranging from where exactly the chapter ought to be divided, to whether or not competing viewpoints regarding monarchy or Samuel's role are valid evidence of redaction, to the number and character of Deuteronomistic (and post-Deuteronomistic) redactions, and more.[75] Clearly there are elements which resist interpretation, but what is not clear is what these elements constitute. Are they accidental blockages in the plumbing of 1 Samuel, the result of too much editorial activity? Are they features which appear to modern eyes as problems, but which would not have appeared to ancient eyes as anything in need of explanation?[76]

My belief is that, in the case of at least some of the 'problems' in 1 Samuel 8, what we experience as difficulties or issues in the text are actually carefully crafted reading-puzzles, designed to guide attentive readers through a complex and precarious series of questions. Some features cannot be explained in this way, which I will clarify when they appear, but my thesis in this chapter is that the central tensions of 1 Samuel 8 are present on purpose and are not ignored or unseen by (at least some of) the author(s) of the chapter but are among the most precious jewels buried in its soil.

The key which must be grasped in order to gain access to the chapter's strange interior is an analogy between 1 Samuel 8:6–7 and Genesis 21:11–13 which has until now apparently gone unnoticed by interpreters.

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[72] Mayes, *The Story of Israel*, 98–100.

[73] Mayes, despite noting the ambiguity, argues that the material in 1 Samuel 8–12 is arranged (in what seems a clumsy piece of artistry, if he is correct) such that positive stories are followed by negative stories and vice versa regarding the monarchy, with the ultimate effect of creating a tension which ch12 resolves with its critical interpretation of the kingship. This fails to do justice to the depth and complexity of the individual scenes, which he claims can be defined "in general terms" as either pro- or anti-monarchical, whereas we will observe the tensions which abound within each of the narratives. Mayes, *The Story of Israel*, 85–86.

[74] Edenburg and Pakkala note that in fact "the redaction history of the book of Samuel now appears more complicated than what Noth, Frank Moore Cross, or Veijola assumed", Cynthia Edenburg and Juha Pakkala, 'Is Samuel Among the Deuteronomists?', in *Is Samuel Among the Deuteronomists? Current Views on the Place of Samuel in a Deuteronomistic History*, ed. Cynthia Edenburg and Juha Pakkala (Atlanta, GA: Society of Biblical Literature, 2013), 4.

[75] For example: Bruce C. Birch suggests a split of early material in v1–7 and a later addition of v8–22 by Dtr, who also amended the end of v5 (Bruce C. Birch, *The Rise of the Israelite Monarchy: The Growth and Development of I Samuel 7–15* [Missoula, MT: Scholars Press, 1976], 23–29). Timo Veijola attributes v1–5 and 22b to the DtrH, and v6–10 and v18–22a to the DtrN, who included but did not compose v11–17 which pre-existed him. Walter Dietrich argues for a DtrH composition or inclusion of v1–6, v9b–17 and v19–22, with DtrN responsible for v7–9a and v18. Mayes opts for v1–6a and v11–22 as an original deuteronomistic layer, and v6b–10 as the second (Mayes, *The Story of Israel*, 98). Christophe Nihan argues for an early layer of composition consisting of "the basic account in 1 Sam 8", and a later revision which inserted v7b–9a and v18, and argues that the later layer should not be associated with DtrN (Christophe Nihan, '1 Samuel 8 and 12 and the Deuteronomistic Edition of Samuel', in *Is Samuel Among the Deuteronomists?: Current Views On the Place of Samuel In a Deuteronomistic History* (Atlanta, GA: SBL Press, 2013), 226–273, 249–250).

[76] For thorough discussion of this issue, and of its implications for reading the Hebrew Bible, see volume 9.2 of the journal *Hebrew Bible and Ancient Israel*, 'Standards of (In)coherence in Ancient Jewish Literature', edited by David Andrew Teeter and William A. Tooman.

1. *Verbal Similarities*

1 Samuel 8:6–7	Genesis 21:11–12
[6]וַיֵּרַע הַדָּבָר בְּעֵינֵי שְׁמוּאֵל כַּאֲשֶׁר אָמְרוּ תְּנָה־לָּנוּ מֶלֶךְ לְשָׁפְטֵנוּ וַיִּתְפַּלֵּל שְׁמוּאֵל אֶל־יְהוָה: [7]וַיֹּאמֶר יְהוָה אֶל־שְׁמוּאֵל שְׁמַע בְּקוֹל הָעָם לְכֹל אֲשֶׁר־יֹאמְרוּ אֵלֶיךָ כִּי לֹא אֹתְךָ מָאָסוּ כִּי־אֹתִי מָאֲסוּ מִמְּלֹךְ עֲלֵיהֶם:	[11]וַיֵּרַע הַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אודֹת בְּנוֹ: [12]וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל־יֵרַע בְּעֵינֶיךָ עַל־הַנַּעַר וְעַל־אֲמָתֶךָ כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקֹלָהּ כִּי בְיִצְחָק יִקָּרֵא לְךָ זָרַע:

The phrase "the thing was evil in the eyes of __" appears in slightly modified forms only six times in HB. The first is Genesis 21:12, then it is used four times in 1 & 2 Samuel, twice in each book, and once in 1 Chronicles 21:7. There is good reason to think that the four occurrences in the books of Samuel are coordinated with one another, but that is not our focus here.

The second phrase, "obey the voice of ___, everything which ___ tells you", appears in various iterations six times. Once in Gen 21:12, once in Exodus 18:24 when Moses listens to Jethro's advice, once in Joshua 22:2, once in 1 Samuel 8:7 and then again in 1 Samuel 12:1 as Samuel narrates the story of 1 Samuel 8, and once in Jeremiah 11:4.

Each of these phrases has its own allusive power and connection to particular themes or stories, particularly the latter phrase's persistent use in stories about obedience, loyalty and righteousness, such as Genesis 3 or Genesis 22, Exodus 3–4, and in fifteen different chapters of Deuteronomy.[77] Nowhere, however, except for 1 Samuel 8 and Genesis 21, are the phrases combined in a single pericope.

2. *Plot Similarities*

As well as the close verbal resemblance between the two passages, we find there are similarities of plot. In both Genesis 21 and 1 Samuel 8 we encounter a leader being confronted with an unsavoury request from people who have been made to suffer by his neglect of them and his lack of faith in God. In Genesis 21, Abraham has opted to acquire a son by forced surrogacy, convinced that whatever promises God made about providing him a son by Sarah cannot compete with her extreme old age. When God does then miraculously fulfil his promise, Abraham's lack of faith results in the conflict between Hagar and Sarah, since now there are two wives and two sons. And not only does Abraham's lack of faith result in conflict, his direct treatment of his two wives has the same outcome. We know from the earlier story of Genesis 16 that Sarah holds Abraham responsible for Hagar's mistreatment of her, having failed to prevent Hagar's conception from upsetting the hierarchy of the household. When Sarah comes to Abraham to demand that Hagar and Ishmael be banished, she in effect asks Abraham to resolve two problems for which he is primarily responsible.

The request which Samuel receives from the people in 1 Samuel 8 is in several ways parallel to this plot from Genesis. Like Abraham, the request to Samuel is based on the fact his offspring are disqualified from inheriting his position. Like Abraham, Samuel has shown a lack of trust in YHWH regarding his successor and has followed the disastrous example of Eli. Like Abraham, Samuel has also neglected the people under his care who have been made to suffer by his poor leadership, allowing his sons to act sinfully and corrupt the legal system just as Abraham allowed Hagar to shame Sarah.

[77] Deut 1:34, 45, 4:12, 30, 33, 36, 5:23, 24, 25, 26, 28, 8:20, 9:23, 13:5, 19, 15:5, 18:16, 21:18, 20, 26:7, 14, 17, 27:10, 28:1, 2, 15, 45, 62, 30:2, 8, 10, 20, 33:7.

A second similarity is the conference between God and the leader. There are important differences, which we will consider in a moment, but in the case of both Abraham and Samuel the request is followed immediately by a discussion with YHWH about how to proceed.

Third, and perhaps most significantly, in both cases God instructs his servant to comply with the request that has been made, without denying the unpleasantness of it. In both cases, it seems, God's plans align with the intentions of the people making the complaint. In each instance, God presents mitigating factors which ought to allow the leader to comply with the request more easily; Abraham need not worry about Ishmael since God will still cause Ishmael to prosper, Samuel need not block the people's royalist fervour since his own position is not under threat.

3. *Thematic Parallels*

The two stories are animated by several common themes, the most prominent being the issue of succession. Succession could be said to be a theme for both Genesis and 1 Samuel more broadly, given the way that the Genesis narrative traces one family's history and 1 Samuel describes the transfer of authority from a period of judges to the established Davidic monarchy. Both books portray God's people receiving the fulfilment of promises which were made not only to individuals but also to the hereditary institutions to which they belong – patriarchy, monarchy – with the spiritual *bona fides* of each generation either endangering or unlocking divine favour. In Genesis 21:1–21, every element revolves around this theme. It dictates which characters are involved, the speech of these characters, their motivations and reactions to one another. In that instance the succession in question was familial and relatively small-scale, and, although the heir to Abraham's household would have great significance for future Abrahamites, the significance was primarily generational rather than immediate. In other words, the choice between Isaac and Ishmael would shape the lives of countless millions in the future, but during their lifetime only a single household would be impacted. The succession in 1 Samuel 8 is just as prevalent, and decidedly more important for its contemporaries. Again, the theme of succession is what underpins a large portion of the chapter. The characters involved are all involved because they have some connection to the question of who will take over from Samuel. Their speech and actions are oriented towards this issue, and the drama of the chapter is propelled by the range of possible answers to the succession question. It is not only a transfer of authority from father to son that is in question, but the entire national and political (and spiritual) identity of Israel which is undergoing a kind of succession from erratic and divinely selected judges to the relative stability of hereditary monarchy.

What is also interesting about these two passages is the way the foremost theme of succession is presented in tandem with the theme of divine versus human fulfilment of promises. Abraham has agonised for years over the fate of his household and his name and has gone to morally dubious lengths to ensure an offspring for himself, but in Genesis 21 and then most famously and climactically in Genesis 22 he is faced with the undoing of all his carefully laid plans. God demands that Abraham give up both of his sons, only one of whom does he receive back as if from the dead. The tussle over which son will be chosen to succeed is visible at multiple levels of the text. In a similar fashion, 1 Samuel 8 portrays Samuel attempting to break with the expected role of a judge by installing his sons as successors, only to find this attempt thwarted by YHWH and Israel. Admittedly, Samuel is not acting in defiance of a direct promise from God concerning his heirs, and there is precedent for Samuel's behaviour in the acts of Eli whom Samuel has replaced. That being said, Samuel is clearly faced with the rejection of his own efforts to secure a legacy and the prospect of a divinely appointed king taking his place instead. 1 Samuel's theme of succession repeatedly makes use of adoptive father-son relationships, as Eli relates to Samuel as the

son who will succeed in place of his biological offspring,[78] Saul chastises Jonathan for preferring David's kingship to his own,[79] tries (maliciously) to convince David to become his son-in-law,[80] and calls David his son.[81] In this light, it is plausible to read 1 Samuel 8 as a choice between biological offspring and divinely chosen offspring, with the latter continuing the chain from Eli through Samuel to Saul and then into David, none of whom are closely biologically related.[82]

A third theme which unites these two texts is that of outcomes which appear to be acceptable to God but which are reached through methods which make the reader uncomfortable. Both Genesis 21 and 1 Samuel 8, by virtue of the shared phrases noted above, revolve around the sanction of distasteful actions and a sense that these things are somehow in accordance with the will of YHWH. Abraham is upset by the apparent cruelty of banishing Hagar and Ishmael, and God does not disagree with this characterisation of the event but does promise to mitigate the evil by providing for Ishmael. Likewise, when Samuel complains to the Lord that the people have requested a king to judge them, God does not explain to Samuel that the request is really a good and pious one but does mitigate the evil of it in Samuel's eyes by explaining that Samuel is not the target of the request. In both instances we are given the impression that God's desired outcome coincides with the desires of those making the demand, despite the obvious self-interested sinfulness of Sarah and Israel.

4. *Key similarities and their implications*

We noted above Sternberg's observation that both difference and similarity are ripe with possibility when it comes to interpreting analogies. As we attempt to follow the thread of this reading puzzle, we must pay close attention to the information provided to us through the analogy with Genesis 21, to see how its parallels and divergences illuminate our text.

First, we note that the analogy to Genesis 21 confirms the ambiguity of the people's request, by comparison with Sarah's request that Hagar and Ishmael be banished. It is obvious from Abraham's distressed reaction that the request Sarah has made is unpleasant, if not outright cruel. As contemporary readers we likely sympathise with Abraham against Sarah and are concerned for Hagar and Ishmael's future. In other words, the request seems simply an evil one, condemning a slave-woman and her teenage son to wander a barren desert simply because of Sarah's insecurities and envy. There are, however, some complicating factors. The narrator of Genesis 21 has ensured that we are aware of Abraham's culpability in Hagar's rise to prominence,[83] of Hagar's mistreatment of Sarah subsequent to her pregnancy,[84] and of the curious 'laughter' of Ishmael at Isaac's weaning celebration.[85] Sympathising with the (relatively) powerful Sarah about insults received from her slave-girl may go against modern sensibilities, but the narrator could have done much to make Hagar a more sympathetic character and Sarah more despotic, as was achieved in Genesis 16, and has chosen not to do so. Sarah is the first wife of God's favoured man, the mother to his promised son, and despite her own lack of faith in God she remains by rights the foremost wife in the household and her son remains the foremost son. God affirms this perspective in v12

[78] 1 Samuel 3:6, 16.
[79] 1 Samuel 20:30–34.
[80] 1 Samuel 18:17–29.
[81] 1 Samuel 24:16, 26:17, 21.
[82] See Nicholson's discussion of the "father-son collision" in 1 Samuel: Sarah Nicholson, *Three Faces of Saul: An Intertextual Approach to Biblical Tragedy*, ed. David J.A. Clines and Philip R. Davies, Journal for the Study of the Old Testament Supplement Series 339 (Sheffield: Sheffield Academic Press, 2002) 44–53.
[83] Gen 16:2–4.
[84] Gen 16:4–6.
[85] Gen 21:9.

by saying Abraham need not be upset because Isaac is the one who will perpetuate the name, and God himself will care for Ishmael and cause him to prosper. This balancing – the clear injustice against Hagar and Ishmael on one hand, the neutral narration and the sanction of God on the other– results in a murkiness, a conundrum for the reader to meditate upon.

This confirms what was noted above by several recent commentators, that the ambiguity in 1 Samuel 8 surrounding the people's request is not a failure of transmission nor of reading, but a rhetorical strategy on the part of the writers. When we see these two texts joined by analogy, we see the people of Israel in the role of Sarah, with a request equally as selfish and sinful as hers but which is, like hers, a response to a legitimate problem. The analogy to Genesis 21 affirms the dubious motives behind the request but also keeps the moral focus on the male leader, Samuel, just as the focus in Genesis 21 is not on Sarah's request but on Abraham's response.

This similarity also connects the rejection of Samuel and his offspring to the rejection of Hagar and Ishmael. It is clear in Genesis 21 that God is not interested in Ishmael as a successor to Abraham or a fulfilment of the divine promise, even though for Abraham's sake he will nevertheless cause Ishmael to prosper. God refers at other times to Isaac as Abraham's firstborn son and only child, and this sentiment is clearly aligned with Sarah's desire to preserve Isaac's status as seen in Gen 21. Despite the conflicting motivations behind Sarah's request, and despite Abraham's distress, God encourages Abraham to banish Ishmael because ultimately Sarah's demands align with God's plan. A cynical reading would be to say that God takes advantage of Sarah's pettiness to resolve a messy situation without involving himself directly: rather than telling Abraham to abandon his son to the wilderness, he remains one step removed and operates through the foil of Sarah's demand. A more generous interpretation is that God redeems the evil deeds of humans for his own purposes, as summarised by Joseph at the end of Genesis – what humans may intend for evil, God intends for good (Gen 50:19-21). Another way to read the story is to see God combining providence and punishment, as Abraham is made to pay for his lack of trust by losing his firstborn son but comforted by God's promise of future provision for Ishmael. Sarah's request therefore can operate as a form of punishment on Abraham as well as, or instead of, being a way for God to execute what appears to be a morally dubious action.[86]

In the same way, by virtue of the analogy, we see the people's request to Samuel as both a form of punishment and a way for God to implement the monarchy without being directly responsible for it. Given the strength of God's indictment of the house of Eli over the corruption of Eli's sons, it seems naïve to think that the sins of Joel and Abijah will go unnoticed. Yet there is no explicit divine sanction on them, in this or any other chapter. Additionally, the prophecy in 1 Samuel 2 led us to believe that the promised eternal priest was in fact this boy Samuel, whose house would serve the Lord for ever, yet after Samuel's death it becomes clear that his house has sunk into the backwaters of history. The best way to account for this abrupt demise of Samuel's household despite the absence of explicit divine rejection is by recourse to the analogy with Genesis 21, in which Samuel and his sons are in the respective roles of Abraham and Ishmael. Rather than rejecting Samuel's offspring outright, God remains one step removed and achieves his will through the people's rebellious demand for monarchy. Samuel's sons are rejected, a judgement for their conduct which is voiced by the people but not by God, just as Ishmael's unsuitability for the role of successor is never voiced by the Lord but still implicitly confirmed by him. The same logic applies to the specific content of the people's request for a monarchy in place of direct divine rule. By

[86] Bede interprets God condoning Israel's demand as a get-what-you-wish-for situation, in light of Psalm 81:12–14, Bede, *Bede: On First Samuel*, 211. In the context of Genesis as a whole, this combination of providence and punishment reflects two of the book's motifs: measure-for-measure punishment on the one hand, and God's commitment to his promises on the other.

pairing the people's request with Sarah's, the analogy signals to us that the outcome is acceptable or even desirable to God without denying the evil of its motivations and circumstance. In other words, the analogy is telling the reader that God is favour of an Israelite monarchy, but for whatever reason is either unable or unwilling to take the initiative and mandate it himself, preferring instead to simply sanction the request as he sanctioned Sarah's. As with Genesis 21, this could be understood as God taking advantage of evil Israelite desires in order to get what he wants without compromising his reputation, or as God redeeming evil human action for his own purposes, or it can be read as a judgement on Samuel. Samuel must suffer the rejection of his household and a demotion from judge-priest-prophet to simply prophet-priest, as punishment for the corruption of his sons. As Abraham lost his first child and his second wife as punishment for not trusting the Lord, Samuel suffers the humiliation of rejection and the end of his household in the national life. God, who ended Genesis 21 with his chosen family and divinely-provided firstborn in place, ends 1 Samuel 8 with the monarchy as good as established and the corrupt sons of Samuel ousted forever.

The second similarity to be noted is the way the request revolves around the question of a rightful successor. Sarah cannot stomach the thought of Ishmael inheriting Abraham's household alongside Isaac, and the people of Israel are intent on avoiding the rule of Joel and Abijah in Samuel's place. Sarah makes it clear in her demand that she understands Isaac to be the rightful heir, as the child of the first and favoured wife, and the people request an as-yet-anonymous monarch as Samuel's replacement. Continuing the theme of succession, this element of the analogy urges us to see Samuel's choice not as one of his own family versus another, but as a choice between his biological sons and a son whom God will provide. We noted above the way that father-son language and dynamics govern every succession story in the book of 1 Samuel, and this chapter is certainly no different. If the analogous role of Ishmael is played by Joel and Abjiah, this new king is squarely in the place of Isaac. This creates a set of expectations in the reader's mind, probably around the legitimacy of this new king and the idea of a rightful heir, but also creates negative connotations surrounding Isaac–blindness, passivity, powerlessness, rival sons. For now, however, the picture is a hopeful one; a promised heir provided through divine means will continue the leadership of God's chosen people.

Third, we observe the way that each request in our two analogous stories has its roots in the failure of the leader. If Abraham had remained firm in his faith and not been swayed by Sarah's temptation to conceive through Hagar, there would be no Ishmael to reject, no conflict to be resolved. He is not alone in having erred in this way, clearly Sarah shares the blame, but the force of the fault lies with the patriarch. In Samuel's case, we are already primed to see the corruption of his sons as a flaw in his own character, thanks to the earlier example of Eli. This analogy to Genesis 21, however, suggests an additional element. The problem in Genesis 21 is that Abraham has tried to secure his legacy through human means instead of trusting the Lord. This impulse is less obvious in 1 Samuel 8, but can still be observed. Verse 3 uses the language of Deuteronomy 16:19 to outline the corruption of Samuel's sons.[87] Deuteronomy 16:18, only a few words earlier, stipulates that after taking possession of the land the leaders should install judges and officials in every town, according to the tribes. By simply passing the power to his sons and neglecting this wider program of legal infrastructure, Samuel falls into the same position as Abraham in preferring his own methods of succession to the Lord's.

The final similarity to discuss is that in both stories the leader has an audience with God immediately after hearing the displeasing request. This serves to establish the leader's response and

[87] 1 Sam 8:3, "Yet his sons did not walk in his ways but *turned aside* (וַיִּטּוּ) after gain. They *took bribes* (וַיִּקְחוּ־שֹׁחַד) and *perverted justice* (וַיַּטּוּ מִשְׁפָּט)." Deut 16:19, "You shall not *pervert justice* (וַיַּטּוּ מִשְׁפָּט). You shall not show partiality and you shall not accept a *bribe* (וַיִּקְחוּ־שֹׁחַד)".

subsequent actions as the focus of the story, since this decision-making process is deemed sufficiently important to merit divine aid, and in both cases the Lord commands a response from the leader rather than resolving the situation independently. Abraham's obedience to God in Genesis 21, banishing Ishmael and Hagar, is crucial for our reading of the next chapter where God demands that Abraham relinquish his only remaining son whom God has just promised to establish as heir. By including the dialogue between God and Abraham, the writer implies that the true crux of Genesis 21 is Abraham's choice of whether or not to obey the Lord, a decision which will dictate all other actions. In the same way, the dialogue between God and Samuel in 1 Samuel 8 ensures that the reader is aware of the central drama of the story– not the sinful people, not the Lord's response to their rebellion, but Samuel. How Samuel responds to Israel's request, and how he will act from this moment onwards, is to be understood in light of the analogy as secondary to his willingness to trust the Lord and obey his will. Without the analogy to Genesis 21, God appears in 1 Samuel 8 as a consultant, an advisor to Samuel who must decide what to do, but the presence of the analogy shifts Samuel's trust in God to the centre of the drama.

5. *Key differences and their implications*

A significant contrast between the story in Genesis 21 and that in 1 Samuel 8 is the way that God responds to the content of the request which is made. Whereas before we noted how the analogy pairs the two requests in order to suggest why God might tolerate Israel's rebellion in 1 Samuel 8, we must now also take into account the terms under which God tolerates it. In Genesis 21, God tells Abraham to obey Sarah in everything she asks, and reassures him that Ishmael will not ultimately suffer since God will provide for him out of love for Abraham. In 1 Samuel 8 God appears furious at the actions of Israel, comparing their request to the rebellions of the wilderness wanderings and portraying the situation as an outright rejection of his being, such that the reader might well expect the next scene to be fiery judgement.[88] Whereas in Genesis 21 Abraham was distressed by what was asked of him but was reassured by God, here in 1 Samuel 8 God and Samuel appear equally furious– even if they can't agree what exactly to be furious about. What this reveals to us is that although the ultimate result of monarchy is something with which God is content, the circumstances of its inception are deeply upsetting to him, far more than was the case with Sarah and Abraham. Clearly the formation of the monarchy will not be so smooth as the ascendance of Isaac. We might even consider whether God is combining punishment with acceptance, since he appeared to have no intent to rebuke Sarah for her request yet here he commands Samuel not only to heed the people but also to warn them. Whatever the specifics of God's punishment, the analogy to Genesis 21 confirms for the reader that, despite condoning the goal of the people's request, God will not overlook the means they hope it will justify.

Second, what are we to make of the fact that Samuel turns to God in bitter prayer,[89] whereas God seeks out Abraham for dialogue? This may seem a slight difference, but it carries some weight when we consider the two men and their relationships to the Lord. In Genesis 21, God enters the scene as almost a third member of the conversation, speaking to Abraham in response to Sarah's request. He is not in the role of consultant, providing behind-the-scenes insight into a moral conundrum, but is a close and personal presence in Abraham's difficulties. Samuel, by contrast, must go to the Lord for counsel, and this simple change of direction and initiative speaks volumes. Samuel never enjoys the level of intimacy with the Lord which Abraham receives, despite being the Lord's prophet and serving at a time of

[88] "The explicit reference [to the exodus] and the shared phraseology create an associative resonance between the people's revolt against the Lord and Samuel, and the children of Israel's revolt on leaving Egypt and wandering in the desert". Garsiel, *The First Book of Samuel,* 47.

[89] For an alternative reading of Samuel's dialogues with God in 1 Sam 8 as "conversational" rather than bitter, see Chapman, *1 Samuel as Christian Scripture*, 97.

immense importance for Israel. He inherits the leadership from a man who presided over prophetic drought, and will hand it over to Saul, to whom God regularly refuses to speak at all. This ought to colour the way we understand Samuel's character: in contrast to Abraham, he is distant from the Lord.

Third, the sources of concern for the two men are diametrically opposed. Abraham, we are told, is distressed on behalf of his son Ishmael, a distress that is great enough to warrant divine reassurance and the promise of permanent prosperity for the boy. We are not given any indication that Abraham feels insulted, or is concerned for his legacy. The focus of his anguish is on the child who will wander in the desert because of his father's weakness. How different is Samuel, whose self-centredness[90] is beautifully exposed in the narrator's explanation that "The thing was bad in the eyes of Samuel, how they said 'give us a king to judge us.'" The omission of the final words of the people's original request– "like all the nations"– makes it appear as if Samuel was so enraged by the threat to his own position as judge[91] that he simply stopped listening at that moment, too upset to pay attention to the real transgression.[92] This contrast gives the reader much to ponder when considering Samuel's character and his part in future events. If Samuel is a prophet, commissioned to be the mediating voice between God and the people, the one who must intercede for them– as he did in the previous chapter and insists he will not cease to do– what do we make of the fact that he now appears to be appealing to God on his own behalf *against* the people? Far from being intimate with God and faithfully serving God's chosen people, Samuel is shown by contrast with Abraham to be cut off from God's thoughts and too absorbed in his own legend to consider the fate of those he is called to serve.[93]

Fourth, following this contrast between Abraham's concern and Samuel's egoism, we note the competing responses they receive from the Lord. Abraham is given reassurance and comfort, a promise of

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[90] Middleton suggests that the personal and the theological combine in Samuel's displeasure, but I see them rather as opposing, hence God's rebuke of Samuel for focusing too much on his own losses and not on the theological perspective, Middleton, 'Samuel Agonistes', 72.

[91] On this point I enjoy the support of a former Israeli Prime Minister, Menachem Begin, 'The Prophet Samuel and the King Saul', *Jewish Bible Quarterly* 20, no. 4 (1992): 225–233.

[92] As noted by Edelman:" Samuel's reported focus on the first part of their request only, [...] ignoring the qualification 'like all the nations', leads him to misinterpret the request as a personal rejection, an attempt to oust him from office without cause." Diana Vikander Edelman, *King Saul in the Historiography of Judah, JSOTSS* 121 (Sheffield: JSOT Press, 1991), 39; "'That is what he heard' the truncated report suggests […] Where we might expect prophetic indignation, we encounter prophetic self-interest", Meir Sternberg, *The Poetics of Biblical Narrative,* 421; The feature is also noted by Birch, though he takes the lack of discussion the phrase 'like all the nations' in the early part of the chapter to be evidence of an earlier level of tradition which knew nothing of this issue, Birch, *The Rise of the Israelite Monarchy*, 22; Strangely, Eslinger argues that the key to understanding the problem with the people's request "lies not in Deut 17.14, to which the request is certainly related, but in the implications of the expressed desire to be 'like the nations.'" Eslinger, *Kingship of God in Crisis*, 256–266; This does indeed become clear in the people's reiteration of the demand later in the chapter, when the wording is changed, but at this stage it is impossible to say that the implications of the divinely sanctioned language of Deuteronomy 17:14 are negative. Brueggemann also identifies the use of "like the other nations" in v5 as indicative of sin, and does not note its presence in Deut 17:14, Walter Brueggemann, *First and Second Samuel*, Interpretation (Louisville, KY: Westminster John Knox Press, 1990), 62; Tsumura both interprets the phrase as the source of the problem and also notes its presence in Deuteronomy 17, arguing that contextual differences allow for a variety of interpretations. Tsumura, *The First Book of Samuel*, 250.

[93] In this and subsequent chapters I will aim to demonstrate that 1 Samuel depicts the prophet Samuel in a persistently negative light by means of analogy and parallel. This is not a common interpretation, but I do take comfort in the company of J. Richard Middleton's work, helpfully profiled in his essay 'Samuel Agonistes'. Many scholars do see Samuel as obstructive or reticent in 1 Samuel 8 but then as positive and pious in later sections of the narrative, whereas Middleton sees the negativity of 1 Samuel 8 as the introduction of a persistent flaw in Samuel, and I agree.

prosperity for Ishmael and reiteration of God's commitment to Isaac. Samuel is rudely jolted out of his self-centred complaints by God's correction that it is not in fact Samuel but he, God, who ought to be upset, since he is the one being rejected. Samuel receives no reassurance, no promise of future prosperity, no mitigation against the people's callous demands, he is simply informed of his insignificance and commanded to carry out his own humiliation. As with the previous dissimilarities, this reinforces for the reader the crucial fact that Samuel and God are not in harmony, that God is not close to Samuel nor particularly open with him, and that Samuel cannot be read naively or trustingly.[94] We might also note the ironic contrast between Abraham who intercedes for the foul citizens of Sodom and Gomorrah, despite not being responsible for their wellbeing, and the prophet Samuel with whom God is forced to intercede here on the Israel's behalf, convincing Samuel not to be angry but to observe his calling and obey his commands.

Finally, we must consider the fact that God in Genesis 21 binds himself closer to all the characters in the story, whereas in 1 Samuel 8 he inserts greater distance and more uncertainty. In Genesis 21, as we have seen, God is at hand to reassure Abraham. He reaffirms his commitment to the promised line of Isaac, and out of love for Abraham he adds a promise to be with Ishmael and his offspring in perpetuity. His response to the crisis is to draw near and provide comfort and hope. In 1 Samuel 8, God appears more remote and obscure by the end of the chapter from the perspective of every character– not to mention the reader. We have seen God distance himself from Israel as a whole, in Samuel's warning to the people that God will no longer hear them when they cry out to him in v18. God is also now more distant from Samuel thanks to the rebuke and firm command in vv7–9, not providing Samuel with any reassurance but instead emphasising the extent to which Samuel has utterly failed to understand the significance of events. We have seen through the lens of this analogy that the foundling monarchy will not enjoy automatic protection, since God is incensed by the people's demand in a way that contrasts with his reaction to Sarah and her request. This transgression is not obviously punished, leaving the reader wondering whether the new king will bear the brunt of God's displeasure. This question ought to be a significant cause for concern. Will God punish Israel at all? The only hint of punishment in this chapter is that Israel will not enjoy God's responsive ear in the future, but this seems more like a side-effect of a deeper abandonment than a punishment *per se*. If God will not exact immediate and specific punishment, that might somehow be worse for Israel in the long run, since it implies that God is generally less invested in them as a people, letting their sins go unpunished but also ignoring them in times of need.[95,96] Is the budding monarchy perhaps a punishment in itself?[97] The anger God displayed in describing the people's request makes us wonder whether Israel should have been careful what they wished for.[98] Or, given the way the analogy to Genesis 21 has highlighted the failure of Samuel to fulfil his role and the distance between him and the Lord, is the lack of punishment perhaps an indictment of the intercessor? All of

[94] Some scholars, e.g. Gunn, interpret the chapter such that Samuel and Yahweh remain united in thought and deed throughout, leaving the reader with a picture of "two figures nursing a grievance". Whether or not this is a sustainable interpretation of the surface text, it becomes much more difficult to maintain once the reader becomes aware of the analogy to Gen 21 and its implications. David M. Gunn, *The Fate of King Saul: An Interpretation of a Biblical Story*, JSOT Supplement Series 14 (Sheffield: JSOT Press, 1980), 61.
[95] Nicholson comments that Yahweh's concession to Israel's demand, "in view of the feelings of jealousy that Yhwh has previously expressed, leaves the way open for tragic consequences", Nicholson, *Three Faces of Saul*, 85.
[96] "The people are going to get what they asked for, whether for good or ill", Jessica N.T. Lee, 'The Role of the People in Saul's Rise and Fall', *Bibliotheca Sacra* 174 (2017): 162.
[97] Chapman characterizes God's decision as a use of the monarchy as "a kind of negative lesson for the Israelites", Chapman, *1 Samuel as Christian Scripture*, 99–100.
[98] See Chapman, *1 Samuel as Christian Scripture*, 99.

these questions are brought to the fore by the analogy, and will be pursued by the narrator throughout the subsequent chapters.

6. *Characters understood in light of the analogy*

My interest, in this case, is primarily how the analogy with Genesis 21 helps us to fill in the characters of the story, and to evaluate their contributions going forwards through 1 Samuel.

In the case of God, what strikes the reader most from the analogy is how remote and unpredictable he is. Of course the two stories are separated by many other events in the narrative of the Hebrew Bible, but the analogy between them invites us to place them alongside one another and draw comparisons for our understanding of 1 Samuel. Whereas in Genesis 21 God appears as a close, personal and reassuring presence, affirming his promises and building up characters' and readers' trust in his words, here in 1 Samuel 8 the opposite is true. If, like with Sarah's request, God is in favour of the ultimate goal of Israel's demand for a king, how are we to understand his fierce anger towards the people in vv7–9 that has no obvious punishment attached to it? Unlike the God of Genesis 21, we are now faced with a deity whose pleasure and anger do not appear to correspond clearly to his actions. We are also forced to consider a troubling element of HB's story-world that has appeared during the narratives between Genesis 21 and 1 Samuel 8: the words and actions of God's prophet do not necessarily correspond to the will of God himself. This second point is like the first, since God clearly sees in vv7–9 that Samuel does not know God's mind, yet retains Samuel in the prophetic role, adding a kind of smokescreen to the narrative.

Regarding Samuel himself, the analogy with Genesis 21 is a torpedo to his reputation. Read on its own, 1 Samuel 8 presents Samuel as quite bitter, certainly angry and perhaps also confused or misinformed.[99] When seen through the lens of Genesis 21, we can add to this portrait a deep misunderstanding of God's will, which is made clear by contrast with the way Abraham is comforted and reassured by the Lord. Whereas Abraham's distress is validated by God through God's mitigation of the suffering of Ishmael, Samuel's distress is simply dismissed by God as a failure to perceive the truth. In addition, we have seen that despite his calling and previous good leadership, Samuel is now exposed as a poor intercessor for Israel,[100] revealed as self-absorbed in the extreme by contrast with Abraham's concern for his son. Perhaps most importantly for the subsequent narrative in 1 Samuel, the analogy provides us with insight into the tension Samuel experiences between his own efforts at securing a legacy and the providence of God who has chosen the monarchy instead. Abraham is presented with a choice between human effort and divine provision in the forms of Ishmael and Isaac, and he makes the faithful choice of relinquishing Ishmael and keeping Isaac. Samuel in 1 Samuel 8 is commanded under duress by God to relinquish his own Ishmael in favour of an Isaac yet to be revealed. Samuel's attitude towards this new Isaac, and his acceptance of his own diminution in favour of this man, are brought by the analogy with Genesis 21 to the very centre of the action.

Conclusions

[99] Polzin comments on the way the narrative is constructed, pointing out that the effect is to make the reader question how closely Samuel's reported speech aligns with what God commanded him to say. I would see Samuel as more confused or mistaken than malicious and crafty in this chapter, but the point remains that the figure of Samuel is intentionally portrayed as being at odds with God in some way. Polzin, *Samuel and the Deuteronomist,* 82–83.
[100] Middleton discusses the failures of Samuel as intercessor relative to Moses, not in light of this chapter but in light of1 Sam 15, suggesting that this is an element of Samuel's ministry which is consistently flawed, Middleton, 'Samuel Agonistes', 89–91.

In this discussion of 1 Samuel 8 I have argued for a careful reading of the chapter which treats its difficulties as keys to a riddle, and in particular a riddle which cannot be understood without appreciating the central analogy between this story and the story of Genesis 21. When the two texts are put in conversation with one another, a picture emerges in which each of the characters in 1 Samuel 8 are more complex than is often perceived. Samuel, by analogy with Abraham, is shown to be self-centred and concerned for his own reputation or status, in contrast to Abraham's grieving obedience during the banishment of Hagar. The people of Israel with their request for a king are depicted, by analogy with Sarah, as perhaps misguided or motivated by evil desires but nevertheless making a demand which is basically in line with God's plan. The question of how God reacts to the demand for a monarchy is also illuminated by the analogy, since we see in Genesis 21 a precedent for God permitting (or commanding obedience to) a request which seems contrary to his plan. Questions arise from this about how much God is permitting Israel's sinful request to be a form of punishment ("Israel will get what they ask for, but won't like it" etc.), but these will remain shadowy until later developments in the narrative. I also introduced the possibility that Samuel is an unreliable figure in his role as prophet, a possibility suggested by the fact that the analogy cements a perception of God as basically favourable towards the people yet in 1 Samuel 8 it is clear that Samuel's message to Israel is one of anger and punishment.[101] This disparity between the perception of God and the actions of his prophet opens a gap between the two, which will be of great significance the further we progress into 1 Samuel and the prophet is given more free rein to direct events to his own benefit.

[101] For a more positive interpretation of the relationship between God and Samuel, see Chapman, *1 Samuel as Christian Scripture*, 101–102.

1 Samuel 9.1–10:16

The previous chapter centred around discussion of a single analogy; the connection between 1 Samuel 8 and Genesis 21. In this chapter, covering the narrative of Saul's journey in 1 Samuel 9 and 10, I will explore a dense web of analogies, many overlapping, which recur at various points during the narrative. Some of these appear not as complementary pictures but as competing visions, between which the reader chooses when it comes to evaluating Saul and Samuel's characters. I begin by discussing the structure of the narrative, drawing on the work of other scholars to illustrate the chiastic pattern which shapes the events of the story. In light of this structure, I argue that the central dynamic is the distribution of knowledge amongst the characters, with the pivotal scene being the revelation by Samuel to Saul of his future as ruler of Israel. To this basic picture I then add the complex portrayals provided by the many analogies, all of which serve to contradict the surface narrative's generally positive version of events. In contrast to what many see as an optimistic picture of humble, obedient Saul, pious and generous prophetic Samuel, and helpful side-characters, I argue that the analogies consistently portray Saul as ignorant and weak rather than humble. Samuel, rather than being a benevolent and wise mentor, is revealed as a scheming and power-hungry ruler who seizes the opportunity to place Saul under his control, and he achieves this by flexing his prophetic muscles far beyond what he has been commissioned by God to do. After Saul's anointing, the analogies draw attention to every negative predecessor of kingship in Israel, and every instance of harmful dynamics between leaders and prophets.

The Structure of 1 Samuel 9:1–10:16

In order to appreciate the analogies in 1 Samuel 9:1–10:16, we have to first appreciate the text's structure. This chapter invites much negative attention, or at least attention directed towards 'fixing its problems' rather than appreciating its features.[102] The seemingly disjointed nature of the narrative is one issue, the ignorance of Saul and anonymity of Samuel are others. The atmosphere of the story invites discussion of folktale and hero-myth, the origins and development of the term *nabi* and the influence of pro- and anti-Saulide and pro- and anti-monarchic factions in the textual history all provide ample opportunity for distraction from the appreciation of and engagement with the text as it stands. When considered from a different perspective, however, the issues mentioned above can be seen not as problems obscuring the text but as the prickles which come from trying to rub something the wrong way. These disparate issues form a coherent whole, united with the use of analogies, serving a masterful purpose.

Following as it does from 1 Samuel 8, this chapter naturally functions in the reader's mind as an introduction to the future king. That assumption is essentially correct, but treating the anointing of Saul as the goal or climax of the section will lead to mistakes and confusion. The first confusing factor is the new character's apparent ignorance of the preceding narrative. Saul has no idea who Samuel is, despite Samuel's national reputation and Saul's own servant's knowledge of Samuel's abilities. This ignorance, combined with the formula 'וַיְהִי־אִישׁ' plus a genealogical section and a change of location, have provided much opportunity for discussion given their appearance of providing a fresh start in the narrative. They are in fact literary choices, prompting us to put the previous narrative temporarily aside and enter into the current story not from the privileged perspective of Samuel (as has been our habit for the two preceding

[102] For example: Bruce C. Birch, 'The Development of the Tradition on the Anointing of Saul in I Sam 9:1–10:16', *Journal of Biblical Literature* 90, no. 1 (March 1971): 55–68; J. Maxwell Miller, 'Saul's Rise to Power: Some Observations Concerning I Sam 9:1–10:16; 10:26–11:15 and 13:2–14:46', *The Catholic Bible Quarterly* 36 (1974): 157–74; W. Lee Humphreys, 'The Rise and Fall of King Saul: A Study of an Ancient Narrative Stratum in 1 Samuel', *JSOT* 18 (1980): 74–90.

chapters) but from the ignorant one of Saul. The shift in the narrator's point of view is similar to that in chapter 3, when Samuel is poised to succeed Eli as priest in Shiloh and we experience the story almost entirely through his eyes, and the writers appear here to be employing the same tool for much the same purpose. It is even possible, as Rachel Gilmour has pointed out, that the anonymity of Samuel and his city serves to highlight his rejection in the previous chapter, and so the focus on Saul at Samuel's expense adds to the reader's sense of Samuel's future position in the periphery of Israel's history.[103]

Jonathan Jacobs has demonstrated[104] that this chapter is constructed in such a way as to highlight that very ignorance, and to force that ignorance on the reader also. He shows that 9:1–10:16 is a chiasm, centring on the moment when Saul's perspective changes from confusion and doubt to a belief that God is ordering events. First, Saul is instructed to leave on a journey in search of his father's donkeys. His actions are then delayed three times: once when he thinks his father is worried about him and must decide whether to return, once when he and the servant realise they have no bread to bring to the seer, and once when they encounter the young women going up to 'the high place'. There is then an encounter with Samuel, who prophetically reveals events to Saul, then the meal at Samuel's house (the centre of the chiasm). In the morning, when Saul is leaving, he has another meeting with Samuel who again prophesies about coming events. On his journey home, as these events come true, Saul encounters another three delays which correspond to the previous three: first, he meets men who tell him his father is indeed worried about him; second, he meets people who provide him with bread; and third, he meets men coming down 'from the high place' and joins them in prophesying. Finally, he returns home and reports (incompletely) his journey to his uncle.

The pivotal moment, according to Jacobs, is when Samuel tells the cook– in Saul's hearing– to bring the choice portion that was set aside for Saul (v23–24). This apparently clinches for Saul the belief that God (or at least Samuel) can indeed see what will happen in the future, and that Samuel is a true prophet. He exhibits this new belief largely by no longer protesting his doubts (as he did in v21), and by obeying Samuel's orders. Thus the second half of the chiasm proceeds exactly as Samuel has prophesied, which suggests to both Saul and the reader that the seemingly random events of the first half were in fact divinely ordered. The search for the donkeys brought Saul near to Samuel, then the three delays resulted in Saul arriving at the city at precisely the moment that Samuel came out towards him, and so they met face to face. Like the second half of the story, all of these events are divinely ordained, but this only becomes clear to Saul (and to us) after the fact. Thus the ignorance of Saul, the introductory formula of 9:1–2, the change in location and plot, the shrouded identity of Samuel, all point not (or not only) towards multiple sources, but instead serve to allow the reader to appreciate from Saul's perspective how significant is his first meeting with Samuel.

There is, however, a large distinction between how the reader's knowledge develops in this chapter and how Saul's knowledge develops.[105] Saul knows nothing until he meets the prophet who overwhelms him with accurate foretelling and demonstrations of supernatural knowledge, with Saul consequently putting his trust in Samuel. If the writers of this passage desired to produce the same effect

[103] Rachelle Gilmour, 'Suspense and Anticipation in 1 Samuel 9:1–14', *Journal of Hebrew Scriptures* 9 (2009), similarly Polzin, *Samuel and the Deuteronomist*, 90–91.
[104] Jonathan Jacobs, 'The Role of the Secondary Characters in the Story of the Anointing of Saul (I Samuel IX–X)', *Vetus Testamentum* 58, no. 4 (2008): 495–509.
[105] For a discussion of the relationship between perspective and ignorance in this chapter see Polzin, *Samuel and the Deuteronomist*, 89–91.

on the reader, our knowledge would remain identical to that of Saul throughout,[106] but this is not the case.[107] At the moment that Samuel is introduced, the writers provide a flashback, and we discover that God revealed Saul's arrival to Samuel a full twenty-four hours in advance and commanded Samuel to anoint Saul as prince over Israel. Here we find the first hint of trouble. The dialogue between Saul and the young women in v11, as well as the narrator's aside to the reader in v9, established Samuel as a 'seer' (רֹאֶה) and Samuel will identify himself to Saul with this same term. However, in v15 we read that God "revealed to the *ears* of Samuel"[108] the arrival of Saul.[109] Then, when Saul stands before Samuel in v17, God prompts Samuel, saying "Behold, this is the man!". The comment about ears and the narrator's description of God prompting Samuel to discern Saul's identity (Samuel literally fails to see him, despite them being face to face) combine to raise an ironic eyebrow at Samuel's identity as a 'seer'.[110] Thus we begin reading the story of the encounter between the prophet and the future prince with concern that something is not right with Samuel. This is only confirmed by what follows, as Samuel uses everything at his disposal to increase Saul's opinion of him.[111]

In verse 16, God commanded Samuel to anoint Saul, which Samuel does in 10:1. On top of this, however, Samuel adds several things. First, in v19, Samuel assumes control of the situation, using the imperative עֲלֵה לְפָנַי (go up before me) in an offer of hospitality which seems almost a command. This apparently generous offer is the setup for Samuel's dramatic reveal in v23–24 and is part of his plan to awe Saul into obedience.

Second, Samuel answers Saul's unasked question (the reason for Saul's visit in the first place) by telling him that Kish's donkeys are found. To answer a question that has not been asked is a dramatic move, but even this is overshadowed in Saul's mind by Samuel's next comment. Samuel tells Saul that everything desirable in Israel belongs to him and to his father's house, a declaration which cuts to the heart of Saul's character. Saul's great weakness (latent here and explicit in later chapters) is his belief that he is somehow unworthy of or disqualified from the kingship. This is an insecurity born from his ancestry,[112] as is revealed in his response in v21: even though Samuel has singled out him and his 'father's house' for blessing, Saul believes that his Benjaminite identity that will rule him out.[113] In chapter 10 he will hide from the crowds in fear of being made king, in chapter 13 his fear of the people deserting him results in his loss of the kingdom, in chapter 14 the people defy him to rescue his own son from his rash vow, and in chapter 15 he once again acquiesces to the demands of the people in order to

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[106] "close attention to the text suggests that it is *Saul's* ignorance, not that of the reader, that is the real point at issue", V. Philips Long, *The Reign and Rejection of King Saul: A Case for Literary and Theological Coherence*, SBL Dissertation Series 118 (Atlanta, GA: Scholars Press, 1989), 197.

[107] For a discussion of the dynamics of knowledge and ignorance in HB narrative, see Sternberg, *The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading*, 176–179.

[108] וַיהוָה גָּלָה אֶת־אֹזֶן שְׁמוּאֵל

[109] Fokkelman, *Vow and Desire*, 394.

[110] Polzin notes the discrepancy between the impression Samuel's contemporaries in the story have of his abilities, seeing only the external prophecies, and the impression the reader is given of Samuel's failures as a seer, whom God has to lead "in an almost infantile way", Polzin, *Samuel and the Deuteronomist*, 95. Sternberg also notes how the term 'seer' is delayed in the narrative until as close as possible to the moment Samuel fails to 'see' the one who is standing in front of him, and requires divine prompting. Meir Sternberg, *The Poetics of Biblical Narrative*, 94–96.

[111] Miscall, *1 Samuel*, 60.

[112] Miscall, *1 Samuel*, "As a Benjaminite, is Saul to be a man of misfortune, a man of vigour, or perhaps both?", 52.

[113] Paul S. Evans notes that Saul's self-image is in contrast with the genealogy of him which opened the chapter, which emphasised his father Kish's status, a pedigree which Saul denigrates in his speech to Samuel. Paul S. Evans, 'From a Head Above the Rest to No Head at All: Transformations in the Life of Saul', in *Characters and Characterisation in the Book of Samuel*, eds. Keith Bodner and Benjamin J.M. Johnson (Bloomsbury: T&T Clark, 2020), 108.

preserve his power and status.[114] Although these events are still in Saul's future at this point, they betray a persistent insecurity which seems to be hinted at here, and that later insecurity may be explained here as deriving from Saul's lineage. Perhaps Samuel perceived this aspect of Saul through divine insight, or perhaps he simply got lucky, but either way his comment makes Saul think that Samuel knows the depths of his heart.

Third, Samuel reveals in dramatic fashion his foreknowledge of Saul's arrival. Crucially, he does so with no reference to God's part in this knowledge. Given Saul's insecurity, noted above, it is entirely possible that Samuel has orchestrated the following scene in a direct attempt to stroke Saul's ego. After putting Saul in the place of honour at a sizeable feast (v22), Samuel calls for the food which is reserved for Saul, reserved presumably as soon as Samuel heard from God that Saul was coming to him. As we have seen, it is this demonstration of divine ability which convinces Saul of Samuel's worthiness, but– with the additional knowledge to which the reader is privy– we see the manipulation for what it is. From Samuel's perspective, or the perspective of a bystander or other guest, this could simply be an appropriate honour for the man who will be king of Israel. For Saul, however, alongside these positive meanings, the dramatic reveal and the place of prominence at the table also elevate Samuel in Saul's eyes.[115]

Fourth, having quickly anointed Saul, Samuel prophesies at length concerning what will happen to Saul on his journey home– he not only reports encounters, but even predicts the dialogue that will take place (10:2), the number of animals and the specific instruments carried by those whom he will meet (10:3,5). This level of unnecessary detail could suggest a desire to impress Saul, as it goes beyond what is needed as far as instructions are concerned.[116] Most significant however is 10:8, when Samuel commands Saul to travel to Gilgal and wait for him there. This is the prophecy which will result, in chapter 13, in Saul's replacement as king over Israel. When read on its own, that story can appear as though Saul has been manipulated by Samuel to ensure his insecurity and therefore his reliance on the prophet.[117] This command in 10:8 shows us how far in advance Samuel planned this tragic moment, and demonstrates the power he has over the new king: Why should Saul listen to this command? Saul appears to believe that these words come to him from God, but the reader's privileged position suggests to us that Samuel at this moment represents only himself.[118] The relationship between the king and the prophet is yet to be established, and Samuel is forging ahead to shape this dynamic for his own benefit.[119]

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[114] In contrast to this reading, and to illustrate how interpretations with little sensitivity to the literary artistry of the text are apt to misinterpret it, consider this from Hertzberg: "Saul, like Gideon, brushes off the obscure allusion by referring to the small resources of his own tribe and family. Here, as in the case of Gideon, the reader will see a confirmation of the divine law according to which God chooses the weak in the world and gives grace to the lowly". Hertzberg, *1 & 2 Samuel*, 83.

[115] Hertzberg, again, takes this in the opposite direction: "The reactions of the 'guests' to the strange situation are no more mentioned than its effect upon Saul, the chief person concerned. As so often in biblical history, it is the theological and not the psychological side of the matter that is important", Hertzberg, *1 & 2 Samuel*, 84.

[116] "If the sacrificial meal was orchestrated to convince Saul that his destiny lay in the guiding hand of God, Samuel's prediction of the course of Saul's return journey is doubly so." Eslinger, *Kingship of God in Crisis*, 321.

[117] This is supported by Middleton, who says: "These mixed messages (do what your hand finds to do for God is with you; but wait for me seven days and I will tell you what to do) suggests that Samuel is manipulating the situation to keep Saul off balance. Having had actually to anoint Saul (against his better judgment), Samuel now wants to keep the new king dependent on himself as the privileged mediator of YHWH's will. Worse, he seems determined to jerk Saul around and so psychologically sabotage his leadership potential." Middleton, "Samuel Agonistes", 74.

[118] Fokkelman, *Vow and Desire,* 422–424.

[119] Gunn describes 10:8 as a "fatally ambiguous instruction", following which Saul's future is "loaded against him". Gunn, *The Fate of King Saul,* 115.

The fact that Samuel's prophecies come true and that they include things which are clearly a good part of God's plan (the anointing in 10:1, the prophecy about the spirit from God in 10:6) do not automatically make him righteous. Samuel is abusing his genuine prophetic gift in order to maintain his power and status, gaining influence over the new king.[120] In chapter 8, we saw that Samuel was clearly upset at the thought of being demoted by the people's choice of a king, and the command he received from God in 9:16 suggested only a further elevation of Saul to the position of prince and rescuer of Israel. Despite God's intentions that Saul be exalted, Samuel has used his considerable abilities to keep the new prince squarely under his control, a move that will ultimately result in a harsh civil war.[121] Saul does not know this, all he knows is that Samuel is possessed of great insight. The reader is given additional information in order to arrive at precisely this conclusion. We are prevented from falling into the same trap as Saul (exalting Samuel at God's expense) whilst also learning a specific lesson about Samuel's character and a general lesson about the potential for humans to abuse divine gifts for their own ends. In addition to this, it should be noted, the lesson Saul learns in the heart of this chapter remains essentially correct both for him and for the reader: all events, however random or potentially disastrous, are ordered and controlled by God.

This then must be something approaching the purpose of the chapter: To introduce the person of Saul along with his character flaws as divinely appointed to the monarchy, and to show the reader how Samuel is using his prophetic abilities for his own ends.[122] Clearly this is not the whole story of either character, and the ambiguities which persist in each man for the duration of the narrative are present here. Several analogies can be seen which help the reader to evaluate these characters and the significance of their actions.

1 Samuel 9:1–4

1 Samuel 9:3 offers us three separate analogies for the purpose of evaluating Saul and his journey. First, the command to take a servant and go after the donkeys mirrors in form and content God's command to Abraham in Genesis 22:2.

1 Samuel 9:3	Gen 22:2
וַיֹּאמֶר קִישׁ אֶל־שָׁאוּל בְּנוֹ קַח־נָא אִתְּךָ אֶת־אַחַד מֵהַנְּעָרִים	וַיֹּאמֶר קַח־נָא אֶת־בִּנְךָ אֶת־יְחִידְךָ

Both verses follow the pattern וַיֹּאמֶר ___ קַח־נָא in reference to a younger man, followed by the command from a superior to go on a journey. This combination is only repeated once elsewhere in HB, in 1 Samuel 17:17 as Jesse gives David instructions to bring food to his brothers in the war–camp.[123] Added to this is the fact that Gen 22:3–4 describe Abraham bringing נְעָרָיו and the description of Isaac as simply a נַעַר in both v5 and v12. The location of these words and phrases in both Genesis 22 and 1 Samuel 9

[120] "Personal control appears to be what Samuel is after", Polzin, *Samuel and the Deuteronomist*, 106.

[121] Polzin discusses Samuel's dubious actions and selfish motivations at some length, and summarises the situation by saying that "Personal control appears to be what Samuel is after", and compares Samuel's abuse of his prophetic office with the people's request for a king, arguing that just as the people are not absolved of their guilt by God granting their request for a king, so Samuel is not rendered innocent by God's persistence in speaking through him as a prophet. Polzin, *Samuel and the Deuteronomist*, 104–107.

[122] Middleton argues that the complexity and volume of redundant information in Samuel's prophecy to Saul is designed by the prophet "to keep Saul off-balance", Middleton, 'Samuel Agonistes', 74.

[123] וַיֹּאמֶר יִשַׁי לְדָוִד בְּנוֹ קַח־נָא לְאַחֶיךָ, probably in allusion to this passage in 1 Samuel, preceding as it does the dramatic rise to prominence of each figure. Note also the aural and visual similarities of אֶת־אַחַד in 1 Sam 9:3 with אֶת־יְחִידְךָ in Gen 22:2, echoed in לְאַחֶיךָ from1 Sam 17:17.

suggests that Saul is being paired analogically to Abraham, with Kish his father in the commanding role of God (this perhaps explains why the narrator informs us of Kish's lineage and great status, to elevate him in our minds and thereby slot him into this analogy in the divine role). This first possible interpretation of Saul appears very positive; an obedient son, faithful to his father in the same way Abraham was faithful to God, embarking on a journey that will turn out to be dramatically different to what he expects. We might also note the irony that, as Samuel is replaced in the role of leader in Israel, so he is also replaced in 1 Samuel's use of analogies by Saul, who takes over from Samuel in the 'Abraham' role that we saw him play during the previous chapter.

The second possibility is suggested by the combination קוּם, לָקַח and יֵלֵךְ in 1 Samuel 9:3. Prior to this chapter, that combination is found in Genesis 22:3 (supporting our observation above), twice in Genesis 24:10,61, once in Genesis 28:2 and once in Judges 19:28. Judges 19 we will return to, and Genesis 28 is supported nowhere else in this chapter (and Gen 28:2 probably points back to Genesis 24) but Genesis 24 itself will prove quite fruitful, as we will see in a moment. The fact that this formula appears in both Genesis 24 and 28 suggests to the reader that this is a betrothal story. Just as Abraham commanded his servant to find a wife for Isaac in Genesis 24, so Kish is commanding Saul to go on a long journey, and the analogy between these scenes raises our anticipation that Saul will meet a young woman either by a well or going out to draw water. He will indeed meet such women, and his interaction with them will further our understanding of his character, but for the moment the reader is simply offered another interpretive option. Alongside Saul the obedient hero, we must also place the image of Saul as the dashing young man about to meet a beautiful maiden.

The third possibility has just been mentioned; Judges 19. Not only does Judges 19:28 involve the three action words of 1 Samuel 9:3, the chapter (and v28 specifically) also includes recurring mentions of donkeys (חֲמוֹר instead of אָתוֹן) and the helping presence of a נַעַר on a long journey towards a strange city. Much is written about the relationship between Judges 19 and 1 Samuel 11 with Saul's dismemberment of the ox, however it seems that the analogy appears first not in that passage but in this. The connections between 1 Samuel 9 and Judges 19 are muted at this stage, and it may only be on a second or third (or, in this reader's case, fifteenth) reading that the analogy becomes apparent. At this point, then, the analogies tell much the same story as the superficial text; a positive start for a positive figure, with, upon closer inspection, hints of darkness.

1 Samuel 9:5–10

After seeing the analogy with Genesis 22 in the opening verses, we now rediscover it and find that it shows us an unpleasant side to Saul's character. Read on its own, his concern for his father is admirable, and the list of locations in which Saul and his servant have searched is extensive enough to convince us that he really has tried to find the lost animals. However, the language of verse 5 appears to be drawing on a similar moment in Genesis 22:

Genesis 22:5	1 Samuel 9:5
וַיֹּאמֶר אַבְרָהָם אֶל־נְעָרָיו שְׁבוּ־לָכֶם פֹּה עִם־הַחֲמוֹר וַאֲנִי וְהַנַּעַר נֵלְכָה עַד־כֹּה וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֲלֵיכֶם	וְשָׁאוּל אָמַר לְנַעֲרוֹ אֲשֶׁר־עִמּוֹ לְכָה וְנָשׁוּבָה

These interactions occur at identical moments in the story: after the command to go has been obeyed and an extended journey has passed, just before the key incident of the passage. The primary difference is that Abraham intends to go on alone with Isaac in order to obey the Lord's command whereas Saul has given up on following Kish's instructions and wants to return in the company of the

servant. Abraham in Genesis 22 appears as an exemplar of faithful obedience and the servants as side-characters, yet here in 1 Samuel 9 it is the servant who disputes with Saul and cajoles him into continuing their quest. The positive impression of the earlier verses fades away, and we are left with only the negative contrast between Saul and Abraham.

If we have picked up on the hints towards Judges 19 in the preceding verses, the events of v5–10 will confirm and expand upon that analogy. A key moment in the story of Judges 19 is the dialogue between the Levite and his servant as they debate over where to spend the night, and it is the Levite's overriding of his servant which results in disaster. There is even visual and aural similarity between the two moments:

Judges 19:11	1 Samuel 9:5
וַיֹּאמֶר הַנַּעַר אֶל־אֲדֹנָיו לְכָה־נָּא וְנָסוּרָה	וְשָׁאוּל אָמַר לְנַעֲרוֹ אֲשֶׁר־עִמּוֹ לְכָה וְנָשׁוּבָה

Each verse contains the imperative from יָלַךְ followed by a cohortative, with sounds similar enough (wə-nā-šū-ḇāh and wə-nā-sū-rāh) to provoke recall if one has memorised the two passages or heard them read enough times. It is also true that one situation is the reverse of the other, with the servant appealing to the master and vice versa, and the choice of changing course to a (supposedly) safe city or continuing into the unknown. The reader who notices the connection between these verses is being invited to consider how it might be that Saul and his journey can be compared to that of the Levite. The Levite's stay in Gibeah ended in awful crimes and eventually civil war, what kind of result can come from this journey of Saul – Saul of Gibeah, no less? In the same moment that the Genesis 22 analogy turns into something negative, we also find the comparison between 1 Samuel 9 and Judges 19 pushed to the forefront, heightening for the reader the ominous sense that something evil is going to take place.

1 Samuel 9:11–13

The analogy to Genesis 24, hinted at in the string of verbs in v3, now returns to dominate the following scene. Saul and his servant arrive at the outskirts of the city and are plunged into an encounter which recalls the first meeting between Rebekah and the servant of Abraham:

Genesis 24:13	1 Samuel 9:11
הִנֵּה אָנֹכִי נִצָּב עַל־עֵין הַמָּיִם וּבְנוֹת אַנְשֵׁי הָעִיר יֹצְאֹת לִשְׁאֹב מָיִם׃	הֵמָּה עֹלִים בְּמַעֲלֵה הָעִיר וְהֵמָּה מָצְאוּ נְעָרוֹת יֹצְאוֹת לִשְׁאֹב מָיִם

The "young women" provide a clear parallel to the "daughters of the men of the city", and in each scene the protagonist is met just outside the city by one or more of these women after having travelled quite a distance. This scene is familiar to the reader from its various iterations involving Jacob and Moses, as well as the servant of Abraham, and its use here primes the reader to expect a betrothal– not only that, but a betrothal which reveals something about the character of the protagonist. As Robert Alter points out, the way Abraham's servant acts on Isaac's behalf highlights the passivity of Isaac (the most forgettable of the patriarchs), Jacob rolls away a heavy stone in order to impress Rachel (highlighting his grappling nature and devotion to his favourite wife) and Moses must fight off troublesome opponents

(foreshadowing his leadership in desert warfare).[124] Here, then, the reader sees Saul meeting young women going out to draw water and immediately expects him to find a wife from among them and perform some feat that will reveal his character. Instead, the women trip over themselves to answer his questions and hurry him on his way. The emerging picture is not of a hero or leader, but of a lost man harried by inept advice, dependent on helpers and never quite rising to the level of reliability.[125]

What does the analogy with Genesis 24 add to this picture? For one thing it reminds us of Isaac's passivity as the servant of Abraham goes out to procure a wife on his behalf. This acts as a kind of foreshadowing in two possible directions: one possibility is the set of relationships which will arise between Saul and the two men who fill the role of his heirs – David and Jonathan. Both of these young men go out to fight Saul's battles on his behalf, finding greater success than him at every turn. Another possibility is the relationship between Saul and Samuel. The dependability of Abraham's servant will be parodied in Saul's various future failures to adhere to Samuel's instructions, and even though Samuel's motives may not be spotless it is still clear that Saul falls well short of the mark. The third option is more tentative: in Genesis 24, the servant of Abraham makes his journey and succeeds in finding a wife for Isaac, meeting with the woman's family and carefully reporting every event to his listeners. Perhaps we see Saul as the servant, with the kingship playing the role of Rebekah– initially claimed by Saul but ultimately destined to belong to David. In some ways Saul functions as a scapegoat for kingship, an archetype of the failed leader who is needed to demonstrate the evils of Israel's rejection of God, before the kingdom is passed to the man after God's own heart, David.

These verses are also dotted with vocabulary which brings the Genesis 22 analogy back to our minds: זָבַח, הָרֹאֶה and לֶאֱכֹל are by no means exclusive to these two chapters but, given the earlier links to the binding of Isaac in v3 and v5, these words take on a certain weight and prompt the reader to consider whether there might be a connection between the high place, the divine representative, the sacrifice and the subsequent blessing, all shared features of 1 Samuel 9 and Genesis 22. The fact that these words come from the mouths of various young women who, according to different interpretations, are either chatterboxes talking over each other or blushing virgins flustered by Saul's handsome appearance, provides a comical comparison with the sombre instructions received by Abraham in Genesis 22:2. Abraham is commanded by God, Saul is harassed by some teenagers.[126]

1 Samuel 9:14–18

Following on the heels of these Genesis analogies showing Saul as a low-budget patriarch, we find the same tactic employed in connection with another giant of Israel's history– the prophet Moses. As demonstrated by Moshe Garsiel, the interaction between God and Samuel in v16 clearly points in its language to the call of Moses in Exodus 3:

Exodus 3:7, 9–10	1 Samuel 9:16

[124] Robert Alter, *The Art of Biblical Narrative* (New York, NY: Basic Books, 1981), 67–69.
[125] Paul S. Evans interprets the speech of the young women as flirtatious, and notes that Saul, "despite the apparent flirtatious ways of the maidens at the well, does not pursue them. He makes no move to impress them either with strength or kindness. His inaction here might belie a lack of confidence in Saul." Evans, 'From a Head Above the Rest to No Head at All', 107.
[126] Compare the interpretation of Schulz who claims that the primary characteristic to be ascribed to Saul is bravery, bravery which leads him to rush through the sacrifices in1 Sam 13 in order to get to battle more quickly, even describing his suicide as, "from the point of view of that time […] a sign of courage", Alfons Schulz, 'Narrative Art in the Books of Samuel', in *Narrative and Novella in Samuel: Studies by Hugo Gressman and Other Scholars 1906–1923*, ed. David M. Gunn, trans. David E. Orton (Sheffield: The Almond Press, 1991), 163.

כָּעֵת מָחָר אֶשְׁלַח אֵלֶיךָ אִישׁ מֵאֶרֶץ בִּנְיָמִן וּמְשַׁחְתּוֹ לְנָגִיד עַל־עַמִּי יִשְׂרָאֵל וְהוֹשִׁיעַ אֶת־עַמִּי מִיַּד פְּלִשְׁתִּים כִּי רָאִיתִי אֶת־עַמִּי כִּי בָּאָה צַעֲקָתוֹ אֵלָי׃	[7]וַיֹּאמֶר יְהוָה רָאֹה רָאִיתִי אֶת־עֳנִי עַמִּי אֲשֶׁר בְּמִצְרָיִם וְאֶת־צַעֲקָתָם שָׁמַעְתִּי... [9]וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלָי... [10]וְעַתָּה לְכָה וְאֶשְׁלָחֲךָ אֶל־פַּרְעֹה...

Garsiel's suggestion for this analogy is that it is designed to show how much lower is Saul's commission than that of Moses.[127] Whereas Moses receives a word directly from the Lord and is eventually provided with a prophet of his own (Aaron), Saul is instructed by Samuel.[128] This analogy furthers the point which was begun earlier by the analogy with Genesis 22 about Saul's relative inferiority, and also brings to the forefront an issue which will dominate much of the following chapters: what is the role of the prophet in relation to the king? According to this analogy it seems that the king is to the prophet as Aaron was to Moses, since the analogy portrays Samuel in the role of Moses, primed to instruct his subordinate. It is worth bearing in mind, however, that throughout these stories Samuel's motives are being shown as less than ideal. Even if it is the case that the king ought to be subordinated to the prophets, the picture 1 Samuel provides is not of a pious ruler rightly respecting a holy prophetic voice so much as it is of a power-hungry seer struggling to keep a deeply insecure king under his control. Hardly a good and God-fearing approach to the government of Israel.

If this does not cast a shadow on the unfolding scene, a second analogy surely will, one which is hinted at here and will be revealed later on. The arrival of Saul in the city is tinged with the memory of the angels' arrival in Sodom in Genesis 19. These verbal parallels alone are not enough to confirm any connection between the texts, but stronger confirmation will appear later in the chapter and the rereader aware of the analogy will note that the parallels begin here, in the innocuous arrival of Saul:

1 Samuel 9:14, 18	Genesis 19:1
[14]וַיַּעֲלוּ הָעִיר הֵמָּה בָּאִים בְּתוֹךְ הָעִיר וְהִנֵּה שְׁמוּאֵל יֹצֵא לִקְרָאתָם לַעֲלוֹת הַבָּמָה׃ [18]וַיִּגַּשׁ שָׁאוּל אֶת־שְׁמוּאֵל בְּתוֹךְ הַשָּׁעַר וַיֹּאמֶר הַגִּידָה־נָּא לִי אֵי־זֶה בֵּית הָרֹאֶה׃	וַיָּבֹאוּ שְׁנֵי הַמַּלְאָכִים סְדֹמָה בָּעֶרֶב וְלוֹט יֹשֵׁב בְּשַׁעַר־סְדֹם וַיַּרְא־לוֹט וַיָּקָם לִקְרָאתָם וַיִּשְׁתַּחוּ אַפַּיִם אָרְצָה׃

More connections to this story will appear as we read on, but for now it is enough to note that (curiously, given the previous analogies) it is Saul who is portrayed positively, linked to the angels of the Lord. We also note that the place and the person he is seeking are being paired with a hive of wickedness, a place where righteous men ought not to live and where terrible things might happen at night. The reader, if they have noticed these connections, is being invited to think of Saul's journey to Samuel's town in the most dangerous possible terms.

1 Samuel 9:19–21

[127] Eslinger also notes the parallel, but interprets it positively: "[The parallel] indicates that Yahweh regards the present situation as similar to that of the exodus […] Saul is to be a new Moses, delivering Israel from the Philistines." Eslinger, *Kingship of God in Crisis*, 306.
[128] Garsiel, *The First Book of Samuel,* 79–82.

This negative impression is continued in v19 as Samuel sweeps Saul up in his plans and awes him with his prophetic abilities. Buried in his seemingly benign offer of hospitality is the invitation: וְאָכַלְתֶּם עִמִּי הַיּוֹם וְשִׁלַּחְתִּיךָ בַבֹּקֶר , "You will eat with me today and in the morning I will send you off". With the plot of Genesis 19 already suggested to us by the previous verses, this invitation sits very uncomfortably. Is there any comparable story from HB where a man on a journey is invited to eat and stay the night in a stranger's house, in which disaster does not immediately follow the meal? Lot in Sodom, the Levite in Gibeah, Sisera in the tent of Jael… The only positive story of this kind is the story of the spies and Rahab, but this is the exception proving the rule as the non-Israelite subverts expectations to bring victory to the sojourners instead of death. Here the superficial storyline and the alternative meaning suggested by the analogies are pulling in opposite directions. One shows the smiling face and dazzling abilities of the seer, the other hints at the grimy truth of what is really going on.

Alongside the unfavourable comparison to the call of Moses, Garsiel also points out the similarity between Saul's meeting with Samuel and the appearance of the angel of the Lord to Gideon in Judges 6.[129] The verbal links are suggestive, and combined with these is the fact that Gideon, like Saul, tries to put the messenger off by pointing to his obscure heritage:

1 Samuel 9:16, 21	Judges 6:14–15
[16]כָּעֵת מָחָר אֶשְׁלַח אֵלֶיךָ אִישׁ מֵאֶרֶץ בִּנְיָמִן וּמְשַׁחְתּוֹ לְנָגִיד עַל־עַמִּי יִשְׂרָאֵל וְהוֹשִׁיעַ אֶת־עַמִּי מִיַּד פְּלִשְׁתִּים כִּי רָאִיתִי אֶת־עַמִּי כִּי בָּאָה צַעֲקָתוֹ אֵלָי׃ [21]וַיַּעַן שָׁאוּל וַיֹּאמֶר הֲלוֹא בֶן־יְמִינִי אָנֹכִי מִקַּטַנֵּי שִׁבְטֵי יִשְׂרָאֵל וּמִשְׁפַּחְתִּי הַצְּעִרָה מִכָּל־מִשְׁפְּחוֹת שִׁבְטֵי בִנְיָמִן׃	[14]לֵךְ בְּכֹחֲךָ זֶה וְהוֹשַׁעְתָּ אֶת־יִשְׂרָאֵל מִכַּף מִדְיָן הֲלֹא שְׁלַחְתִּיךָ׃ [15]וַיֹּאמֶר אֵלָיו בִּי אֲדֹנָי בַּמֶּה אוֹשִׁיעַ אֶת־יִשְׂרָאֵל הִנֵּה אַלְפִּי הַדַּל בִּמְנַשֶּׁה וְאָנֹכִי הַצָּעִיר בְּבֵית אָבִי׃

This analogy between Saul and Gideon can be seen in the following chapters, making full use of the abundant points of similarity between the two men.[130] Here, it appears, the function of the analogy is to set up Saul in yet another comparison with a figure of Israel's past.[131] The analogy with Abraham has been constructed then complicated, the connection to Moses likewise appeared hopeful but on closer inspection proved to be negative, and now Gideon is rolled out to perform a similar role. What is the effect of these cumulative comparisons? For one thing it shows us that this future king of Israel, before even knowing that he is to receive the monarchy, falls far short of the standards that came so close to rescuing Israel in the past. Abraham the patriarch, the prophet, the military leader and hero of faith, ultimately failed and faded into the grave– and Saul is not up to his level. Moses the head of Israel, the mighty miracle worker, prophet and intercessor, was brought tantalisingly close to fulfilling his purpose but was judged and found wanting– and Saul is nowhere near his level. Even Gideon, relatively lowly in contrast to the likes of Abraham and Moses, surely an easier bar to reach, was more faithful and

[129] Garsiel, *The First Book of Samuel*, 78–79; See also Elie Assis, *Self-Interest or Communal Interest: An Ideology of Leadership in the Gideon, Abimelech and Jephthah Narratives (Judg 6–12)*, Vetus Testamentum Supplements 106 (Leiden; Boston, MA: Brill, 2005), 34.

[130] On the appropriateness of Gideon as a model for Saul, consider Assis' description of Gideon's character which might easily be applied to the Israelite king: "[A]lthough he no longer expresses any doubt, he is still characterized by oscillation. Henceforth he swings between noble behaviour in which he makes concessions in favour of national and divine interests, and self-interested and egocentric behaviour." Assis, *Self-Interest or Communal Interest*, 121.

[131] For an example of an interpretation which also considers the significance of Saul's Benjaminite status but sees it as a positive element, see Bede, *Bede: On First Samuel*, 231.

successful than Saul.[132] Gideon at least had the wisdom to reject the kingship, a fact that will be deeply significant quite soon.

The eventual result of these successive analogies is that, by the time Saul is anointed, the observant reader knows that Saul's rule will be disastrous both for him and for Israel. This is of course made clear in the narrative as we go on the appearance of these analogies in the very introduction of Saul the writer guards us against thinking that Saul was ever a good candidate for the crown. Without these connections, one might point to the dodgy dealings of Samuel, the confidence-shattering insults of Israelites unhappy with Saul as king, the appearance of David or even the evil spirit from the LORD as causes of Saul's downfall. Instead, according to these analogies, we discover that Saul was rotten from the very beginning of his reign, and the anomalies in his story are the good moments not the bad.

1 Samuel 9:22–24

In order to help the reader evaluate the events of vv22–24, we can consider an analogy to a similar scenario in Genesis. The dinner-party thrown in Saul's honour is linked with the arrival of Benjamin to Joseph's palace in Genesis 43.

1 Samuel 9:22–24	Genesis 43:15–16, 23
22 וַיִּקַּח שְׁמוּאֵל אֶת־שָׁאוּל וְאֶת־נַעֲרוֹ וַיְבִיאֵם לִשְׁכָּתָה וַיִּתֵּן לָהֶם מָקוֹם בְּרֹאשׁ הַקְּרוּאִים וְהֵמָּה כִּשְׁלֹשִׁים אִישׁ׃ 23 וַיֹּאמֶר שְׁמוּאֵל לַטַּבָּח תְּנָה אֶת־הַמָּנָה אֲשֶׁר נָתַתִּי לָךְ אֲשֶׁר אָמַרְתִּי אֵלֶיךָ שִׂים אֹתָהּ עִמָּךְ׃ 24 וַיָּרֶם הַטַּבָּח אֶת־הַשּׁוֹק וְהָעָלְיָהּ וַיָּשֶׂם לִפְנֵי שָׁאוּל וַיֹּאמֶר הִנֵּה הַנִּשְׁאָר שִׂים־לְפָנֶיךָ אֱכֹל כִּי לַמּוֹעֵד שָׁמוּר־לְךָ לֵאמֹר הָעָם קָרָאתִי וַיֹּאכַל שָׁאוּל עִם־שְׁמוּאֵל בַּיּוֹם הַהוּא	15 וַיִּקְחוּ הָאֲנָשִׁים אֶת־הַמִּנְחָה הַזֹּאת וּמִשְׁנֶה־כֶּסֶף לָקְחוּ בְיָדָם וְאֶת־בִּנְיָמִן וַיָּקֻמוּ וַיֵּרְדוּ מִצְרַיִם וַיַּעַמְדוּ לִפְנֵי יוֹסֵף׃ 16 וַיַּרְא יוֹסֵף אִתָּם אֶת־בִּנְיָמִין וַיֹּאמֶר לַאֲשֶׁר עַל־בֵּיתוֹ הָבֵא אֶת־הָאֲנָשִׁים הַבָּיְתָה וּטְבֹחַ טֶבַח וְהָכֵן כִּי אִתִּי יֹאכְלוּ הָאֲנָשִׁים בַּצָּהֳרָיִם׃ 23 וַיֹּאמֶר שָׁלוֹם לָכֶם אַל־תִּירָאוּ אֱלֹהֵיכֶם וֵאלֹהֵי אֲבִיכֶם נָתַן לָכֶם מַטְמוֹן בְּאַמְתְּחֹתֵיכֶם כַּסְפְּכֶם בָּא אֵלָי וַיּוֹצֵא אֲלֵהֶם אֶת־שִׁמְעוֹן׃

In each of these stories, a young man is brought, along with a gift of silver (כֶּסֶף), to the city and house of another man. This other man knows who he– the younger– is, but not vice versa, and in each case the identity of the host is revealed during the visit. In the course of a meal at the host's house, an anonymous figure (either the טַבָּח or the one responsible for the task of טֶבַח) speaks with the guests to reassure them.[133] Added to this is the genealogical connection, as Saul (of Benjamin) is brought to the house of Samuel (the Ephraimite, from Joseph). The analogy with this story offers insight into the relationship between Samuel and Saul: Both stories depict a powerful Joseph-figure orchestrating events in what appears to be a power struggle over the fate of a rather naïve young Benjaminite man. The attempt to bring Benjamin under Joseph's control is reflected in the way Samuel attempts to gain dominion over Saul, and in both cases the resolution to this power-struggle is brought by a Judahite.[134]

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[132] "There is no other example of a person chosen by God and expressing such fierce doubt towards God" is the bold declaration by Assis, a claim which heightens the plight of Saul once we appreciate that here Gideon is in fact a *positive* figure in contrast to the soon-to-be-king, Assis, *Self-Interest or Communal Interest*, 118.

[133] Tsumura notes the connection between this passage and Gen 37:36 through the title of 'butcher', Tsumura, *The First Book of Samuel*, 279.

[134] Eslinger sees Samuel and God as co-conspirators in the manipulation of Saul: "[they] are revealed in all their manipulative nakedness." In an earlier section of his book Eslinger lamented the failure of scholars to understand that not every character speaks with the perspective of the narrator, and in this case it appears that Eslinger himself is making the assumption that the prophet always speaks and acts according to God's will– something that is certainly not the case for Samuel. Eslinger, *Kingship of God in Crisis*, 313.

Added to this dynamic is the character-building function of the analogy, suggesting to the reader that Samuel is best understood as a sly trickster in the mould of Joseph, with Saul as simply a naïve and innocent Benjamin, a young man in the hands of powerful figures.

The second and more familiar connection is that between this moment and Genesis 24 when the servant of Abraham is brought to the house of Rebekah and asked to recount his journey and his purpose to her family. Genesis 24:33 is mirrored by the cook's instructions to Saul in 1 Samuel 9:24.

1 Sam 9:24	Gen 24:33
וַיָּרֶם הַטַּבָּח אֶת־הַשּׁוֹק וְהָעָלְיָהּ וַיָּשֶׂם לִפְנֵי שָׁאוּל וַיֹּאמֶר הִנֵּה הַנִּשְׁאָר שִׂים־לְפָנֶיךָ אֱכֹל כִּי לַמּוֹעֵד שָׁמוּר־לְךָ לֵאמֹר הָעָם קָרָאתִי וַיֹּאכַל שָׁאוּל עִם־שְׁמוּאֵל בַּיּוֹם הַהוּא:	וַיִּשֶׂם לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֹכַל עַד אִם־דִּבַּרְתִּי דְּבָרָי וַיֹּאמֶר דַּבֵּר:

Although consisting of only a few words, note the parallel phrasing of "it is/was set before him/you [to] eat". These words appear together in only 6 verses in HB: Genesis 24:33 and 1 Samuel 9:24, which are clearly similar, then 1 Samuel 28:22 which perhaps echoes 1 Sam9:24 (וְאָשִׂמָה לְפָנֶיךָ פַּת־לֶחֶם וֶאֱכוֹל) and three other passages in which the words are not connected with one another: 1 Kgs18:42, 2 Kgs 6:22, Ezek 15:7. It therefore seems plausible to suggest that this phrase, as it appears in 1 Sam9:24, is sufficiently unique and distinctive to provoke recollection in the reader's mind– especially when allied with the previous appearance of the analogy in in v11–13. We noted earlier that Saul's encounter with the young women outside the city was informed by the appearance of Rebekah in Genesis 24, and that the barrage of words which greeted Saul, plus his lamentable oversight in not securing one of the women as a wife, told us much about the character and fate of this man. Here in Samuel's dining-hall, the reappearance of the analogy is more puzzling. How does the servant's desire not to relax and indulge himself before performing the task Abraham entrusted to him provide a partner-piece to Saul at the seat of honour in Samuel's home?

A few possibilities present themselves. First, it may be to provide contrast once again between the purposeful, diligent servant of Abraham, committed to his mission and unwilling to be distracted by a meal, and the bumbling Saul, dragged around the hills by his servant and thrust into a chair by Samuel without much clue what's going on. This would certainly be supported by the dialogue; Saul has not spoken a word since v21 when he pointed out the relative obscurity of his heritage, and despite the significance of what he hears in Samuel's city he does not say another word in the story until lying to his uncle in 10:14.[135] Abraham's servant, on the other hand, declines to eat what is placed before him precisely because there are things he has come here to say and he must perform his task.

A second possibility is what we ought to make of the fact that the host who has offered the food to Abraham's servant only a few verses prior is Laban. If Saul is being portrayed as one in the house of Laban, the reader instantly knows that the host's words are not to be trusted, and that if Saul relies too much on his new benefactor there will be dire consequences, anything from fraud and theft to curses and death. Saul, clearly, does not see danger in this scene, and he eats.

1 Samuel 9:25–27

As we arrive at a key moment in the story of HB – the anointing of the first king of Israel – we see three avenues of comparison by which we can evaluate Saul, Samuel and the moment of anointing. The three analogies presented in vv25–27 are also interconnected, which adds a layer of complexity to

[135] Chapman says Saul's withholding of information from his uncle "suggests evasion and secrecy", though secrecy was first established by Samuel during the anointing. Chapman, *1 Samuel as Christian Scripture*, 107.

our task. We have the story of Sodom and Gomorrah (seen already in one form as Saul arrived at the city, here in a different manifestation), the story of the Levite and his concubine in Gibeah (directly patterned on that story in Genesis) and the tale of Rahab and the spies from Joshua 2 (an upside-down version of the Genesis 19 story).

1 Samuel 9:25–27	Genesis 19:15–17
25 וַיֵּרְדוּ מִן־הַבָּמָה הָעִיר וַיְדַבֵּר עִם־שָׁאוּל עַל־הַגָּג: 26 וַיַּשְׁכִּמוּ וַיְהִי כַּעֲלוֹת הַשַּׁחַר וַיִּקְרָא שְׁמוּאֵל אֶל־שָׁאוּל הגג לֵאמֹר קוּמָה וַאֲשַׁלְּחֶךָּ וַיָּקָם שָׁאוּל וַיֵּצְאוּ שְׁנֵיהֶם הוּא וּשְׁמוּאֵל הַחוּצָה: 27 הֵמָּה יֹרְדִים בִּקְצֵה הָעִיר...	15 וּכְמוֹ הַשַּׁחַר עָלָה וַיָּאִיצוּ הַמַּלְאָכִים בְּלוֹט לֵאמֹר קוּם... 16 ...וַיֹּצִאֻהוּ וַיַּנִּחֻהוּ מִחוּץ לָעִיר: 17 וַיְהִי כְהוֹצִיאָם אֹתָם הַחוּצָה...
	Judges 19:25, 27–28 25 וְלֹא־אָבוּ הָאֲנָשִׁים לִשְׁמֹעַ לוֹ וַיַּחֲזֵק הָאִישׁ בְּפִילַגְשׁוֹ וַיֹּצֵא אֲלֵיהֶם הַחוּץ וַיֵּדְעוּ אוֹתָהּ וַיִּתְעַלְּלוּ־בָהּ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וַיְשַׁלְּחוּהָ בעלות הַשָּׁחַר: 27 וַיָּקָם אֲדֹנֶיהָ בַּבֹּקֶר וַיִּפְתַּח דַּלְתוֹת הַבַּיִת וַיֵּצֵא לָלֶכֶת לְדַרְכּוֹ וְהִנֵּה הָאִשָּׁה פִּילַגְשׁוֹ נֹפֶלֶת פֶּתַח הַבַּיִת וְיָדֶיהָ עַל־הַסַּף: 28 וַיֹּאמֶר אֵלֶיהָ קוּמִי וְנֵלֵכָה וְאֵין עֹנָה וַיִּקָּחֶהָ עַל־הַחֲמוֹר וַיָּקָם הָאִישׁ וַיֵּלֶךְ לִמְקֹמוֹ:
	Joshua 2:6,8 6 וְהִיא הֶעֱלָתַם הַגָּגָה וַתִּטְמְנֵם בְּפִשְׁתֵּי הָעֵץ הָעֲרֻכוֹת לָהּ עַל־הַגָּג: 8 וְהַמָּה טֶרֶם יִשְׁכָּבוּן וְהִיא עָלְתָה עֲלֵיהֶם עַל־הַגָּג:

Note the presence of certain words from each passage not common to the other – חוּץ from Genesis 19:17, plus the location of the edge of the city (לָעִיר מִחוּץ in Genesis 19:16) and both יָצָא and שָׁלַח from Judges 19. Saul is made a guest, like the spies, the Levite and the angels, and he sleeps on the roof and speaks up there with Samuel, like the spies in the house of Rahab. In the morning, Samuel comes to Saul and declares his intention to send him away, a curious mirror of the Gibeahite mob's dismissal of the abused concubine, and as the sun rises Saul is brought to the outskirts of the city by the man of God just as Lot was led from Sodom by the angels. As Rahab instructed the spies where to go after leaving Jericho, to hide in the hills, Samuel will now prophesy to Saul the events that will unfold on his homeward journey.

In this mixture of analogies, there are several ways that we might evaluate this encounter between the two men but is unwilling to leave any of the three standing as a conclusive signal. The narrative is still at a preliminary stage, especially as far as Saul's career is concerned, and it is more interesting to consider possible trajectories for him than to provide the reader with a premature verdict.

The most positive option is probably the story of Rahab and the spies. If Samuel is cast in the role of the Canaanite prostitute it might appear to be a little insulting, but in reality there are few characters in HB who so obviously fear and obey the Lord as Rahab. It also suggests a protective role, shielding Saul from those who would oppose him, which is clearly the case here as Saul's anointing takes place in secret in the midst of Philistine-controlled territory, an event surely as life-threating for Saul as the arrival in Jericho was for the spies. Samuel is perhaps an even more positive version of Rahab since her advice to the spies was merely human wisdom, whereas Samuel's speech in 10:1–6 is divine prophecy, not simply

warning and advising but declaring and commanding. If it were not for the two other analogies, we would probably be content to accept this as the evaluative key to vv25–27, but the presence of other texts will severely complicate this easy equation.

A second option then is the analogy with Lot in Sodom and Gomorrah. As we saw previously, the arrival of Saul at the city gate was linked with the arrival of the angels in Sodom, suggesting Samuel in the compromised and ultimately faithless role of Lot. Here the roles are reversed, and Samuel is the one leading Saul from the strange city to the outskirts as the sun rises, to speak with him. Now we are seeing Saul as the compromised one, the one being rescued only through God's mercy despite having made his home amongst would-be rapists and murderers. Samuel is shown positively, the rescuing angel who will destroy evil,[136] forcibly leading Saul into the path God has chosen for him despite his personal failings. Here the anointing, and the implied kingship, are linked to the rescue of Lot from the cities of the plain. This idea of the kingship is far more positive than anything we have seen in the previous chapters, certainly a huge increase on Samuel's predictions in chapter 8. It is possible, however, that the anointing is being paired with that slightly later event of Lot's flight to the mountain caves, and the multiple rapes or exploitations of him by his daughters. An offence to nature, the genesis of enemy tribal groups and the sad end of a member of the family of God– is this to be the legacy of the monarchy? Quite possibly.

The third analogy leans further in this direction of disastrous consequences. The outrage at Gibeah in Judges 19 is a picture of a world with neither human nor divine goodness. There are neither angelic rescuers nor brave human hosts, only the callous Levite and the weak old man who gives him shelter. The link to this story makes several awful suggestions. One is that the event of Saul's anointing, or at least of his placing of his trust in Samuel, is paired with the rape of the concubine. Saul is first 'sent off' like the concubine after the gang have finished with her, and then Samuel accompanies him as "they went out (יָצָא) the two of them, he and Samuel, outside (חוּץ)" just as the Levite caused his concubine to go (יָצָא) outside (חוּץ) to the gang in the first place. The anointing of Israel's king is sketched in the style of a group sexual assault. The second terrible consequence of this analogy is what it suggests for the future. After the Levite has departed Gibeah, he will reflect this violence out to the whole country of Israel and provoke a civil war that almost destroys an entire tribe out of the nation. Echoes of the conflict between Saul and David have already begun to appear, even at this early stage.

Which of these possible comparisons are we to prefer? At this stage it is likely none, rather we must bear the three possibilities in mind.[137] As Saul's coronation and rule unfold, we will return to these three stories several times in order to build the final picture of the king and his prophet.

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[136] On a side note, the word used for Saul's being turned into a new man, in v6, is הָפַךְ, the word used to describe the fate of Sodom and Gomorrah. In his first hours as the anointed one of Israel, something will happen to Saul as mighty and permanent as the destruction of the cities of the plain. Eslinger interprets the entire scene of Saul becoming a 'new man' in an extremely negative light, not by connection to Sodom & Gomorrah but simply by what he sees as a violation of Saul's will on God's part, to produce "Saul, automaton." This would be compelling were it not followed by chapter upon chapter of stories about Saul disobeying God, often inspired to do so by the same spirit that brought his new heart. Eslinger, *Kingship of God in Crisis*, 326–327.

[137] Elie Assis has an extended discussion of an analogy between the figures or Rahab and Yael (Elie Assis, 'The Choice to Serve God and Assist His People: Rahab and Yael', *Biblica* 85, no. 1 (2004): 82–90.), in which it is noted that Yael's words to Barak and to Sisera echo Lot's words to the angels in Genesis 19. Assis sees this aspect of Yael's dialogue as full of sexual connotations, designed in part to form an analogy to the story of Rahab, a prostitute, rescuing the spies. I mention this in order to demonstrate that a web or constellation of stories including both Rahab's story and the story of Lot in Sodom is visible in other instances in the Hebrew Bible. This makes it more plausible to read 1 Samuel 9:1–10:16 as featuring the same constellation.

1 Samuel 10:1–8

Here we find analogies drawn from the book of Judges:

1 Samuel 10:1–3, 7-8	Judges 4:6, 12, 14
[1]וַיִּקַּח שְׁמוּאֵל אֶת־פַּךְ הַשֶּׁמֶן וַיִּצֹק עַל־רֹאשׁוֹ וַיִּשָּׁקֵהוּ וַיֹּאמֶר הֲלוֹא כִּי־מְשָׁחֲךָ יְהוָה עַל־נַחֲלָתוֹ לְנָגִיד: [2]בְּלֶכְתְּךָ הַיּוֹם מֵעִמָּדִי וּמָצָאתָ שְׁנֵי אֲנָשִׁים עִם־קְבֶרֶת רָחֵל בִּגְבוּל בִּנְיָמִן בְּצֶלְצַח וְאָמְרוּ אֵלֶיךָ נִמְצְאוּ הָאֲתֹנוֹת אֲשֶׁר הָלַכְתָּ לְבַקֵּשׁ וְהִנֵּה נָטַשׁ אָבִיךָ אֶת־דִּבְרֵי הָאֲתֹנוֹת וְדָאַג לָכֶם לֵאמֹר מָה אֶעֱשֶׂה לִבְנִי: [3]וְחָלַפְתָּ מִשָּׁם וָהָלְאָה וּבָאתָ עַד־אֵלוֹן תָּבוֹר וּמְצָאוּךָ שָׁם שְׁלֹשָׁה אֲנָשִׁים עֹלִים אֶל־הָאֱלֹהִים בֵּית־אֵל אֶחָד נֹשֵׂא שְׁלֹשָׁה גְּדָיִים וְאֶחָד נֹשֵׂא שְׁלֹשֶׁת כִּכְּרוֹת לֶחֶם וְאֶחָד נֹשֵׂא נֵבֶל־יָיִן: [7]וְהָיָה כִּי תבאינה הָאֹתוֹת הָאֵלֶּה לָךְ עֲשֵׂה לְךָ אֲשֶׁר תִּמְצָא יָדֶךָ כִּי הָאֱלֹהִים עִמָּךְ: [8]וְיָרַדְתָּ לְפָנַי הַגִּלְגָּל וְהִנֵּה אָנֹכִי יֹרֵד אֵלֶיךָ לְהַעֲלוֹת עֹלוֹת לִזְבֹּחַ זִבְחֵי שְׁלָמִים שִׁבְעַת יָמִים תּוֹחֵל עַד־בּוֹאִי אֵלֶיךָ וְהוֹדַעְתִּי לְךָ אֵת אֲשֶׁר תַּעֲשֶׂה:	[6]לֵךְ וּמָשַׁכְתָּ בְּהַר־תָּבוֹר... [12]וַיַּגִּדוּ לְסִיסְרָא כִּי עָלָה בָּרָק בֶּן־אֲבִינֹעַם הַר־תָּבוֹר... [14]וַיֵּרֶד בָּרָק מֵהַר־תָּבוֹר וַעֲשָׂרֶת אֲלָפִים אִישׁ אַחֲרָיו…
	Judges 6:13, 16–17
	[13]וַיֹּאמֶר אֵלָיו גִּדְעוֹן בִּי אֲדֹנִי וְיֵשׁ יְהוָה עִמָּנוּ וְלָמָּה מְצָאַתְנוּ כָּל־זֹאת וְאַיֵּה כָּל־נִפְלְאֹתָיו אֲשֶׁר סִפְּרוּ־לָנוּ אֲבוֹתֵינוּ לֵאמֹר הֲלֹא מִמִּצְרַיִם הֶעֱלָנוּ יְהוָה וְעַתָּה נְטָשָׁנוּ יְהוָה וַיִּתְּנֵנוּ בְּכַף־מִדְיָן: [16]וַיֹּאמֶר אֵלָיו יְהוָה כִּי אֶהְיֶה עִמָּךְ וְהִכִּיתָ אֶת־מִדְיָן כְּאִישׁ אֶחָד: [17]וַיֹּאמֶר אֵלָיו אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ וְעָשִׂיתָ לִי אוֹת שָׁאַתָּה מְדַבֵּר עִמִּי:
	Judges 9:8, 33
	[8]הָלוֹךְ הָלְכוּ הָעֵצִים לִמְשֹׁחַ עֲלֵיהֶם מֶלֶךְ וַיֹּאמְרוּ לַזַּיִת מלוכה עָלֵינוּ: [33]וְהָיָה בַבֹּקֶר כְּזָרְחַ הַשֶּׁמֶשׁ תַּשְׁכִּים וּפָשַׁטְתָּ עַל־הָעִיר וְהִנֵּה־הוּא וְהָעָם אֲשֶׁר־אִתּוֹ יֹצְאִים אֵלֶיךָ וְעָשִׂיתָ לּוֹ כַּאֲשֶׁר תִּמְצָא יָדֶךָ:

These three passages from Judges all deal with leaders of Israel at moments which do not reflect well on them. Barak, despite being raised up by God to lead the people into battle and promised a victory through the prophetess Deborah, is scared to go unless Deborah accompanies him. That picture of the leader of Israel hiding behind the prophet's coattails is certainly reflected in the lives of Saul and Samuel.[138] The reference to Tabor where Deborah led the people into battle ahead of the unfaithful Barak is a subtle signpost for the reader to see Saul's future as king reflected in the past.

We have already encountered an analogy between Saul and Gideon, in Saul's protestations that his tribe is too unworthy to produce a leader for Israel. Here again we find a connection, this time to emphasise Saul's unwillingness to trust God. The scene with which the analogy is built is the angel's first appearance and announcement to Gideon in Judges 6, and Gideon's demand for proof. A key dynamic to the story of Gideon is the way Gideon learns to trust God, progressing from his initial demand for multiple 'signs' of the angel's identity, and the midnight raid on the altar of Baal, all the way to his willingness to attack the Midianite camp with only 300 men equipped with torches and trumpets. By pairing Saul's anointing with the call of Gideon, the analogy allows us to compare the two men's faithfulness, and as we continue through the narrative this contrast will only increase as Saul time and again opts for half-obedience and reneges on his responsibilities. Not only that, but Gideon is wise

[138] Garsiel notes an extended parallel between the careers of Samuel and of Deborah, based on geographical similarities, the relationship between the prophet and the military leader of Israel, and their poetic turns of phrase, such as 1 Samuel 15:33 and Judges 5:28. Garsiel, *The First Book of Samuel,* 54–55.

enough to reject the kingship (despite turning a golden ephod into an idol and suggestively calling his son 'My-Father-Is-King'), and so the reader must consider Saul's attitude towards God in light of Gideon's, to compare the trusting and humble leader of Judges with this new king of 1 Samuel.

The second text implicated here is one we might have expected: Jotham's condemnation in allegorical form of the leaders of Shechem for their anointing of Abimelech as their king. Any talk of 'anointing' a leader of Israel would surely conjure up connections to this passage, especially when we remember the context of 1 Samuel 8 and the presentation of the people's demand for a king as a rejection of God and the selection of the wrong kind of leader. What is more interesting is the connection to the second part of that chapter. In 1 Samuel 10:7, Samuel tells Saul that he may do whatever his hands find to do, since God will be with him and, presumably, he can do no wrong at that point. This phrase is lifted from Judges 9:33, only appearing elsewhere in Ecclesiastes 9:10 in a rather fatalistic setting. In Judges 9:33 it comes from the mouth of Zebul the ruler of Shechem, who is angered by the boasting of Gaal against the newly-anointed king Abimelech. Zebul invites Abimelech to come to Shechem in secret and instructs him on the city's vulnerabilities and how to make an ambush, and tells him euphemistically to "do whatever your hand finds to do". When fulfilled by Abimelech, that phrase turns out to signify the slaughter of the entire city of Shechem and the flattening of its buildings, all achieved by the man chosen by them to be king. When these words are placed into the mouth of Samuel, it ought to produce a shudder in the reader, since it ties Saul's future to the infighting, intriguing and massacres of Judges 9.[139]

Taken together, these three texts used in analogy with 1 Samuel 10 combine to give the impression that if Saul is the one who will be king in Israel it might have been better if there had been no ruler at all. The sin of everyone doing what is right in their own eyes might not, as the book of Judges had hoped, be restrained simply by the presence of a king, if that king is one like Saul.

1 Samuel 10:9–16

In the closing stage of this unit, there is one last analogy for the newly appointed leader of Israel. Samson is perhaps the most prominent of the Judges, certainly in terms of the room his story occupies in the book, and his story of morally questionable deeds performed under the protection of God offers much material for evaluating the life of Saul. There has been a prior connection to him which we did not consider at the time, when Samuel was first told of Saul's arrival in chapter 9:

1 Samuel 9:16	Judges 13:5
וְהוֹשִׁיעַ אֶת־עַמִּי מִיַּד פְּלִשְׁתִּים כִּי רָאִיתִי אֶת־עַמִּי כִּי בָּאָה צַעֲקָתוֹ אֵלָי:	כִּי הִנָּךְ הָרָה וְיֹלַדְתְּ בֵּן וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ כִּי־נְזִיר אֱלֹהִים יִהְיֶה הַנַּעַר מִן־הַבָּטֶן וְהוּא יָחֵל לְהוֹשִׁיעַ אֶת־יִשְׂרָאֵל מִיַּד פְּלִשְׁתִּים:

This passage appeared earlier, in analogy with 1 Samuel, in the accusation and defence of Samuel's mother Hannah and her supposed drunkenness at Shiloh. That analogy had prompted us to see Samuel as the one who would perform the rescue of Israel from the Philistine hand but now we find this was a false hope, or at best one only partially fulfilled. Here instead is Saul, one who (by contrast with

[139] In the context of our discussion about Samuel manipulating Saul in order to retain political control, the comment of Assis on one element of contrast between Gideon and Jephthah is striking: "Gideon's attitude changed when he realized that he had a new ally on whom he could rely in order to maintain his rule. Gideon's confidence derived from God, *Abimelech's confidence from Zebul*" (emphasis added). Assis is here noting a dynamic that is replicated in 1 Samuel 10:1–8, with Samuel as Zebul and Saul as Abimelech. Assis, *Self-Interest or Communal Interest*, 163.

Samson who will only "begin to save") seems to be described here as truly achieving that salvation. This connection is now strengthened in chapter 10 with another:

1 Samuel 10:10, 16	Judges 14:6
[10]וַיָּבֹאוּ שָׁם הַגִּבְעָתָה וְהִנֵּה חֶבֶל־נְבִאִים לִקְרָאתוֹ וַתִּצְלַח עָלָיו רוּחַ אֱלֹהִים וַיִּתְנַבֵּא בְּתוֹכָם׃ [16]וַיֹּאמֶר שָׁאוּל אֶל־דּוֹדוֹ הַגֵּד הִגִּיד לָנוּ כִּי נִמְצְאוּ הָאֲתֹנוֹת וְאֶת־דְּבַר הַמְּלוּכָה לֹא־הִגִּיד לוֹ אֲשֶׁר אָמַר שְׁמוּאֵל׃	וַתִּצְלַח עָלָיו רוּחַ יְהוָה וַיְשַׁסְּעֵהוּ כְּשַׁסַּע הַגְּדִי וּמְאוּמָה אֵין בְּיָדוֹ וְלֹא הִגִּיד לְאָבִיו וּלְאִמּוֹ אֵת אֲשֶׁר עָשָׂה׃

We might have been inclined at first to think of Saul's prophetic interlude as a good thing, signifying his new heart and the new man he has become, and paving the way for a king who prophesies and speaks the words of God. Against this false impression, we find language taken from a story of brutality and deceit. Samson's killing of the lion is in a way a symbol for his entire story, and his divinely given strength is put to violent and deadly ends. His refusal to tell his parents what he has done is perhaps a sign of distrust, or simply an indicator of his intensely solitary approach to life. The killing of lions will return in the story of David as a show of prowess and good shepherding, but in the story of Samson one begins even to feel sympathy for the unwitting animal which strayed across Samson's path. The onrushing spirit from the Lord in 1 Samuel 10, and the prophecy it inspires, is being linked with an animalistic and destructive urge. This same spirit provokes different activities at different times in different men, as will be seen when it first inspires Saul to rescue besieged Israelites then provokes him to make attempts on David's life.[140] The same spirit appears to function as solely positive in David's life (16:13), and so the repeated reader is left wondering whether this instance of spirit-filling will be harmful or beneficial. The connection between Saul and Samson, seen here in Saul's first hours as God's anointed one, suggests that the former is more likely.

Conclusions

Whatever the ambiguities of the kingship as a whole, the attentive reader can be in little doubt that Saul's particular tenure will be pregnant with disaster, unfaithfulness, civil war and covenant-breaking. The analogies observed in this chapter are consistent in drawing attention to the worst examples of leadership in Israel's history, and draw attention to the good examples only to demonstrate how fully Saul and Samuel deviate from those examples. The negative portrayal of the two men is not unique to this section of 1 Samuel, and is made abundantly clear (especially in the case of Saul) as the narrative progresses. The assumption of this reading is that the reader of the text has gone through all of 1 Samuel and been struck by the catastrophic end to Saul's reign, and is moved to re-read the earlier chapters of his life in search of clues about the origins of this disaster. This reader, coming to 1 Samuel 9:1–10:16, will be attentive to the echoes of earlier stories and discover in this text the clues she seeks about Saul and his downward spiral.

[140] Klein notes the parallels between the spirit here and in the stories of Gideon, Jephthah and Samson, but interprets this as a very simple "Saul is seen as a saviour figure like the judges" connection, without exploring the negative connotations of being associated with these three violent and not so virtuous men. Ralph W. Klein, *1 Samuel*, Word Biblical Commentary 10 (Waco, TX: Word Books, 1983), 92; Tsumura points out that "The verb 'to rush' […] appears only in the stories of Samson, Saul and David,", but does not pursue the link. Tsumura, *The First Book of Samuel*, 287.

1 Samuel 10:17–27

In this chapter I discuss the parallels between the election of Saul at Mizpah and the unveiling of Achan as a criminal in Joshua 7. As with the previous chapter, the analogies here reveal a perception of Saul and of the budding monarchy which is at odds with normal interpretations of the chapter's surface-level narrative. The analogy achieves two comparisons simultaneously, first by establishing a connection between Saul as a person and Achan as a person, suggesting that the new king presents a threat to the nation of Israel because of his moral corruption.[141] The second comparison is between Saul and the forbidden items stolen by Achan from the rubble of Jericho, suggesting that– rather than being corruptive by virtue of his decisions– Saul is corruptive in his very essence. Saul, says the analogy, is himself 'devoted to destruction' and also the one by whom destruction is brought into Israel's midst.

1 Samuel 10:17–27

In this section of 1 Samuel 10 we are invited to make a multitude of comparisons. There are links with previous stories from 1 Samuel as well as with stories from earlier in HB, all of which by comparison show the events of 1 Samuel 10:17–27 in an unfavourable light. The first verse of this section recalls the triumphant event of Samuel's career, the success at Mizpah when Israel turned away from their idols and trusted the Lord who gave them the subsequent victory over the Philistines. Samuel's call (צָעַק) to the people in v17 reminds us of the way he called (זָעַק) to the Lord on their behalf in that earlier story. The most clearly significant element of these opening verses is the location of Mizpah. The story touched on Mizpah most recently in chapter 7, but it is also a central feature of another story which carries significance for the figure of Saul in particular. Saul, being a man of Gibeah, is bound by geography and genealogy to the tragedy of the Levite and his concubine at the end of the book of Judges, and also to the events which unfolded afterwards. The civil war amongst Israel, the near-catastrophic destruction of the tribe of Benjamin and the murder of the inhabitants of Jabesh-Gilead are all events which are invoked during the telling of Saul's life, but here we focus on the location of the events. It was at Mizpah that Israel assembled in Judges 20:1 to hear the Levite's report and decided to punish the tribe of Benjamin. It was then again at Mizpah that Israel considered the damage they had wrought and chose to abduct the daughters of Jabesh-Gilead to paper over Benjamin's decimated wounds.

Mizpah, in other words, is a place reminiscent of civil war, of unchecked violence and brutal attempts at justice perpetrated by the people. To select this location as the place to anoint a son of Benjamin and a man of Gibeah as king over Israel sparks worrying questions about the consequences of such a coronation. The purpose of this link back to the earlier stories of Mizpah is to offer us two possibilities, by providing us with two stories which can serve as reference points.[142] Is it the case that these events in Mizpah will follow the more recent pattern, in which a godly leader intercedes for repentant people and brings about their divine rescue from the hand of their enemies? Will this be, as God told Samuel only a few verses prior, the time when Saul saves the people from the hand of the Philistines (1 Samuel 9:16)? Or will it be a return to the older story, about the evil latent within this Benjaminite who will tear the kingdom of Israel apart through his sinfulness and plunge the nation into the same violent

[141] Vermeylen notes the parallels between Achan and another story about Saul, the battle against the Amalekites in1 Sam 15, Jacques Vermeylen, 'The Book of Samuel Within the Deuteronomistic History', in *Is Samuel Among the Deuteronomists? Current Views on the Place of Samuel in a Deuteronomistic History*, ed. Cynthia Edenburg and Juha Pakkala (Atlanta, GA: Society of Biblical Literature, 2013), 78–79.

[142] Eslinger notes the connection to 1 Samuel 7, but does not consider earlier associations. However, he still sees the significance of Mizpah as a negative one due to the changes that have occurred since chapter 7, specifically that Samuel previously called to God on the people's behalf and now calls the people on God's behalf to present them with a king who they will not be happy to receive. Eslinger, *Kingship of God in Crisis*, 339.

chaos that ended the book of Judges? These questions are not answered here, but the purpose of the opening verse of our story is to raise them, and to prompt us to see the events of 1 Samuel 10:17–27 in light of such issues.

1 Samuel 10:17–19

As noted above, the opening words of the scene recall the gathering of Israel in chapter 7. Chapter 7 is notable in 1 Samuel as being perhaps the only moment when both the people of Israel and their appointed leader are joined together in fear of the Lord and turning away from idolatry. It is the only moment during Samuel's tenure as prophet and judge that the nation and its head behave in a way the narrator does not criticise. In chapter 7 idols are rejected, prayers are offered, the Lord is called on to rescue the people from their enemies and is then praised for doing so. There appears to be no desire on the people's part to live without the Lord's rule, or to seek another source of security, and Samuel doesn't have to whine, manipulate or thunder at the crowds but instead performs his roles as judge and prophet. The analogy brings this scene to our minds at the start of the election narrative in 1 Samuel 10, allowing us to set the two texts against each other. How-– if at all– is the people's attitude different now? How– if at all– has Samuel changed? What will be God's response to the situation?

In verse 18, we find a phrase which is by now familiar to the reader from previous stories in HB: כֹּה־אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל אָנֹכִי הֶעֱלֵיתִי אֶת־יִשְׂרָאֵל מִמִּצְרָיִם, "Thus says the Lord, God of Israel: 'I am the one who brought Israel up from Egypt.'" This constellation of words and phrases, being so widely used in the Torah and beyond, recalls a theme rather than any specific passages. Its reappearance in 1 Samuel 10:18 suggests a context in which to place the events of the current scene. It is a reminder of Israel's formative experience as freed slaves on their way to Canaan, and of the debt of gratitude and loyalty which they owe to Yahweh. It also, as v19 goes on to ensure, presents the events of chapter 10 in the same category as the various rebellions and idolatries perpetrated by Israel during their wilderness wanderings. Just as in chapter 8 God explained to Samuel that the request for a king was just like every other thing the people had done "since the day I brought them up out of Egypt", so again here the monarchy is tied to the wilderness rebellions.

Although the ubiquity of this theme makes it difficult to tie the use of the phrase in one text to a single use in any other, there is one story which merits closer attention. In Exodus 32–33, a version of the phrase "the people whom you brought up out of Egypt" appears six times in a tug-of-war over the responsibility for the liberation of Israel from captivity. The density of use of this phrase in a single story makes it a natural association between text and phrase, such that when the reader comes to 1 Samuel 10 the appearance of the phrase may evoke Exodus 32–33. That evocation strengthens when we note that both 1 Samuel 10 and Exodus 32–33 are about the leadership of Israel and the obedience of the people. The people use the phrase first, as an accusation against Moses, the one who has led them from relative safety into a desert of danger and disease: "As for this Moses, *the man who brought us up* out of the land of Egypt, we do not know what has become of him" (Ex 32:1). They then pivot to attribute that same authority to the golden calf: "And they said, 'These are your gods, O Israel, *who brought you up* out of the land of Egypt!'" (Ex 32:4). God passes the buck to Moses, telling him to descend the mountain and deal with "your people, whom *you brought* out of Egypt" (Ex 32:7). Moses firmly denies this implication, returning the responsibility to God: "O Lord, why does your wrath burn hot against your people, whom *you have brought out* of the land of Egypt with great power and with a mighty hand?" (Ex 32:11). God persists, however, ending the scene in Exodus 33 by once again attributing the people's journey out of Egypt to Moses' leadership: "Depart; go up from here, you and the people whom *you have brought* up out of the land of Egypt" (Ex 33:1).

In this back-and-forth of responsibility we see the same dynamic which is now being worked out in 1 Samuel, namely: Who rules Israel? The people reject Moses, and in the process they give him the status which ought to belong to God. By rejecting the human whom they think of as their leader, they reject God their true leader who appointed that human over them. The story in Exodus 32–33 gives the reader a blueprint for the people's demand for a king, as well as for the authority that king has in relation to God himself.

In the tussle between God and Moses over who ought to be described as the liberator of the people, we are given a glimpse of how blurry the distinction between God-as-ruler and ruler-as-God can become. Is Moses merely a mouthpiece who ought not to feature in the people's minds as their leader, thereby ensuring a proper respect for the Lord their true saviour? Or is Moses, by insisting that only God is responsible for Israel's exodus, attempting to dodge responsibility and shirk the role which God has assigned to him? Moses' intercession is, after all, based on his unique standing before God, and God appears to need a figure like Moses in order to accomplish His will. In 1 Samuel, this question is reappearing with an added complicating factor in that now there is not only the one mediator-leader, but two: the prophet-priest and the king. Is Saul to be the Aaron to Samuel's Moses, a hierarchy under the direct authority of God? Or is Saul in the role of the golden calf, the object of the idolatrous people's worship in place of the true God of Israel? The presence of this phrase at the beginning of the day of coronation enables the analogy to bring these themes and questions to the reader's mind.

Verse 19 repeats the words from 1 Samuel 8:7, as Samuel declares once again to the people that they have rejected God and demanded that a king be set over them:[143]

1 Samuel 10:19	1 Samuel 8:7
וְאַתֶּם הַיּוֹם מְאַסְתֶּם אֶת־אֱלֹהֵיכֶם אֲשֶׁר־הוּא מוֹשִׁיעַ לָכֶם מִכָּל־רָעוֹתֵיכֶם וְצָרֹתֵיכֶם וַתֹּאמְרוּ לוֹ כִּי־מֶלֶךְ תָּשִׂים עָלֵינוּ וְעַתָּה הִתְיַצְּבוּ לִפְנֵי יְהוָה לְשִׁבְטֵיכֶם וּלְאַלְפֵיכֶם׃	כִּי לֹא אֹתְךָ מָאָסוּ כִּי־אֹתִי מָאֲסוּ מִמְּלֹךְ עֲלֵיהֶם׃
	Deuteronomy 17:14–15
	כִּי־תָבֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ וִירִשְׁתָּהּ וְיָשַׁבְתָּה בָּהּ וְאָמַרְתָּ אָשִׂימָה עָלַי מֶלֶךְ כְּכָל־הַגּוֹיִם אֲשֶׁר סְבִיבֹתָי׃
	שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

These words of Samuel's recall the demand of the people and the verdict of God, but that is not all. As with the original request in chapter 8, these words point back further to the laws concerning the king in Deuteronomy 17. There in Deuteronomy we find a strong emphasis on the fact that it will be God himself who will choose the king in Israel, not the people or another leader. That fact did not receive much attention in chapter 8, with the focus being on the demand rather than on its fulfilment. In their original request, the people made their petition directly to Samuel and implied that it was in his power to

[143] Eslinger, as we have previously noted, often does not distinguish between the words and actions of the prophet Samuel and the God whom Samuel claims to represent, and in his comment on this section he suggests that God and Samuel are united in "bigoted" perceptions of Israel's request. By having Samuel present Israel's attitude as rebellion in response to salvation, says Eslinger, the narrator "lets [God and Samuel] convict themselves, for the reader knows that the people have not rejected Yahweh on account of any saving actions such as Samuel has just rehearsed." As before, this may be an accurate depiction of Samuel's attitude (which I would dispute) but that is not the same as saying it reflects God's attitude, especially since it is unclear in vv17–19 at what point Samuel reports God's speech and at what point he speaks on his own behalf. Eslinger, *Kingship of God in Crisis*, 341–342.

choose a successor, with no reference to any involvement from God. Because of the presence of this passage from the law in the opening words of the story of the king's election, we are able to see how Samuel's speech prepares the reader for what is about to happen: God is going to provide the people with a clear and irrefutable demonstration that he alone has the authority to select a king. We, the readers, know that this selection and anointing have already taken place in chapter 9, in secret, so this public 'election' is geared entirely towards reminding the people of the law as found in Deuteronomy: Israel may have a king *whom God will choose*.

Some scholars point to the existence of the two anointing narratives as evidence for multiple sources that have been stitched together. That is still certainly plausible, but I am suggesting that the presence of the words of Deuteronomy 17 in Samuel's mouth prompts us to see the entirety of this second anointing story as complimentary, not contradictory, to the first one. If the first story of Saul's anointing in the earlier verses of chapter 10 satisfies the reader, Samuel and Saul of God's choice, this second story is designed to satisfy the people and to demonstrate unavoidably God's authority over the monarchy which they have demanded.

1 Samuel 10:20–23

In the previous chapter we noted briefly a parallel between Saul's overnight stay at the house of Samuel and the night spent by the spies in the house of Rahab, in Joshua chapter 2. Here, in vv20–23, we return to the early chapters of Joshua to discover a far more troubling analogy, this time between the new king, Saul, and the first man to break God's covenant in the newly-won promised land: Achan.[144]

1. *Verbal Parallels*

1 Samuel 10:20–23	Joshua 7:14–18, 22–23
[20]וַיַּקְרֵב שְׁמוּאֵל אֵת כָּל־שִׁבְטֵי יִשְׂרָאֵל וַיִּלָּכֵד שֵׁבֶט בִּנְיָמִן׃ [21]וַיַּקְרֵב אֶת־שֵׁבֶט בִּנְיָמִן לְמִשְׁפְּחֹתָיו וַתִּלָּכֵד מִשְׁפַּחַת הַמַּטְרִי וַיִּלָּכֵד שָׁאוּל בֶּן־קִישׁ וַיְבַקְשֻׁהוּ וְלֹא נִמְצָא׃ [22]וַיִּשְׁאֲלוּ־עוֹד בַּיהוָה הֲבָא עוֹד הֲלֹם אִישׁ וַיֹּאמֶר יְהוָה הִנֵּה־הוּא נֶחְבָּא אֶל־הַכֵּלִים׃ [23]וַיָּרֻצוּ וַיִּקָּח�ֻהוּ מִשָּׁם וַיִּתְיַצֵּב בְּתוֹךְ הָעָם וַיִּגְבַּהּ מִכָּל־הָעָם מִשִּׁכְמוֹ וָמָעְלָה׃	[14]וְנִקְרַבְתֶּם בַּבֹּקֶר לְשִׁבְטֵיכֶם וְהָיָה הַשֵּׁבֶט אֲשֶׁר־יִלְכְּדֶנּוּ יְהוָה יִקְרַב לַמִּשְׁפָּחוֹת וְהַמִּשְׁפָּחָה אֲשֶׁר־יִלְכְּדֶנָּה יְהוָה תִּקְרַב לַבָּתִּים וְהַבַּיִת אֲשֶׁר יִלְכְּדֶנּוּ יְהוָה יִקְרַב לַגְּבָרִים׃ [15]וְהָיָה הַנִּלְכָּד בַּחֵרֶם יִשָּׂרֵף בָּאֵשׁ אֹתוֹ וְאֶת־כָּל־אֲשֶׁר־לוֹ כִּי עָבַר אֶת־בְּרִית יְהוָה וְכִי־עָשָׂה נְבָלָה בְּיִשְׂרָאֵל׃ [16]וַיַּשְׁכֵּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיַּקְרֵב אֶת־יִשְׂרָאֵל לִשְׁבָטָיו וַיִּלָּכֶד שֵׁבֶט יְהוּדָה׃ [17]וַיַּקְרֵב אֶת־מִשְׁפַּחַת יְהוּדָה וַיִּלְכֹּד אֵת מִשְׁפַּחַת הַזַּרְחִי וַיַּקְרֵב אֶת־מִשְׁפַּחַת הַזַּרְחִי לַגְּבָרִים וַיִּלָּכֶד זַבְדִּי׃ [18]וַיַּקְרֵב אֶת־בֵּיתוֹ לַגְּבָרִים וַיִּלָּכֶד עָכָן בֶּן־כַּרְמִי בֶן־זַבְדִּי בֶּן־זֶרַח לְמַטֵּה יְהוּדָה׃ [22]וַיִּשְׁלַח יְהוֹשֻׁעַ מַלְאָכִים וַיָּרֻצוּ הָאֹהֱלָה וְהִנֵּה טְמוּנָה בְאָהֳלוֹ וְהַכֶּסֶף תַּחְתֶּיהָ׃ [23]וַיִּקָּחוּם מִתּוֹךְ הָאֹהֶל וַיְבִאוּם אֶל־יְהוֹשֻׁעַ וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וַיַּצִּקֵם לִפְנֵי יְהוָה׃

Apart from the central plot element of lot-drawing, which we will consider in a moment, these two passages share a set of concentrated vocabulary. In particular the words קָרַב and לָכַד, which are found

[144] Miscall notes the parallel between the lot-drawing processes but does not develop the connection between Saul and Achan, Miscall, *1 Samuel*, 64–65, likewise Gordon, *1 & 2 Samuel*, 47, and Tsumura, *The First Book of Samuel*., 296–297.

nowhere else in HB in such close proximity, except for their appearances in Joshua 7 and 1 Samuel 10. As well as being unique to these two narratives, the words are attached to the central action of each of their stories and are repeated frequently in each text: קָרַב appears eight times in Joshua 7 across the space of only four verses, as does לָכַד. In 1 Samuel 10, לָכַד is used three times in two verses, the same two verses in which קָרַב is used twice. The density and number of uses of these two words across the two passages is striking, given their lack of combination in such close proximity elsewhere in HB, strongly suggesting a conscious allusion by one passage to the other.

Although far more common than קָרַב and לָכַד, two other words which suggest a link between our two texts are שֵׁבֶט and מִשְׁפָּחָה, 'tribe' and 'clan/family', respectively. שֵׁבֶט appears four times during the lot-drawing in Joshua 7 and another four times during the same process in 1 Samuel 10. מִשְׁפָּחָה comes up five times in Joshua 7 and twice in one verse in 1 Samuel 10. When considered individually or even as a pair, 'tribe' and 'clan' are not highly suggestive words, appearing in eight different passages from HB.[145] When understood as part of the lot-drawing constellation, however, they serve to increase the plausibility of an allusion between 1 Samuel 10 and Joshua 7.

A second group of words is common to Joshua 7 and 1 Samuel 10, but to a later and indirectly related scene in each narrative. After the correct person has been divinely identified through the lot-drawing process, we then read in both stories of a search that is conducted. In each search, attendants 'run' (רוּץ) to the indicated hiding-place, they 'take' (לָקַח) the hidden person or thing from its secret location, and then either remove it from 'the midst' (בְּתוֹךְ) of the tent or place him in 'the midst' (בְּתוֹךְ) of the people. As with the previous group of words, each of these verbal links is so common on its own as to be not worth considering. If, however, we consider that a connection has already been established by the lot-drawing and its associated words, the fact that both stories then go on to describe men running to take a hidden thing which has been revealed by the lot-drawing process is clearly significant.

2. *Plot Parallels*

Some of these have been touched on above, but a complete summary is useful. First, the people of Israel are gathered by a leader with prophetic capabilities. The purpose of the gathering is to conduct a process of lot-drawing, a divinely guided process of elimination. The 'winner' of this election is already known to the reader, either through the explicit statement of Joshua 7:1 or the indirect implication of 1 Samuel 9's story about the anointing of Saul. The election proceeds by identifying first a larger ethnic group– the tribe– then proceeding to smaller units until only one person is left. At this point there is some divergence between the two stories, though still within the bounds of the parallel: in Joshua 7, the 'winner' of the election– Achan– reveals the location of his plunder and attendants run to retrieve it and bring it into the people's midst. In 1 Samuel 10, the 'winner' himself– Saul– is hidden, and further divine aid is needed to discover his whereabouts, before more attendants run to retrieve him and bring him into the midst of the gathered people.

The lot-drawing process is far more laboured in the telling of Joshua 7, where the process is first explained to Joshua by God and then described by the narrator as Joshua executes his instructions. The account in 1 Samuel 10 is less extensive, involving only the description of events and not including every step of the process: Joshua 7 describes the identification of tribes, then clans, then families, then individuals, whereas 1 Samuel 10 proceeds directly from tribes to clans to Saul himself. The brevity of the account in 1 Samuel 10 in comparison to the laborious narration in Joshua 7 could be seen as evidence against a parallel, since it might be thought that an analogy would match the co-text as closely as possible.

[145] As a pair in Num 4:18, Deut 29:17, Jos 7:14, 13:29, Jud 18:19, 21:24, 1 Sam 9:21, 1 Sam 10:21.

I would suggest, however, that the brevity of 1 Samuel 10 is in fact a good indicator of the parallel, since its brevity is confusing when read in isolation. How does the lot-drawing process manage to move directly from identification of an entire clan to Saul himself? Surely intermediate steps are required? The lack of information in 1 Samuel 10 suggests that one of the main functions of the inclusion of the lot-drawing narrative in 1 Samuel 10 is to remind the reader of the parallel story in Joshua 7 and consider the analogy between them. The sparse account of the lot-drawing in 1 Samuel 10 is not designed to provide a full account of the election process, it is designed to call attention to the full account given in Joshua 7.

3. *Thematic Parallels*

The first and most obvious thematic parallel is that of divine knowledge revealed through a form of sanctioned divination. Each of the stories is built around the central activity which is the discernment of God's knowledge regarding the identity of a specific person in Israel. The reasons for seeking that individual are different, as are the circumstances and details of the two narratives, but the driving force behind each story remains the discovery of a 'winner' in the lot-drawing process. One interesting feature of this theme as it appears in the two stories in question is their orientation towards neither God nor the reader but the general populace of Israel. The reader is informed beforehand, in both stories, of the identity of the person who will then be unveiled in such dramatic fashion. Joshua remains unaware of Achan's identity until the end of the process, but Samuel knows that Saul is the 'winner' of the election since he has been shown by God that Saul will be king and has anointed him only a few verses previously.[146]

The theme of divine knowledge revealed through lot-drawing is therefore sharpened to be about divine knowledge revealed specifically to the people of Israel, and not to the reader. The reader is elevated to a level of divine knowledge before the two narratives begin, meaning that the function of the lot-drawing is clearly intended to be something other than suspense and excitement. Without the sting of surprise in the tale of lot-drawing, readers direct our gazes elsewhere and consider other reasons for the story as it unfolds.

The second theme is that of an individual having national significance, hence the importance and urgency of the lot-drawing. Joshua is commanded to conduct the process in order to reveal the thief who has jeopardised Israel by stealing forbidden items from the ruined city of Jericho. Unless Israel identify and destroy this culprit, they too will suffer Jericho's fate as the contagion of condemnation spreads from the prohibited plunder out into the populace. Hence the presence of the entire people at the lot-drawing and their corporate involvement in the execution of Achan and his family: all of Israel was threatened by Achan's sin, so all of Israel are involved in purging the sin from their midst. In a similar, mirror-image process, Saul's identification through the lot-drawing is a national and corporate event. The fate of Israel has been yoked to the establishment of a monarchy by their demand in chapter 8 for a king. As allusions to the law of the king in Deuteronomy 17 have reminded us, it is essential for the good governance of Israel that this new king be chosen by God himself. Thus, the identification of Saul is certainly as urgent as that of Achan, and the correct treatment of him once he has been identified has similar consequences for Israel. In other words, just as Israel acted corporately to execute Achan and his family, so too do they join in praising the new king (1 Sam 10:24). This corporate acclaim is underlined by the mention of the few detractors in v27.

A third and minor theme is that of hiddenness. Apart from the more obvious 'hidden' identity of the two men whom the lot-drawing identifies, there is also the secret location of the plunder and of Saul

[146] Eslinger: "Though the Israelites in attendance may have been expected to believe in the equity of the lottery, we readers of 9.1–10.16 are not", Eslinger, *Kingship of God in Crisis*, 345.

himself.[147] Achan confesses his sin to Joshua and informs him of the location of his plunder, and it is not considered sufficient to execute Achan without first retrieving the prohibited items he stole and destroying them alongside the guilty party. This is oddly replicated in the story of 1 Samuel 10, as Saul is not only 'hidden' in the sense that he is not yet known to have been anointed by Samuel but also literally hidden amongst the baggage and military equipment. Saul's decision to hide in such a way is hard to interpret,[148] or perhaps easy to interpret in a variety of ways,[149] but it is surely not an accident that the climactic reveal of the first king of Israel carries echoes of Achan's hidden plunder.

4. *Implications*

When taken together, the constellation of parallels on the multiple levels of vocabulary, plot and theme combine to give strong indication that the reader is being directed to consider an analogy between 1 Samuel 10 and Joshua 7. Having made this connection, we must now consider the function of such an analogy. It is necessary to understand Joshua 7 a little more fully in its own context, and then we can proceed to suggesting some possible implications of the appearance of Joshua 7 in this new setting.

The early chapters of Joshua contain the mirror-image stories of Rahab and Achan. Rahab, due to her piety and desire to be saved rather than destroyed, succeeds in winning safe passage out of Jericho after Israel succeed in entering the city. She joins the people of Israel in their journey into Canaan and is praised by the narrator for her piety and her deeds. Her actions secure the safety of her household and family, and they alone out of the entire city are rescued from destruction. Achan's story is the opposite of this. He is unable to resist the temptation to steal some of the plunder which God has strictly forbidden and his sin leads to Israel losing multiple battles in the siege of Ai. God identifies Achan as the culprit through the lot-drawing process. It is explained that Achan's evil has corrupted the entire nation of Israel, hence their defeats, and so it is determined that Achan will be executed. It is not only Achan, however, but also his plunder, his children, his livestock, his tent, and 'all that he had' (וְאֶת־כָּל־אֲשֶׁר־לוֹ) which is first stoned and then burned in the valley of Achor.

That phrase (וְאֶת־כָּל־אֲשֶׁר־לוֹ), is also found multiple times in the story of Rahab.[150] It binds the two figures together, the first a pious and crafty woman who wins the safety of her family and וְאֵת כָּל־אֲשֶׁר לָהֶם out of the destruction of Jericho, the second a guilty Israelite whose theft of Jericho's loot results in the destruction of both himself and also וְאֶת־כָּל־אֲשֶׁר־לוֹ.

The story of Achan, therefore, is not merely a tale of guilt and discovery like a contemporary murder-mystery, but is also a tale of comparison. Achan is evil in a way that mirrors Rahab's piety, and the consequences of his sin reflect in a cruel way the salvation which Rahab won for her household. It is therefore not surprising to find a parallel with this text and 1 Samuel, given the established presence of comparative structures. It is also not the first time in 1 Samuel that the pairing of Achan and Rahab has

[147] Edelman interprets Saul's place amongst the baggage as an example of the humility which was a requisite characteristic for kings in the context of the ancient Near East. Edelman, *King Saul*, 57. This does not necessarily contradict with our interpretation, as the superficial meaning of the text may portray Saul as humble whilst the analogy conveys a more negative meaning, just as in 1 Samuel 10:17 the location of Mizpah at first recalls the victory in 1 Samuel 7 but on deeper consideration evokes the civil war and massacres that closed the book of Judges.
[148] Against my negative interpretation of Saul's hiddenness, see for example Assis, *Self-Interest or Communal Interest*, 123–124.
[149] Chapman also notes the contrast between the superficial positivity of the scene and the underbelly of concern. He cites the location of Saul amongst הַכֵּלִים, which Chapman explains in terms of military equipment, foreshadowing the violence Saul will bring, Chapman, *1 Samuel as Christian Scripture*, 110.
[150] In the case of Rahab and her family, the final preposition is modified to לָהֶם rather than לוֹ, to reflect the change of identity.

been suggested. In chapter 9, we considered the brief allusion to the story of Rahab sheltering the spies, as Saul was invited to stay the night in Samuel's house before going up on to the roof and speaking there with Samuel himself. In that text, the analogy paired Rahab with Samuel as the protective and rescuing figure, and Saul as the confused and morally dubious spies. The presence of an analogy in 1 Samuel 10 between Saul and Achan therefore strengthens the idea of a comparison between Samuel the prophet and Saul the king, in a manner resembling the comparison of Rahab the pious and Achan the transgressor.[151]

What are we to make of the fact that Saul is so clearly paired with the figure of Achan? There have been many hints already in 1 Samuel, either on the text's surface or hidden in the murky analogies beneath, that both the monarchy and the monarch will not be a blessing to the nation of Israel.[152] This analogy is perhaps the strongest early signal that Saul's reign will be disastrous both for himself and for the people he rules. The analogy with Achan is not merely a simple 'Achan is bad so Saul must be bad too' comparison– though it certainly is that. There are many figures who could serve as analogous counterparts to Saul to make him merely 'bad', and it is worth considering why Achan in particular is so suitable a parallel.

Achan's sin is a clear example of failure to adhere to divine boundaries when personal gain is a temptation. His theft of the plunder from Jericho is not an inherently evil act, which we know from the various stories during the conquest of Canaan when God either allows or explicitly commands Israel to take loot from defeated enemies. In the case of Jericho, God has decreed that the entire contents of the city is חֵרֶם, 'devoted to destruction', hence the urgency of Rahab's plea to the spies for her family's safety. Achan's sin, in other words, is not primarily a violation of social norms or an offense against his fellow Israelites, but a disobedience of God's explicit commands. If Achan is an analogous counterpart to the newly anointed king Saul, we see Saul as a king who will lead Israel into destruction and evil by the same misdeeds through which Achan caused the death of thousands of Israelite soldiers in battle. It is Saul's failures to obey God's commands, rather than his offenses against social norms or fellow Israelites, which the reader is to interpret as being the cause of his downfall and the civil war in Israel.[153]

There is, however, a complicating factor to this interpretation. Not only is Saul paired with Achan by the analogous lot-drawing processes, he is also joined in analogy with Achan's plunder itself.[154] Remember that in the running and the taking from/to the midst of the people it was not Achan but Achan's loot which served as the parallel to Saul. Having first been paired with the plunderer, Saul is now compared to the plunder. As noted above, Achan was guilty of stealing items which were חֵרֶם, 'devoted to destruction', and these items are not merely objects of evil in their own right. They were fundamentally corruptive and contagious things, imparting their חֵרֶם-ness to their possessor and their surroundings. When God explains to Joshua that the presence of חֵרֶם in Israel's midst has led to their military disasters, he does not merely say that the defeats are punishment for sin. He declares that Israel "turn their backs before their enemies, because they have become devoted for destruction" or simply "they have become

[151] J. Middleton suggests that the parallel is one made consciously by Samuel himself, rather than being an artifice of the narrator's: "the use of this technique for choosing Israel's king looks like a public relations stunt to prejudice the people against Saul at the outset. It even suggests that Samuel has already judged Saul guilty of the disobedience of chap. 15." Middleton, "Samuel Agonistes", 73.
[152] Polzin sees the parallel with Achan and interprets it as a clear and blunt attempt by the writers to prejudice the reader against Saul and the monarchy, Polzin, *Samuel and the Deuteronomist*, 103–104.
[153] "There is a clear if subtle implication that [Saul] is an offending party by virtue of the election itself." McCarter, *1 Samuel*, 196.
[154] Polzin notes the analogy between Saul and Achan and interprets it as casting Saul in the role of a sinner who has been sought out for punishment, but fails to note the double parallel of Saul– Achan and Saul– plunder. Polzin, *Samuel and the Deuteronomist*, 103–104.

חֵרֶם". This analogy between Saul and the loot of Achan offers us a second possibility for understanding the future disasters of the reign of Saul. If the analogy to Achan suggested that Saul would bring destruction through his disobedience of God's commands, this second analogy leads us to wonder whether it is in fact Saul himself in an indelible, ontological way who is the corruptive and contagious source of the disaster. If Saul is also חֵרֶם.[155] This question of Saul's 'fate', and whether his downfall was unavoidable (i.e. if he is simply חֵרֶם) or whether he brought it upon himself (i.e. he is like Achan) animates much of the subsequent narrative, and indeed a portion of the scholarship on Saul's life and career.[156]

We noted earlier that in both Joshua 7 and 1 Samuel 10 the reader is informed prior to the start of the lot-drawing process who the 'winner' will be. The main function which this piece of information has is to change the reader's focus during the subsequent narrative. Without this privileged information, the reader treats the description of the lot-drawing process as a suspenseful (or dreary, depending on one's enthusiasm) process of revelation, with the narrative eye firmly on the identity of the guilty party. As it is, the reader finds herself presented with a delayed revelation of identity about someone whose identity is already known to her. The equivalent might be if a magician were to tell you the card you had chosen *before* performing the trick which revealed that card. In these circumstances of privileged knowledge, the reader's focus is directed elsewhere, since the lot-drawing process has in one sense become redundant. As is often the case with redundancy in HB, however, the apparently repetitive information is in fact filled with meaning of a different kind.[157]

Once we understand that the description of lot-drawing is not provided in order for us to learn Saul or Achan's identity, we may start to consider other reasons for its inclusion.[158] The key is to consider for whose benefit the lot-drawing is performed– in both cases, the people of Israel. We noted above that the lot-drawing serves to remind the people of that part of the law of the king in Deuteronomy 17 which has so far in 1 Samuel gone unmentioned: God's choice of leader.[159] In both Joshua 7 and 1 Samuel 10, the lot-drawing process provides an unmistakable demonstration to the people of the divine sanction of the selection of the 'winner'. It is undeniable for Joshua, Israel and Achan in Joshua 7 that God has identified Achan as the guilty party. This gives Joshua and Israel the confidence needed to destroy one of their own from amongst them, and leaves the reader in no doubt as to Joshua's righteous punishment of evil and the cause of Israel's defeat in battle. In 1 Samuel 10, the issue from the very inception of the monarchy when the people made their demand for a king in chapter 8 has been one of authority. God

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[155] Assis notes a similar dynamic in the stories about Gideon, in which the leader of Israel is judged by two parameters: his loyalty to God and his personality. These features could be interpreted in a similar way to the question under discussion here, with the 'loyalty to God' being analogous to Saul's (dis)obedience to God and the 'personality' as a more fixed thing being analogous to Saul's nature as a corrupting חֵרֶם. Assis considers various parallels between Saul and Gideon, especially as Gideon sets the template for Israelite leadership which Saul will embody, so we can see this dynamic of twin parameters as a feature of stories about Israelite (proto-)monarchs more generally. Assis, *Self-Interest or Communal Interest*, 124–125.

[156] Most notably Gunn, *The Fate of King Saul*.

[157] Meir Sternberg helpfully summarises the function of repetition and redundancy in this way: "Standard patterning by analogy raises a *combinatory* question in the reader's mind. Why has the text established such a network of parallels and oppositions as to couple the apparently dissimilar […], to disjoin the apparently similar […], and/or to elaborate mysteries that […] already inhere in the materials themselves? […] And since its recurrence therefore incurs redundancy, the question it poses is primarily *selectional*. As the 'second' occurrence seems to add nothing to the 'first', what is it doing in the text and why have they been collocated by way of analogy?" Sternberg, *Poetics of Biblical Narrative*, 367–368.

[158] Chapman compares this scene with the phenomena of prophetic sign-acts, Chapman, *1 Samuel as Christian Scripture*, 112–113.

[159] Nihan makes this point, Nihan, '1 Samuel 8 and 12 and the Deuteronomistic Edition of Samuel', 233–234.

interprets the people's demand as a rejection of his own kingship and is at pains to ensure that Israel are aware of the consequences of this demand. Therefore in 1 Samuel 10 it is not only essential that one individual be clearly identified as the candidate for monarchy, thus avoiding civil strife and the possible breakup of Israel, it is also essential that this candidate be identified and sanctioned[160] by God himself.[161]

Alongside this connection to Achan, the analogy also points playfully back to the previous chapter. When Saul is chosen by lot, we read that "They searched for him but he was not found," (v21). Is this not precisely the situation of Saul and his father's donkeys in the immediately preceding narrative of 1 Samuel 9? This connection runs in two directions. First, it reminds the reader once again of Saul's character and his central failures;[162] his constant need for assistance, the fact that he depends already on Samuel for answers, and even his own secrecy about his anointing– this last element now reappearing as he hides from the crowd. But the link to this chapter also runs in the opposite direction, by comparing Saul to the people. Like him, they are stumbling around unable to find what they are looking for, they turn to divine ability to help their search, and instead of recognising the authority of God they put their trust in a human representative. The people, here, are just as foolish and useless as their new king.

1 Samuel 10:24–27

As noted by Jonathan Jacobs, it is "disappointing to see" the way that the Israelites, upon being presented with their new and divinely chosen monarch, choose to "ignore God in the new structure, and focus solely on their new monarch".[163] The people's shout of "long live the king" constitutes their entire response to God's fulfilment of their request, and it is perhaps not a coincidence that their attitude is summed up in this cry. The verb used to describe their shout of praise, רוּע– 'to shout', has already appeared in 1 Samuel and in the mouths of the people. In 1 Samuel 4, the people give a mighty 'shout' when the ark of the covenant enters the garrison, a shout so loud that the earth was said to have shaken. That shout turns out to be the downfall of Israel, since the Philistines who hear it are so impressed by its force and so awed by the entry of the ark into the Israelite army that they steel themselves for a great effort and succeed in defeating Israel and capturing the ark. As the story unfolds and we read of the ark's travels in Philistia, accompanied everywhere by signs of God's effortless victory over Dagon and his Philistine worshippers, it becomes clear that the people's 'shout' in chapter 4 was tragically misguided. Properly understood, the story of the ark being brought into the army and its subsequent capture is a story of Israel placing their trust in a tangible artefact, a mechanistic approach to God's presence and power that says wherever the ark goes there goes victory for Israel. It may only be a single word, but the people's 'shout' of praise to king Saul in 1 Samuel 10:24 harks back to this earlier shout, both in the verbal connection and clearly also in both plot and thematic ways. Israel are beset by Philistine enemies and in their fear they turn to a tangible emblem of God's authority rather than trusting the living God directly, and this strange form of idolatry turns out to be disastrous for the nation. This is less a truly formed analogy than it is an echo or a nudge, rewarding the reader who looks for signs of connection to past traumas in Israel, rather than drawing attention to itself.

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[160] In contrast to this reading, Middleton suggests that Samuel structures the announcement of Saul's candidacy in a way reminiscent of Achan precisely in order to draw the people's attention to the parallels between the two and cast aspersions on Saul, Middleton, 'Samuel Agonistes', 73.

[161] Jonathan Jacobs notes the significance of the change in the people's attitude, initially praising the king himself in ch10 then praising God instead in ch11 after Saul has effectively demonstrated Yahweh's authority functioning through the monarchy, Jacobs, '"And There Renew the Kingship"', 196–199.

[162] Chapman, in discussing this section of1 Sam 10, notes the irony of Saul's absence in light of his identity as שָׁאוּל, "the requested one", Chapman, *1 Samuel as Christian Scripture*, 110–111.

[163] Jacobs, "And There Renew the Kingship", 196.

Conclusions

The story of Saul's anointing and subsequent public election by lot-drawing is shot through with hidden meaning. While the surface narrative speaks of one who will save Israel from the Philistines, depicting Samuel as a faithful and powerful prophet and Saul as an obedient, humble figure who will serve under him as king, the underbelly of the text tells a very different story. As we have seen, the primary analogy constructed in 1 Samuel 10:17–27 is between Saul on the one hand and Achan (and Achan's plunder) on the other. Through verbal, plot and thematic parallels Saul is shown to the reader as a figure whose disobedience of God's commands will result in death and disaster for Israel. He is also shown, either in a competing or a complimentary way, to be a corrupting and contagious influence on the nation, a man of חֵרֶם who cannot help but bring God's displeasure on those who surround him. Whether this analogy is intended to colour our understanding of Saul as an individual or whether it refers to the entire monarchy as an institution is unclear and will remain an open question through 1 Samuel and beyond. Regardless of the questions surrounding Saul's fate and ability to determine his own downfall, the analogy to Joshua 7 and the subtle hint towards 1 Samuel 4 show the observant reader that the future of Israel's monarchy is decidedly less positive than might at first be believed.

1 Samuel 11 & 14

Each of the preceding chapters in this study has considered only one main text, plus each text's analogous partners. This chapter employs a different approach, since here I will demonstrate the way that 1 Samuel 14 picks up on the portrayal of Saul established in 1 Samuel 11. In 1 Samuel 11 the reader is presented with a portrait of king Saul which, for the first and last time in his tenure, is wholly positive.[164] Through intertextual analogies, we see the ways in which Saul undoes the evils of his ancestry and his office. This intertextual layer matches the superficial layers of the text which also show Saul in positive ways, and the reader is left with a sense of hope for the subsequent narrative. That hope is answered in 1 Samuel 14 with the recurrence of one of the same analogies which appeared in 1 Samuel 11, but this time we see that Saul's redemption was only temporary. Once again this hidden feature of the text is reflected in its surface as Saul is shown to succumb to the pull of evils from which he appeared to have escaped. This chapter will attempt to demonstrate the ways in which 1 Samuel 14 picks up on the analogies of 1 Samuel 11 and reuses them for its own purposes, and to that end we will consider a host of analogies in each of those two chapters. Not every analogy we observe in 1 Samuel 11 is repurposed in 1 Samuel 14, but the function of each analogy in 1 Samuel 11 is to create a picture of Saul which 1 Samuel 14 then aims to tarnish. The majority of our time will be spent on 1 Samuel 11 and its co-texts, and we will then more briefly consider the impact of 1 Samuel 14, once a coherent picture of 1 Samuel 11 has been established.

1 Samuel 11 and Judges 10–11

1. *Plot Parallels*

The analogy between the story of Saul's first military victory and the victory won by Jephthah is established primarily through similarities of plot and of theme.[165] To appreciate the parallels between the two narratives we have to widen the frame a little and consider some of the material from 1 Samuel 8. In v8 of that chapter, we read that God told Samuel "According to all the deeds that they have done, from the day I brought them up out of Egypt even to this day, forsaking me and serving other gods, so they are also doing to you." This combination of 'forsake' and 'serve' is not uncommon, but up to this point in HB it is most strongly associated with Judges 10, where three times the reader is told that Israel have forsaken the Lord and served other gods, a dense frequency of occurrences in comparison to other instances.[166] On the third occasion this formula appears, we are told by God that this forsaking of him by Israel has provoked him to reciprocal abandonment: "Therefore I will save you no more" (Jud 10:13). This dynamic– Israel's apostasy provoking God's abandonment– is the same one we find prophesied at the end of Samuel's speech in 1 Samuel 8:18: "On that day you will cry out because of your king whom you have chosen for yourselves, but the Lord will not answer you in that day." Thus, in both 1 Samuel 8 and Judges 10, the people of Israel turn away from God in their pride and are told that God will not rescue them from future danger since they have demonstrated their desire to be free of his involvement.[167]

Following this in 1 Samuel we have two intervening chapters telling the story of Saul's election to the throne of Israel, after which a military threat appears in Israel which the new king must address. This threat clearly parallels the events in Judges 10 which immediately follow God's declaration that he will no longer rescue Israel. In Judges 10, the sequence is apostasy–rejection–invasion, whereas in 1 Samuel the sequence is interrupted by Saul's introduction and election, but the order of events remains

[164] Several Christian commentators see intertextual evidence for this being a high–point of Saul's career, due to the double meaning of Nahash's name as both a proper name and as 'serpent', thus interpreting Saul's victory over Nahash as a messianic triumph over the serpent or devil: Bede, *Bede: On First Samuel*, 248–249; Peter J. Leithart, *A Son to Me: An Exposition of 1 & 2 Samuel* (Moscow, ID: Canon Press, 2003), 89–93.
[165] Müller notes the parallel, Müller, '1 Samuel as the Opening Chapter of the Deuteronomistic History?', 217–218.
[166] Prior to Judges 10 the combination appears twice in Joshua 24– v16 and v20– and once in Judges 2:13.
[167] Assis notes how the "act of extirpating the transgressions [in Judges 10] parallels like actions formulated in similar language" in 1 Samuel 7:3–4, Assis, *Self-Interest or Communal Interest*, 181.

the same, as do both the invader and the target. In Judges 10:7–9, we read that God sold Israel into the hand of both the Philistines and the Ammonites, and specific mention is made of those Israelites living across the Jordan in Gilead. Then in 1 Samuel 11 we find "Nahash the Ammonite" attacking and besieging Jabesh-Gilead.[168]

In both Judges 10–11 and 1 Samuel 11, having been informed of the military threat from Ammonite forces, we are then introduced to a man who will lead Israel's armies in the power of God against that threat. Saul and Jephthah take charge of Israel's armies, and each man wins a victory over the Ammonites which is attributed to God's power. Then, following the victory, each of the victorious leaders is presented with an issue concerning leniency. Saul is prompted by the people to execute those who doubted his kingly authority but he refuses to do so, whereas Jephthah is forced by his foolish vow to put his daughter to death and is unable or unwilling to be lenient.

In summary, we have two stories in which Israel turn away from God, provoking his abandonment of them, before Israel is invaded by an Ammonite army. A leader is empowered by God to overwhelm these invaders, and after the battle he must make a decision about the execution of a person whom honour dictates should be put to death.[169]

2. *Verbal Parallels*

The verbal parallels are not strong in this case, but the similarities of plot and theme are sufficient for eliciting comparison. We have in fact already noted the verbal links:

Judges 10:6

וַיֹּסִפוּ בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה וַיַּעַבְדוּ אֶת־הַבְּעָלִים וְאֶת־הָעַשְׁתָּרוֹת וְאֶת־אֱלֹהֵי אֲרָם וְאֶת־אֱלֹהֵי צִידוֹן וְאֵת אֱלֹהֵי מוֹאָב וְאֵת אֱלֹהֵי בְנֵי־עַמּוֹן וְאֵת אֱלֹהֵי פְלִשְׁתִּים וַיַּעַזְבוּ אֶת־יְהוָה וְלֹא עֲבָדוּהוּ׃

Judges 10:10

וַיִּזְעֲקוּ בְּנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר חָטָאנוּ לָךְ וְכִי עָזַבְנוּ אֶת־אֱלֹהֵינוּ וַנַּעֲבֹד אֶת־הַבְּעָלִים׃

Judges 10:13

וְאַתֶּם עֲזַבְתֶּם אוֹתִי וַתַּעַבְדוּ אֱלֹהִים אֲחֵרִים לָכֵן לֹא־אוֹסִיף לְהוֹשִׁיעַ אֶתְכֶם׃

1 Samuel 8:8

כְּכֹל־הַמַּעֲשִׂים אֲשֶׁר־עָשׂוּ מִיּוֹם הַעֲלֹתִי אֹתָם מִמִּצְרַיִם וְעַד־הַיּוֹם הַזֶּה וַיַּעַזְבֻנִי וַיַּעַבְדוּ אֱלֹהִים אֲחֵרִים כֵּן הֵמָּה עֹשִׂים גַּם־לָךְ׃

3. *Thematic Parallels*

The overlap between Judges 10–11 and 1 Samuel 11 is, as we have noted, not as explicit as has been the case in other texts. Some of the most convincing material in support of an analogy between the two is found in the thematic layer, where the texts draw on a number of identical themes in similar ways.

The first area is the idea of a figure who rescues Israel from invasion. In Judges 10–11 we are not confronted with hostile nations inhabiting land which belongs to Israel, as in the conquest of Canaan, or forces preventing them from passing through the land as happened in the story of the exodus. Judges 10 makes clear that it is the invasion of Israel by Ammonite forces which produces the Israelite response. This is highlighted by the narrator's comment that those unfortunate Israelites who found themselves on the wrong side of the Jordan, in Ammonite territory, were oppressed and abused for eighteen years. Despite this extended provocation it is not until the Ammonite army enters Israel and begins warring against Judah and Benjamin that the Israelite forces are galvanised into military response. In much the

[168] Miscall notes the parallel, *1 Samuel,* 66.

[169] As Miscall notes: "Saul can repeat Jephthah's military success over the Ammonites, and he can also repeat the needless vow that endangers his child's life", *1 Samuel*, 66.

same way, 1 Samuel 11 opens with the declaration that Nahash the Ammonite has gone into Israel and is besieging Jabesh-Gilead. Thus the action is presented– as in Judges 10– as a foreign invasion which prompts an internal need for a military leader. Jephthah and Saul are both called to the head of Israel's army, borne to prominence by a crisis, and are installed at the head of Israel at the moment of an Ammonite invasion specifically in order to lead the military response.

Thus not only is the theme of rescue from invasion present, but also the issue of leadership in Israel.[170] Saul and Jephthah are not mere military commanders, nor do they engage in solo efforts the way Samson or David might. The two men occupy the highest office in Israel in order to fight against the Ammonites and their leadership of the nation is depicted as one of the decisive factors in that conflict. While other texts engage with the theme of leadership in Israel– most texts in 1 Samuel– none do so in quite the same fashion as these two, because of their unique combination of external threat, internal search for a leader, and divinely assisted victory.

That divine aid merits a little closer inspection, because of the form in which it appears. Whereas previously in 1 Samuel God intervened in military situations to provide Israel a victory, as in chapter 7, here in chapter 11 the victory is secured through the figure of Saul. While we have come to expect angelic warriors, great supernatural manifestations terrifying the enemy, the sun pausing in the sky to aid Israel, here there are no clear supernatural events. We are told that God filled Saul with his spirit, and then following the battle we are told that Saul attributed the victory to God, but that is all. This would appear to be a new approach to God's rescue of Israel were it not for the parallel to Judges 10–11 where the events are clearly similar. In the case of Jephthah, we read once again that God filled him with his spirit, and then the narrator (instead of a character within the narrative) tells us that God has delivered the Ammonites into Israel's hand. Here, as in 1 Samuel 11, there are no depictions of God personally intervening or manifesting his presence, rather a subtle flexing of his omnipotent muscles which guarantee the defeat of the invading force.

This miraculous assistance in battle is by no means a guarantee for the two leaders in question. Regarding both Saul and Jephthah the attentive reader is likely to be surprised by such clear demonstrations of God's favour as the provision of the spirit and the guarantee of victory. The theme of fitness for leadership is clearly highlighted in both of their stories, and a prominent catalyst for the drama of the two texts is the question of whether these dubious figures will prove worthy of their calling and whether God will condone their actions. In the case of Jephthah, these moral worries are more explicit, thanks to his introduction at the beginning of chapter 11. The narrator informs us that Jephthah is an illegitimate child, the son on the one hand of a great warrior but on the other of a prostitute. Ostracised by his father's legitimate sons, Jephthah is eventually driven away from his household and takes to the wilderness where he is joined by men, describes as worthless, who appear drawn to his character. This biography, reminiscent of Ishmael, presents Jephthah to the reader not as a natural candidate for the leadership of Israel but as a clear outsider. The combination of his birth, his ostracism and his peers marks him out and prepares us for a story of evils and abuses of power. In this light, the spirit he receives from God and the divine intervention which swings the battle in Jephthah's favour are surprising to the reader, and this show of divine favour mixes with the depiction of Jephthah's unfitness to create a compelling and complex portrait of leadership in Israel.

The same is true in less explicit ways for Saul in 1 Samuel 11. In the build-up to his battle against Nahash, it could be said that Saul has already been rejected by each of the characters in the story. God has declared from the beginning that the presence of a king in Israel is a rebellion against him. Samuel has

[170] Assis notes the way that the Jephthah story presents God as despairing of the political system of judges, and how it "intimates the possibility of another kind of leadership". This makes Saul a natural figure with whom to draw a comparison, Assis, *Self-Interest or Communal Interest*, 234.

been deeply affronted by the people's request for someone to replace him as their judge. In 1 Samuel 11 itself the narrator demonstrates how, despite being elected in front of the entire nation, Saul is so lowly esteemed that even his own neighbours do not consider it worth telling him of the Ammonite invasion.[171] Saul's lowly status, combined with his dubious hiding amongst the baggage and his passivity and ignorance demonstrated during the search for the asses, create a sense in 1 Samuel 11 that if Saul is to deal with the conflict against Nahash it will involve summoning an aspect of his character that has not yet been revealed. Whereas in Judges 11 the narrator makes Jephthah's unsuitability explicit in the opening verses, in 1 Samuel 11 we are required to draw conclusions from more subtle inferences, yet the result is the same. In both stories, a man who appears in many ways to be unfit comes to prominence in the leadership of Israel, and the drama of the subsequent narrative revolves around whether or not God will sanction this leader and support his actions to rescue Israel from the invaders.[172]

4. *Similarities and Differences*

Before considering the ways in which this analogy unlocks hidden meanings in the story of Saul's battle against Nahash, it would be helpful to clearly lay out the ways in which the two stories mirror and diverge from one another. While in some cases it is the similarities which establish an analogy and the differences which give it significance, here we see an example of an analogy in which both the parallels *and* the mutations are ripe with meaning.

First, in both cases we are reading the story of an Ammonite invasion of Israelite territory. Judges 10 highlights the fact that it is Ammonites who cross the Jordan into Israel, even though it was into both Philistine and Ammonite oppression that God sold Israel. 1 Samuel 11 informs us that once again it is Ammonites who have crossed into Israelite territory, and specifies Nahash as their leader. Not only is the conflict against the Ammonite military force, it is specifically against a force which has crossed into Israel's territory and is oppressing Israelite citizens within its borders. Judges 10 relates that the Israelites on the wrong side of the Jordan found themselves oppressed by Ammonite hands for eighteen years, yet there was no response from Israel until the Ammonites crossed the river.

Second, both stories depict Israel in the unusual situation of having no obvious leader. It may be obvious to the reader in 1 Samuel 11 that Saul is the one who ought to be put at the head of the army to drive out Nahash's forces, but it is absolutely not obvious to the Israelites themselves. Far from being the clear choice, Saul is so far down the pecking order that he has to force his way into the group where the invasion has been reported, and he seems the only one to think that the rescue of Israel is his responsibility.[173] In Judges 10–11, the question of who will lead Israel against the Ammonite invasion dominates much of the narrative. This is achieved by telling the story of how Israel repent in desperation, begging the Lord to deliver them from their enemies before being rebuffed by God who mockingly tells them to beg their idols for aid instead of him. Because of this, when Jephthah appears in chapter 11 it is not merely a question of whether he will lead Israel, but of whether Israel will succeed in finding a leader

[171] Eslinger notes that the inhabitants of Saul's home town seem to agree with the worthless fellows who protested his coronation in chapter 10, Eslinger, *Kingship of God in Crisis,* 364.
[172] Assis notes in connection with the story of Gideon that the ruler of Israel requires the support of both Yahweh and the people, and argues that this dual validation holds explanatory power for Saul's double coronation. Assis, *Self-Interest or Communal Interest*, 51.
[173] Assis cites the example of Gideon's character arc from humility towards self-centredness as a parallel for Saul's transformation from the hidden figure of1 Sam 10:17–24 into the exalted king of the end of1 Sam 11, with Saul's quiet presence in his hometown in1 Sam 11 as the epitome of his humility, Assis, 123.

to replace God himself. Both Judges 10–11 and 1 Samuel 11 narrate, in essence, the rise of an unlikely candidate to the leadership of Israel at a time of crisis.[174]

Third, both stories involve God's empowerment of a leader and rescue of Israel despite his declaration that he would abandon Israel to their fate.[175] This is seen more clearly in Judges 10–11, as noted above. In that story, a large part of the mystery and meaning derives from the way that God first refuses to come to Israel's rescue despite their repentance. He ambiguously becomes impatient over Israel's misery but without this impatience seeming to lead to any conclusion, then finally empowers Jephthah by his spirit and delivers the Ammonites into Israel's hand. It is easy to see why Jephthah might be an ideal candidate for exploring the role of a king in Israel, especially when considering the dynamic of divine aid and the ruler's responsibility.[176] Jephthah's story is reflected in the story of Saul, though in Saul's case the events are more spread out. In chapter 8 we heard Samuel declare to the people that God would in future refuse to heed Israel's cries for help since they had rejected him in favour of a king. This conflict in chapter 11 is the first time Israel have had need to cry to God since Samuel made that declaration, and just as in Judges 10–11 there is no explicit statement of God relenting or changing his mind and assisting Israel, there is only the fact of God's spirit empowering Saul and Saul's attribution of the victory to God. Despite declaring that Israel would have to look elsewhere for aid, God in both the story of Saul and the story of Jephthah acts to strengthen Israel's leader and rescue them from foreign invaders.

Fourth, in both stories there is a central event in which a statement accompanies the killing and dismembering of an animal. This is most obvious in Saul's case, as he dismembers the oxen he had been leading from the field and sends the various limbs out to the tribes of Israel, swearing that any who fail to join his army will meet the same fate as the oxen. This is curiously reflected in Jephthah's infamous vow. The tragedy of Jephthah's vow is that he appears to craft its terms without considering the possibility that anything other than an animal might be the candidate for sacrifice. Jephthah's foolishness is made manifest in the way he is forced to sacrifice his only daughter when he had only ever expected to be sacrificing cattle or sheep. Thus his vow, although resulting in the death of his daughter, is in his own mind a vow entirely concerning animal sacrifice. Like Saul's threat, it is Jephthah's vow which appears to result in the victory over the Ammonite invaders. Saul dismembers the oxen and raises an army powerful enough to overwhelm Nahash. Jephthah vows to offer whatever greets him on his victorious return, and this is followed by God delivering the Ammonites into Israel's hand. There is a final element to this similarity, which is that both Saul and Jephthah make their statements shortly or immediately after receiving the spirit of God. In 1 Samuel 11:6 the spirit of God rushes upon Saul and his anger is inflamed, then in 11:7 he dismembers the oxen and makes his threat. In Judges 11:29 the spirit of the Lord came upon Jephthah and he went on a journey, then in 11:30 he made his tragic vow. The proximity of the appearance of God's spirit to the statements is made more significant by its replication in the other story,

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[174] Assis notes the significance of the fact that, unlike other judges, it is not God but "the princes of Gilead who appoint Jephthah to deliver Israel. This is a fundamental departure from the judge account mode." Assis, 190.
[175] "Only once before had Israel looked for a human leader to deliver them from an enemy instead of looking to Yahweh (Jud 10:17f)" Eslinger, *Kingship of God in Crisis,* 362.
[176] Assis interprets the refusal of God to aid Israel in Judges 10 in precisely this manner: "The meaning of God's refusal to send the people a deliverer, even when the people has repented and deserves to be delivered, is to stress that the problem is with the leadership method of the judges. The meaning of the introduction is to show that even though the first attempt to institute a monarchy in Israel was a complete failure, it is impossible to go back to the judge system". This interpretation of Jephthah's story coheres perfectly with my reading of1 Sam 11 and its analogies as engaged in an attempt to portray Saul as achieving a superior, perfected version of what Jephthah had previously tried to achieve. Assis, *Self-Interest or Communal Interest*, 189.

and the doubling of this proximity suggests that there is a connection between the two, implying that the statements somehow derive from or are inspired by this rushing spirit.

These statements also represent one of the most notable differences between the two men.[177] Jephthah feels he is bound by his vow, even though it will require him to go against everything that he, God, the people and the narrator believe to be right. It is the irony and the power of Jephthah's story that his rescue of Israel from oppressive invasion is secured at the cost of his own moral collapse and the great evil he commits in sacrificing his daughter. His vow secures this awful climax to the story, and the horror of his actions then transforms the entire preceding narrative into a strange and unsettling work of God, who appears to have accepted Jephthah's terms and has acted to secure Israel's safety at the expense of the life of Jephthah's only child. The threat which Saul makes, by contrast, starts out with upsetting associations and ends in a kind of genealogical redemption. As Saul makes his threat, he replicates in word and deed the actions of the Levite in Judges 19, an analogy we will consider later. The dismembering of the ox recalls the dismembering of the concubine who may or may not have already been dead, and the threatening summons to Israel echoes the Levite's gathering of the tribes to strike back at the perpetrators. Beginning the story of Saul's battle with Nahash in this way colours the subsequent narrative with ominous tones, as the reader tentatively looks for signs that the disaster of the end of the book of Judges might reappear here in Israel's first king. The fact that the battle is successful, and that no disaster occurs, is as much of a reversal as is the shocking sacrifice which ends Jephthah's story, and the two men are clearly distinguished from one another by these opposite trajectories: the one from hopeful beginnings to a cursed end, the other from cursed beginnings to a conclusion lit with possibility and glimmerings of future blessing.[178]

Sixth, we also note a contrast in the way the two men arrive at their positions of leadership. The whole story of Jephthah, as we have seen, is told in response to God rebuffing Israel's plea that he rescue them. Jephthah is an outsider, an unlikely candidate and surprising choice for leader of Israel's armies. Saul, by contrast, is a figure whom the three previous chapters have gone to great lengths to establish for the reader as the obvious choice of leader. From the moment of the people's demand to Samuel in chapter 8 that he provide them with his replacement, the foundations have been laid for a scenario in which Saul is simply assumed by the reader to be the one who will lead Israel's armies and rescue her from invaders. The fact that Saul in 1 Samuel 11 is not esteemed by his peers only serves to heighten this sense in the reader's mind, since it is the approval and support of the people of Israel which Saul lacks and which stands between him and the position for which he has been chosen. Jephthah's story belongs firmly in the period of the judges, since he appears as a divinely favoured man who is introduced in response to a military threat, in the same way that Jehu or Samson appear to rescue Israel. Saul echoes this in his divine selection, but the clear difference is that while Jephthah has been selected purely in response to the crisis, Saul is already anointed and confirmed as ruler, and the crisis is not the catalyst for his selection by God but his approval amongst the people of Israel.

Another difference is one which may at first appear minor but has significant implications if considered carefully. It is made clear by the narrator in Judges 11 that God has delivered the Ammonites into Israel's hand and that he is the one who deserves credit for rescuing Israel from their oppressors. In

[177] In addition to the differences I note, see Eslinger's account of how Saul's threat and its consequences demonstrate his national authority as opposed to the way the Levite's vow provokes only a limited tribal conference, Eslinger, 367.

[178] Miscall notes the connection to Saul's heritage but interprets it as a tarnishing of Saul's success by an unpleasant memory. The extent of the parallels we have noted, and the subsequent reversal of the analogy in 1 Sam 14, lead us to interpret the analogy in 1 Sam 11 differently. Miscall, *1 Samuel,* 67.

the story of Jephthah, this clear affirmation of God's support serves to complicate the narrative since it then appears as if Jephthah has secured divine aid by sacrificing his daughter.[179] The implications of this are clearly troubling, and it appears to be this ambiguity and unsettling nature that the writers of Judges 10–11 are trying to establish. In 1 Samuel 11, however, we are told by the narrator that the spirit of God rushed upon Saul to kindle his anger, but the narrator makes no statements about divine aid in battle. What we are given instead is a statement by Saul that God has worked salvation in Israel, in the context of his refusal to execute dissenters. This difference is not insignificant, because it represents a shift in method on God's part from the period of judges to the period of the kings. Jephthah is sought out by the people to rescue them after God's abandonment of them, but there is enough ambiguity into the story to suggest that Jephthah is in fact a judge raised up by God just as other judges are raised up. In other words, it is plausible that Jephthah's story is not a break from the norm of God's ways. What we find in the case of 1 Samuel 11 however is a story in which we are confronted for the first time with a military crisis in Israel at a time when Israel have a king. That king, as has been clearly established in chapters 8 to 10, is seen by God and by the people as a replacement for divine rule, and so this battle against Nahash is the first time that Israel have gone out against an opposing army without at least an implicit promise of divine aid. If Saul is to be considered reliable, representing the narrator's viewpoint when he attributes the victory to God, then we know that God's ways of dealing with Israel remain as they were. If, however, we consider that Saul might have other reasons for attributing the victory to God and that the narrator's silence on the issue implies disagreement with Saul's words, then we are faced with the possibility that God took no special part in the battle.[180]

Finally, we must note the most significant divergence of 1 Samuel 11 from the pattern of Judges 10–11. When at the close of the narrative Saul is confronted by the people with a demand that he execute those who criticised his election, he shows leniency. This mirrors (in the true mirror sense of showing an inverted picture) the story of Jephthah as he returns home and is driven by his rashness to sacrifice his only daughter in service to his vow. The leniency on the one hand contrasts sharply with the miserable 'justice' on the other. In the case of Jephthah, it is hard to see how any figure in the story could condone what he does, whether it be God, the narrator, the people of Israel or even Jephthah himself. Saul likewise goes against the preference of his peers, but he does so by sparing, not slaughtering. The people he is asked to execute have insulted him personally, they have jeered at a king who has been clearly chosen by divine will and sealed by Samuel's authority, and the narrator has dubbed them worthless fellows. Whilst it may appear to the modern reader that Saul is clearly in the right to spare these men,[181] there is good reason to think of his leniency as rebellious, or at least as contravening the prevailing will. Rather than being the actions of a merciful and gracious ruler who brings unity and peace, it may be that Saul's decision not to punish his critics is an indication of the half-heartedness that will come to dominate his reign.

5. *Implications*

One of the most interesting implications which flows from the analogy between the stories of Saul and Jephthah is the way it soothes the chronological contradictions between the narrated events of 1

[179] Assis describes Jephthah's beliefs in this way: "since God has helped him he is obligated and cannot retract his vow". This is not a claim about the *narrator's* view of the situation but about Jephthah's, yet the absence of any censure by the narrator of Jephthah's beliefs or actions leads to the troubling ambiguity. Assis, *Self-Interest or Communal Interest*, 217.

[180] "Though Yahweh played no obvious part in the battle, Saul gives him all the credit for the victory", Eslinger, *Kingship of God in Crisis,* 376.

[181] Chapman for example describes Saul's decisions in this chapter as "noble", Chapman, *1 Samuel as Christian Scripture*, 115.

Samuel 8–11 and the speech given by Samuel in 1 Samuel 12. In 1 Samuel 12, Samuel recounts the story of Israel from their liberation from slavery in Egypt up to the present day, and the description he gives of the most recent events clearly seems to contradict what the narrator has told us in the preceding chapters:

> When Jacob went into Egypt, and the Egyptians oppressed them, then your fathers cried out to the Lord and the Lord sent Moses and Aaron who brought your fathers out of Egypt and made them dwell in this place. But they forgot the Lord their God. And he sold them into the hand of Sisera, commander of the army of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab. And they fought against them. And they cried out to the Lord and said, 'We have sinned, because we have forsaken the Lord and have served the Baals and the Ashtaroth. But now deliver us out of the hand of our enemies, that we may serve you.' And the Lord sent Jerubbaal and Barak and Jephthah and Samuel and delivered you out of the hand of your enemies on every side, and you lived in safety. And when you saw that Nahash the king of the Ammonites came against you, you said to me, 'No, but a king shall reign over us,' when the Lord your God was your king. And now behold the king whom you have chosen, for whom you have asked; behold, the Lord has set a king over you. (1 Samuel 12:8-13)

This narrative clearly presents the request for a king as a response to the invasion by Nahash, but the reader has been told that the invasion occurred after Saul's public election in the lot-drawing process, and that the people's request for a king was prompted not by invasion but by Samuel's failures as leader. If, however, we consider the analogy between 1 Samuel 11 and Judges 10–11, we will notice that the chronology described here by Samuel does indeed match the chronology of Jephthah's story. Note also that Samuel includes Jephthah in his list of redeemers immediately before describing the request for a king, strengthening the connection between Jephthah's story and the story told in 1 Samuel. This is not to suggest that the analogy to Judges 10–11 can entirely resolve the disparity between Samuel's account and the account of 1 Samuel 8–11, but it does suggest an awareness of the disparity. It may be that one of the functions of the analogy is to recognise the chronological disparity, and to suggest a way in which the statement of Samuel in chapter 12 can be made more intelligible in the context of 1 Samuel as a whole. The analogy suggests to us that Samuel may be correct in identifying the story of Saul's election and battle against Nahash with the established pattern of apostasy–abandonment–deliverance. Although the two chronologies clearly contradict, and Samuel's version of events does not match the version provided to the reader in the preceding chapters, the analogy helps us avoid the temptation of simply dismissing Samuel's statement as wrong or treating this section as an ignorant insertion.

Another feature of the analogy is its explanatory power concerning Nahash's invasion itself. We are given no reason for it in 1 Samuel 11, only a statement that it occurred, and while this is sufficient for the story in one sense, providing a crisis which Saul can heroically resolve, it is also lacking in reasoning. The analogy to Judges 10–11 suggests an explanation for the seemingly unprovoked attack. In Judges 10, the Ammonite invasion is explicitly described as a result of God selling Israel into the hands of their oppressive neighbours, and this sale has been provoked by Israel's rejection of God in favour of idols and their refusal to relent of their apostasy. The naming of the invaders in 1 Samuel 11 as Ammonites creates a parallel between the situation of Israel at this moment in time and that earlier moment in Judges 10. In other words, the fact that Ammonites have invaded Israel and must be driven out by a newly appointed leader prompts the reader to consider whether the cause for this military evil in Israel is the same as it was in the time of Jephthah, just as the circumstances and the resolution are the same. This subtly strengthens the link between the idols, the worship of which provoked God's sale of Israel into Ammonite hands, and the monarchy. If we lay the two stories side by side, we can see that the instigating factor in both narratives is a rejection of God by the people of Israel and a form of apostasy for which he punishes them

by abandoning them to their fate. The gap that is filled in 1 Samuel 11 by the analogy to Judges 10–11 is the reason for Ammonite invasion: namely, God has once again delivered Israel into the hands of her enemies because of her apostasy, only this time instead of worshipping idols she has demanded a new kind of idol, a king.[182]

On the level of character evaluation and narrative development, the analogy serves primarily to raise Saul in the reader's estimation by contrast with Jephthah, whilst also offering some cautionary hints. By showing leniency towards his critics, Saul demonstrates a clear divergence between his actions or character and the character of Jephthah. At this point in the narrative, we have only good things to say about Saul and only expect good things from him, because he has managed to undo the cursed spectre of Israel's past and has demonstrated this in his transformation of Jephthah's story from tragedy into victory. That being said, the parallel between the two is not wholly encouraging, despite Saul's efforts. There are many other figures with whom Saul could have been paired as a model for victorious, pious leadership, and the choice of Jephthah leaves a sour taste in the reader's mouth.

1 Samuel 11 and Samson

A far less dominant analogy than the first, this connection seems restricted to the background, though it is still visible and appears to serve a similar function to the analogy with Judges 10–11. There does not appear to be a plot parallel in the sense of one narrative following the events of another, though plot elements are replicated. In the same way that the story of Saul's battle with Nahash seems designed in part to redeem the legacy of Jephthah, so also there are echoes in 1 Samuel 11 of the story of Samson which are employed in 1 Samuel 11 in a way which suggests a redemptive function on Saul's part.

1. *Plot & Verbal Parallels*

The rushing spirit of God is a motif common to multiple stories in both Judges and 1 Samuel,[183] and its presence in 1 Samuel 11 does not imply a direct connection to the story of Samson. However, it is curious that in the story of Samson the spirit of God possesses him three times, and each time it drives him to murderous violence, the first time being the killing of an animal. This is certainly echoed if not paralleled in 1 Samuel 11, where we read that the spirit of God rushes upon Saul and he immediately butchers and dismembers a team of oxen.[184] The combination of the rushing spirit with violence directed against animals makes an analogy between the two figures plausible.[185]

Added to this is the very unusual threat made by Nahash to the inhabitants of Jabesh-Gilead:

וַיֹּאמֶר אֲלֵיהֶם נָחָשׁ הָעַמּוֹנִי בְּזֹאת אֶכְרֹת לָכֶם בִּנְקֹר לָכֶם כָּל־עֵין יָמִין וְשַׂמְתִּיהָ חֶרְפָּה עַל־כָּל־יִשְׂרָאֵל׃

The term נָקַר 'to gouge' occurs only six times in HB, and in the narratives only in Numbers 16:14, 1 Samuel 11:2, and Judges 16:21 when the Philistines punish Samson by blinding him in captivity:

[182] Frolov notes that, after 1 Sam 8, Yahweh "[places] Israel under Philistine oppression as though the people had indeed committed idolatry," Serge Frolov, 'Synchronic Readings of Joshua-Kings', in *The Oxford Handbook of the Historical Books of the Hebrew Bible*, ed. Brad E. Kelle and Brent A. Strawn (New York, NY: Oxford University Press, 2020), 349.
[183] Klein notes that the spirit rested upon Saul "as it had rested on the saviour-judges during the confederacy", Klein, *1 Samuel,* 107, Gordon comments that "the description differs hardly at all from the experiences of Othniel, Gideon, Jephthah and Samson", Gordon, *1 & 2 Samuel, 124*; McCarter simply notes that Saul, "like Samson", is inspired to heroic feats of military prowess, McCarter, *1 Samuel*, 203, see also Hertzberg, *1 & 2 Samuel*, 93.
[184] Chapman notes the parallel between Saul and Samson, and the use of identical terminology, Chapman, *1 Samuel as Christian Scripture*, 114.
[185] Polzin notes the parallel but does not develop it, Polzin, *Samuel and the Deuteronomist*, 111.

וַיֹּאחֲזוּהוּ פְּלִשְׁתִּים וַיְנַקְּרוּ אֶת־עֵינָיו וַיּוֹרִידוּ אוֹתוֹ עַזָּתָה וַיַּאַסְרוּהוּ בַּנְחֻשְׁתַּיִם[186] וַיְהִי טוֹחֵן בְּבֵית האסירים

It is such an uncommon term that its appearance rises in significance accordingly, especially when taken in conjunction with the motif of the rushing spirit of God and the violent rage it inspires. It is also notable that the gouging is being threatened of a powerless Israelite group by foreign oppressors, replicating on a national scale the humiliation and suffering undergone by Samson at the hands of his Philistine jailors.

2. *Implications*

Though the presence of this analogy is, as we noted above, more subtle and forms part of the background rather than dominating the narrative, it nevertheless contributes to the overall significance of the text. The analogy is informed by the first parallel we noted, observing the way that Saul undoes some of the evil of Jephthah's tragic vow through his leniency, a dynamic replicated here as Saul seems to undo the shame visited upon Samson by means of the same gifts whose abuse resulted in Samson's shame in the first place. Both Saul and Samson are empowered by the spirit of God, in a manner which seems to have a similar rage-inducing effect on each of them. But whereas Samson commits violence towards men with his rage and appears throughout his life to be fickle, cruel and abusive, Saul in 1 Samuel 11 employs his power in service of God. Samson's misuse of his gifts led to his capture and the gouging out of his eyes. Saul, by contrast, uses his gifts to do the opposite, rescuing the powerless inhabitants of Jabesh-Gilead from having their eyes gouged out, a complete reversal of the story of Samson. Saul, in short, demonstrates a redemptive way of acting which Samson never learned to navigate, and in doing so once again provides hope for the reader and creates an expectation that good will flow through the monarchy in Israel.

1 Samuel 11 and Judges 19–21

The final analogy we will consider in 1 Samuel 11 is also drawn from the book of Judges, and like the first two appears designed to portray Saul and the kingship as redemptive, replicating the actions and decisions of notorious judges in a way which purifies their legacies. The parallels between 1 Samuel 11 and the story of the outrage at Gibeah exist not only at the technical, verbal, plot or thematic level, but also within the story–world itself due to Saul's Gibeahite lineage.[187] Saul's heritage looms large at several moments in his career but there are perhaps no moments when the reader is as conscious of Saul's family history as during the story of his rescue of Jabesh-Gilead. The strength of this connection allows for greater freedom in the analogy to Judges 19–21, with more manipulation and inversion than in other cases.

1. *Verbal Parallels*

The verbal connection between the two stories is well known and often commented upon,[188] but is rarely considered significant as a sign of analogy between the stories of Saul and the Levite.[189] In 1 Samuel 11:7, we read:

[186] Note the parallel between 'bronze shackles' and 'Nahash'; בַּנְחֻשְׁתַּיִם and נָחָשׁ

[187] Polzin discusses many of these parallels and interprets them as meaning that those within Israel who demanded monarchy ought to be punished, Polzin, *Samuel and the Deuteronomist*, 111–114.

[188] McCarter, *1 Samuel*, 203; Hertzberg, *1 & 2 Samuel*, 93; Nicholson, *Three Faces of Saul*, 100; Milstein, 'Saul the Levite and His Concubine: The "Allusive" Quality of Judges 19'.

[189] Gordon characterises the dismemberment by Saul as "superficially resembling" that by the Levite, Gordon, *1 & 2 Samuel, 124*; Hertzberg notes that "strangely enough the concubine, too, is killed in Gibeah […] the agreement can hardly be coincidental", but develops this no further, Hertzberg, *1 & 2 Samuel*, 93.

וַיִּקַּח צֶמֶד בָּקָר וַיְנַתְּחֵהוּ וַיְשַׁלַּח בְּכָל־גְּבוּל יִשְׂרָאֵל בְּיַד הַמַּלְאָכִים לֵאמֹר אֲשֶׁר אֵינֶנּוּ יֹצֵא אַחֲרֵי שָׁאוּל וְאַחַר שְׁמוּאֵל כֹּה יֵעָשֶׂה לְבָקָרוֹ וַיִּפֹּל פַּחַד־יְהוָה עַל־הָעָם וַיֵּצְאוּ כְּאִישׁ אֶחָד׃

Similarly, in Judges 19:29:

וַיָּבֹא אֶל־בֵּיתוֹ וַיִּקַּח אֶת־הַמַּאֲכֶלֶת וַיַּחֲזֵק בְּפִילַגְשׁוֹ וַיְנַתְּחֶהָ לַעֲצָמֶיהָ לִשְׁנֵים עָשָׂר נְתָחִים וַיְשַׁלְּחֶהָ בְּכֹל גְּבוּל יִשְׂרָאֵל׃

Not only is the same verb used in each story, it is used in a strikingly similar constellation of events: a distressed man, in response to what he considers a great evil or disgrace, dismembers the woman or animal in order that the dismembered body may serve as a visual symbol to accompany a message he wants to send. Because of this message, an army is raised and the offending party is destroyed. The word is not overly common, occurring elsewhere only in technical descriptions of preparation for sacrifice in Exodus and Kings. This clear parallel between the two stories is the first clue to the reader that a connection between 1 Samuel 11 and Judges 19–21 is being created, and enables us to then reconsider the two stories in light of one another to glean further information.

2. *Plot Parallels*

The analogy between the two stories picks up on the narrative of Judges halfway through the story of Judges 19, when the mob surround the house in which the Levite and his concubine have taken shelter for the night.[190] The preceding events of Judges 19 do not appear relevant for this analogy, given the extent of the plot parallels which appear and the absence of any parallels to events prior to the mob's appearance. The appearance of the mob who surround the house and threaten physical violence to its inhabitants is paralleled in the siege of Jabesh-Gilead by Nahash and his promise of mutilation.[191]

This link is strengthened by the issue of whether or not the inhabitants will comply with the besiegers' demands. In both 1 Samuel 11 and Judges 19 those who find themselves surrounded are faced with the question of whether to 'go out' (יָצָא) to their attackers or trust the safety of their defences. Four times in four verses the Levite's host either is demanded to cause his guests to יָצָא, decides to יָצָא himself, offers to force his daughter to יָצָא or watches as the Levite makes his concubine יָצָא. This crucial action, the vulnerable person leaving the safety of the domicile to face the violence of the mob, is the key to the scene. In a sense, the entire narrative of the outrage at Gibeah is the story of a decision about who must יָצָא and who can remain safe. This dynamic is replicated in 1 Samuel 11 as the inhabitants of Jabesh-Gilead seek to bargain with Nahash. They plead for time to send word through Israel in hope of raising a rescuing force, and in return for this they promise to surrender without a fight, saying "if there is no one to save us, we will give ourselves up (יָצָא) to you." (1 Sam 11.3, and again in v10). Like the Levite's host, the inhabitants of Jabesh-Gilead try to bargain with Nahash, and once again it is the question of leaving the defended town or remaining indoors which animates the narrative. The offer of surrender allows the

[190] In an interesting discussion of the Qumran texts of 1 Samuel, Cross argues for the previous existence in1 Sam 11 of a story of Jabesh-Gilead sheltering "ancient adversaries from Nahash's own domain". If true, this strengthens the analogy between1 Sam 11 and Jud 19 by specifying that it is not merely the inhabitants of Jabesh-Gilead whom Nahash wishes to capture but those sheltering within Jabesh-Gilead, in parallel to the Levite and his concubine who shelter in the old man's house. Frank Moore Cross, 'The Ammonite Oppression of the Tribe of Gad and Reuben: Missing Verses from 1 Samuel 11 Found in 4QSamuel[a]', in *The Hebrew and Greek Texts of Samuel*, ed. Emanuel Tov (Jerusalem: Academon, 1980), 105–119; Chapman also comments on this section, Chapman, *1 Samuel as Christian Scripture*, 113–114.

[191] Chapman notes the similarities of plot and the connection of ancestry but does not develop the connection further, except to say that it is concerning for the king of Israel to be so recently descended from such a shameful group as the Gibeahites, Chapman, *1 Samuel as Christian Scripture*, 115.

besieged city time to send word, and the second offer of surrender in v10 prepares the scene for Saul's defeat of Nahash in battle.

Third, as we have mentioned, Saul furiously dismembering the team of oxen is a clear parallel to the Levite's dismemberment of his concubine.[192] Both use the key verb נָתַח, 'to divide or cut in pieces', both depict the central figure of the narrative doing the dismembering in response to what they see as a great evil, and intend for the dismemberment to function as a rallying cry. Both events are followed by battles against those who perpetrated the inciting evil.[193]

Linked to this, we also have the parallel between the gathering of Israel, in fear of the Lord as a response to Saul's rallying cry, and the gathering of the tribes at Mizpah to decide how to respond to the outrage which has been committed in Gibeah. This may not appear to be strong support for an analogy, but it occurs at precisely the moment in the narrative that one would expect if 1 Samuel 11 is mirroring the plot of Judges 19–21, and its presence in the constellation of parallels adds to the whole picture.

At this point in the analogy, the stories begin to diverge as the story of Saul reveals the ways in which it is mutating or inverting the established narrative of Judges 19–21. The parallels here are not like-for-like, but instead rely on the strength of the analogy as already established by the earlier similarities. Consequently, they are harder to see, but it is precisely their difference from the story of Judges 19–21 which gives them such significance. We are also confronted with the fact that the plot of 1 Samuel 11 is not strictly following that of Judges 19–21, especially regarding the presence of people in the house. In the Judges narrative, the dismemberment occurs after the mob has dispersed, but in 1 Samuel 11 the dispersal of the Ammonite 'mob' is the final event, following after the dismemberment and the gathering of the tribes. Thus some elements of the Judges 19–21 plot are replicated in the 'correct' order in 1 Samuel 11– mob, threat of violence, dismemberment, gathering of tribes, battle against offender– but others float outside the expected plotline– dispersal of the mob, rescue of the inhabitants. This results in some confusion when we are trying to understand the ways in which the analogy is creating difference, since some differences are the result of chronological constraints and some are artful manipulation.

The first example of this divergence occurs in verse 9, as Saul instructs the messengers from Jabesh-Gilead to return to the city and inform its inhabitants of the impending rescue. In keeping with the analogy's function as a device to illustrate Saul's undoing of the sin of Gibeah, Saul's message to Jabesh-Gilead is the reverse of the message delivered to the Benjaminites in Judges 20:12–13. In that passage, the inhabitants are told to surrender the guilty ones from their midst and their refusal to do so results in the near destruction of the entire tribe. That tragedy, not only a loss of life but nearly a loss of a symbolically significant tribe and an injury to the theological and national identity of Israel, is reflected through inversion in 1 Samuel 11. Saul's message to the people of Jabesh-Gilead is not a threat or warning but a note of hope, and its location within the narrative matches that sent by Israel to the Benjaminites in Judges 20. Each occurs after the gathering of the Israelite forces under the charismatic leader, immediately before the battle which resolves the issue with which the message was concerned.

Just as Saul's hopeful message contrasts with the vengeful words of Israel in Judges 20, so his military success in the subsequent battle is notably different from the bloody conflict of Judges 20:14–48. In Judges 20, the fighting between the forces of Israel and the forces of Benjamin is far from decisive, and

[192] As an example of how earlier commentators noted these parallels without pondering their significance: "Interestingly enough, the Levite sent out his grizzly invitation from Gibeah", Klein, *1 Samuel*, 107.
[193] Garsiel sees the similarity as a purely negative association designed to "undercut" the positive portrayal of Saul, but does not consider the extent to which 1 Samuel 11 is subverting the entirety of the Judges 19–21 narrative, *The First Book of Samuel*, 84.

both sides sustain heavy losses over multiple battles. The Israelites' appeal to God for aid does not succeed in the way they might have hoped, since God appears to have decided that the people must suffer for their actions and therefore commands Israel to return again and again to battle. Clearly under the illusion that this implies the help of divine power, Israel do indeed engage again with the Benjaminites in battle, only to discover to their detriment that God would give no help at all, and that his instructions to return to the battlefield were designed to inflict heavy damages on both sides. This extended fighting combined with divine ambiguity and great suffering is certainly contrasted by the account of the battle between Saul and Nahash in 1 Samuel 11. Whereas Judges 20 describes the fighting at a leisurely pace over thirty verses, Saul's defeat of the Ammonites is rendered concisely in a single verse. There is no mention of any Israelite losses, nor of any Ammonite resistance, only a brief description of Saul's tactics and a report of his army's success. The brevity of this account may at first appear to be a reason not to see it in parallel with the battles of Judges 20. However, if we are following the analogy that has been established throughout the chapter of 1 Samuel 11, there is good reason to see that Saul's battle does indeed match the battle between Israel and Benjamin, since it appears precisely where it ought to appear based on the similarities of the two plotlines. The contrast in length of description between the two stories can be seen as reason not to compare them, or it can be appreciated as a gently humorous analogy, emphasising the ease with which Saul wins a righteous victory in contrast to the tortuous and self-defeating efforts of Israel in Judges 20.

Next, we note the parallel between the demand in 1 Samuel 11:12 that Saul's doubters be executed and the inquiry in Judges 21:5 whether any town failed to answer the summons to battle. In that verse in Judges we discover that Israel had taken a vow saying anyone who did not come to the convocation at Mizpah would be put to death, making the demand in 1 Samuel 11:12 a natural parallel to this scene. Each case is, at root, concerned with those who are perhaps ethnically or geographically a part of the nation of Israel but who have separated themselves ideologically. The men who doubted Saul's legitimacy are a natural parallel for the people of Jabesh-Gilead who declined to join Israel in seeking vengeance against Gibeah, since each is guilty of a kind of insubordination. In both cases, the witch-hunt initiated against these guilty parties does not come from the leader of Israel but wells up amongst the people, a popular rush of feeling demanding punishment of those whose words and actions condemned the popular will.

Saul's response to this demand for punishment is, as we have noted, a clear point of difference between his story and the stories of his predecessors. Just as his decision to show mercy was a contrast to Jephthah's awful fulfilment of his vow, so too it forms an inverted parallel with the actions of Israel in Judges 21 as they slaughter the inhabitants of Jabesh-Gilead and kidnap her daughters. The connection of Jabesh-Gilead itself is strong here, since Saul not only shows leniency where the analogy leads us to expect terrible wrath, but does so in deference to God's liberation of the very city which his analogous forebears sought to destroy.

The final connection is more tenuous, and possibly can only be considered an analogous connection by appeal to the strength of the analogy which has preceded it. The final elements of the two stories are, on the one hand, the popular acclaim for Saul leading to the renewal of the kingdom and his second coronation, and the capture of the daughters of Shiloh to serve as wives for decimated Benjamin. The common thread holding these two stories together is their significance for the national and theological unity of Israel, and the way they prepare for future developments in Israel's story. The second coronation of Saul is a great relief for the reader since it confirms a shift in the people's attitudes and also the attitude of Samuel, who is in favour of it, suggesting that Saul's reign might in fact be a positive and unifying thing. Indeed, this moment of renewal may be the only time in the whole of 1 Samuel when the

nation, the monarchy, the prophetic leadership and God himself are all united in will and purpose. This is reflected in a very mutated form in Judges 21. Without the kidnapping of Shiloh's daughters, suggests the narrative, the tribe of Benjamin would simply have disappeared from the nation of Israel. That fracturing of the national identity might appear to the reader to be entirely merited, given the chaotic violence of Judges' closing chapters, but it would nevertheless be a disaster for Israel and a serious blow to the idea of the covenant between them and Yahweh. The events of Judges 21, therefore, serve as a tainted mirror to the renewal of the kingdom in 1 Samuel 11, and illustrate the multiplicity of ways in which Israel's identity has been preserved throughout the generations.

3. *Implications*

The first and clearest conclusion we might draw from the presence of this analogy is to see it as a way of illustrating how Saul undoes the evil of his ancestry through his own moral and spiritual purity.[194] The choice of Jabesh-Gilead as a location clearly ties this account with the account of the outrage at Gibeah in Judges 19 and the subsequent civil war in Israel. At every level of the text, these two stories are paired with one another such that the similarities and differences between them become clear, and the central element of these similarities and differences is Saul himself. It is Saul who acts decisively to ensure an outcome that is different to the outcome at the end of Judges, and although no insight is offered into Saul's inner life it is not hard to see his actions in this story as motivated by a desire to redeem the evils of his ancestry. As a Gibeahite himself, Saul is placed in the pivotal role in the narrative, in fact the only role which would allow him to steer events in the positive and redemptive way he does. Rather than being an argument for the benefits of the monarchy, the analogies in this chapter signal to us that the positive elements of Saul's leadership derive from his own character. This is achieved by the first analogy we considered, that between Saul and Jephthah. The pairing of Saul with Jephthah prompts the reader to consider how the two men deal with almost identical situations when provided with comparable levels of authority. Each man is made head of the armed forces, is de facto ruler of Israel, and feels justified in appealing to God for assistance in battle. The parallel between the two men illustrates for us how much individual character can shape a political office, and prevents a more simple reading of 1 Samuel 11 which would merely equate the presence of a king with military success.

In tandem with this, the analogy to Judges 19-21 allows the reader to ponder the ways in which the presence of a divine or divinely-aided figure transforms the fate of oppressed people. The outrage at Gibeah in Judges 19 is a portrayal of a people who 'do what is right in their own eyes' but who do not have a divine rescuer, in contrast to its sister story of Genesis 19 where the townspeople are similarly depraved but God provides angelic rescue from their midst. If Judges 19 illustrates what can happen in a nation where there is no divine presence, 1 Samuel 11 in turn shows the reader how the king can function as the kind of rescuer who was present in Genesis 19 and so sorely lacking in Judges 19. 1 Samuel 11 is, in that sense, not a return to the divine-human relations of Genesis but a development of them. The analogy demonstrates to us how, at this new stage in Israel's history, the leader of Israel in the monarchical office can function as an emissary or embodiment of the divine salvific power. To combine the two analogies together, the functions of the analogies with Judges 11 and Judges 19–21 serve to show the reader that the monarchy can function as a substitute or ambassador of divine presence, but also that the throne itself is no guarantee of blessing without an accompanying quality of character.

1 Samuel 14 and Judges 10–11

[194] Polzin also develops the implications of the parallels between1 Sam 11 and Jud 19–21 but does so in a purely negative direction, seeing the presence of these features as subtle undercutting of Saul's victory, Polzin, *Samuel and the Deuteronomist*, 114–115.

As was mentioned at the beginning of the chapter, one of the analogies employed in 1 Samuel 11 to create expectations surrounding Saul is reused in 1 Samuel 14.[195] The story of Jephthah was used in 1 Samuel 11 to demonstrate all the ways in which Saul's character is different from that of his predecessors, and the positive impact that a man of good moral stature can have when placed in a position of leadership. The same story reappears in 1 Samuel 14 to both complement and extend the work achieved in 1 Samuel 11, though not in a particularly complimentary way. Saul in 1 Samuel 14 will, as it were, revert to type and echo Jephthah's story much more directly and uncomplicatedly than was previously the case. His failures in this chapter not only signify the presence of sin and evil in Israel and the monarchy, but also– by connection to 1 Samuel 11 through the analogy with Jephthah– highlight the false hope and downwards trajectory of Saul's leadership. 1 Samuel 14 revisits the analogy to Jephthah which was established in 1 Samuel 11, and in doing so confirms all of the negative implications about Saul which 1 Samuel 11 tried to subvert.

1. *Plot Parallels*

The analogy between 1 Samuel 14 and Judges 10–11 rests primarily on the strong similarities of a few crucial plot points, and secondarily on the already-established connection between Saul and Jephthah from 1 Samuel 11. To anyone who is familiar with the story of 1 Samuel 14, the similarities between that story and the story of Jephthah will be clear, but it is worth elaborating on each of them a little.

First of all there is the foolish vow made by Saul in 1 Samuel 14:24, with its counterpart of Jephthah's vow in Judges 11:30–31.[196] The two are united in multiple ways. There is the occasion for the vow-making, which is a military situation. Jephthah vows to make a sacrifice in exchange for divinely secured victory over the Ammonite invaders, and Saul vows that anyone who eats food before the enemy has been utterly defeated is to be executed. In each case, the vow is centred around guaranteeing victory for the vow-maker at the expense of the life of a person or animal. Second, each vow is made with the consequence of a death, but neither vow-maker discerns how costly this vow will be to them personally. Jephthah clearly assumes that the promise to sacrifice whatever appears in his doorway will result in the sacrifice of an animal, and the great tragedy of his story is the subversion of this expectation. Saul likewise appears to assume that whoever breaks his vow will be a distant and anonymous figure, a member of the general populace out of whom he can make an example– if indeed he really does expect someone to break his vow. Third, both vows are clearly foolish from the reader's perspective. Why would Jephthah not consider the possibility that the first figure to welcome him home from war might be a human being, a member of his family? The possibility is obvious to even a first time reader of the story, indeed to everyone except Jephthah. Likewise in Saul's case, the narrator makes it clear to the reader the extent of Saul's foolishness in v27, pointing out that Jonathan– being busy winning the battle for Saul– was absent from Saul's vow-making and therefore has no idea of the danger he is in. In both cases, Saul and Jephthah's rash decisions to make such deadly vows threatens the very person whom each man is most likely to wish to preserve from harm. Both leaders condemn their offspring by their foolishness, in a way that is entirely foreseeable and avoidable.

Second, the consequences of this vow are clearly parallel. Both Saul and Jephthah are stung by the unintended results of their actions and find themselves in the position of being bound by God– at least in their minds, if not the narrator's– to put their offspring to death. In Saul's case there is a strong echo of

[195] See Garsiel, *The First Book of Samuel*, 87–93.
[196] Blenkinsopp notes the parallel but does not develop it, and in the same section notes a parallel between Saul's vow and the vow of the Israelites in Judges 21 to destroy Benjamin. Joseph Blenkinsopp, 'Jonathan's Sacrilege 1 Sm 14:1–46: A Study in Literary History', *The Catholic Bible Quarterly* 26, no. 4 (1964): 427–428.

the story which opened the book of 1 Samuel, as Hannah vowed to dedicate her unborn child to the Lord forever and was faithful to that vow, surrendering the child to service in the temple and being rewarded by God for her piety. Saul's vow and actions in 1 Samuel 14 show how far the promise of that opening chapter has fallen, as Saul vows in ignorance what Hannah vowed in knowledge, and must execute his son where Hannah dedicated hers to the Lord. Saul fails to follow in Hannah's footsteps and also fails to follow through on the potential he demonstrated in 1 Samuel 11 that he might undo the evils of Israel's past. Having avoided Jephthah's sin so well in the earlier story, here Saul comes crashing back down to earth in a failure which threatens not only his own reputation and status but also the very institution of the monarchy. Saul's foolishness mirrors that of Jephthah, and each of them is forced to destroy their family line. Jephthah's daughter is, we are told, his only child, and Jonathan is clearly intended to be seen as the heir to Saul's throne, meaning that the two men are compelled to strike at the roots of their heritage and deny the possibility that their family might continue in Israel.[197] For Jephthah, this is tragic, for Saul it is nationally ruinous and politically fatal.

2. *Verbal Parallels*

The stories of Saul and Jephthah are also entwined through the use of a key piece of terminology which functions as a trigger for multiple analogies. One is the analogy between Saul and Achan, which we will consider in a moment, the other is the parallel between the deadly foolish vows of Saul and Jephthah. In Jephthah's grief, as he returns home and sees his daughter appear to greet him, he cries that she has brought great trouble or distress upon him since now he is bound to sacrifice her to satisfy his vow:

וַיְהִי כִרְאוֹתוֹ אוֹתָהּ וַיִּקְרַע אֶת־בְּגָדָיו וַיֹּאמֶר אֲהָהּ בִּתִּי הַכְרֵעַ הִכְרַעְתִּנִי וְאַתְּ הָיִית בְּעֹכְרָי וְאָנֹכִי פָּצִיתִי־פִי אֶל־יְהוָה וְלֹא אוּכַל לָשׁוּב׃

Judges 11:35

The same sense of anger or grief is expressed by Jonathan when he learns of the similarly unintended consequences of his father's vow:

וַיֹּאמֶר יְוֹנָתָן עָכַר אָבִי אֶת־הָאָרֶץ רְאוּ־נָא כִּי־אֹרוּ עֵינַי כִּי טָעַמְתִּי מְעַט דְּבַשׁ הַזֶּה׃

1 Samuel 14:29

In both cases it is the vow which has produced this trouble, specifically the tragic and unforeseen consequences of the vow, and of course the decision of how to resolve this trouble is what animates the drama of the two stories. It is worth noting that in Jephthah's story it is Jephthah who sees the suffering which has come from his vow, whereas in Saul's case it is Jonathan who perceives the foolishness, and there is no sense that Saul ever realises or admits his error. Admittedly, Jephthah finds a way to blame his daughter for the suffering that is about to ensue, a trait which Saul will emulate several times in his tenure as king.

3. *Similarities and Differences*

There is one important difference between 1 Samuel 14 and its co-text of Judges 11, which is the final outcome of the decision to put the leader's child to death.[198] Jephthah is faithful to his vow and the impact of his actions leaves a mark on Israel, creating the ritual mentioned at the end of the chapter, but Saul has

[197] Here again, Klein notes the 'interesting' similarity but makes no further investigation. Klein, *1 Samuel*, 138.
[198] Miscall sees Saul and Jephthah's vows as different in that it's unclear what Saul thinks his vow will achieve, whereas Jephthah's at least operates on a clear logical basis. However, it is clear from Saul's words that he intends the vow to at least accompany if not explicitly enable the military victory. Miscall, *1 Samuel*, 93.

a more complicated legacy. In Jephthah's case the power dynamic between the leader and the people he leads is clearly present at the beginning of the narrative: we are told of Jephthah's unsavoury background and character, and the narrator informs us of the power bargain he strikes with the people to win the leadership in exchange for rescuing them from the Ammonite threat. The decision to fulfil his vow and sacrifice his only daughter is not met with resistance from any of the characters within the narrative– not even the daughter– and the drama rests entirely on Jephthah's inner turmoil and decisions.[199] In Saul's case, the power dynamic is reserved until the end of the narrative where it rears its head decisively and illustrates the clearest difference between the story of Saul and the analogous story of Jephthah. The people intervene at the close of 1 Samuel 14 on Jonathan's behalf in a manner that harks back to the same story to which the analogy with Jephthah connects, namely 1 Samuel 11. Defying Saul's command that Jonathan be put to death in service to the vow that was made, the people demand to know why it should be that Jonathan should be executed, since it is he that has worked with the Lord to secure such a great salvation in Israel. These elements– salvation in Israel, a leader working in the Lord's power– are clearly reminiscent of Saul's command in 1 Samuel 11:13 that no man may be put to death since the Lord had worked salvation in Israel. The leniency is the same, the explanation for it is the same, and the penalty avoided is the same.

4. *Implications*

The first implication flows from precisely this difference between 1 Samuel 14 and 1 Samuel 11. In both cases, the analogy between Saul and Jephthah is clear and exercises influence over the narrative, but in both cases the central element of the Jephthah story– the sacrifice of the innocent child due to a foolish vow– is inverted or transformed to create new meaning. Whereas in 1 Samuel 11 it was Saul who made the initial vow, Saul who showed leniency and Saul who justified the leniency by appealing to God's salvific work, in 1 Samuel 14 it is the people who defy Saul's vow to show leniency and explain their decision by appeal to divine actions. The story of Saul's battle against the Ammonites portrays a power dynamic in Israel which reflects that of Judges 10–11, in which the leader must win the support of the people by appealing to divine assistance. It also demonstrates how the moral and spiritual purity of the leader redeems the bloodthirsty popular will, by contrasting the gruesome sacrifice of Jephthah with the pious leniency of Saul. The basic message of this narrative, in light of the analogy, is that a king equipped with moral and spiritual vigour can not only rescue his subjects from evil deeds but also undo the evils of the past. In 1 Samuel 14, by contrast, Saul looks far more similar to Jephthah in word and deed and it is the people who perform the redemptive function, implying the opposite message to 1 Samuel 11. In the case of 1 Samuel 14, we are left pondering how much damage could be wrought by a king who fails morally and spiritually– as Saul surely does in this chapter– if the people are not sufficiently pious to oppose him as they do in the rescue of Jonathan.

The second implication concerns the character of Saul and his trajectory in the narrative of 1 Samuel. If we do not connect 1 Samuel 14 to the analogy with Judges 11, and thereby do not see it as a partner-piece to 1 Samuel 11, we fail to grasp the message it holds about Saul's character development. Read on its own, 1 Samuel 14 portrays Saul as ineffective, failing to trust the Lord at decisive moments, reliant on his authority not on his abilities, and foolish in a short-sighted way which has dire consequences. When read in light of the analogy to Judges 11, this portrayal is deepened as the horror of Saul's actions are highlighted by association with Jephthah's sacrifice of his daughter. The side-effect, however, of reading 1 Samuel 14 in light of the analogy to Judges 11 is that we also read it as the fulfilment of 1 Samuel 11. Chapters 11 and 14 are placed alongside one another, through the technique of

[199] Assis notes the parallel with Saul and the sense of Jephthah feeling trapped by his words with no one to rescue him, whereas Saul is rescued by the people from a great evil. Assis, *Self-Interest or Communal Interest*, 217.

analogy, such that we see clearly the ways in which the earlier promise and hope surrounding Saul is revealed to be a sham. Rather than a more generic downwards trajectory, as might be obvious from a broad reading of 1 Samuel, the analogy to Judges 11 illustrates the deeper meaning of 1 Samuel 14 by providing it with two separate points of reference: the co-text of Judges 11, and the partner of 1 Samuel 11. The two chapters in 1 Samuel are, in a sense, case studies of how Saul handles the situation in which Jephthah found himself, and how his handling of it will shape the monarchy and the fate of Israel at large.

1 Samuel 14 and Joshua 6–7

It was noted in the discussion of the lot-drawing process in 1 Samuel 10 that there are three passages connected by the same ritual of divination: Joshua 7, 1 Samuel 10, and 1 Samuel 14.[200] In 1 Samuel 10, the analogy between Saul's election and Achan's arrest was extensive and served to present the reader with two options for evaluating the monarchy. The first, in which Saul is linked to the figure of Achan, suggests that Saul's behaviour will put Israel at risk and that his transgressions will endanger the covenantal relationship between God and the people. The second, where Saul is paired not with Achan but with the forbidden items from Jericho, suggests that Saul's actual conduct is irrelevant for the fate of Israel and that instead his presence in their midst is corrosive and corrupting. Here in 1 Samuel 14 the analogy reappears for another purpose, this time to demonstrate that Saul's apparent power and status are illusory, and that Jonathan his son is in fact better qualified to take on the role of king.

1. *Plot Parallels*

The narrative of 1 Samuel 14 follows the story of Joshua 6–7 quite closely in several respects, and inverts that story in ways which still clearly obey the logic of the co-text. The first element shared by both stories is the divinely-guaranteed battle which is fought immediately prior to the key events. In Joshua 6–7, the main part of chapter 6 is filled with the narration of the fall of Jericho and the fulfilment of the Israelites' guarantees to Rahab, as well as the obedient destruction of (almost) all of the devoted things which God has condemned. Likewise in 1 Samuel 14, verses 1–31 tell the story of Jonathan's foray into the Philistine camp and the rout which follows. In both cases there is a clear emphasis from the narrator on the divine power accompanying Israelite forces.

The second element, the one which seems to clearly mark the beginning of the analogy, is the inclusion of the place 'Beth-Aven' as a geographical marker to contextualise events. In 1 Samuel 14:23 we read that the Lord saved Israel on that day, and that the battle passed beyond Beth-Aven. In Joshua 7:2 spies are sent from Jericho to spy on the city of Ai, "which is near Beth-Aven". No action actually takes place in Beth-Aven itself, nor are the stories related to the founding, naming or fate of the town. The name of the town itself means 'house of vanity', which efficiently suggests negative consequences. The introduction of Beth-Aven into the narrative serves, in both cases, to signal the beginning of a disastrous chain of events.

Third, the stories of Joshua 7 and of the second half of 1 Samuel 14 revolve around a prohibition which has been made, either by God or by Saul, and the consequences of transgressing that prohibition. In Joshua 7 we are told at the beginning of the story that Achan has stolen some plunder from amongst the חֵרֶם in the ruins of Jericho, the חֵרֶם being that which God has commanded must not be touched by Israel and is to be utterly destroyed. In 1 Samuel 14, we are told in a flashback in verse 24 that Saul has forbidden any of the soldiers from eating לֶחֶם until all of the enemy's forces have been defeated. It is not

[200] Blenkinsopp notes the parallel between1 Sam 14 and Jos 7 but does not develop it, Blenkinsopp, 'Jonathan's Sacrilege', 428–430.

surprising, given the parallels in theme and plot, that the two words describing what is prohibited are so similar in sound and appearance: חֵרֶם and לֶחֶם.

Fourth, predictably, both stories revolve around the fact that, despite the strength of the prohibitions which have been made, the forbidden item is indeed taken by someone. In Achan's case we are given no mitigating factors, the narrator simply informs us that he took them, and later he will admit plainly that he coveted them. In Jonathan's case we are provided with a lot of information which is clearly designed to prejudice us in Jonathan's favour and help us see the extent of Saul's foolishness. Despite this disparity in motive and circumstance, the two men remain guilty of vow-breaking and of taking into their possession something which has been prohibited by a serious vow.

Fifth, there is a connection in both Joshua 7 and 1 Samuel 14 between the vow which has been made and the outcome of the subsequent military action. In Joshua 7 we are informed of Achan's sin in order that we might be able to understand, before it is revealed to Joshua, the reason for Israel's crushing series of defeats in the battles against the inhabitants of Ai. In Joshua 7:10–12 God makes it abundantly clear to Joshua that until the transgression of the covenant has been rectified, there will be no more victories against Israel's enemies. In 1 Samuel 14 we read Jonathan's words criticising his father's policy, when he argues that the vow Saul made was foolish since it made the soldiers weak through hunger and thereby lessened the victory that could be won. In Joshua 7, it is the breaking of a prohibition which results in defeat, in 1 Samuel 14 it is the keeping of the vow which produces a lacklustre victory, and although these differences are not insignificant the fundamental parallel remains: The keeping and breaking of the prohibitions results in military loss or gain for Israel.

Sixth, there is a curious parallel between the two stories through the element of plunder. Achan in his confession to Joshua describes the cloak and money he took from Jericho as 'spoils' or 'plunder', and the same term is used in 1 Samuel 14 twice. First, Jonathan uses it when saying how much greater the victory could have been if the Israelite army had been permitted to feed themselves from food seized as 'spoils', and second in the description of Israel's ravenous transgression in vv31–35 when they fall upon animals found among the 'spoils' and slaughter them to eat without draining the blood. It is this second occurrence of the term which appears to mirror the sin of Achan, coming as it does after the main victory has been won and the prohibition put in place. In the case of 1 Samuel 14 it is not clear whether this transgression of the law against eating blood is what results in God's silence when Saul inquires of him, or whether the silence is the result of Jonathan's vow-breaking snack of honey.[201] What is clear is the parallel between the two stories through the prohibition of a certain item, which is referred to as 'plunder' or 'spoils', the taking of which is one of the central events in the narrative.

This seizure of plunder is followed in both stories by the dramatic revelation of the guilty party, through the divination ritual of lot-drawing.[202] As was the case first in Joshua 7 then in 1 Samuel 10, the reader in 1 Samuel 14 knows before the ritual begins that the guilty party is Jonathan, and so the description of the lot-drawing serves not to heighten the tension but to highlight Saul's attitude of righteousness and impartiality throughout the process. In each story, the identity of the final figure is revealed by the Urim and Thummim, and unlike in 1 Samuel 10 the chosen man stands ready in front of the gathered people of Israel to receive their punishment.

[201] Nicholson explores an alternative interpretation in which God remains silent in order to allow Saul to manifest his sinful character in trying to have Jonathan executed, Nicholson, *Three Faces of Saul*, 93–95.
[202] "a lot-casting ceremony whose form and technical vocabulary resemble that used with Achan […] and with Saul's own election", Klein, *1 Samuel,* 140.

Following this revelation of the guilty man's identity, in both Joshua 7 and 1 Samuel 14 the guilty man is upbraided by the leader of Israel who demands and receives a confession from him. Joshua reminds Achan of the seriousness of his situation, instructing him to declare before God himself what he has done and why he has done it. Saul questions Jonathan in a flat and simple way, with no sign of remorse or tenderness, simply asking him to state his sin and admit to his guilt. Achan and Jonathan are united in their readiness to confess to their crimes and in the lack of effort to clear their names or provide mitigating circumstances to lessen their sentences. In Achan's case this is easier to understand, since any mitigating circumstances Achan might mention would surely be fabrications. But in Jonathan's case the reader is surprised, since the narrator– and Jonathan himself, previously– has made sure that the reader is convinced of the unworthiness of Saul's vow and the innocence of Jonathan in breaking it. The two men confess clearly to their crimes and surrender themselves to the appointed punishment without making any appeals.

In Achan's case, this straightforward admission of guilt is appropriate and leads naturally to Joshua's condemnation of Achan and his family to death, then the execution itself. The lack of resistance on Achan's part places the focus of the narrative elsewhere, on the inevitability of God's justice and the corporate responsibility Israel have for ensuring the purity of the nation. Achan's execution fits naturally into the story: following clearly from a covetous theft of prohibited items and a simple admission of guilt, the punishment fits the crime in an uncomplicated fashion. The story of Jonathan includes the same elements, but in a far more complicated arrangement. Jonathan's guilt is clearly demonstrated in his consumption of the forbidden honey, and his admission of guilt is also simple and unmitigated. Yet in his case, the validity of the initial prohibition is questioned, as is the authority of Saul who made that prohibition, and finally the execution itself is judged by the people of Israel to be unacceptable and is therefore prevented. Citing Jonathan's achievements during the battle which has just occurred, specifically the clear presence of God alongside Jonathan in his efforts, the people argue that any decision which finds Jonathan guilty must therefore be an invalid decision. In Joshua 7 the people came together to stone and burn Achan's household, in 1 Samuel 14 they come together to rescue Jonathan. The difference is that in the former story they act in obedience to their leader, whereas in the latter the leader is overruled by the popular will-– not the first or the last time that Saul will be defied by the masses.

2. *Verbal Parallels*

As well as the numerous similarities of plot, the two stories also share some key vocabulary. Some of these have been discussed already but others have not, and in any case it is worth presenting the parallels fully.

The first is the aforementioned Beth-Aven. Except for its use in the tribal boundary descriptions in Joshua, it only appears in narrative in the two stories we are discussing: the plunder from Jericho, and the battle at Michmash.

The second, also mentioned above, is the term שלל, 'plunder'. The word is common, appearing over sixty times in HB, but it accrues significance through its proximity to other significant themes, plot points and vocabulary drawn from the Achan story. It appears once in Joshua 7 and twice in 1 Samuel 14:

וארא֣ה בַּשָּׁלָ֗ל אַדֶּ֤רֶת שִׁנְעָר֙ אַחַ֣ת טוֹבָ֔ה וּמָאתַ֥יִם שְׁקָלִ֖ים כֶּ֑סֶף וּלְשׁ֥וֹן זָהָ֛ב אֶחָ֥ד חֲמִשִּׁ֖ים שְׁקָלִ֣ים מִשְׁקָלֹ֑ו וָאֶֽחְמְדֵ֗ם וָאֶקָּחֵם֙ וְהִנָּ֣ם טְמוּנִ֔ים בָּאָ֖רֶץ בְּת֣וֹךְ הָאָהֳלִ֑י וְהַכֶּ֖סֶף תַּחְתֶּֽיהָ׃

Joshua 7:21

אַף֩ כִּ֨י לוּא֙ אָכֹ֣ל אָכַ֔ל הַיּ֥וֹם הָעָ֖ם מִשְּׁלַ֣ל אֹיְבָ֑יו אֲשֶׁ֤ר מָצָא֙ כִּ֣י עַתָּ֔ה לֹא־רָבְתָ֥ה מַכָּ֖ה בַּפְּלִשְׁתִּֽים׃

1 Samuel 14:30

וּיעש הָעָם אֶל־שלל וַיִּקְחוּ צֹאן וּבָקָר וּבְנֵי בָקָר וַיִּשְׁחֲטוּ־אָרְצָה וַיֹּאכַל הָעָם עַל־הַדָּם׃

1 Samuel 14:32

A more unexpected verbal connection is that of the verb עָכַר, 'to trouble or disturb', used by both Joshua and Jonathan in ways that mirror one another.[203] Joshua bewails Achan's sin and speaks of how troublesome it is that Achan has brought calamity upon Israel through his theft of the spoils. Jonathan laments that Saul's foolish vow has troubled the land since his vow will result in a half-hearted victory over the Philistines, perhaps also foreseeing the sin of the Israelite army eating bloody flesh in the subsequent verses. The former is a case of vow-breaking resulting in the disturbance of Israel, the latter is a case of vow-*making* resulting in the same disturbance:

וַיֹּאמֶר יְהוֹשֻׁעַ מָה עֲכַרְתָּנוּ יַעְכָּרְךָ יְהוָה בַּיּוֹם הַזֶּה וַיִּרְגְּמוּ אֹתוֹ כָל־יִשְׂרָאֵל אֶבֶן וַיִּשְׂרְפוּ אֹתָם בָּאֵשׁ וַיִּסְקְלוּ אֹתָם בָּאֲבָנִים׃

Joshua 7:25

וַיֹּאמֶר יְוֹנָתָן עָכַר אָבִי אֶת־הָאָרֶץ רְאוּ־נָא כִּי־אֹרוּ עֵינַי כִּי טָעַמְתִּי מְעַט דְּבַשׁ הַזֶּה׃

1 Samuel 14:29

Fourth, the confessions of Jonathan and Achan are elicited through the same simple question, one which contains its own intertextual resonance: "tell me what you have done", הַגִּידָה לִּי מָה עָשִׂיתָ.[204] These words strongly echo the moment of confrontation between God and humanity in Genesis 3, and all of its subsequent reiterations. It is striking, however, how closely our two stories match one another at this point. The phrase is uttered by a military and political leader, following a lot-drawing process, to the man who has been identified by the lot-drawing as the culprit:

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־עָכָן בְּנִי שִׂים־נָא כָבוֹד לַיהוָה אֱלֹהֵי יִשְׂרָאֵל וְתֶן־לוֹ תוֹדָה וְהַגֶּד־נָא לִי מֶה עָשִׂיתָ אַל־תְּכַחֵד מִמֶּנִּי׃

Joshua 7:19

וַיֹּאמֶר שָׁאוּל אֶל־יוֹנָתָן הַגִּידָה לִּי מֶה עָשִׂיתָה וַיַּגֶּד־לוֹ יוֹנָתָן וַיֹּאמֶר טָעֹם טָעַמְתִּי בִּקְצֵה הַמַּטֶּה אֲשֶׁר־בְּיָדִי מְעַט דְּבַשׁ הִנְנִי אָמוּת׃

1 Samuel 14:43

The simplicity of the phrase in both cases is striking, and in both cases is partly redundant since the reader already knows what the guilty party has done. The effect of this prior knowledge is to turn the scene into one of strange intimacy, the ruler with the anonymous subject, the kingly father with the bloodied son. Since the information being sought is already known to the reader, we understand that this interaction is not for our benefit but for the characters', and our focus is turned to their interaction. Freed from the distraction of curiosity about the seedy deeds which have caused so much strife, we observe the dynamics of power and affection play out between Joshua and Achan, Saul and Jonathan.

Finally, there is a verbal connection between the two stories which is perhaps more obscure or implausible but which consequently yields greater reward when it is perceived. The story of Achan's sin and discovery is dominated by the figure of Joshua, יְהוֹשֻׁעַ, whose perspective guides the narrative and

[203] Gordon notes this verbal connection, and also comments on the way Jonathan's use of the word cleverly positions him as the Joshua figure, where we would expect to find him in the role of Achan. Gordon, *1 & 2 Samuel,* 139.

[204] Long notes this parallel in particular, but does not develop the connection beyond a general idea of one story being a reversal of the other. Long, *The Reign and Rejection of King Saul*, 119–120.

shapes the insights which are afforded to the reader. Joshua's name is, even in the book of Joshua itself, a source of puns and a symbolic representation of the blessings which God metes out to Israel through their new military leader. It is worth pondering, therefore, the speech of the people of Israel in 1 Samuel 14:45 as they resist Saul's command to execute Jonathan and explain their reason for doing so:

וַיֹּאמֶר הָעָם אֶל־שָׁאוּל יֹונָתָן יָמוּת אֲשֶׁר עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל חָלִילָה חַי־יְהוָה אִם־יִפֹּל מִשַּׂעֲרַת רֹאשׁוֹ אַרְצָה כִּי־עִם־אֱלֹהִים עָשָׂה הַיּוֹם הַזֶּה וַיִּפְדּוּ הָעָם אֶת־יוֹנָתָן וְלֹא־מֵת׃

1 Samuel 14:45

This speech is reminiscent of the words of Saul at the end of 1 Samuel 11, where he spared the lives of his dissenters on the basis that the day was a day of salvation, a day when "God had done salvation in Israel," כִּי הַיּוֹם עָשָׂה־יְהוָה תְּשׁוּעָה בְּיִשְׂרָאֵל. These two stories (1 Samuel 10 and 14) are, as we have mentioned, clearly in dialogue with one another, but the presence of the strong plot and verbal links to Joshua 7 should also make us wonder whether the repeated emphasis on the key verb יָשַׁע, 'to save', is also performing an intertextual function.[205] In Joshua 7 it is Joshua, the divinely appointed leader, who is the means by which God extends his salvation to Israel, as a leader who speaks face to face with the Lord and leads Israel into battle. In 1 Samuel 10 Saul attributes the salvation to God, humbly declining to take the credit for himself. Here in 1 Samuel 14, at precisely the moment when, according to our analogy, Saul is at his most Joshua-like, we find the people declaring that it is in fact Jonathan who is the saviour.

3. *Similarities and Differences*

This analogy is dominated not by the similarities, which are clear, but by the multiple inversions and modifications which betray the significance of the connections between the two stories. In 1 Samuel 10 the analogy to Achan functioned in a straightforward manner to portray Saul negatively. In 1 Samuel 14 the negativity comes from the ways in which Saul and Jonathan defy the model of Achan, ploughing their own misguided furrow.

The first discrepancy is a partial one, and concerns the military victory preceding the main action of each scene. In Joshua 6, the defeat of Jericho is quite conventional. God miraculously empowers the Israelite forces and weakens the defences of Jericho, then Israel under Joshua's command enter the city and (generally) follow the instructions they have been given. It is well organised, well ordered, and conclusive. The battle at Michmash, by contrast, is a spontaneous action instigated by two lonely soldiers, unbeknownst to the military and political leadership of the main army, operating not on clear divine instructions but according to Jonathan's mysterious quasi-prophetic abilities. The main force under the clear leadership of Saul delay and prevaricate before engaging, and the battle is scattered, disordered, confusing and inconclusive. Victory is still ensured, primarily by the initiative of the leader's offspring if not the leader himself, guaranteed (at least in Jonathan's mind) by God, and eventually involving the whole of Israel's army.

The second difference is more marked, consisting of the clear difference between God's prohibition against plundering Jericho and Saul's command that the soldiers not consume any food. The former is clearly just, and is explained fully to Joshua and thereby to the people, prior to the assault on the city. It precludes the possibility of dissent on the reader's part, or the part of any character within the narrative, and leaves no room for ignorance or special pleading. As a result, there is no way to construe Achan's guilt as unfortunate or unmerited, and God's prohibition cannot be seen as rash. Saul's vow

[205] Lee points out that the people's reason for defying Saul's verdict is not, as one might expect, based on the injustice and foolishness of Saul's vow, but on the less obvious divine role in the battle, Lee, 'The Role of the People in Saul's Rise and Fall', 175.

differs from this in every way. Whereas God introduced the prohibition on plunder in expectation of Israel's victory at Jericho, Saul introduces his vow in order to guarantee a military victory which has not yet been ensured. God prohibits the taking of treasures which are of evil origins (evidenced by Achan's description of the cloak as a cloak "from Shinar") and without which Israel can still flourish. Saul, on the other hand, introduces a clearly foolish prohibition which can only result in the weakness, unhappiness and desperation of his army, and which Jonathan demonstrates to be an impediment to the very success it was intended to achieve. Furthermore, we are reminded that the vow was not heard by Jonathan, something which counts in Jonathan's favour as it reminds us of his heroic military exploits. Saul's vow prohibits something essential to Israel's health, which results in lessened victory, mass covenant-breaking, and the unforeseen imperative that he execute his own son.

This connection between the vow and the victory is also the third difference between the two narratives. When Achan steals from the plunder of Jericho, he commits the sin which results in Israel's bloody defeats outside the walls of Ai. The breaking of the vow results in deaths and shame, as is clearly explained by God to Joshua. The opposite is the case in 1 Samuel 14, in which Jonathan (with the tacit approval of the narrator) explains that the vow made by Saul has directly hampered Israel's soldiers and reduced their victory over the Philistines who will now regroup and return to oppress Israel in the subsequent chapters. Saul's foolishness contrasts notably with what we might call God's wisdom.

The foolishness of Saul's vow is clearly revealed in the way the narrator supports Jonathan's actions and convinces the reader that Jonathan's transgression of Saul's vow is both justified and defensible. How could Jonathan have known about the vow if he was busy fighting when it was made? How could Israel deliver the desired obliteration of the Philistine army without food? Is not Jonathan refreshed and strengthened by a mere mouthful of honey? In contrast to Achan whose sin is nowhere mitigated or defended, Jonathan's 'sin' is demonstrated to be the misfortune of a righteous man acting under unjust rules imposed by a foolish ruler. Achan is neither defended by the narrator nor rescued by the people, both of which privileges Jonathan enjoys, not to mention God's support also.

This is brought to culmination in the clearest contrast between the two narratives as Jonathan is liberated from Saul's unjust system of retribution by the people and Achan is executed corporately by the whole nation of Israel. It is made clear in Joshua 7 that Achan stands alone against the established verdict of God, Joshua, the people of Israel and the narrator, and there is no hint in that narrative of any injustice against Achan– who remains the sole culprit. Jonathan, on the other hand, enjoys the support of all parties except for Saul, as is summed up by the people in their speech about how God has worked with Jonathan to save Israel. The rescue of Jonathan is a near-perfect mirror to the condemnation of Achan, with Saul's skewed righteousness the only notable mismatch.

4. *Implications*

The first implication seems to be that Saul is a tragic parody of Joshua, believing until the final scene that he is a righteous leader who punishes transgressors before being revealed once again as the true culprit. Just as the false promise of chapter 11 showed Saul as a hopeful, righteous figure who glorifies God and spares lives before he reappears as a disappointment in chapter 14, so too the hope of that chapter that Saul might overcome his Achan-esque character is dashed here. This time, rather than seeing merely how Saul's latent evil might damage Israel in theory– as was the case in ch10– we see how he condemns and nearly destroys his own offspring. We are also shown how Saul has begun to enter a world of delusions, which will become more prominent as the narrative goes on. Throughout 1 Samuel 14 Saul

acts in a way which the analogy ultimately demonstrates to be wrong, as Saul is revealed not to be like righteous, pious, prophetic Joshua but like miserable thieving Achan.[206]

A second implication would be the insight into how much worse is Israel's fate under the leadership of a fallible human king, as opposed to the Lord himself. The prohibition by God in Joshua 6 is considered, wise, plausible and clearly understood, and it is the violator of that prohibition who is shown to be in the wrong. At this new stage in Israel's history, it is the violators of prohibitions who are shown to be wise and the prohibitors themselves who appear foolish and sinful. This clearly dashes the reader's hopes– if many hopes remain– that Saul could prove to be a blessing to Israel and succeed in the role of king.

Having been introduced on the national stage as an Achan figure, Saul seems at this point to be unable to fully undo that initial impression of his character. Even when acting in a role which seems entirely opposite– the condemner of Achan– he ultimately shows himself to be cast in the mould of the thief of Jericho. This stubborn fact of Saul's character jeopardises in this case his son, the future of the monarchy, and the hope of stability or safety in Israel. In the chapters which follow, it will endanger all these things and more.

Conclusions

In this chapter I have explored two chapters which portray Saul in very different lights, 1 Samuel 11 and 1 Samuel 14. In the first analogies tie Saul to various evil leaders or events in Israel's past. Once we see Saul as a subversion of these evil precedents, a coherent picture appears of Saul as a king who by his moral and spiritual righteousness is able not only to avoid the mistakes of the past but to right their wrongs, redeeming his ancestry and the history of Israel as he does so. In sharp contrast, 1 Samuel 14 presents a picture of Saul further down the road of his reign and is clear in its insistence that the supposed success of Saul in 1 Samuel 11 was illusory, and that his character arc was barely begun let alone fulfilled. 1 Samuel 14 reuses the analogy between Saul and Jephthah, central to 1 Samuel 11, to show Saul as a flawed and foolish leader who attempts to put his child to death, matching Jephthah's evil deeds in Judges 10–11. In addition to this analogy, 1 Samuel 14 revisits the story of Achan which was so important in 1 Samuel 10, once again using this analogy to portray Saul in the worst possible light. This pair of chapters, 1 Samuel 11 and 14, is a good example of the ways in which analogies in 1 Samuel are often not self-contained, instead recurring throughout the narrative just as characters, themes or settings do.

[206] Miscall notes the parallel between this scene and that of Achan, but does not consider the extent to which specific elements in the two texts are in parallel and therefore can assert no more than that the Achan story "highlights the melodramatic aspect of the trial", Miscall, *1 Samuel,* 96.

1 Samuel 17

In this final chapter I consider some analogies which at times illuminate and at other times obscure the character of David.[207] Each analogy pairs the young man with a figure from the patriarchal narratives of Genesis;[208] first Joseph, then Judah, then Jacob. Each analogy offers insight into a different facet of David's character, all of which are picked up and developed in later chapters of 1 Samuel but here receive only hints. In the analogy with Joseph, we observe the dynamic of David as a younger brother elevated above his expectations to a place of power and authority. In the parallel with Judah we are invited to see David as a healing, unifying figure who is willing to make great personal sacrifices for the sake of his family and for Israel more broadly. Finally, in the analogy between David and Jacob we find an inverted parallel, demonstrating the ways in which David goes in disguise like Jacob, but does so in surprising ways which reveal much about the source of David's successes.

David and Young Joseph of Genesis 37

1. Plot Parallels

Graeme Auld, in an article on reading Genesis in light of 1 and 2 Samuel, discusses various characters who share similarities and the possibility of texts being shaped in light of one another. In that article, Auld notes without comment that 'Joseph's relations with his brothers also resemble David's with his.'[209] Here in paraphrase are the parallels he suggests:

Both David and Joseph are the youngest of several brothers, and their relative youth is a notable factor when each of them is divinely marked for future leadership. Joseph's brothers are unhappy with the report of his dream and the idea of their younger sibling in authority over them (Genesis 37:1–11), and David's anointing is delayed because his own father considers him so young as to be insignificant when Samuel requests that Jesse parade his sons for anointing (1 Samuel 16:1–13). The animosity between David and his brothers is also reflected when Eliab scolds him in chapter 17 for supposedly abandoning the flocks in order to catch a glimpse of battle.

Each of the two men is described as being responsible for shepherding the family's flock. In Genesis 37:2, Joseph is introduced to the reader as 'pasturing the flock with his brothers' (הָיָה רֹעֶה אֶת־אֶחָיו בַּצֹּאן) just as David is first introduced to us in 1 Samuel 16:11 (וְהִנֵּה רֹעֶה בַּצֹּאן) then described again in 17:15 (וְדָוִד הֹלֵךְ וָשָׁב מֵעַל שָׁאוּל לִרְעוֹת אֶת־צֹאן אָבִיו) In both cases, the keeping of sheep also appears in the conflict between the brothers, as it is neglect of the sheep which Eliab accuses David of perpetrating (1 Samuel 17:28), and Joseph is attacked then thrown into a pit whilst searching for his brothers who are described several times as shepherding near Shechem (Gen 37:12–13, 16).

Most strikingly, the central action of each story is initiated by the protagonist's father sending him on a journey to find his brothers, inquire about their welfare and report back. In 1 Samuel 17:17–18, Jesse gives David gifts of food to convey to his sons' commanders, and tells David to bring back a 'token'

[207] For a discussion of the way extra-Biblical aNE texts inform the story of David and Goliath, see Serge Frolov and Allen Wright, 'Homeric and Ancient Near Eastern Intertextuality in 1 Samuel 17', *Journal of Biblical Literature* 130, no. 3 (2011): 451–71.

[208] For a discussion of various contrastive parallels between David and Saul, see A. Graeme Auld and Craig Y S Ho, 'The Making of David and Goliath', *JSOT* 56 (1992): 19–39.

[209] A. Graeme Auld, 'Reading Genesis After Samuel', in *The Pentateuch: International Perspectives on Current Research*, ed. Thomas B. Dozeman, Konrad Schmid, and Baruch J. Schwartz, Forschungen Zum Alten Testament 78 (Tübingen: Mohr Siebeck, 2011), 460.

(עֲרֻבָתָם) from them. In Genesis 37:13, Jacob explicitly says that he will 'send' (וְאֶשְׁלָחֲךָ אֲלֵיהֶם) Joseph to his brothers and learn about their welfare.[210]

2. Verbal Parallels

To this already intriguing set of parallels we can also add the following verbal links between the two passages of 1 Samuel 17 and Genesis 37.

Moshe Garsiel notes that Jesse's command to David, that he learn about the welfare of his brothers, echoes the earlier command of Jacob to Joseph.[211] It also draws on the language of the earlier text to make its point:

1 Samuel 17:18, 22	Genesis 37:4, 14
[18]וְאֶת עֲשֶׂרֶת חֲרֻצֵי הֶחָלָב הָאֵלֶּה תָּבִיא לְשַׂר־הָאָלֶף וְאֶת־אַחֶיךָ תִּפְקֹד לְשָׁלוֹם וְאֶת־עֲרֻבָתָם תִּקָּח׃ [22]וַיִּטֹּשׁ דָּוִד אֶת־הַכֵּלִים מֵעָלָיו עַל־יַד שׁוֹמֵר הַכֵּלִים וַיָּרָץ הַמַּעֲרָכָה וַיָּבֹא וַיִּשְׁאַל לְאֶחָיו לְשָׁלוֹם׃	[4]וַיִּרְאוּ אֶחָיו כִּי־אֹתוֹ אָהַב אֲבִיהֶם מִכָּל־אֶחָיו וַיִּשְׂנְאוּ אֹתוֹ וְלֹא יָכְלוּ דַּבְּרוֹ לְשָׁלֹם׃ [14]וַיֹּאמֶר לוֹ לֶךְ־נָא רְאֵה אֶת־שְׁלוֹם אַחֶיךָ וְאֶת־שְׁלוֹם הַצֹּאן וַהֲשִׁבֵנִי דָּבָר וַיִּשְׁלָחֵהוּ מֵעֵמֶק חֶבְרוֹן וַיָּבֹא שְׁכֶמָה׃

Not only do the two tasks reflect one another in their language, they are both unsuccessful, as both Joseph and David are spurned by the brothers after whose peace they have been sent to enquire (1 Sam 17:28 and Genesis 37:17–24).

The second parallel comes later in the story of 1 Samuel 17, when David is in dialogue with Saul about his suitability to face Goliath in battle.

1 Samuel 17:37	Genesis 37:21–22
וַיֹּאמֶר דָּוִד יְהוָה אֲשֶׁר הִצָּלַנִי מִיַּד הָאֲרִי וּמִיַּד הַדֹּב הוּא יַצִּילֵנִי מִיַּד הַפְּלִשְׁתִּי הַזֶּה וַיֹּאמֶר שָׁאוּל אֶל־דָּוִד לֵךְ וַיהוָה יִהְיֶה עִמָּךְ׃	[21]וַיִּשְׁמַע רְאוּבֵן וַיַּצִּלֵהוּ מִיָּדָם וַיֹּאמֶר לֹא נַכֶּנּוּ נָפֶשׁ׃ [22]וַיֹּאמֶר אֲלֵהֶם רְאוּבֵן אַל־תִּשְׁפְּכוּ־דָם הַשְׁלִיכוּ אֹתוֹ אֶל־הַבּוֹר הַזֶּה אֲשֶׁר בַּמִּדְבָּר וְיָד אַל־תִּשְׁלְחוּ־בוֹ לְמַעַן הַצִּיל אֹתוֹ מִיָּדָם לַהֲשִׁיבוֹ אֶל־אָבִיו׃

Both texts describe the youngest brother being delivered from the hand of a figure who seeks to harm him. There is no clear indication in the Genesis text that this rescue has a divine element. Only Reuben is credited with salvific activity, whereas here in 1 Samuel 17 it is clearly and consistently God to whom David attributes his deliverance.[212]

3. Similarities and Differences

[210] D.W.Gooding employs the scene in Gen 37 of the jealousy of Joseph's brothers in order to explore the reasons behind Eliab's outburst, even describing the scene in Gen 37 as "analogous", David W. Gooding, 'An Approach to the Literary and Textual Problems in the David-Goliath Story', in *The Story of David and Goliath: Textual and Literary Criticism; Papers of a Joint Research Venture*, ed. O. Keel, Orbis Biblicus Et Orientalis 73 (Göttingen: Vandenhoeck & Ruprecht, 1986), 59.

[211] Garsiel, *The First Book of Samuel*, 114.

[212] "Where Yahweh intervenes as a rescuer, wild animals and champions no longer differ in principle." J.P. Fokkelman, *Narrative Art and Poetry in the Books of Samuel: A Full Interpretation Based on Stylistic and Structural Analyses. Volume II: The Crossing Fates (I Sam. 13–31 & II Sam. 1)*, Studia Semitica Neerlandica 23 (Assen/Maastricht; Dover, NH: Van Gorcum, 1986), 175.

With the exception of the final elements of Joseph's story– his capture, imprisonment and sale into slavery– the story of David in 1 Samuel 17 follows the story of Genesis 37.[213] Like Joseph, David has in a previous scene been divinely marked as a future ruler despite being the youngest of his brothers. As was the case with Joseph, David's older brothers appear resentful towards him. This is exemplified by Eliab's outburst, as he accuses David of negligence towards the family's flock and of wanting to witness the terrible violence of battle. This involves a third similarity, which is that of occupation. Both David and Joseph are described as being responsible for the shepherding of the family flock, and this role leads to tension for each of them. It is while shepherding in Genesis 37:2 that Joseph slanders his brothers before their father, and it is David's responsibilities towards the flock on which Eliab fixates in 1 Sam 17:28. David's experience as a shepherd will of course be central to his dialogue with Saul and his approach to the battle with Goliath, and while shepherding does not receive such a similarly central treatment in Genesis 37 it remains an important theme. The final similarity is one which guides the early stage of the plot; the command from the father to visit the brothers and bring a report of their wellbeing. As we noted, this element is strengthened by the verbal parallel since both Jesse and Jacob tell their youngest sons to inquire after the 'peace' of their brothers.

In summary, the similarities between the two texts cover all of the plot from beginning to end of the story of Joseph amongst his brothers, with the exception of that story's climax. However, it is precisely this difference which gives the analogy its significance, as it is here that we see something of David's character and the favour he enjoys from God. Joseph's story is one of misfortune and mistreatment, and of how God transforms the evil deeds of Joseph's opponents into great blessing for Joseph and those he cares for. When his brothers attack him, throw him into a pit and then sell him into captivity, they perform the action which will enable and drive the rest of Joseph's narrative, providing the impetus for the reunification of the family in Egypt and setting the stage for the exodus, conquest and kingdom which follow. It is therefore deeply significant that the story of David in 1 Samuel 17 calls attention to the parallels between its own story and that of Joseph, with the sole exception of that one crucial event.

Joseph is rescued by the intervention of his brother Reuben, and the narrator tells us twice that Reuben 'rescues' Joseph 'out of the hands' of the murderous brothers. No mention is made of any divine help or rescue, and Joseph's later interpretation of events (that God has used human actions for his own ends) speaks more of hidden divine plans than direct intervention. The narrator of 1 Samuel 17 alerts us to the inversion of Joseph's story by using this phrase repeatedly in a single key verse, verse 37, while David attempts to persuade Saul of his warrior pedigree. The significance lies in the fact that David has confidence God will rescue him, and thereby rescue all Israel, not by hidden means or fortuitous resolutions but by clear and dramatic interventions– interventions which centre around David himself.[214] The use of this phrase to describe his imminent victory over Goliath suggests that part of David's leadership of Israel and of his coming kingship will be the presence of divine aid. David is portrayed as one like Joseph, with the exception that where Joseph employs his own skills as best he can and attributes the workings of events to God's unseen hand, David calls on God to act *through* David's skills and

[213] Tsumura notes the similarities between the two stories, but says "since the sending of a messenger to find out about someone's welfare is such a common experience, the narrator probably was not particularly thinking of the Joseph story." This is understandable, but the extent of the parallels we have observed suggests that some kind of meaningful connection is indeed intended. Tsumura, *The First Book of Samuel*, 449.

[214] "David who delivers will be delivered. David who snatches from the lions will be snatched to safety by Yahweh", Walter Brueggemann, *David's Truth in Israel's Imagination and Memory*, 2nd ed. (Minneapolis, MN: Fortess Press, 2002), 24.

attributes. The power and will of the God of Israel are, in David's life, to be made visible and tangible in the words and actions of David, Israel's king.

This also contributes to the growing contrast between Saul and David. A superficial reading of the text is enough to reveal Saul's passivity, almost a paralysis in the face of opposition, and his reliance on soldiers, weaponry and institutions. This is easily contrasted with David's reliance on divine aid and on his own abilities, his burning desire for action and retribution for God's enemies, and his shunning of Saul's armour and weaponry. This extends into the realm of dealings with God also: Saul relies entirely on Samuel for his divine aid. The situations in which Saul is most strongly chastised are those where he goes beyond the established boundaries of human-divine interactions by offering sacrifices or failing to offer them, making a rash vow in the name of the Lord, ordering the massacre of God's priests and going to a necromancer. David, in contrast, consistently approaches God in the correct terms and at the correct moments, and is of course described as the man after God's own heart. These dynamics are yet to come to the fore by the time we read 1 Samuel 17, but the analogy to Joseph's rescue by human hands is enough to plant the seed in readers' minds.

1 Samuel 17 and Judah in Genesis 43–44

Our picture of David in this chapter is complicated by the presence of a separate analogy, drawn from a story concerning another of Jacob's sons: Judah. Parallels at both the plot and verbal levels suggest an intertextual connection between David and his ancestor, occurring simultaneously with the analogy to Joseph which we have already noted. Some of the elements tying David to Judah can also be seen as tying him to Joseph, but there are several features of 1 Samuel 17 which strongly suggest that a connection to Judah is intended.

1. *Verbal Parallels*

1 Samuel 17:18	Genesis 43:9, 44:32
וְאֵת עֲשֶׂרֶת חֲרִצֵי הֶחָלָב הָאֵלֶּה תָּבִיא לְשַׂר־הָאָלֶף וְאֶת־אַחֶיךָ תִּפְקֹד לְשָׁלוֹם וְאֶת־עֵרְבָתָם תִּקָּח׃	אָנֹכִי אֶעֶרְבֶנּוּ מִיָּדִי תְּבַקְּשֶׁנּוּ אִם־לֹא הֲבִיאֹתִיו אֵלֶיךָ וְהִצַּגְתִּיו לְפָנֶיךָ וְחָטָאתִי לְךָ כָּל־הַיָּמִים׃ כִּי עַבְדְּךָ עָרַב מֵעִם אָבִי לֵאמֹר אִם־לֹא אֲבִיאֶנּוּ אֵלֶיךָ וְחָטָאתִי לְאָבִי כָּל־הַיָּמִים׃

This word for 'token' appears only twice in HB, here in 1 Samuel 17 and then again in Proverbs 17:18. The verb (עָרַב) from which the noun presumably derives is far more common, appearing over twenty times in the HB, but prior to this narrative in 1 Samuel 17 it has only appeared twice, in the two examples noted above. The word stands out in 1 Samuel 17 partly due to its general scarcity but also because it is a loose end as far as the story is concerned. No token is brought to Jesse as far as we know, indeed the narrative goes on in 18:2 to say that David is prevented from returning to his father's house. This unfulfilled request for a token of the brothers' wellbeing is therefore of significance, which can be understood in several ways. One could see it as a contribution to the narrative, informing us about the relationship between Jesse and David as the worried old man receives no word of his sons' health while the ruddy youth is borne by popular feeling into the heart of the royal household and forgets about his own family. Alternatively, the lack of resolution to this feature of the narrative may suggest that narrative coherence is not its primary purpose. In other words, the request for a token may not be designed to be a part of the story in 1 Samuel 17, but to draw the reader's attention to the analogy with Genesis 43–44. These two possibilities are not mutually exclusive, but it seems that the request for a token becomes more effective as a signifier of intertextuality the less intelligible it is in its own context.

In terms of its contribution to an analogy, Jesse's request that David bring a token from his brothers links David with the figure of Judah. Both of them are sent by their father on a mission to a place where other of their brothers are residing, and both are expected by the father to return having established the safety of those brothers. In Judah's case it is explicitly a rescuing mission, whereas David is merely reporting, but the parallel remains.

2. *Plot Parallels*

In keeping with the link between David and Judah suggested by the 'token' parallel, we should also take note of the way that Jesse's instructions to David reflect the instructions Jacob gives to his sons in Genesis 43:11–12. Both fathers are concerned with making sure that their sons bring appropriate food gifts to the rulers of the people with whom their brothers are residing. Jesse instructs David to convey grain and loaves to his brothers, but also to take ten cheeses to the commander of their military unit, their 'thousand'. This is reminiscent of the way Jacob provides his sons with the admittedly more lavish gifts which they must take to Joseph; choice fruits, balm, honey, gum, myrrh, pistachios and almonds, as well as the money they discovered in their sacks.

3. *Thematic links*

The strongest connection between this story of David's first great victory and the earlier story of Judah is of course not one found in any specific verbal or plot link, and it is that of descent. In addition to the ancestral link, we can also note several features of David's story which lead us to see the deep connections between 1 Samuel 17 and Genesis 43–44.

As mentioned, it is a simple fact of the narrative that David is a member of the tribe of Judah. It is not a prominent feature of 1 Samuel 17, since although the name 'Judah' appears three times one is a geographical note, one is in the simple introduction of David, and one refers to the 'men of Israel and Judah' who fight against the Philistines. None of these is the focus of the narrative, and the Judahite nature of the location, protagonist and supporting characters do not dominate the atmosphere of the story. It is however worth noting the lineage of the other significant Israelite in the story, who is of course Saul the Benjaminite. Benjamin is the MacGuffin[215] in the story of Genesis 43–44, enabling the drama between Joseph and Judah to unfold. As the one in need of rescue Benjamin is echoed in 1 Samuel 17 by Saul, who, despite being king, waits in paralysis until David the Judahite appears to bring salvation and restitution.

It should also be significant for us as readers that, at a time in the narrative of 1 Samuel when questions over the future of Saul's reign abound and David's status as anointed heir is increasingly secure, the story of Joseph and Judah in Genesis culminates in the blessings pronounced by Jacob in Genesis 49. There we are told unequivocally that it is Judah from whom the kings of the nation will descend, and that the sceptre of leadership will never tumble out from between his feet. In 1 Samuel 17, David is not merely an anointed figure who happens to be a descendant of Judah, rising in contrast to the failing rule of Saul who happens to be a descendant of Benjamin. The two men's ancestry is a significant feature of the narrative, and the identity between David and Judah suggested by the analogy to Genesis 43–44 provides support to a reading of this chapter as a dynastic struggle.

Third, and most significantly, we have in a later chapter of 1 Samuel a remarkable passage which ties our story of David and Goliath to precisely the story we have been considering, that of Judah's

[215] A term popularised by Alfred Hitchcock, referring to an object, device, or event that is necessary to the plot and the motivation of the characters, but insignificant, unimportant, or irrelevant in itself.

mission to Joseph in Genesis 43–44. In 1 Samuel 25, when Abigail rushes out to confront David and rescue her household from destruction, she employs elegant phrases in her attempts to console and convince David to turn aside his anger. Those phrases are not merely eloquent, they are laden with intertextual meaning.

1 Samuel 25:29	1 Samuel 17:40, 49	Gen 42:35
וַיָּקָם אָדָם לִרְדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת יְהוָה אֱלֹהֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע׃	[40]וַיִּקַּח מַקְלוֹ בְּיָדוֹ וַיִּבְחַר־לוֹ חֲמִשָּׁה חַלְּקֵי־אֲבָנִים מִן־הַנַּחַל וַיָּשֶׂם אֹתָם בִּכְלִי הָרֹעִים אֲשֶׁר־לוֹ וּבַיַּלְקוּט וְקַלְּעוֹ בְיָדוֹ וַיִּגַּשׁ אֶל־הַפְּלִשְׁתִּי׃ [49]וַיִּשְׁלַח דָּוִד אֶת־יָדוֹ אֶל־הַכֶּלִי וַיִּקַּח מִשָּׁם אֶבֶן וַיְקַלַּע וַיַּךְ אֶת־הַפְּלִשְׁתִּי אֶל־מִצְחוֹ וַתִּטְבַּע הָאֶבֶן בְּמִצְחוֹ וַיִּפֹּל עַל־פָּנָיו אַרְצָה׃	וַיְהִי הֵם מְרִיקִים שַׂקֵּיהֶם וְהִנֵּה־אִישׁ צְרוֹר־כַּסְפּוֹ בְּשַׂקּוֹ וַיִּרְאוּ אֶת־צְרֹרוֹת כַּסְפֵּיהֶם הֵמָּה וַאֲבִיהֶם וַיִּירָאוּ׃

The ‘bundle’ appears only twice in all of the narrative texts in HB, the two examples noted above. It gains a great deal of interpretive possibility when it is read in conjunction with 1 Samuel 17. For Abigail to speak of God’s protection of David in the imagery of enemies being slung like stones from a sling is surely evocative of the story of his battle with Goliath. It contains every major element of that conflict: an enemy of God, the divine protection, and the sling as a choice of weaponry. It is when the story of David’s victory over Goliath and the story of Judah’s efforts to rescue Benjamin from Joseph’s grip are read together that they begin to illuminate one another and make sense in Abigail’s speech.[216] In that light, they appear as two stories of rescue and protection; the earlier story highlighting Judah’s willingness to sacrifice himself for Benjamin and his worthiness of being the chief amongst the twelve tribes, the latter story affirming this Judahite worthiness by presenting David as both divinely protected and personally suited to the task of rescuing Israel. These implications, and this connection, are not brought out to such a clear extent in 1 Samuel 17 as they are in Abigail’s speech in ch25, but the parallels above suggest that they are present from the beginning of David’s story.

4. *Implications*

It would be simple enough to portray David as the fulfilment of the prophecy in Genesis 49 about monarchy, merely by stating that he, as a descendant of Judah, became king. What is added by the analogy to the specific story of Judah’s goodness in Genesis 43–44 is a sense of David’s worthiness to fulfil that prophecy. Anyone who is descended from Judah who ascends to the throne of Israel will, in a sense, fulfil Jacob’s words in Genesis 49:10. However, the books of Samuel and Kings testify to the fact that the mere presence of a Judahite on the throne is no guarantee of blessing in Israel, nor of divine favour or good leadership on the part of that Judahite monarch. The analogy between David – at the moment of his entry into national life – and Judah – as he simultaneously rescues Benjamin, wins over Joseph, and preserves the unity of the family of Israel – ties David to Judah at his best. David may go on to emulate many other of Judah’s less praiseworthy qualities, but in this scene, where we get our first impressions of David’s character, we see him as a leader with healing qualities.

[216] Abigail’s speech occurs in the context of David fleeing from Saul and embroiled in his quest for survival, and it is possible that Abigail’s reference to David’s victory over Goliath also draws on an intertextual relationship between Saul and Goliath. For a discussion of this connection, see Matthew Michael, ‘Is Saul the Second Goliath of 1 Samuel? The Rhetoric & Polemics of the David/Goliath Story in 1 Samuel’, *Scandinavian Journal of the Old Testament* 34, no. 2 (2020): 221–244.

We noted the presence of dynastic elements in the story of 1 Samuel 17, and in some ways it is possible to read the story of Saul and David in primarily dynastic, tribal terms.[217] The tribe of Benjamin, in the guise of Saul, struggles to redeem itself from the horrors of the finale of the book of Judges but is ultimately unable or unwilling to obey the Lord and act justly. The tribe of Judah, embodied by David, emerges as a force of piety and honour which seeks to preserve the unity of Israel and refuses to strike against God's chosen one, even at David's own expense. You may remember that in the discussion of 1 Samuel 9:1–10:16 we observed a very brief analogy between the story of Saul's arrival in the town of Samuel and the same passage as our current text, Genesis 43–44. In that passage, Saul is invited to feast with Samuel in a way reminiscent of the meal Joseph eats with his brothers when they first bring Benjamin down to Egypt. It is a moment of trickery and family strife, false identities and manipulation, and it encapsulates much of the early career of Saul and his relationship with Samuel. It is therefore appropriate to return to this analogy when presenting David in action for the first time, showing how he differs from Saul. Whereas Saul is paired in that scene with Benjamin– naïve, powerless, passive in the hands of the brothers who wrestle over his fate– David is linked to Judah. Just as the clash of Judah and Benjamin animates the superficial text of 1 Samuel 17, so the contrast between the two brothers is played out in the hidden world of analogies that lend deeper meaning to David and his counterparts.[218]

1 Samuel 17 and Deceptive Jacob in Genesis 25, 27

In this third analogy, we find one of the more unlikely connections we have come across in 1 Samuel. Although the plots of these two stories appear to have almost no overlap, the verbal connections between them are strong and consistent. If we are sensitive to these features of the text, we are offered a glimpse into a commonly unnoticed aspect of David's character and brought back to the theme of seeing or non-seeing that is so prevalent in 1 Samuel.

1. *Verbal Parallels*

1 Samuel 17:38–43, 58	Genesis 25: 25, 34, 27:11–15, 18
[38]וַיַּלְבֵּשׁ שָׁאוּל אֶת־דָּוִד מַדָּיו וְנָתַן קוֹבַע נְחֹשֶׁת עַל־רֹאשׁוֹ וַיַּלְבֵּשׁ אֹתוֹ שִׁרְיוֹן׃	[25]וַיֵּצֵא הָרִאשׁוֹן אַדְמוֹנִי כֻּלּוֹ כְּאַדֶּרֶת שֵׂעָר וַיִּקְרְאוּ שְׁמוֹ עֵשָׂו׃
[39]וַיַּחְגֹּר דָּוִד אֶת־חַרְבּוֹ מֵעַל לְמַדָּיו וַיּאֶל לָלֶכֶת כִּי לֹא־נִסָּה וַיֹּאמֶר דָּוִד אֶל־שָׁאוּל לֹא אוּכַל לָלֶכֶת בָּאֵלֶּה כִּי לֹא נִסִּיתִי וַיְסִרֵם דָּוִד מֵעָלָיו׃	[34]וְיַעֲקֹב נָתַן לְעֵשָׂו לֶחֶם וּנְזִיד עֲדָשִׁים וַיֹּאכַל וַיֵּשְׁתְּ וַיָּקָם וַיֵּלֶךְ וַיִּבֶז עֵשָׂו אֶת־הַבְּכֹרָה׃
[40]וַיִּקַּח מַקְלוֹ בְּיָדוֹ וַיִּבְחַר־לוֹ חֲמִשָּׁה חַלְּקֵי־אֲבָנִים מִן־הַנַּחַל וַיָּשֶׂם אֹתָם בִּכְלִי הָרֹעִים אֲשֶׁר־לוֹ וּבַיַּלְקוּט וְקַלְעוֹ בְיָדוֹ וַיִּגַּשׁ אֶל־הַפְּלִשְׁתִּי׃	[11]וַיֹּאמֶר יַעֲקֹב אֶל־רִבְקָה אִמּוֹ הֵן עֵשָׂו אָחִי אִישׁ שָׂעִר וְאָנֹכִי אִישׁ חָלָק׃
[41]וַיֵּלֶךְ הַפְּלִשְׁתִּי הֹלֵךְ וְקָרֵב אֶל־דָּוִד וְהָאִישׁ נֹשֵׂא הַצִּנָּה לְפָנָיו׃	[12]אוּלַי יְמֻשֵּׁנִי אָבִי וְהָיִיתִי בְעֵינָיו כִּמְתַעְתֵּעַ וְהֵבֵאתִי עָלַי קְלָלָה וְלֹא בְרָכָה׃
[42]וַיַּבֵּט הַפְּלִשְׁתִּי וַיִּרְאֶה אֶת־דָּוִד וַיִּבְזֵהוּ כִּי־הָיָה נַעַר וְאַדְמֹנִי עִם־יְפֵה מַרְאֶה׃	[13]וַתֹּאמֶר לוֹ אִמּוֹ עָלַי קִלְלָתְךָ בְּנִי אַךְ שְׁמַע בְּקֹלִי וְלֵךְ קַח־לִי׃
[43]וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד הֲכֶלֶב אָנֹכִי כִּי־אַתָּה בָּא־אֵלַי בַּמַּקֵלוֹת וַיְקַלֵּל הַפְּלִשְׁתִּי אֶת־דָּוִד בֵּאלֹהָיו׃	[14]וַיֵּלֶךְ וַיִּקַּח וַיָּבֵא לְאִמּוֹ וַתַּעַשׂ אִמּוֹ מַטְעַמִּים כַּאֲשֶׁר אָהֵב אָבִיו׃
[58]וַיֹּאמֶר הַמֶּלֶךְ שְׁאַל אַתָּה בֶּן־מִי־זֶה הָעֶלֶם׃	[15]וַתִּקַּח רִבְקָה אֶת־בִּגְדֵי עֵשָׂו בְּנָהּ הַגָּדֹל הַחֲמֻדֹת אֲשֶׁר אִתָּהּ בַּבָּיִת וַתַּלְבֵּשׁ אֶת־יַעֲקֹב בְּנָהּ הַקָּטֹן׃
	[18]וַיָּבֹא אֶל־אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הִנֶּנִּי מִי אַתָּה בְּנִי׃

[217] For a discussion of David as representative not only of Judah but of Israel more broadly, see Mark K George, 'Constructing Identity in 1 Samuel 17', *Biblical Interpretation* 7, no. 4 (n.d.): 389–412.

[218] For a further discussion of David and Saul in tribal, dynastic terms, see pp216–218 of Nicholas G. Piotrowsky, 'Saul Is Esau: Themes from Genesis 3 and Deuteronomy 18 in 1 Samuel', *Westminster Theological Journal* 81 (2019): 205–219.

Perhaps because this analogy is one of the more unexpected in 1 Samuel's roster, and especially since there are almost no plot or thematic parallels between the two texts, the verbal connections appear in a concentrated cluster. This seems likely intended to ensure that the reader has the opportunity to pick up on the analogy despite the absence of other hints or clues. All five of the main verbal parallels occur in only five verses, which not only heightens our awareness of them but also allows us to concentrate our interpretation on this specific scene from the story. Other analogies, as we have seen, are spread across whole chapters or more, but in this case only one moment is offered as analogically fertile.

These words represent some of the key vocabulary from the story of Jacob's supplanting of Esau in the household of Isaac. 'Clothe' is a common term, appearing over a hundred times in verb form in HB. 'Smooth' is far more notable, appearing only once in this form. The only other times any form of the word 'smooth' appears in the narratives of HB are in Genesis 27:11, as Jacob expresses his doubts about being a convincing Esau, and Genesis 27:16 describing the hairless skin which Rebekah hides. The word, until this point, is only associated with Jacob and with this scene of deception. The description 'red' or 'ruddy' appears only three times in HB, first in Genesis 25:25 to describe Esau then twice to describe David, first in 1 Sam 16:12 and here in 17:42. Just as 'smooth' is strongly associated with Jacob, 'redness' is undoubtedly a word which recalls the figure of Esau, not least in the recurring mention of the nation he founded; 'Edom'. The verb 'to despise', used to describe Goliath's contempt for David in 1 Sam 17:42, is more common than the previous terms, and is common in 1 Samuel as a whole, appearing more there than in any other narrative text. Taken on its own, the word might merely recall previous scenes from 1 Samuel where it occurs, such as chapter 10 and the worthless fellows who doubt Saul's kingly abilities. However, when seen in conjunction with the rest of the vocabulary from Genesis 25 and 27, it is more convincingly understood as part of that evocative matrix which forms the analogy we are considering. 'To curse' is also a commonly used word, and much like 'despise' it would not attract much attention were it not for the fact that it also appears alongside the other, more unique, vocabulary from Genesis 25 and 27.

The final verbal parallel is one which we will simply note at this point and return to in a moment, because it is more speculative and less straightforward than the others. For now, let us merely note the overlap of vocabulary between the phrases 'whose son are you?' and 'who are you, my son?'. In the entire HB, the three words only appear together in a single clause like this three times, first in Genesis 27:18, and then here in 1 Samuel 17:56 and 17:58.

2. *Plot Parallels*

Although I said above that there are almost no plot parallels between 1 Samuel 17 and Genesis 25 and 27, it is more accurate to say there are no *uncomplicated* plot parallels. Similarities and points of contact between the two texts abound, but each of them is refracted through a lens of parody, inverted in order to make certain points about David's character. We will see that while in one sense this story about David and Goliath is nothing like the story of Jacob deceiving his father Isaac, in another sense it is profoundly similar to that story, albeit only as a mutated, inside-out version of it.

The central action is in the encounter between David and Goliath. David is aided by Saul, his protective parental figure, but faces Goliath alone. For Jacob, the central action is also the solitary encounter with Isaac, after he has been helped in preparation for that encounter by his parent Rebekah. The first point of contact is the initiation of the two scenes: Jacob begins as a passive character, and it is Rebekah who sees the opportunity which has arisen, taking control of the situation and directing her son in how to prepare for the deceit. In 1 Samuel 17, it is David who provides all the initiative and potency for

the encounter with Goliath. The narrator informs us multiple times of Goliath's repeated challenges to the army of Saul and the ongoing paralysis of the king and his soldiers in the face of such a fearsome challenger. When David appears at the battle-front and begins agitating for the fight, he encounters only caution and dissuasion, including the words of Saul in v33. David overcomes the doubts and inaction of Saul to make his way out into the valley between the two forces and attack Goliath, in marked contrast to Jacob who is obedient at every step of the process to Rebekah's orders and initiative.

The second point of contact is when the two characters prepare themselves for the encounter by their choice of clothing. We note first that both of them are provided with clothing by their parental figure, clothing which the parental figure considers necessary in order to be successful in the encounter that is about to take place. Without the hairy skins sewn by Rebekah, Jacob will be caught by Isaac in his deceit and cursed, and Saul believes that unless David is equipped with the heavy armour and sword of the king he will be crushed by the giant who has been a warrior since birth. Crucially, David rejects Saul's clothing, opting instead to remain in his own garments and use only the weapons he has established as his own during his career as shepherd.[219] Not only does David reject what Jacob embraced, David opts to use as his weapon the very thing which Jacob sought to hide through his disguise: his smoothness. The smooth stones prove to be David's greatest asset, just as they were Jacob's most vulnerable feature. David eschews falsehood and disguise, preferring to approach Goliath in simplicity and honesty, where Jacob followed Rebekah's orders and obscured himself in order to succeed.

Third, in line with what we have just noted, David approaches Goliath entirely without guile and in his regular appearance. He does not present himself as a peaceful figure then suddenly turn violent, does not borrow equipment or weapons from anyone, and does not pretend to be doing anything other than striding out to face Goliath in battle. This could not be more different from Jacob's encounter with Isaac as he deceives the old man, first by the sound of his voice which he insists is Esau's, then by the feel of his skin which has been so famously transformed, and third by his lie about God speeding his hunting in order to prepare the meal so quickly.

Fourth, the moment of Isaac's deception at the hands of Jacob is inverted by the presence of one of the verbal parallels in the mouth (or mind) of Goliath. As David approaches, Goliath sees that he is 'ruddy' – that he is an Esau-like figure. Jacob fooled Isaac into seeing an Esau by means of clever disguise, but here David is seen by Goliath as an Esau-figure despite not having disguised himself in any way.[220] Even though David appears in simple, honest form, the writers signal to us that those around him are perceiving him as if he were someone in clever disguise.[221]

Fifth, Goliath does to David the thing which Jacob most feared would be done to him by Isaac: he curses David. Jacob feared that this would happen if he were discovered and so gave in to Rebekah's plan and put on the animal skins, but David is cursed precisely because he refuses to appear in false clothing. It

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[219] Interestingly, George describes David's rejection of Saul's armour by saying that "David symbolically rejects constructing his, or Israel's, identity in this way". Although not viewing the text in terms of analogy, George here points to a reading in which David's actions have meaning beyond the immediate, and relate to my claims about David's choice of a particular 'identity' for his confrontation with Goliath. George, 'Constructing Identity in 1 Samuel 17', 405.

[220] "Just as the giant's appearance […] is shown through the eyes of the youth […] so v.42b reflects the figure of David in the eyes of the giant." Fokkelman, *The Crossing Fates,* 179.

[221] Abraham Kuruvilla comments on the dynamic of perception, with God looking on the heart etc., and notes the tragedy of Goliath that "If only Goliath, like God, had seen the inside [of David]". This supports my argument that Goliath sees an inaccurate version of David, and this failure of perception contributes to his defeat. Abraham Kuruvilla, 'David V. Goliath (1 Samuel 17): What Is The Author Doing With What He Is Saying?', *Journal of the Evangelical Theological Society* 58, no. 3 (2015), 498.

is the youthfulness, handsomeness, and minimal equipment of David which provokes Goliath to his cursing. In other words, the refusal of David to follow Jacob's example and be deceitful is rewarded with precisely the outcome which Jacob hoped to avoid by embracing that deceit.

Finally, as we noted in the verbal parallels that one element, the last one, occurs in a separate scene from the others and in an unusual manner, we also note that Saul's response to David's victory appears in a strange way to parallel Isaac's misidentification of Jacob. It is almost as if David's choice to reject disguises and other people's clothing not only results in Goliath's confusion, but also in Saul's. The similarity of the two men's questions– 'whose son are you?' and 'who are you, my son?'– reflect their similarities at the plot level. Both are older men whom David and Jacob will succeed in time, unable to recognise the youth who stands before them. The confusion which Saul's failure to recognise David introduces into the narrative has prompted much discussion of redactional issues, and those like Polzin[222] who seek to explain the confusion in a coherent way may achieve plausibility but are hard pressed. One benefit of considering these words of Saul's to be part of an intertextual analogy is that the incoherence of the local context in 1 Samuel 17 can be soothed by the appreciation of coherence on a larger scale, between 1 Samuel 17 and Genesis 25 and 27.

3. *Implications*

Although it was suggested by the first analogy we considered, with Genesis 37 and Joseph's sale into captivity, that David's victories would be marked by clear divine aid as opposed to subtle, implicit intervention, here we find a competing picture. The divine assistance which David claims for himself is overt, and appears to find its fulfilment in the way his apparently inferior size, experience and equipment all miraculously result in victory against the odds. That is certainly true and is unchallenged by our analogy with Genesis 25 and 27. What this third analogy does suggest, however, is that there may also be a kind of miraculous assistance which David receives without recognising or at least commenting upon. Our analogy seems to tell us that, despite refusing to take on a disguise, despite approaching the battlefield entirely honestly and simply, just as he first appeared on the scene, David's identity is somehow hidden. First Goliath and then Abner and Saul have difficulty perceiving him clearly. Goliath, our analogy has hinted, sees David's simplicity as a ploy or an insult, when it is in fact his great strength. The 'smoothness' Jacob strove to hide proves to be the deadliest weapon in David's arsenal. Saul and Abner, later in the story, fail to recognise the youth who, by the previous chapter's account, ought to be familiar to them.[223]

David will go on to enjoy much divine favour over the course of his life, not least in life- or reputation-threating situations, but here he appears to enjoy a kind of divine protection which, ironically, is in a way disguised. In other words, David's 'hiddenness' is itself hidden. It is not until we grasp the analogy to the story of Jacob that we realise that David's lack of disguise is its own costume, a form of covering which protects him and allows him to succeed in his confrontation with Goliath. Goliath is deceived yet David intended no deceit, a curious thing which suggests that God is also at work in protecting David here in these quiet ways, not only in the overt display of the sling and the slain giant.

<u>*Conclusions*</u>

[222] Polzin, *Samuel and the Deuteronomist*, 171–176.

[223] Piotrowski discusses the ways in which Saul is portrayed as an Esau-figure, which I believe suggests that the writers employ the story of the two brothers (beyond the boundaries of1 Sam 17) to frame the conflict between Saul and David, Piotrowsky, 'Saul Is Esau: Themes from Genesis 3 and Deuteronomy 18 in 1 Samuel', 221-225.

The three analogies we have considered each contribute something unique to the narrative, something not easily gleaned from a superficial study of the text. The first, which pairs David's visit to the battlefront with Jacob sending Joseph out to learn the welfare of his brothers in Genesis 37, deals with divine involvement in human affairs. In contrast to the way Joseph arrives by seemingly fortuitous circumstances at precisely the right place in history, David claims for himself a kind of divine protection which is undeniable. David's story follows Joseph's in everything except the climactic rescue, which for Joseph seems to be a human intervention and is only later interpreted by him to be a divine act. In David's case, he declares that divine aid will not be something underhand and mysterious but something clear and dramatic, as it in fact turns out to be with the slaying of Goliath. We learn that David is like Joseph in both his relative youth and his anointing to a great purpose, and we glimpse a forecast of the future unification of Israel and rescue of the nation out of dire circumstances. But, most importantly it seems, we also learn that David will stand apart from Joseph and be truly a man after God's own heart, enjoying great favour and protection.

The second analogy is the more obscure and faint parallel between David's mission which he receives from Jesse, to bring a token of his brothers' welfare back home, and the task of Judah in Genesis 43–44 as he makes himself a 'token' in place of his brother Benjamin. Here we are shown that David is worthy to be considered a possible fulfilment of the royal prophecy in Genesis 49, not merely by virtue of being a Judahite descendant but by repeating Judah's virtue. Like Judah, David is willing to risk his own wellbeing in order to rescue Benjamin (here represented by Saul the king) from the danger of Goliath, and preserve the family of Israel. There are other ways in which analogies of 1 Samuel can and do connect David to his great ancestor, but the link him to Judah – at precisely the moment when Judah excels in virtue – suggests that these are qualities which David will emulate.

Finally, we considered the parallel between David at the moment of his confrontation with Goliath and Jacob during his deceitful theft of the blessing from his father Isaac. This analogy illustrates the way in which David triumphs by means of his faith in God and his honesty, and how much more powerful these things are than the trickery employed by Jacob. David is faced with the very things Jacob feared– mockery, cursing and exposure– and is able to persist and even thrive in his encounter with Goliath. There is also the connection, in part, to the first analogy and the idea of divine protection by subtle means. This is seen in the way that David's open approach is construed by Goliath (and Saul) as a kind of 'hiddenness', and the way David appears disguised precisely by opting to eschew a costume and confronting Goliath so plainly. Jacob stole a blessing by hiding himself in the guise of his brother, David won blessing for Israel by openly advertising his youth, his poor weaponry and his guilelessness.

Summary and Conclusion

How this study aids understanding of analogies and characters in 1 Samuel

Below are summaries of my findings as they relate to each of the characters who are enveloped in the analogies of 1 Samuel. Although these conclusions are presented as just that, conclusions, it must be emphasised as strongly as possible that I do not see my interpretations of these characters as final, irrefutable, or 'correct'. I insist on the validity and importance of analogies, and I have argued that many of the previous readings of 1 Samuel have failed to understand its characters precisely because of a lack of attention to analogy, but in my mind it is only the *existence* of these analogies which is verifiable, never the *interpretation* of these analogies. The interpretation of an analogy, like the interpretation of any other feature of a text, is a product of a reader's context, background, interests, abilities and imagination, and cannot be definitively mapped. The existence of analogy, however, once again like the existence of any other feature of a text, is within the realm of things which can be established and examined by readers of all kinds due to its objective character. In that sense, the contribution of this study to the understanding of characterisation in 1 Samuel is the simple assertion that characters in 1 Samuel cannot be properly understood without an appreciation of the analogies in which they appear. The following summaries, therefore, are only examples, explorations, unsteady infant wobbles towards an understanding of 1 Samuel's characters. Readers of this section should consider my summaries as models of how to go about their own reading of 1 Samuel and other texts in HB, not as packaged character sketches designed for general use.

1. *Hannah*

Part of my aim in the discussion of 1 Samuel 1 was to demonstrate that the confusion surrounding Hannah is not only a feature of scholarly discussion in the modern academic world but also of the text through which we encounter her in the first place. In other words, it is not that we through our ignorance read complexity into a simple narrative, but also that Hannah is presented by the text as complex. The recognition of this latter fact takes us some way towards resolving the disagreements of the former– or if not resolving them, adding important textual information to the conversation which has not previously been considered.

The discussion of Hannah generally relies heavily on her place within the 'type scene' of the barren mother. Whether the interpreters see Hannah as fulfilling this type or diverging from it, it remains the dominant frame.[224] My objection to this is not that the impulse to compare Hannah to these earlier figures is wrong, but that the manner of comparison is unfulfilled. To see Hannah as merely another in the chain of barren mothers is to arrange all of the necessary elements of the analogies but fail to construct the analogies themselves. The type-scene approach leads the reader to presume that there is a generic blueprint for these stories, and that each specific story is merely one manifestation of the recurring tale. In the case of Hannah, that is not what is occurring. In 1 Samuel 1 we do not find yet another barren mother story to add to the roster of barren mothers, we find a tightly woven narrative which crafts precise, one-to-one parallels between Hannah and each of the women in the barren mother stories. It is not Hannah as one iteration of the abstract theme, it is Hannah in intense dialogue with each of her predecessors: Hannah and Sarah specifically, not Hannah as a barren mother and Sarah as a barren mother. Hannah and Rachel specifically, not Hannah as a beloved wife and Rachel as a beloved wife.

[224] Brenner, 'Female Social Behaviour: Two Descriptive Patterns Within the "Birth of the Hero" Paradigm'; Cook, 'Hannah's Initiative, God's Fulfilment'; Williams, 'Hannah: A Woman Deeply Troubled'.

The two facets of Hannah's identity emphasised by the analogies I have examined are her complexity and her tenacity. Rather than being portrayed as a woman like Sarah or a woman like Hagar, Hannah appears to the reader as a figure who encapsulates both of these women and more. She is tied by analogy to multiple figures from multiple texts, but also to multiple figures from the same texts. This complexity hints at a superiority on Hannah's part, an ability to avoid being defined by her oppression or her childlessness. Whereas the wives of Abraham and Jacob become almost bywords for trope, type-scene and stereotype, Hannah is found to embody complex – even contradictory – impulses drawn from each woman. This complexity is supplemented and complemented by the analogies to Abraham and to the mother of Samson. In those moments, Hannah can be read as a strikingly modern figure. Her determined faith is not deterred by the absence of divine activity, nor is she put off by the ways her own context appears to work against the path she has laid out for herself. Her vindication by Yahweh provides the interpretive foundation for her story, and in light of his blessing the reader finds Hannah to be an incredible success. Without wanting to denigrate either Samson's mother or Abraham, it can still be said that Hannah faces sterner tasks than they did and receives less encouragement in executing them – yet she perseveres.

2. *Samuel*

In the narratives about Samuel which we have explored in this study, I have argued that analogies embedded in the texts produce a consistent portrayal of Samuel. There remains development and an arc within Samuel's story, but– in contrast to the more varied and ambiguous depiction by the superficial narrative– the analogies maintain a negative tone.

First of all, in 1 Samuel 8, we are encouraged by the analogy with Genesis 21 to see Samuel as self-interested, short-tempered and entirely lacking in the intercessory qualities expected of a prophet. The establishment of a connection between Samuel and Abraham prompts us to interpret Samuel's actions in light of the patriarch's, and this comparison heightens what might otherwise be seen as benign flaws. Whereas Abraham is grieved by the thought of banishing his son and second wife, Samuel expresses no displeasure at the elders' condemnation of his two sons, preferring instead to take umbrage at his own dismissal. Whereas Abraham is sought out by God who reassures and directs him, Samuel enjoys no such treatment and instead goes to God with bitter prayers of demand. Samuel shows no kindness or patience towards Israel who have demanded a king from him, entirely unlike Abraham who betrays no comparable animosity towards Sarah in light of her request. Perhaps most significantly, the analogy between Samuel and Abraham leads us to compare the attitude of the two men towards both God and the ones who will replace them. Abraham opts to humble himself before Sarah's demand, in obedience to God, giving Ishmael and Hagar into God's care and joyfully providing for Isaac. Samuel, on the other hand, shows a defiance of God's will by engaging in a polemic against the people which is perhaps warranted but is not commanded by God. From this moment in his prophetic ministry, Samuel begins to steer the course of Israel's history towards his own agenda, under the guise of his role as prophet of Yahweh. It must also be noted that Samuel, in comparison with Abraham, appears openly resentful of the one who will succeed him, and shows himself to be an unreliable mediator of God's will. None of these interpretations of Samuel's character are impossible to arrive at without the analogy to Genesis 21, but without the analogy they are obscure and peripheral.

Second, we have seen the development of this power-hungry side of Samuel's character thanks to the guidance of the many analogies in 1 Samuel 9:1–10:16. In this narrative of the initial encounter between the prophet-priest-judge Samuel and his political successor Saul, the superficial story offers only subtle hints of danger whereas the analogies amplify these warnings at every opportunity. It becomes clear as the reader continues on through 1 Samuel that the power dynamic between Israel's king and Israel's

prophet is not what it ought to be. One of the peculiarities of the story of Saul's succession to the throne of Israel is the fact that Samuel is not merely a political leader but is also a priest and a prophet. As Saul rises and Samuel is relegated to a supporting role, the two men engage in a series of power struggles in which Samuel appears to blur the lines between his prophetic authority and his political authority. That ambiguity of hierarchy and authority becomes clearer the further we progress through 1 Samuel, and the reader may well wonder where this difficulty has come from. On re-reading the story of Saul's anointing, that reader will be rewarded with the appearance of multiple analogies which cast Saul, Samuel and their first meeting in the worst possible light. In contrast to Samuel's apparent benevolence, his lavish prophetic foretelling of what will befall Saul on his journey home and his hospitality, the analogy-underbelly of the text shows us a grasping, controlling, dangerously self-centred Samuel.

We observe a parallel between Saul lodging with Samuel at Ramah and the evil events surrounding the Levite and his concubine who lodged in Gibeah. The analogy extends across several mini-scenes in the narrative, and strongly suggests that Saul is as much in danger from Samuel as was the concubine from the Levite. It also suggests that the anointing of Saul by Samuel is a horror akin to the mob's attack on the defenceless woman in Judges 19. This malevolent undertone is continued in an allusion by 1 Samuel 9 to Genesis 45, pairing Saul with helpless Benjamin and Samuel with Joseph the schemer who plans to divide the family of Israel and retain only those closest to him, a move which would secure his dominance and longevity.

Although Samuel appears in other chapters in this study, he is not a focal point for any of the analogies considered there. These two chapters catalogue the huge achievements of analogies in the service of characterisation. They portray Samuel consistently and with precision, showing us the contours of his moral, spiritual and political being, at a stage in the narrative when his most decisive acts remain quite far off. These analogies confuse a first-time reader, for whom Samuel is perhaps ambiguous, but are a storehouse of riches for the reader who returns again and again to ponder their implications for the last judge of Israel.

3. *Saul*

Saul is a fascinating character, whose depths and façades are difficult to parse at times. As with the other characters in this study, Saul is portrayed consistently by the analogies, though in his case this involves more contrasting portrayals as Saul's character itself changes. One of the great benefits of a reading of 1 Samuel which considers the use of analogy is the way developments in Saul's character are made intelligible by previously unnoticed allusions. Some might see the change of Saul from the naïve, humble son of chapter 9 into the raving warmonger of his later years as evidence of poor storytelling, competing redactional parties, or other conflicting impulses. The analogies seen in this study allow us to perceive in the more positive accounts of Saul an awareness of the terrors to come, thereby smoothing some of the tension between 'good' Saul and 'bad' Saul.

This is seen most clearly in the discussion of 1 Samuel 9:1–10:16. Just as Samuel appears at first to be benign or even benevolent, Saul on first reading is a humble, obedient and naïve youth who finds himself plunged into the midst of a divine plan to rescue Israel. On closer inspection, each of these more positive attributes is found to be far more sinister. First, the analogies contrast Saul with Abraham, with Gideon and with Moses, demonstrating how far superior their achievements are to his. In contrast to Abraham's paradigmatic obedience in the story of Genesis 22, Saul is shown to be quick to turn aside and give up on his assigned task, despite its minimal importance in the grand scheme of things. In contrast to Moses' encounter with God in the burning bush, and his commission to rescue Israel, Saul is met not by a theophany but by Samuel– who does not even realise that Saul is the one he has been waiting for. In

perhaps the most humorous of the analogies considered, Saul is also given his own (botched) betrothal scene, in the style of Isaac, Jacob and Moses. Each of those figures finds a wife at a well, in circumstances which echo their lives' larger patterns. Saul, on the other hand, misses his opportunity for a wife and is harassed by the gaggle of women for being late for his appointment with the prophet Samuel– a show of indecisiveness and malleability that will echo in Saul's later life.

These analogies are primarily contrastive, showing Saul as inferior and disappointing. Far more troubling are the analogies between Saul's time at Ramah and the stories of Genesis 19 and Judges 19. Analogies connect several mini-scenes in 1 Samuel 9 to those awful tales. They cast Saul as an unwitting and endangered guest in a place of supreme evil, and bind his royal anointing with the terrible sin and violence perpetrated in those places. While not having direct implications for Saul's character, these more negative analogies do lead the reader to see Saul's career as potentially dangerous and destructive from the outset, rather than having a sharp turning-point at some later stage.

In 1 Samuel 10:17–24 these ideas about Saul's dangerous potential are affirmed and expanded. The primary analogy in this chapter is to the story of Achan in Joshua 7, with the two-headed application of Saul as both Achan (a morally corrupt criminal who brings dangerous goods into the Israelite camp) and as Achan's plunder (an inherently corrupting substance that places Israel under God's wrath). As the story of 1 Samuel progresses, questions surface about the dangers of the monarchy as an institution and the dangers of specific kings, and whether one implies the other. Those questions persist until the exile, but they are raised memorably in 1 Samuel 10 and lend an important insight into Saul's character. Despite appearing to be benign, humble, or even shy in his decision to hide amongst the luggage, Saul is analogously portrayed as both one who brings corrupt things into Israel's midst and one who is by his nature corruption itself. The reader of 1 Samuel 10 who discovers the analogy to Achan is struck by the climaxes of the two stories: in Achan's case, discovery leads to utter destruction and a cleansing of sin from Israel. In Saul's case, discovery leads to coronation and establishment at the heart of power in Israel indefinitely. With this perspective, the subsequent degeneration of Israel into civil war is hardly surprising, since the analogy in 1 Samuel 10 has taught us that the king of Israel is one who brings destruction and punishment wherever he goes.

In 1 Samuel 11 and 1 Samuel 14 Saul appears as two different men. The stories are held together by analogies and by reversals of theme, plot and character. Without these links, the reader would perhaps be tempted to see one or the other portrayals of Saul as false or confused. How can the king be so righteous and humble in one story yet so short-sighted and vindictive only three chapters later? The analogies employed first in 1 Sam 11 and then again in 1 Sam 14 help us to see the deep connections between these two portraits of Saul, and go some way towards explaining how such dramatic shifts in his character have come about. First, in 1 Samuel 11, there are strong parallels between Saul and Jephthah, both leaders of Israel called upon to repel Ammonite invasion and receiving divine assistance in their battles. These parallels lead the reader to interpret Saul's actions in 1 Sam 11 as following the blueprint of kingly rule that was established by Jephthah. Of course, since this is Jephthah, the reader also expects some terrible event to befall Saul at the end of the story, to parallel Jephthah's sacrifice of his daughter. The great significance of the analogy in 1 Sam 11 between these two men lies in the reversal of Jephthah's sin through Saul's leniency. Confronted with a demand to execute dissenters, a demand which parallels Jephthah's self-imposed vow, Saul cites the salvific work of Yahweh as a reason to spare the rebellious men who grumbled about his first coronation. Thus the first king in Israel is portrayed as undoing the evils of past leadership, and demonstrating (it seems) that the horrors of the past are not inevitable. Saul's reversal of Jephthah's story suggests that the notorious misdeeds of the past did not spring from the role of ruler but from the heart of the one who fulfilled that role.

The same message is repeated in two other analogies in 1 Samuel 11, the first a prominent and extended analogy between the battle against Nahash and the outrage at Gibeah, the second a small echo of Samson's shame. Saul's dismemberment of his oxen and the rallying cry with which he sends the butchered meat out across Israel draws attention to the parallels between Nahash's siege of Jabesh-Gilead and the mob's encirclement of the house in which the Levite and his concubine took lodging. Again, the reader is reminded of a terrible event in Israel's recent history and the shadows which it casts over the present, not least since Saul is himself a descendant of the Gibeahites. As the story progresses, we are prompted to think of Saul's attack on Nahash in the same light as Israel's attack against Benjamin that so nearly shattered the unity of Israel in Judges 20–21. Unlike that story of division and loss, however, Saul once again undoes the shame of his and Israel's past by rescuing the besieged town in a military venture that leads directly to all of Israel uniting to hail him as monarch. The outrage at Gibeah is transformed into the salvation of the Gibeahite. The specific shame from which Jabesh-Gilead are rescued by Saul is the same that was suffered by Samson– the gouging out of the eyes– and the means of rescue is the same as that by which Samson achieved his great fame: the rushing of the Spirit of God which bestows strength and power. In this single narrative, we see Saul not only as a successful military and political leader accepted by his people, but as a redemptive hero whose actions rewrite the narratives of those he protects, making them stories of hope instead of disgrace.

In 1 Samuel 14 these stories and the portrayal of Saul as a heroic figure are re-examined, with rather different conclusions. The first and most prominent is the revelation that Saul's undoing of Jephthah's disgrace was only temporary. 1 Sam 14 employs the same analogy to Judges 10–11 as 1 Sam 11, but this time there is no dramatic pivot away from Jephthah's story. Saul is in fact so committed to the same course of action as Jephthah, preparing to execute the son he has foolishly vowed to put to death, that the people of Israel are required to intervene. Rescuing Jonathan from his short-sighted father, the people cite the same reason for leniency as Saul cited in 1 Sam 11, the salvation of Yahweh, demonstrating how completely Saul has switched sides. Taken on its own, the presence of this analogy in 1 Sam 14 demonstrates the extent of Saul's foolishness and the dangers of human attempts to secure victory through vow-making. Taken in partnership with 1 Sam 11, the picture is of a bruising fall from grace and a total collapse of Saul's moral and spiritual virtue. The depths to which Saul descends in demanding the execution of Jonathan are made all the more vicious by means of the contrast with the lenient, pious figure of 1 Sam 11. This is not merely Saul as an ignorant king out of his depth, this is Saul in the early throes of the paranoid arrogance that will spiral out of control throughout 1 Samuel.

The final analogy in 1 Sam 14 which we considered was also used previously in the narrative. In 1 Sam 14, the process by which Saul discovers Jonathan has broken his vow is the same by which Saul himself was unveiled as king and Achan was caught in Joshua 7. In this instance, the contrasts between1 Sam 14 and Jos 7 highlight the inherent weaknesses of a human king as opposed to the rule of Yahweh. Saul's vow concerning the prohibition of food is evidently foolish and counter-productive, not to mention unnecessary, whereas Yahweh's prohibition of plundering Jericho is shown to be wise by what Achan steals: a cloak from Shinar, the seat of human pride and the tower of Babel. Saul establishes himself in the role of Yahweh, not only by the making of the vow but also by taking charge of the lot-drawing and by pronouncing the death penalty for the culprit. The climax of the story, as is so often the case, reveals the greatest difference between the two stories and provides the richest meaning. Whereas Achan was condemned by God, Joshua and the people and utterly destroyed along with his household, Jonathan is rescued by the people in defiance of Saul's authority. The image of Saul as righteous law-keeper and pious servant of Yahweh is punctured, and instead we are left with the impression of a lonely and weak ruler whose decisions are so contrary to the will of both God and the people that his reign must surely be in peril.

4. *David*

The analogies in this study which concern David have perhaps not added more clarity to our picture of him, but have certainly contributed to its richness. First, we see in the analogy between David and young Joseph the unambiguous nature of God's protection. David, like Joseph, is sent by his father to learn of his brothers' welfare, and upon meeting them is thrust into a situation of great danger out of which God rescues him. There are two informative points of contrast. First, Joseph is taken unawares by his brothers' plot and is a helpless victim of their schemes, unlike David who defies his brothers' scorn to make his way out in front of the battle lines and face Goliath. Second, neither Joseph nor the narrator attribute his rescue to divine intervention until much later, when Joseph settles his brothers' fears by explaining how God used their evil deeds for good. David's story is the opposite, since he boldly claims divine protection from the very start, and his victory over Goliath is clearly portrayed as a divinely assisted effort.

Second, we find a shadowy connection between this young David setting out to rescue Israel from Goliath and righteous Judah offering his own life in place of Benjamin. Judah preserves the unity of the family and thereby the nation, and in doing so shows himself worthy to be the one from whom kings and rulers will descend. The analogy pairs David with Judah at this moment of his story– rather than his many more infamous deeds. This shows David is worthy to rule, not merely by virtue of his ancestry but because he emulates his great ancestor's best qualities. Not only is David *from* Judah, he is *like* Judah.

Third, David's victory over Goliath is developed through an analogy between him and the deceitful Jacob who steals the blessing from Isaac. Jacob triumphs through disguise and trickery, and seizes for himself a birthright that ought to belong to Esau, showing the mysterious ways of God who chooses one brother over the other. Key words and phrases suggest that David rejects the very methods of disguise and trickery which served Jacob so well, emphasising David's lack of armour and choice of smooth stones in place of Jacob's goatshair sleeves which hid his smooth skin. The surprise of the analogy is that Goliath, just like Isaac, is nevertheless deceived by the young man's appearance. David eschews the trickery or camouflage of Jacob, but Goliath still seems to see an Esau-like figure. This deceit without disguise suggests the presence of divine protection even without the underhand tactics of Jacob, God blessing David's decision to be open, naïve and naked by blinding Goliath's eyes and guaranteeing his defeat. In sum, these three analogies highlight David's privileged place in God's affection, and his worthiness of that place thanks to his virtues of piety, humility and self-sacrifice.

5. *God*

God in 1 Samuel appears only as an ambiguous figure, often misunderstood and misrepresented by the characters who most firmly insist on the right to speak on his behalf. The most important text of those we have considered for gaining insight into God's character is probably 1 Samuel 8. God appears in that chapter in confusing ways, and the discussion about God's response to the people's request is well-known and far from settled. The insight of this study is derived from the analogy between 1 Samuel 8 and Genesis 21, with the result that God's vindication of Israel's request for a king appears in a far more positive light than is otherwise the case. In light of this analogy, we see the parallel between the demand for a king and Sarah's demand for Abraham to banish Ishmael and Hagar. That demand, however malicious and selfish it may be, receives God's blessing. The reasons for this are not fully spelled out, though God does tell Abraham that he need not concern himself with the fate of Ishmael since Isaac is the one through whom Abraham's line will flourish. God himself, in the following chapter, refers to Isaac as Abraham's only son and firstborn, titles which emphasise the extent to which God himself has banished Ishmael from Abraham's life.

With this scene in mind, the story of 1 Samuel 8 is clarified in several places, notably as it concerns God's will and motivations. The request of Israel for a king, displeasing to both Samuel and God just as Sarah's request brought grief to Abraham, is nevertheless granted by God. The parallel to Gen 21 leads the reader to see Israel's demand as fundamentally sound, without denying the possibility of rebellious motivations. This vindication of the request for a king leads, in turn, to a re-evaluation of God's response, and of Samuel's words to the people. Read on its own, God's words in 1 Samuel 8 appear heavy with judgement and punishment, citing the rebellions of Israel in the wilderness and recalling the discipline which followed them. Seen in the light of Genesis 21, however, God's words appear more to be a recognition of the evil of Israel's demand, soothing Samuel's indignation, yet clearly granting Israel the monarchy. Samuel's condemnation of Israel's request emphasises the negativity in God's response over God's granting of the request, and thereby skews the reader's perception of God's response. It is Samuel, not God, who repeatedly attempts to convince Israel to reject monarchy and instead embrace God's direct rule, and God who is not only reconciled to the monarchy but forging ahead with it. God brings Saul to Samuel for anointing, only for Samuel to manipulate the young man into a position of dependence on Samuel himself. God reveals Saul as king in the lot-drawing and as he hides in the baggage, empowers him through the spirit to defeat Nahash and unite the people under his rule.

How this study aids understanding of analogies and characterisation in HB more generally

As was mentioned in the introduction, a secondary aim of this study is to demonstrate the value of a particular way of reading. Specifically, the intention has been to unite attention to characters or characterisation with a model for understanding analogies. This twin focus was adopted for the purpose of 1 Samuel after I realised that the bulk of the analogies I encountered there were 'interested' in characterisation. Other analogies not included in this study, or not-included aspects of analogies we *have* considered, relate to other areas of meaning (plot, theme, theological significance etc.). In order to be as clear and convincing as possible I attempted to avoid straying into these other areas. In one sense this means that the model of reading adopted in this study is 1-Samuel-centric, adapted to the particular style and content of 1 Samuel's narratives. However, this should not lead the reader to think that the model is useful only within 1 Samuel.

First, the fact that 1 Samuel does not restrict its analogies to intra-Samuel texts implies that the same phenomenon might be replicated elsewhere. There is no obvious distinction between an analogy using two texts about the prophet Samuel or an analogy using one text about Samuel and another about Moses. Not only does 1 Samuel's use of these earlier texts imply the openness of these texts to analogy, the very incorporation of those texts into 1 Samuel through analogies causes a kind of dialogue to emerge. Once the reader has studied 1 Samuel and perceived the analogy between, for example, the outrage at Gibeah and Nahash's siege of Jabesh-Gilead, a re-evaluation occurs. The next time the reader comes to Judges 19–21, the connection to Saul and Nahash will form part of the reading experience. Faced with this interference, the reader must then carefully examine the story of Judges 19–21 in order to rediscover the shape of that narrative, denuded of its subsequent life in 1 Samuel. Alongside this stripping-away of meaning, the reader is also prompted to consider the ways that Saul's battle with Nahash transposes the outrage at Gibeah into a different key. The story's afterlife in 1 Samuel leads to new meanings which were previously unnoticed in its original context. Re-evaluation of Judges 19–21 in light of 1 Samuel 11 leads to a fresh understanding of the significance of Judges 19–21 as it appears in 1 Samuel 11, which leads to new understanding of 1 Samuel 11, which leads to a fresh re-evaluation of Judges 19–21, which leads etc. In this meditative process, the reader comes to inhabit the text in new ways and finds layer upon layer of rich meaning.

Second, the scope and extent of the analogies observed in 1 Samuel are such that it seems likely the phenomenon will be present in other texts also. This can be seen from several angles: historically, it must be the case that analogies as a writing and reading tool develop from somewhere, and the prominence of the phenomenon in 1 Samuel suggests that we are observing a well-established technique. In that case, other books produced by earlier or later versions of the same communities presumably employed the same techniques. Without making specific claims about who wrote what or when it was written, we can justifiably use the presence of analogies in 1 Samuel to begin examining other books of HB for the same phenomenon. Another angle is the observation of literary style. 1 Samuel, despite having a reputation for being one of the more 'literary' books of HB, shares much of its style with other texts in the canon. If that is so, we might naturally expect that an important feature of 1 Samuel's artistic toolbox– literary analogies– would be a feature of these other texts, given the other similarities.

Third, one of the great contributions of analogies to the narrative of 1 Samuel is the way they provide character information. Hebrew Bible narrative is notorious for its brevity, its lack of descriptive information, and its preference for opaque gaps instead of clarifying commentary. Given these features, analogies appear as a natural solution to the problem of how to communicate character information. Where other literature might prefer extended monologues or character sketches full of a person's inner life, 1 Samuel prefers comparison and analogy. When we consider the effectiveness and extent of this feature within 1 Samuel, we quite naturally wonder whether the same might not be true across the whole breadth of the Hebrew Bible's narratives, as they all share a preference for brevity. The presence of the many analogies in 1 Samuel prompts us to consider whether the gaps and ambiguities we find in the Hebrew Bible are not as obscure as they appear, but are informed by analogies yet undiscovered or unexamined.

If the present study has been in any way convincing in its presentation of analogies and their function, it is surely also convincing as an example of what might be plausible in HB more generally. One need not agree with every interpretation in this study, or with every analogy explored in this study, to see the potential significance for other readings and other texts. If the study of characters has hitherto neglected the significance of analogy, and if analogy is established as a significant feature of the text, then it is possible that every character in 1 Samuel (and by extension perhaps the whole HB) merits re-evaluation. The implications of this study for the understanding of analogies and characterisation in HB are, simply put, that a proper appreciation of the first will reinvigorate and perhaps revolutionise the second.

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