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THE CAMBRIDGE BIBLE COMMENTARY

NEW ENGLISH BIBLE

GENERAL EDITORS

P. R. ACKROYD, A. R. C. LEANEY, J. W. PACKER

1 SAMUEL

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# THE FIRST BOOK OF SAMUEL

COMMENTARY BY

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## GENERAL EDITORS' PREFACE

The aim of this series is to provide the text of the New English Bible closely linked to a commentary in which the results of modern scholarship are made available to the general reader. Teachers and young people have been especially kept in mind. The commentators have been asked to assume no specialized theological knowledge, and no knowledge of Greek and Hebrew. Bare references to other literature and multiple references to other parts of the Bible have been avoided. Actual quotations have been given as often as possible.

The completion of the New Testament part of the series in 1967 provides a basis upon which the production of the much larger Old Testament and Apocrypha series can be undertaken. The welcome accorded to the series has been an encouragement to the editors to follow the same general pattern, and an attempt has been made to take account of criticisms which have been offered. One necessary change is the inclusion of the translators' footnotes since in the Old Testament these are more extensive, and essential for the understanding of the text.

Within the severe limits imposed by the size and scope of the series, each commentator will attempt to set out the main findings of recent biblical scholarship and to describe the historical background to the text. The main theological issues will also be critically discussed.

Much attention has been given to the form of the volumes. The aim is to produce books each of which will be read consecutively from first to last page. The

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#### GENERAL EDITORS' PREFACE

introductory material leads naturally into the text, which itself leads into the alternating sections of the commentary.

The series is accompanied by three volumes of a more general character. *Understanding the Old Testament* sets out to provide the larger historical and archaeological background, to say something about the life and thought of the people of the Old Testament, and to answer the question 'Why should we study the Old Testament?'. *The Making of the Old Testament* is concerned with the formation of the books of the Old Testament and Apocrypha in the context of the ancient near eastern world, and with the ways in which these books have come down to us in the life of the Jewish and Christian communities. *Old Testament Illustrations* contains maps, diagrams and photographs with an explanatory text. These three volumes are designed to provide material helpful to the understanding of the individual books and their commentaries, but they are also prepared so as to be of use quite independently.

P. R. A.

A. R. C. L.

J. W. P.

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## EDITOR'S PREFACE

The sequel to this commentary on the First book of Samuel will follow the same pattern; inevitably much of what is said here can become fully intelligible only when it is seen in relation to the developments in Israel's life which took place under the rule of David. At many points the reader will find it useful to refer to the fuller discussions of historical, literary and religious questions which may be found in larger books such as those listed at the end of this volume or conveniently in the general volumes noted on p. vi which are to accompany this series of commentaries.

I wish to express my thanks to those who have given me help in the preparation of the commentary, and especially to my colleagues as General Editors of the series, Professor A. R. C. Leaney and the Reverend J. W. Packer; also to my father, the Reverend J. R. Ackroyd, and to Miss Jean Kemble.

To my appreciation of the assistance given by the staff of the Cambridge University Press must be added a note of thanks for permission granted by the Press together with the Oxford University Press to make use of proofs of the N.E.B. text before its publication, thus making possible the publication of this commentary soon after the appearance of the text itself.

P. R. A.

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## THE FOOTNOTES TO THE N.E.B. TEXT

The footnotes to the N.E.B. text are designed to help the reader either to understand particular points of detail—the meaning of a name, the presence of a play upon words—or to give information about the actual text. Where the Hebrew text appears to be erroneous, or there is doubt about its precise meaning, it may be necessary to turn to manuscripts which offer a different wording, or to ancient translations of the text which may suggest a better reading, or to offer a new explanation based upon conjecture. In such cases, the footnotes supply very briefly an indication of the evidence, and whether the solution proposed is one that is regarded as possible or as probable. Various abbreviations are used in the footnotes.

(1) Some abbreviations are simply of terms used in explaining a point: *ch(s)*., chapter(s); *cp.*., compare; *lit.*., literally; *mng.*., meaning; *MS(S)*., manuscript(s), i.e. Hebrew manuscript(s), unless otherwise stated; *om.*., omit(s); *or*., indicating an alternative interpretation; *poss.*., possible; *prob.*., probable; *rdg.*., reading.

(2) Other abbreviations indicate sources of information from which better interpretations or readings may be obtained.

*Aq.* Aquila, a Greek translator of the Old Testament (perhaps about A.D. 130) characterized by great literalness.

*Aram.* Aramaic—may refer to the text in this language (used in parts of Ezra and Daniel), or to the meaning of an Aramaic word. Aramaic belongs to the same language family as Hebrew, and is known from about 1000 B.C. over a wide area of the Middle East, including Palestine.

*Heb.* Hebrew—may refer to the Hebrew text or may indicate the literal meaning of the Hebrew word.

*Josephus* Flavius Josephus (A.D. 37/8—about 100), author of the *Jewish Antiquities*, a survey of the whole history of his people, directed partly at least to a non-Jewish audience, and of various other works, notably one on the *Jewish War* (that of A.D. 66–73) and a defence of Judaism (*Against Apion*).

*Luc. Sept.* Lucian's recension of the Septuagint, an important edition made in Antioch in Syria about the end of the third century A.D.

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## FOOTNOTES TO THE N.E.B. TEXT

- Pesh.* Peshitta or Peshitto, the Syriac version of the Old Testament. Syriac is the name given chiefly to a form of Eastern Aramaic used by the Christian community. The translation varies in quality, and is at many points influenced by the Septuagint or the Targums.
- Sann.* Samaritan Pentateuch—the form of the first five books of the Old Testament as used by the Samaritan community. It is written in Hebrew in a special form of the Old Hebrew script, and preserves an important form of the text, somewhat influenced by Samaritan ideas.
- Scroll(s)* Scroll(s), commonly called the Dead Sea Scrolls, found at or near Qumran from 1947 onwards. These important manuscripts shed light on the state of the Hebrew text as it was developing in the last centuries B.C. and the first century A.D.
- Sept.* Septuagint (meaning ‘seventy’); often abbreviated as the Roman numeral (LXX), the name given to the main Greek version of the Old Testament. According to tradition, the Pentateuch was translated in Egypt in the third century B.C. by 70 (or 72) translators, six from each tribe, but the precise nature of its origin and development is not fully known. It was intended to provide Greek-speaking Jews with a convenient translation. Subsequently it came to be much revered by the Christian community.
- Symm.* Symmachus, another Greek translator of the Old Testament (beginning of the third century A.D.), who tried to combine literalness with good style. Both Lucian and Jerome viewed his version with favour.
- Targ.* Targum, a name given to various Aramaic versions of the Old Testament, produced over a long period and eventually standardized, for the use of Aramaic-speaking Jews.
- Theod.* Theodotion, the author of a revision of the Septuagint (probably second century A.D.), very dependent on the Hebrew text.
- Vulg.* Vulgate, the most important Latin version of the Old Testament, produced by Jerome about A.D. 400, and the text most used throughout the Middle Ages in western Christianity.
- [ . . . ] In the text itself square brackets are used to indicate probably late additions to the Hebrew text.  
(Fuller discussion of a number of these points may be found in *The Making of the Old Testament* in this series)