

THE TRANSFER OF POWER FROM SAUL TO DAVID IN 1 SAMUEL 16:13-14

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The two verses found at 1 Samuel 16:13-14 are relevant to at least two issues that are much discussed in Old Testament studies. First, and most obviously, are the questions of the Spirit of YHWH and the evil spirit from YHWH. Much effort has gone into understanding the nature of both of these, and their relationships to the humans they came upon.¹ A second issue -- although it is not one that the passage specifically

¹. A large bibliography may be found dealing with the Spirit of YHWH; most of these works deal with the evil spirit mentioned here, as well.

Two works dealing specifically with God's Spirit in the Old Testament are Lloyd Neve, The Spirit of God in the Old Testament (Tokyo: Seibushna, 1972), and Leon J. Wood, The Holy Spirit in the Old Testament (Grand Rapids: Zondervan, 1976).

Standard lexical articles on rûah "spirit" include J. Barton Payne, "rûah," TWOT 836-37; Friedrich Baumgärtel, Werner Bieder, Erik Sjöberg, " , , " TDNT, vol. 6 359-89; R. Albertz and C. Westermann, " , " THAT, vol. 2 cols. 726-52.

Many Old Testament theologies have sections on God's Spirit. See, e.g., Walther Eichrodt, Theology of the Old Testament, vol. 2, trans. J. A. Baker (Philadelphia: Westminster, 1967) 46-68; William Dyrness, Themes in Old Testament Theology (Downers Grove: InterVarsity, 1979) 201-9; J. Barton Payne, The Theology of the Older Testament (Grand Rapids: Zondervan, 1962) 172-76.

In addition, many general books on the Holy Spirit have sections on God's Spirit in the Old Testament. See, e.g., Michael Green, I Believe in the Holy Spirit (Grand Rapids: Eerdmans, 1975) 18-31; George T. Montague, The Holy Spirit: Growth of a Biblical Tradition (New York: Paulus, 1976) 1-124.

addresses -- is that of the monarchy in Israel. Many aspects of this have been discussed; among the most-discussed is the question of whether God was in favor of or against its establishment.²

In these two verses, the issue more directly faced is that of the transfer of power from Israel's first king, Saul, who had forfeited his kingship, to Israel's second king, David, who would become the standard for succeeding generations. This issue is the subject of most of 1 Samuel 13-31, in both its political and spiritual dimensions, but in these verses, the emphasis is upon the movements of the spirits and of Samuel, and they serve to emphasize and symbolize this transfer of power.

This paper, then, is concerned with these movements, and their interrelationships. The favor with which YHWH looked upon David, and his rejection of Saul, are captured dramatically in the movements in these two verses. The spiritual transfer of power here is symbolic of the more visible political transfer of power that eventuated.

Before proceeding, we must note that these verses by no means are a self-contained "text"; they occur on either side of a major juncture within the book of 1 Samuel (see below). 1 Samuel 16:1-13 contains the story of David's discovery and anointing by

A recent treatment that attempts to function as one starting-point for study of the Holy Spirit in the Old Testament, and to place such study on a sound methodological footing, is Daniel I. Block, "The Prophet of the Spirit: The Use of rwh in the Book of Ezekiel," JETS 32 (1989) 27-49.

[0]². Two trenchant presentations arguing that God was in favor of the monarchy in 1 Samuel are J. Robert Vannoy, Covenant Renewal at Gilgal: A Study of I Samuel 11:14-12:25 (Cherry Hill, NJ: Mack, 1978) and Gerald E. Gerbrandt, Kingship According to the Deuteronomistic History, SBLDS 87 (Atlanta: Scholars Press, 1986). See also David M. Howard, Jr., "The Case for Kingship in Deuteronomy and the Former Prophets," Westminster Theological Journal (forthcoming), which is a review of Gerbrandt's book, and "The Case for Kingship in the Old Testament Narrative Books and the Psalms," Trinity Journal (forthcoming), which is a broader survey of the same issue.

Samuel; 16:14-23 tells of the beginning of Saul's tormented life, and the introduction of David into Saul's court.

Nevertheless, we can see several important relationships between these two verses, based upon the movements of the characters. These relationships which help to bridge the gap between the two blocks of material of which they are parts, and which help to highlight the transfer of spiritual and political power from Saul to David. The four movements to be considered are (1) the coming of the Spirit of YHWH upon David, (2) Samuel's departure from David, (3) the departure of YHWH's Spirit from Saul, and (4) the coming of an evil spirit from YHWH to terrorize Saul. The first two are in 16:13, the second two in 16:14. Each of these will be considered on its own first, then in conjunction with the other movement in the same verse, and finally in conjunction with the remaining two movements.

I. MOVEMENTS IN 1 SAMUEL 16:13

1. The Movement of the Spirit of YHWH. The Spirit of YHWH's coming upon David was significant for him in two ways. First, it was a mighty empowerment, a sign of YHWH's favor upon him. This came immediately after his anointing as king, and served to legitimate his kingship, at a time when Saul was still king.

The Old Testament speaks numerous times of the Spirit of YHWH's (or the Spirit of God's) coming upon individuals.³ It was usually for specific purposes, the common

³. The "Spirit of YHWH" (rûah YHWH) is referred to a total of 24 times: Judg. 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Sam. 10:6; 16:13, 14; 2 Sam. 23:2; 1 Kgs. 18:12; 22:24 (// 2 Chron. 18:23); 2 Kgs. 2:16; 2 Chr. 20:14; Isa. 11:2; 40:13; 61:1; 63:14; Ezek. 11:5; 37:1; Mic. 2:7; 3:8. (In addition, in 1 Sam. 19:9, the rûah YHWH is an "evil" [râ`äh] one; in Isa. 40:7; 59:19; Hos. 13:15, it refers to the "breath" or "wind" of YHWH.)

element being one of empowerment. Often it had to do with empowerment for impressive physical accomplishments, such as in Judges,⁴ and often it concerned empowerment for the important task of speaking YHWH's word.⁵

The implication in most of the references to the Spirit is that it came upon individuals in this powerful way for limited time periods, to accomplish the specific purposes mentioned. Even though it is seldom mentioned as leaving any individual,⁶ it

The "Spirit of God" (rûah^elôhîm) is referred to 12 times: Gen. 1:2; 41:38; Exod. 31:3; 35:31; Num. 24:2; 1 Sam. 10:10; 11:6; 19:20, 23; 2 Chron. 15:1; 24:20; Ezek. 11:24. (In Job, two additional forms are found: 27:3 [rûah^elôah] and 33:4 [rûah^el], both translated as "Spirit of God.")

In addition, the Spirit of YHWH or Spirit of God is referred to via suffixes -- "my Spirit," "your Spirit," etc. -- some 26 times.

⁴. Judg. 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14.

⁵. Gen. 41:38; Num. 24:2; 1 Sam. 10:6, 10; 19:20, 23; 2 Sam. 23:2; 1 Kgs. 22:24 (// 2 Chr. 18:23); 2 Chr. 15:1; 20:14; 24:20; Isa. 61:1; Ezek. 11:5; Mic. 3:8; cf. 2 Pet. 1:21. Other references to "the Spirit" with reference to speaking may also be found (e.g., Ezek. 2:2; 3:24). It also is instructive to note that the "Spirit of God" is mentioned in Gen. 1:2, a chapter that heavily emphasizes creation by word (1:3, 6, 9, 11, 14, 20, 24, 26).

We might note that this is consistent with a large number of the references to the Holy Spirit's "filling" of believers in the book of Acts, as well. See (a) 2:1-4, 7-8, 11; (b) 4:8-12; (c) 6:3-4; (d) 6:5, 10, 7:1-60; (e) 11:24, 26; (f) 13:9-11.

⁶. Except once, in the text under consideration here: 1 Sam. 16:14, referring to Saul (see below). Note also that YHWH himself left Samson when he cut his hair (Judg. 16:20).

came upon Samson and Saul several different times, implying that it had left them in some way in the interim periods.⁷

The second way in which the Spirit's coming upon David in 16:13 was significant is that it was "from that day [1]forth." There are no references to its coming upon him again; indeed, later we see that David feared its withdrawal (Ps. 51:11 [MT 13]), implying a more permanent or sustained empowerment, different from the usual pattern seen in the Old Testament.⁸

⁷. The exact nature and extent of the Spirit's presence with individuals in the Old Testament is beyond the purview of this paper. Many would see the presence of the Spirit in the Old Testament as being only periodic in individuals' lives, mainly for empowerment for specific tasks (e.g., Baumgärtel, TDNT, 6:365-67; Neve, Spirit of God in the Old Testament 22-24, with reference to the early periods). Others see its activity as including not only this special empowerment, but also regeneration, indwelling, sealing, and filling, and thus constituting a more permanent presence in these lives (e.g., Wood, Holy Spirit in the Old Testament; Block, "The Prophet of the Spirit," esp. pp. 40-41). The latter appears to be closer to the implicit (and sometimes even explicit) message in the Old Testament, but, in either case, the repeated empowerment by the Spirit in several specific cases implies a special presence or fullness at certain times that was not the norm.

⁸. J. P. Fokkelman notes that the special significance of this coming of YHWH's Spirit upon David is highlighted even by the sentence structure of the story in 16:1-13: the story is constructed with very short sentences (in his colometric division, it consists of 61 cola), of which the statement about YHWH's Spirit's coming upon David stands alone as the longest in the story (Narrative Art and Poetry in the Books of Samuel, vol. II: The Crossing Fates [I Sam. 13-31 & II Sam. 1] [Assen, The Netherlands and Dover, NH: Van Gorcum, 1986] 133).

[2]2. Samuel's Movement. The second movement in 16:13 is that of Samuel's departure from David. Immediately following the notice about YHWH's Spirit coming upon David, we are told that Samuel went home to Ramah. On one level, this is a concluding editorial comment, used to tie off an episode. [3]Indeed, this type of notice is common in 1 Samuel, whereby someone returns home from the place of the just-completed action.⁹ Thus, this statement functions as a standard literary device to achieve closure.

On another level, this notice functions significantly to close off Samuel's involvement in the book. After this, Samuel does not figure prominently at all. He appears three times again, but not as an active character. His death is mentioned in 25:1, and he is then called back from the dead by Saul in chapter 28. His only involvement while still alive comes in 19:18-24, where he appears as a passive (and non-speaking) backdrop to an occasion of Saul's prophesying.

Therefore, this notice of his leaving closes off his last true involvement as a character. Previous to this, Samuel had been a major figure in the book, whose involvement was central to the transition to the monarchy, and to the transfer of kingship from Saul to David.

Therefore, now, when the movement of YHWH's Spirit onto David symbolizes this transfer, so also does Samuel's movement away from David do this. As a prophet, Samuel had been the guarantor of the legitimacy of the newly inaugurated monarchy¹⁰ --

⁹. Prior to this passage, such formulas are found at 1 Sam. 2:11; 2:20; 6:16; 7:17; 8:22; 10:25, 26; 14:46; 15:34.

¹⁰. On the importance of the prophetic perspective in the books of 1 and 2 Samuel, books which otherwise are concerned primarily with the establishment of the monarchy, see David M. Howard, Jr., An

both Saul's and David's -- and now that the latter had been anointed as YHWH's true choice, and especially now that YHWH's Spirit had come upon him, Samuel no longer was needed. It would be YHWH's Spirit that would energize and empower David "from that day forward" (16:13), not Samuel or any of his advice.

3. Summary. Thus, we see that the movements of YHWH's Spirit and Samuel in 16:13 both are significant, in and of themselves. However, they become even more significant when they are seen in relationship to each other. When YHWH's Spirit came upon David, his anointer left, since he was no longer needed. David was now in good hands.

II. MOVEMENTS IN 1 SAMUEL 16:14

1. The Movement of the Spirit of YHWH. In 16:14, we see first that the Spirit of YHWH departed from Saul. This Spirit previously had come upon Saul on two occasions (1 Sam. 10:6, 10; 11:6); its departure now was in punishment for his sins. This was a tragic and momentous occasion for Saul: it is the only time in the Old Testament that YHWH's (or God's) Spirit is said specifically to have left someone, and we see in 1 Sam. 18:12 that Saul understood the import of this. He had forfeited the presence of YHWH himself: "Saul was afraid of David, because YHWH was with him (immô) but had

Introduction to the Old Testament Historical Books (Chicago: Moody, forthcoming) chapter 5, passim, and references there.

departed from Saul (mē`im sā'ûl)."¹¹ In 16:14, the Spirit of YHWH departed; in 18:12, it was YHWH himself who is seen to have departed.¹²

2. The Movement of the Evil Spirit from YHWH. Second in 16:14, we see that an evil spirit from YHWH began to "terrorize" him.¹³ The departure of YHWH's Spirit did not merely leave a neutral vacuum in Saul's life. The void was filled by this evil spirit, also coming from YHWH.¹⁴ This too was an integral part of the punishment.

This was significant for Saul in two ways. First, it was a source of torment for him, one that terrified him, and we see the effects of this being dealt with in this passage (16:15-23). Second, it was an ongoing torment: we see it repeatedly coming to torment

[0]¹¹. The prepositions are similar: both are built upon `im "with," an important term of relationship (see Horst Dietrich Preuss, " ëth; `im," TDOT, vol. 1 [rev. ed.] 449-63). mē`im is literally "from with" (or "beside": so BDB 768-69); the import here is that YHWH's presence with Saul was now gone.

¹². The verb is the same in both cases: swr "to leave, depart."

¹³. So NASB, which is more to the point than RSV or NIV, which have "tormented." The root here is b`t, which has strong connotations (NJPS has "terrified"). See S. R. Driver, Notes on the Hebrew Text and the Topography of the Books of Samuel, 2nd ed. (Oxford: Clarendon, 1913) 134; Elmer A. Martens, "bä`at," TDOT 122; Wood, Holy Spirit in the Old Testament 134. (On the frequentative force of this verb here, see below, n. .)

¹⁴. The preposition here is mē`ët, which has essentially the same force as mē`im. See BDB 86-87, and n. , above.

Saul.¹⁵ Within this verse itself, this also is confirmed, since the force of this verb here is [4]frequentative.¹⁶ Not only once, but repeatedly and continually, the spirit terrorized Saul, from that time on.

The two events in 16:14 -- the one Spirit's leaving and the other's coming -- appear to be part and parcel of the same event. As noted above, this is the only time in the Old Testament where YHWH's Spirit specifically is said to have departed from someone. Significantly, it also introduces the only period of time when God directly sent an evil spirit to afflict someone.¹⁷

The close relationship between these two events is reflected even in the chiasmic arrangement of the subject nouns and the verbs in the verse:

A	B	C
<i><u>werûah-YHWH</u></i>	<i><u>säräh</u></i>	<i><u>më`im sä'ûl</u></i>
<i>And-the-Spirit-of-YHWH</i>	<i>departed</i>	<i>from-Saul</i>

¹⁵. Aside from this immediate occasion (16:14, 15, 16) see also 1 Sam. 16:23a; 18:10; 19:9. In 1 Sam. 16:23b, the evil spirit leaves Saul, but its departure is only temporary, as is clear from this verse itself, as well as the later verses.

[0]¹⁶. It is generally analyzed as a Piel "Perfect" with waw- "consecutive," following a "perfect" verb at the beginning of the verse. This construction often confers frequentative force upon the second verb of the sequence; see GKC §112h; Driver, Notes 134; Hans Wilhelm Hertzberg, I & II Samuel: A Commentary, Old Testament Library (Philadelphia: Westminster, 1964) 140.

¹⁷. An "evil spirit" from God is mentioned in Judg. 9:23, but it came "between" Abimelech and the Shechemites (not "upon" anyone); such a spirit came "upon" (or "against") Saul several times (see below, n.).

B'	A'	C'
<u>ûbi`^atattû</u>	<u>rûah-rû`âh</u>	<u>më'ët YHWH</u>
<i>And-it-terrified-him,</i>	<i>an-evil-spirit</i>	<i>from-YHWH.</i>

The structure here serves to emphasize that the one event was a natural consequence of the other, "completing" it, so to speak, just as the second part of the chiastic structure closes off and "completes" the first.¹⁸

3. Summary. Again in 16:14, we see the movements of YHWH's Spirit and the evil spirit having important implications of their own. These are dramatized further when they are considered in juxtaposition. The evil spirit was sent to fill the void left by the good Spirit's withdrawal. Both events -- the one being the "flip side" of the other -- were tragedies for Saul.

III. MOVEMENTS IN 1 SAMUEL 16:13-14

The four movements in 16:13-14, in addition to being significant by themselves, and in paired relationships in each verse, also are significant as they are compared with each other, across the boundaries of the verses. The movements of the figures here -- YHWH's Spirit, Samuel, and the evil spirit -- in relationship to each other effectively tell the story of the transfer of political and spiritual power from Saul to David. The transfer of power in the immediate context is related to the empowerment by YHWH's Spirit; it is

¹⁸. On the various functions of chiasms, including that of closure, see, among many others, Francis I. Andersen, The Sentence in Biblical Hebrew (The Hague: Mouton, 1974) 119-40; J. W. Welch, ed., Chiasmus in Antiquity: Structures, Analyses, Exegesis (Hildesheim: Gerstenberg, 1981); and references in both.

symbolic, however, of the transfer of political power, as well. Before proceeding with the discussion of these movements, however, the relationship of verses 13 and 14 must be considered, since they each belong to a different episode.

[5]1. The Story Juncture Between 16:13 and 16:14. 1 Samuel 16:14 comes at what has been seen by many as a major juncture in the book of 1 Samuel. Many scholars have identified an independent literary "source" in this section, stretching from 1 Sam. 16:14 to 2 Samuel 5, which they have labelled with such titles as "The History of David's Rise" or "David's Rise to Power." It was first identified by L. Rost in 1926, in passing fashion, and has been studied by many since.¹⁹ Its purpose has been seen to legitimate David's kingship by reporting on his rise to power in Jerusalem from humble beginnings as a shepherd boy, or by functioning as an "apology," a defense against various charges that David illegitimately usurped power from Saul.²⁰

Even without reference to such a hypothetical document,²¹ there can be little doubt that there is a major break in thought between 1 Sam. 16:13 and 16:14. 1 Samuel 16:1-13

¹⁹. Leonhard Rost, The Succession to the Throne of David, *Historic Texts and Interpreters in Biblical Scholarship* 1, trans. M. D. Rutter and D. M. Gunn (Sheffield: Almond, 1982) 8 and n. 12, 105, 109-12. See Niels P. Lemche, "David's Rise," JSOT 10 (1978) 2-25, and P. Kyle McCarter, "The Apology of David," JBL 99 (1980) 489-504 for recent work on this.

²⁰. See McCarter, "Apology of David," and references there.

[0]²¹. The current trend in Biblical studies as a whole is toward unitary readings of texts as literary wholes, and such hypothetical "pre-texts" as the "History of David's Rise" largely are ignored in favor of texts in their final form; the books of Samuel are among the most-studied from this perspective. Book-length treatments in 1 and 2 Samuel include Charles Conroy, Absalom Absalom! *AnBib* 81 (Rome: Pontifical Biblical Institute, 1978); Lyle M. Eslinger, Kingship of God in Crisis: A Close Reading of 1

is a natural episodic unit telling the story of David's selection to be king; the rest of the chapter -- 16:14-23 -- also is such a unit, telling of Saul's torment and the relief he received from David's presence. It serves to highlight David, and to tell of his introduction into Saul's court.

Other evidence points in the same direction. First, we may reiterate the point made above (p.) that the first episode ends with a typical formula of closure, with Samuel returning home to Ramah (16:13d).

Second, the discrete nature of 16:14-23 also is clear from the bracketing effect of two strikingly similar phrases at beginning and end. The first phrase in 16:14 is "And-the-Spirit-of-YHWH departed from-Saul," while the last phrase of 16:23 is "and-it-departed from-upon-him, the-evil-spirit." The verbs are the same (swr), and there is a chiasmic arrangement between the verses of the pattern A-B-C / B'-C'-A'.

Third, even the syntactical ordering in the first phrase in 16:14 serves to emphasize the introduction of new material. The normal order in Hebrew narrative is waw- "consecutive" + prefixing verb form²² + subject; this construction is the "workhorse" of Hebrew narrative, and normally it is strung along in long chains to indicate consecutive

Samuel 1-12 (Sheffield: JSOT/Almond, 1985); J. P. Fokkelman, Narrative Art and Poetry in the Books of Samuel, vol. I: King David (II Sam. 9-20 & I Kings 1-2) (Assen, The Netherlands: Van Gorcum, 1981), vol. II: The Crossing Fates; Moshe Garsiel, The First Book of Samuel: A Literary Study of Comparative Structures, Analogies and Parallels, trans. P. Hackett (Ramat-Gan: Revivim, 1985); David M. Gunn, The Story of King David, JSOTSup 6 (Sheffield: JSOT, 1978); The Fate of King Saul, JSOTSup 14 (Sheffield: JSOT, 1980); Peter Miscall, 1 Samuel: A Literary Reading (Bloomington: Indiana University, 1986); Robert Polzin, Samuel and the Deuteronomist (San Francisco: Harper and Row, 1989). Such works typically notice breaks and contrasts such as those in this text, but none of these works deals in any depth with the specific issues under discussion in this paper.

22. Often called the "imperfect."

action. Any change in this order within narrative material signals some alternative function for the immediately following material. One common type of clause in these cases is a circumstantial clause.²³

At the beginning of 16:14, the expected syntactical sequence is broken by a circumstantial clause, and the new material is introduced with the following word order: waw-conjunctive + subject + suffixing verb form.²⁴ There are many types of circumstantial clauses, performing various functions; this one is most likely what Andersen calls an [6]"episode-initial circumstantial clause."²⁵ These often introduce new characters or new developments into a story, or state preliminary circumstances of some sort. Here, the dramatic new development of YHWH's Spirit's departure, which is preliminary to the large story to follow of Saul's decline and David's rise,²⁶ is undoubtedly the impetus for the use of this construction.²⁷

23. Andersen, Sentence 77-93.

24. Often called the "perfect."

[0]²⁵. Andersen, Sentence 79-80.

26. All of 1 and 2 Samuel can be seen to be built upon different characters' declines juxtaposed against others' rises. Early in 1 Samuel, Samuel's rise is shown against Eli's decline; later, David rises while Saul declines; finally, in the latter half of 2 Samuel, David declines while his sons vie for the throne. John A. Martin ("The Literary Quality of 1 and 2 Samuel," Bib Sac 141 [1984] 131-45) makes a similar point and develops it further; he terms this the "reversal-of-fortune motif." See also Fokkelman, The Crossing Fates, and his "Saul and David: Crossed Fates," Bible Review 5.3 (June 1989) 20-32 on this, and on Saul and David in particular.

27. Otherwise, one would expect a major document such as the "History of David's Rise" to begin with some introductory time margin or other similar phrase; usually these are introduced by waw^ehî. See

2. The Movements of the Spirits in 1 Samuel 16:13-14. Despite the clear break between the two verses, we can see several close ties between them. Two of the most significant have to do with the movements of the spirits in the verses.

The first -- and most obvious -- of these is in the movements of YHWH's Spirit. Their relationship is as follows:

<i>(a) the Spirit of YHWH</i>	<i>comes upon</i>	<i>David (13c)</i>
<i>(b) the Spirit of YHWH</i>	<i>leaves</i>	<i>Saul (14a).</i>

Thus, we see that as the Spirit was coming with power upon David (v. 13), it was departing Saul (v. 14). Each of these movements has been examined above in isolation, as well as in the context of its own verse. Now, however, we can see them playing off each other, as well.

The Spirit of YHWH seldom is seen in the Old Testament as empowering more than one individual at a time.²⁸ Here, in light of the larger context, it appears as though the one movement is the necessary corollary of the other. That is, when YHWH's Spirit came upon David in a permanent way, it must needs have left Saul. This is not so much because the Spirit could not have maintained a special presence with both, but rather because this appears to be the pattern of its activity in the actual practice visible in the Old Testament. Particularly here in this section of 1 Samuel, the presence of YHWH's

Andersen, Sentence 63-64, 79; Robert E. Longacre, Joseph: A Story of Divine Providence: A Text Theoretical and Textlinguistic Analysis of Genesis 37 and 39-48 (Winona Lake: Eisenbrauns, 1989) 66-70.

²⁸. The one exception is in 1 Sam. 19:20-24, where three sets of Saul's messengers, and then Saul himself, "prophesied" when the Spirit came upon them. This was clearly a temporary presence with each of them, however, and not any sort of permanent presence or empowerment.

Spirit symbolizes, among other things, his favor on his chosen king. First it came upon Saul, and then it left him, coming upon David instead.

The Spirit came upon Saul twice when he was the king or king-elect (1 Sam. 10:6, 10; 11:6). More significantly, in the first instance, he was to be "turned into another man" (10:6), and God "gave him another heart"²⁹ (10:9). These seem to indicate that Saul was to experience God's continuing presence and empowerment in some way. When the Spirit came upon David "from that day forth" (16:13), God left Saul permanently (16:14; cf. 18:12), to return only momentarily (by his Spirit: 19:23). YHWH's Spirit and YHWH's special favor were not upon both Saul and David at the same time.

A second link that ties 16:13 and 16:14 together can be seen by comparing the movements of YHWH's Spirit and that of the evil spirit from YHWH. The following summarizes their movements:

<i>(a) the (good) Spirit of YHWH</i>	<i>comes upon</i>	<i>David (13c)</i>
<i>(b) the (good) Spirit of YHWH</i>	<i>leaves</i>	<i>Saul (14a)</i>
<i>(c) an evil spirit from YHWH</i>	<i>comes upon</i>	<i>Saul (14b).</i>

There are three distinct actions here (a), (b), and (c); the relationships between (a) and (b) and between (b) and (c) already have been explored above. Now we can notice that (c) is an echo of (a) in terms of the action that transpires. A spirit comes upon each character, the good Spirit upon the now-chosen king and the evil spirit upon the now-rejected king. In addition, both actions are in perpetuity, as noted above: for David, it was "from that day forth," and for Saul, it was a continuous terrorizing that he experienced.

²⁹. Lit.: "God turned to him another heart."

If these are plotted with reference to the actions, we can see an A-B-A' pattern, typically called an "envelope construction" or an "inclusion." This pattern often serves to highlight the bracketed element.³⁰ In this case, the highlighted element would be the departure of YHWH's Spirit, certainly a most dramatic event, and completely unprecedented.

The implications here are important. YHWH's Spirit did not depart Saul and an evil spirit afflict him in isolation, without reference to any other person or event. YHWH's Spirit had descended upon David at the same time. The exact temporal sequence of these three movements is not as important here³¹ as the fact that they are integrally linked with each other, each one a logical consequence of the other. It can fairly be said that the three movements were part of one larger event, and that the coming and going of these spirits are symbolic of the larger issue of the transfer of the kingship.

3. The Movements of Samuel and the Spirits in 1 Samuel 16:13-14. Finally, we are in a position to consider all four movements as they are juxtaposed against each other. The following serves to clarify their relationships:

- | | | |
|-------------------------------|-------------------|--------------------|
| <i>(a) The Spirit of YHWH</i> | <i>comes upon</i> | <i>David (13c)</i> |
| <i>(b) Samuel</i> | <i>leaves</i> | <i>David (13d)</i> |
| <i>(c) The Spirit of YHWH</i> | <i>leaves</i> | <i>Saul (14a)</i> |
| <i>(d) An evil spirit</i> | <i>comes upon</i> | <i>Saul (14b).</i> |

³⁰. See H. V. D. Parunak, "Oral Typesetting: Some Uses of Biblical Structure," Bib 62 (1981) 165-66, who calls this an "'odd' chiasm," referring to the odd (vs. even) number of elements.

³¹. I.e., whether they were all three instantaneous, in the exact same moment, or sequentially followed one upon the other.

The relationships between (a) and (b), between (c) and (d), and among (a), (c), and (d) all have been noted above. All that remains to be considered is the place of (b) -- Samuel's departure -- within the larger structure of the two verses.

We have noted that Samuel's departure performs the function of highlighting the arrival of YHWH's Spirit upon David in 16:13. When it is considered in connection with 16:14, we see that it becomes part of a chiasm based upon the movements, as well, with an A-B-B'-A' pattern.

Both David and Saul experienced the loss of a positive influence: David did not see Samuel again, and Saul did not experience YHWH's Spirit again as he had to this point. Yet, a spirit from YHWH came upon each of them to replace their losses: in David's case, it was YHWH's Spirit; in Saul's case, it was an evil spirit from YHWH. Stated another way, we see that when YHWH's Spirit came upon David, his anointer left, leaving him in good hands. When YHWH's Spirit left Saul, an evil spirit came upon him, leaving him in dire straits.

IV. CONCLUSION

Thus, we see that the movements of the spirits and Samuel in 16:13-14 all are significant, and each is related to the other in some way. The movements of these characters very effectively tell the story of the transfer of power -- spiritual and political -- from Saul to David.

To summarize: In 16:13, YHWH's Spirit came upon David, empowering him and legitimating his kingship spiritually, at the same time that Samuel -- the one who had anointed him and thus legitimated his kingship politically (as well as spiritually) -- was leaving. In 16:14, YHWH's Spirit left Saul, at the same time that an evil spirit from YHWH was coming upon him; both events symbolized his lost kingship. In the two

verses, YHWH's Spirit was transferring its influence from the once-favored king to the now-favored king. The movements of Samuel and the evil spirit emphasize the point that YHWH now favored David, and not Saul. A major turning point in the story of 1 Samuel is found precisely at this juncture. After this, events would be radically different from those before this, precisely because of the movements in these two verses and the larger truths they represented.

In conclusion, it would be pertinent to the discussion at hand to review the activity of the "evil spirit" from YHWH that is introduced here, in view of its extraordinary nature and in view of its sole other occurrence.

The Old Testament speaks on eight occasions of an "evil spirit" (rûah rā`āh) that emanated from or belonged to YHWH or God. The term occurs once with reference to Abimelech (Judg. 9:23) and seven times with reference to Saul (1 Sam. 16:14, 15, 16, 23a, 23b; 18:10; 19:9).³²

[0]³². The term appears in slightly different form in several of these cases. The occurrences are as follows (translations are from RSV):

Judg. 9:23: And God sent an evil spirit (rûah rā`āh) between Abimelech and the men of Shechem....

1 Sam. 16:14: Now the Spirit of the LORD departed from Saul, and an evil spirit from the LORD (rûah-rā`āh mē'ēt YHWH) tormented him.

1 Sam. 16:15: And Saul's servants said to him, "Behold now, an evil spirit from God (rûah-^elöhîm rā`āh) is tormenting you."

1 Sam. 16:16: ... seek out a man who is skilful in playing the lyre; and when the evil spirit from God (rûah-^elöhîm rā`āh) is upon you, he will play it, and you will be well.

1 Sam. 16:23a: And whenever the evil spirit from God (MT: rûah-^elöhîm; textual variants include rā`āh here, which is implicit even in the MT rendering) was upon Saul, David took the lyre and played it with his hand;

Concerning the morality of God's sending such a spirit upon individuals, the answer, in brief, is that it happened in response to their sin.³³ For example, with reference to Abimelech, the evil spirit was "between" (bên) him and the Shechemites, and it was the cause of discord between them. Both parties had sinned (Judg. 9:1-9), and they deserved each other. In Saul's case, the evil spirit terrorized him after his offenses that led to his forfeiting the throne of Israel (1 Samuel 13, 15; see especially 15:23b).

Concerning the nature of this spirit, it must be seen as more than a mere mental disturbance in Saul's case.³⁴ It certainly introduced the effects of mental disturbance, but, coming immediately after the departure of YHWH's Spirit, it must be seen as an active,

1 Sam. 16:23b: so Saul was refreshed, and was well, and the evil spirit (rûah hârâ`âh) departed from him.

1 Sam. 18:10: And on the morrow an evil spirit from God (rûah_`löhîm rä`âh) rushed upon Saul, and he raved within his house, while David was playing the lyre, as he did day by day....

1 Sam. 19:9: Then an evil spirit from the LORD (rûah YHWH rä`âh) came upon Saul.... (Some manuscripts delete "YHWH" here; LXX traditions substitute "theoü" ["of God"].)

³³. For brief attempts to deal with this theological dimensions of the problem, see Gleason L.

Archer, Encyclopedia of Bible Difficulties (Grand Rapids: Zondervan, 1982) 179-80; and C. F. Keil and F. Delitzsch, Biblical Commentary on the Books of Samuel, trans. J. Martin (Grand Rapids: Eerdmans, 1975 reprint) 170, 195.

³⁴. So also, e.g., Hertzberg, I & II Samuel 140-41; P. Kyle McCarter, I Samuel, Anchor Bible 8 (Garden City: Doubleday, 1980) 280-81.

external power. Some see a demon here,³⁵ although it may have been more in the nature of a spirit of calamity or distress.³⁶

It is noteworthy that the only occasions where God sent an evil spirit on individuals involve the early kingship and (technically) Israel's first two "kings," both of whom proved to be unworthy candidates for the office. Undoubtedly this was a reflection of God's feelings about the way in which a monarchy was established in these two cases, and about these two individuals, as well. Abimelech was "king" over at least a portion of Israel for three years. However, he seized the kingship illegitimately, he was a very poor candidate for the office at any rate, and he exercised authority wrongly when he did have power.³⁷ Saul too came to power out of ill-conceived and illegitimate motives on the part of those asking for a king, and he too quickly demonstrated his unsuitability for the office, despite his initially having been chosen and anointed by God for the kingship.

We then may note that it is the next king -- David -- who is the standard throughout the rest of Israel's history. He is the first "king" who did not disqualify himself from the office, and he was favored by the special presence of YHWH's Spirit from the day of his anointing onward (1 Sam. 16:13). This special favor shown to David, a Judahite king,

³⁵. E.g., Keil and Delitzsch, Samuel 170; Wood, Holy Spirit in the Old Testament 127-29.

³⁶. BDB, for example, lists the 1 Samuel references under the heading of "bad, unpleasant, giving pain, unhappiness, misery," and the Judges reference under the heading of "bad, unkind, vicious in disposition or temper" (BDB 948). The root רַע often carries connotations of unpleasantness or misery, free of moral or ethical concerns. The "evil spirit," therefore, may not have been a spirit that was the embodiment of moral wickedness (like most demons), but rather a spirit that boded ill for Saul, one that produced harmful results for him.

³⁷. See Gerbrandt, Kingship 129-34, for a review of Abimelech's defects and sins, and reference to the larger literature on him.

reflects in a small way God's positive attitude toward the idea of Israelite kingship in general, rightly understood,³⁸ as well as his specific favor upon Judah, which had been announced centuries earlier (see Gen. 49:8-12).³⁹

³⁸. On this point, see the references in note , above.

³⁹. My thanks go to the Board of Regents of Bethel Theological Seminary and to Bethel's Alumni Board for a sabbatical leave and a sabbatical grant, respectively, that facilitated completion of this and other, related work.