

Whose voice(s) are we hearing in the Saul narrative: interpretative options

- 1. Literal report of events from the 10th century BCE**
- 2. Remnants of a “northern” (Israelite) memory of Saul, as refracted through a “southern” (Judah/Jerusalem) lens to show why David is YHWH’s “true” choice for king (10th century BCE)**
- 3. Jerusalem-centered narrative construction to root the rejection of any kingship apart from Jerusalem (“the sin of Jeroboam”) at the time of the Assyrian destruction of Israel (8th century BCE)**
- 4. Jerusalem-centered narrative construction from the time of King Josiah of Judah to support his “reform” which rejected and destroyed all non-Jerusalem worship and religious leadership (7th century BCE)**
- 5. Jerusalem-centered narrative construction from the time of Babylonian exile (i.e, time at the end of 2 Kings) to provide post-exilic hope for a Davidic-only messiah/monarchy centered in Jerusalem (6th century BCE)**
- 6. Jerusalem-centered narrative construction from the time of Persian colonial rule of “Yehud” (the Persian name for the region around Jerusalem) to accommodate a Persian-sponsored, Jerusalem-centered regime in the name of YHWH by casting suspicion on non-Jerusalem rule (5th century BCE)**