

THE BOOK OF 1 AND 2 SAMUEL

The book of Samuel tells a story. It is not a pretty one, nor a pleasant one and its author does not shrink from the gory, violent God-abandoning moments. That he finds moments of encouragement and surprising hope is a reflection of the grace and patience of God, not the innate goodness of the human conscience. It is riveting narrative composed of memorable tales and powerful characters which need careful reading lest we miss the subtleties of the ancient writer.

Originally the books of 1 and 2 Samuel formed just one book. However, when translated into Greek some three centuries before Christ it needed to be split into two scrolls because the Greek contained vowels and therefore took up more room. This Greek translation is known as the Septuagint and is usually abbreviated to LXX (the Roman numeral for 70 in respect of the supposed 70 translators). In the LXX it was linked with the books of Kings and the four together were treated as one unit known as 'Basileion A,B,C,D'. Traditionally Joshua, Judges, Samuel and Kings were designated The Former Prophets to distinguish them from Isaiah, Jeremiah, Ezekiel and the Twelve (which we call Minor Prophets).

The book was not written by Samuel because he died before David took the throne. It was customary for ancient texts to take their name from the opening words or the first person of note, so although he lends the book his name it is not principally about him. However we know from 1 Samuel 10:25 and 1 Chronicles 29:29 that Samuel recorded his own version of events, so we can assume that his writings found a home in the finished work.

“Samuel explained to the people the rights and duties of kingship. He wrote them down on a scroll and deposited it before the LORD. Then Samuel dismissed the people to go to their own homes.”

1 Sam 10:25

As for the events of King David's reign, from beginning to end, they are written in the records of Samuel the seer, the records of Nathan the prophet and the records of Gad the seer. 1 Chron 29:29

In the book of Samuel the big change is the emergence of the monarchy. Do not be drawn into a trivial argument over whether the monarchy was a Good Thing or a Bad Thing. The truth was much more complicated than that and the authors of Samuel knew it. This a subtle book. Don't underestimate it.

HISTORICAL SETTING

Samuel 1 and 2 covers about 1050-970 BC with David taking the throne around 1010-1000. The headline news was the emergence of the Philistines as a growing force occupying the coastal plains based on the five city-states of Gaza, Ashkelon, Ashdod, Ekron, and Gath. Their increasing dominance over the tribes of Israel was the main factor behind the tribes' demand for a king. They were threatened with complete servitude to pagans again.

THEORIES OF THE BOOK'S ORIGIN

Wellhausen in the nineteenth century tried to discern the original sources in the book as he did with the Pentateuch (J, E, D and P sources). Subsequent theologians have laboured to identify these sources, but without any clear consensus. For example Eissfeldt, in 1965 proposed a three source basis to the books.ⁱ Others have identified the chapters of 2 Samuel 9-20 and 1 Kings 1-2 as 'the Court History of David',ⁱⁱ judged to have been written by a contemporary at the court of King David. Poetic passages like Hannah's song (1 Sam 2:1-10), or David's psalms (2 Sam 22:2-23:7) and the appendix of 2 Sam 21-24 are generally seen as last additions,ⁱⁱⁱ although Childs makes a strong case for seeing them as important clues to the main purpose of the book.^{iv} However, no consensus has been reached concerning the number and origin of the books' sources. Indeed, by dividing the books into its sources we would be in serious danger of missing the author's point altogether.

The mid-20th century was dominated by what is known as the Deuteronomistic History, first proposed by Martin Noth in 1943.^v He suggested that while Deuteronomy, Joshua, Judges, Samuel and

Kings were all produced by one author when it came to the book of Samuel the supposed author used the sources pretty much as he found them with only minor changes and additions. Samuel would have been composed using The Ark Narrative (1 Sam 4:1b-7:1), the Shiloh traditions (1 Sam 1:1-4:1a), Saul traditions (1 Sam 7-15), The History of David's Rise (1 Sam 16- 2 Sam 5:10 or 7:29) and the Succession Narrative (2 Sam 9-20 and 1 Ki 1-2). However, as their content and message broadly agreed with his, the Deuteronomist did not alter them much.

Late twentieth Century theologians have moved away from the idea of this hypothetical author and placed more stress on the prophetic histories behind our text. 1 Chron 29:29, cited above, records that Samuel, Nathan and Gad had their own views of history which have shaped our book of Samuel. The links between Samuel/Kings and the later prophets would reinforce this approach.^{vi} This perspective is to be welcomed because it makes the book of Samuel largely composed of contemporary testimonies. Their view of the monarchy is interesting. Some theologians have considered that this prophetic strand was anti-monarchy, and their filter of history is called 'proto-Deuteronomic' which the final editor felt needed no great adjustment to fit into his scheme of things because he was critical of the monarchy himself. I doubt that the prophets were necessarily anti-monarchy, but the subject is still one of debate.

In conclusion, do not expect to find a definitive answer or any great agreement amongst theologians. The questions of who put together the final version of Samuel, when it happened and what sources were used are still very much open to discussion. My feeling is that the current tendency is less concerned with the sources, more accepting of the ancient authenticity of the material used and more focused on what the message of the book is rather than how it was put together. While we may admire the individual brush-strokes and hues in the canvas that Samuel paints, we should first step back and admire the overall picture before stepping closer to see how the overall effect was achieved. "In sum, the book has not been redacted primarily to offer an explanation of the past, but to function as scripture for the new generation of Israel who are instructed from the past for sake of the future."^{vii}

THE TEXT

Very old Hebrew manuscripts are rare. Worn or damaged scrolls were carefully copied and then ritually buried, so have not survived. The ancient Hebrew text on which our modern translations is based is the Masoretic Text, abbreviated to MT. The oldest manuscript we possess dates from the 9th century AD. However it is in close agreement with the LXX and the Dead Sea Scrolls, so is considered trustworthy.



Having said that, the Book of Samuel contains a relatively large number of scribal errors and enigmas. To deepen the problem, there are important instances of variation from the LXX which indicate that the LXX used different Hebrew manuscripts from the Masoretic Text. Only a few fragments of Samuel are to be found in four portions of the Dead Sea Scrolls. Surprisingly they contain forty-two variations from the MT and as these tend to agree with the LXX, we must conclude that they possessed an older manuscript(s) than the MT. Interestingly, the Greek and Dead Sea Scroll versions are longer than the Hebrew version, and can help shed light on the passages by providing additional information. All this has produced some headaches for Bible translators so don't be surprised to find some intriguing

footnotes in your Bible on the subject. You may like to decide, for example whether Goliath was 6ft 9in tall or 9ft tall!

HISTORICITY

As you read through commentaries, especially the older ones, you will find a range of opinions considering the historicity of these stories. The most cynical have dismissed them all as mythical, and even denied the existence of David and Solomon. However, hard archaeological evidence has recently unturned inscriptions which confirm the early kings as historical figures. I would suggest you ignore these minimalist

opinions. Older commentaries also pick up on so called contradictions in the text, typically: the ending of the house of Eli on two separate occasions (1 Sam 2:31ff and 3:1ff); the secret anointing of Saul (9:26-10:1) followed by two public ceremonies; two occasions on which Samuel rejected Saul as king (13:14; 15:23); two introductions of David to Saul (16:21; 17:58); two escapes of David from the court of Saul (19:12; 20:42); two occasions on which David spared the life of Saul (24:3; 26:5); three different covenants between David and Jonathan (18:3; 20:16,42; 23:18); two flights of David to Gath (21:10; 27:1); and the ‘confused’ tradition regarding the killing of Goliath (1 Samuel 17:51; 2 Samuel 21:19). These are not difficult to resolve, and are treated in the more conservative commentaries.^{viii}

Joyce Baldwin concludes that these stories “invite the reader to reflect on the narrative in order to tease out the enigmas posed by the text, which often appears studiously to avoid reconciling apparently contradictory statements. Of course, it may be that what appear to the modern reader to be contradictions were part of an attempt to convey a two-dimensional presentation of a character or situation in as concise and straightforward a way as possible.”^{ix}

Von Rad put it nicely when he said that Samuel is the beginning of history writing in the Western tradition, a far cry from what the minimalists claim is all legend like King Arthur. Most theologians today would detect strong historical roots. “The Deuteronomist inherited not a legendary account but a historical report that made him squirm.”^x

THE ARK NARRATIVE (CHAPTERS 4-6)^{xi}

(note the humour in it! “Dagon is simply getting the godness knocked out of him.”^{xii})

The Ark of the Covenant was symbolically important as the people identified it with the presence of God.

Numbers 10:35-36. ‘The Song of the Ark’
*Whenever the ark set out, Moses would say,
‘Arise, O Lord, let your enemies be scattered,
and your foes flee before you.’
And whenever it came to rest, he would say,
‘Return, O Lord of the ten thousand thousands of Israel.’*

When Israel attacked without the ark, they lost:

But they presumed to go up to the heights of the hill country, even though the ark of the covenant of the Lord, and Moses, had not left the camp.⁵ Then the Amalekites and the Canaanites who lived in that hill country came down and defeated them, pursuing them as far as Hormah. Numbers 14:44,45

The Ark was a witness to God’s presence, a place of abode for God. Indeed, it was identified with God or at least considered to be an extension or representation of his presence. When it comes into contact with the Philistines we are jarred by an ugly contradiction because they are the classic enemy: pagan, unclean, unholy, persistent and implacable.

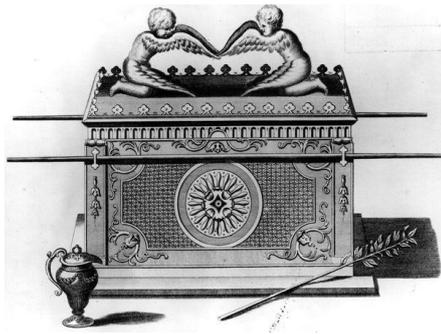
The book has been introduced with a story in which a woman speaks prophetically. Samuel’s mother Hannah speaks into the future: 1 Sam 2:10. *The Most High will thunder from heaven; the LORD will judge the ends of the earth. “He will give strength to his king and exalt the horn of his anointed.”*

Eli’s tragic daughter-in-law now speaks into the present 1 Sam 4:21-22.

She named the boy Ichabod, saying, ‘The Glory has departed from Israel’— because of the capture of the ark of God and the deaths of her father-in-law and her husband. She said, ‘The Glory has departed from Israel, for the ark of God has been captured.’

The baby’s name Ichabod means ‘No glory’ or ‘Where is the glory?’ “The answer given in the next clause, is “Nowhere! Not here . . . The glory is gone.”^{xiii} To drive home the point we are told five times that

the ark of God was captured (vv. 11, 17, 19, 21, 22). H.L. Ellison makes the telling remark that Phineas' wife was wrong. "The glory of God had indeed departed, but not because the ark of God had been captured; the ark had been captured because the glory had already departed."^{xiv}



At this point there is no Israel, just a tribal confederacy and God, but by the end of the story there will be a nation, a king and God enthroned in Jerusalem. Before this new reality the nation must sink to rock bottom. This resonates throughout the book. It turns the whole trail to the monarchy into a slippery slope. It is not going to be a straightforward transition. You cannot rely on a rubber stamp from God because this is not an administrative, bureaucratic change. Something deeply profound is happening in Israel and its relationship with God. "The silent, mute cows walk under the silent mute direction of the silent, mute God who turns out not to have been defeated after all. His glory can depart and it can return, but woe to you if you get on the wrong side of it," says Brueggemann.^{xv}

Later, David, never one to turn down an opportunity, decides to get a slice of the Ark's blessing for himself and install it in his new capital city. What could possibly go wrong? By the end of the book we are left in no doubt that it is not going to be the king who directs Israel's history after all. The Ark's journey from unclean Philistia to Jerusalem is a lesson that God does it his way.

THE UNLAUNDERED HISTORY OF SAUL

There were rumblings and rumours of a future king many years before it happened.

*The sceptre will not depart from Judah,
nor the ruler's staff from between his feet,
of Israel until he to whom it belongs shall come
obedience of the nations shall be his.*

Genesis 49:10 (NIVUK)

*I see him, but not now I behold him, but not near.
A star will come out of Jacob; a sceptre will rise out
He will crush the foreheads of Moab, and the
skulls of all the people of Sheth.*

Numbers 24:17

¹⁴ When you enter the land the Lord your God is giving you and have taken possession of it and settled in it, and you say, 'Let us set a king over us like all the nations around us,' ¹⁵ be sure to appoint over you a king the Lord your God chooses. He must be from among your fellow Israelites. Do not place a foreigner over you, one who is not an Israelite.¹⁶ The king, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the Lord has told you, 'You are not to go back that way again.' ¹⁷ He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold.

¹⁸ When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the Levitical priests. ¹⁹ It is to be with him, and he is to read it all the days of his life so that he may learn to revere the Lord his God and follow carefully all the words of this law and these decrees ²⁰ and not consider himself better than his fellow Israelites and turn from the law to the right or to the left. Then he and his descendants will reign a long time over his kingdom in Israel.

Deuteronomy 17:14-20

However, when the moment arrived it was marked by controversy, disagreement, and disappointment. It was messy and its account in the book of Samuel is "unlaundered history".^{xvi}

To muddy the waters even more, there are passages that seem favourable to the establishment of the monarchy (1 Sam 9:1-10; 11:1-11, 15; 13:2-14:46) and others that seem in opposition (1 Sam 7:3-8:22; 10:17-27; 12:1-25). Inevitably this led scholars to conclude that they represent different sources and different schools of opinion from various epochs. However, theological opinion is moving its focus away from such analysis and more towards the way in which the final editor weaves divergent opinions into one narrative. Undoubtedly the creation of the monarchy was controversial in its day. David C. Hester comments that "Both Samuel and YHWH are struggling in our narrative to make peace with the people's demand for a

king and with everything monarchy includes and implies.”^{xvii} David Gunn suggests that we should envision the Biblical author as “a kind of super-ego, if you like, linked to all who have left their mark on the story.”^{xviii}

And, of course, the stage is dominated in these chapters by the devout, if cantankerous, prophet, Samuel. His successful years as leader (Judge) are drawing to a close and his attempt to form a dynasty by introducing his sons into the leadership has failed. He seems to be a very reluctant protagonist in the foundation of the monarchy. The Israeli poet Yehuda Amichai imagines his mother Hannah in old age: “When Samuel was born, she said words of Torah, ‘For this lad I prayed.’ When he grew up and did the deeds of his life, she asked, ‘For this lad I prayed?’”^{xix}

1 SAMUEL CHAPTER 8:1-29

Harrison comments at length on the different words used in chapter 8.^{xx} The people ask for a king (the Hebrew word is *melek*). God authorizes Samuel to appoint Saul as leader/judge (in Hebrew *shofet*). Both these words could be applied to the king, and continued to be for a long time afterwards, however *shofet* fell out of use eventually. Harrison proposes that Samuel preferred to create a ruler rather than a king/*melek* like the surrounding nations possessed. Interestingly we always present David as some kind of idealized forerunner of the Messianic King. We step around the possibility that Saul could have been seen in the role. Instead, as a persecutor of David, he has occasionally been portrayed as a persecutor of Christ. In any case Saul never created the industry of monarchy around himself.

1 SAMUEL 13:5-14 AND 1 SAMUEL 15:1-11

Joyce Baldwin asks why Samuel was so ‘angry’ that he spent all night agonizing in prayer (15:11).^{xxi} An intriguing question which goes to the heart of the tension in the passage. Many of us feel a certain guilty sympathy for Saul. We know from his miserable, though brave, end that here is a man under God’s judgement. But we cannot help but feel that we could easily have fallen into the same traps as he did.

One author claims that Saul “is the most tragic character in the Old Testament records ; . . . a soul of noblest endowments and highest aspirations struggling against and overborne by surroundings, duties, claims to which his nature was unequal.”^{xxii} It is not entirely clear what he has done wrong in 1 Samuel 13. Has he broken the specific command of 10:8 or a general command by sacrificing when he was not a priest? Or both? And is Samuel not to blame for turning up late? And in chapter 15 Saul gives way to fear of his troops. However he is always ready with an excuse at hand: it was Samuel’s fault for being late; it was the soldiers’ fault for grabbing the plunder. Yet how strange it is that Saul weeps and repents but is deposed, while David weeps, repents and continues as king.

Saul had known the touch of the Spirit of God. But note in chapter 11 how the Scripture writer is careful to make it clear that the Spirit wins the victory, not Saul^{xxiii}. Observe the symmetry of the narrative here and you will see that the Spirit rushing on Saul is at the centre of the text and draws our attention. We are left with no doubt who is the powerful One here.

Part 1: The king who threatens and destroys: Ammon vv1-2;

The response of Jabesh v3;

[The messengers’ bad news v4;

Saul’s inquiry and the response to him v5

The Spirit “rushes” v6

Part 2: Israel’s king burns with anger, v6;

Saul’s message and the response to it vv7,8;

The messengers bring good news this time; v9;

Second response of Jabesh; Ammon flees v.11;

The king who delivers and preserves vv.12-14.

SOME CONCLUDING QUOTES:

We probably need to set Saul in a category of his own. Hertzberg says “Saul is the inauguration of the kingdom. But the king set over the people of God must be a man of God's grace, called by him and a real instrument in his hand. This Saul is not. To this extent, the history of the beginning of the kingdom at the same time also ponders the theological evaluation of the kingdom in Israel. Only the man “on whom the spirit of the Lord shall rest” (Isa. 11:2) can really be the king of Israel. The first king is like a sign pointing toward the true kingly office, but at the same time also a sign showing that the man who holds this office can come to grief in it . . . as rejected king he remains king, the first of the line at the End of which stands the One who alone was completely obedient.”^{xxiv}

We must also accept that the biblical writer deliberately uses tensions as part of his teaching style. The Jewish theologian Robert Alter argues that the biblical writers made little attempt to harmonize their stories. They favoured multiple perspectives, in preference to a fusion of views because they wanted to “develop a literary form that might embrace the abiding complexity of their subjects.”^{xxv} This interweaving of pro and contra voices is intentional and meaningful. It is part of their narrative style and we are invited to go along with it, gaining, as we do, insight into the differing factions of society, the indecision of the Bible characters and the complexity of God as he interacts with a difficult, wayward people. A God who does not change his mind but seems to (1 Samuel 15: 10, 29, 35).

THE DAVID STORY

We know more about David's life than anyone else in the Bible. There are no blatant miracles in this story, but the Biblical author wants you to know that God is in every event. Some of those events are wonderfully inspiring, others are shocking in their violence and betrayal. But this is ‘story’ and that's what happens in stories. Eugene Peterson writes: “Story is the primary way in which the revelation of God is given to us. The Holy Spirit's literary genre of choice is story. Story isn't a simple or naïve form of speech from which we graduate to the more sophisticated, “higher” languages of philosophy or mathematics, leaving the stories behind for children and the less educated. From beginning to end, our Scriptures are primarily written in the form of story.”^{xxvi}

And The David Story is hugely important. As Walter Brueggemann points out, David stands halfway between Moses and Jesus so he is “the carrier of all the ambivalence Israel knew about guarantees and risks in the world YHWH governs.”^{xxvii} David could demonstrate the greatness of faith, the power of prayer or the depravity of the human condition. He was hero-worshipped and rejected. There is more than one David and more than one viewpoint to consider him from. He is, as Brueggemann goes on to emphasize, “the dominant figure in Israel's narrative. . . More than any other person, ancient Israel was fascinated by David, deeply attracted to him, bewildered by him, and occasionally embarrassed by him, yet never disowned him.”^{xxviii}

SINKING TO THE DEPTHS. 1 Samuel 27:1-12

We think we know David because we learned about him in Sunday School. But do we? Would you recognise him if you travelled back in time? You might find his court looks more like an episode of Versailles than the Little House on the Prairie. John L. McKenzie's description of David as a bloodthirsty, oversexed bandit hardly seems disparaging enough,^{xxix} but nowhere does the scripture writer hold David up as a moral example. This is not an ideal life but a totally human one. Peterson concludes: “The David story is simultaneously earthy and godly. . . The Bible is conspicuously lacking in models; what it's full of is stories – like the David story. The David story, like most other Bible stories, presents us not with a polished ideal to which we aspire but with a rough-edged actuality in which we see humanity being formed – the *God* presence in the *earth/human* conditions. . . . David deals with God . . . David's importance isn't in his morality or his military prowess but in his experience of and witness to God. Every event in his life was a confrontation with God.”^{xxx}

God does not approve of the solution David improvises and does not ask us to approve it either. But the underlying message is that even when we choose to live in the land of the Philistines and adopt their ways God will be working his purpose out. David is not 'cleaned up' for our consumption by the Bible author. "The virtues valued here are not those of social gentility nor courtly propriety. The David who meets us here is cunning, mocking, and self-serving. He has a kind of animal magnetism, toward both men and women, and things are left raw for imagination."^{xxxix} The first part of the David Story is about God's hidden providence.

THE DAVIDIC COVENANT. 2 Samuel 7:1-17.

Brueggemann calls this "the dramatic and theological center of the entire Samuel corpus . . . one of the most crucial texts in the Old Testament for evangelical faith."^{xxxix} But it begins badly. David wants to make the progression from chieftain to king by following the well-trodden path of building a big temple for his God. God saves David from his own vanity. Note how the word 'house' subtly changes its meaning over the course of this chapter.

However, the establishment of a capital and a temple with its centralised religious rituals utterly transformed the old tribal confederacy. It shifted the centre of power from north to south and concentrated it on one man with his dynasty. Not everyone was happy with it. At this point in the story I challenged the class to imagine that they were living in the first years of the split kingdom with Rehoboam reigning in the south and Jeroboam in the north. It is the 50th anniversary of David's death. Design the front page of the *Samaria Telegraph* to mark the occasion. Now do one for the *Jerusalem Times*. Don't be scared to invoke God. You will immediately discern the differing passions which various sections of the population felt concerning David in the ensuing years. Chapter 7 of the book of Second Samuel is a toweringly important chapter which would come to mark a theological divide in the people of God. However controversial the Davidic dynasty proved to be, the eventual destruction of the Northern Kingdom more or less ended the dispute. Yet there is a deeper significance in the passage that transcends David's earthly rule. Walter Kaiser calls this passage "A Magna Carta For Humanity"^{xxxiii} pointing to its messianic overtones.

As always the promises of God assume certain things about human obedience. David's response in verses 18-29 suggests he has missed an important point somewhat. Eslinger comments drily: "Yahweh chooses not to disillusion David about his gullibility."^{xxxiv}

WHERE DID IT ALL GO WRONG? 2 Samuel 12:7-14

I posed myself the question above but then decided it was perhaps not a good one. It really hasn't gone right since the Fall of Adam and Eve. Our expectations are too high. So it is not unreasonable that not everyone sees chapter 7 as the centrepiece of The David Story. Robert Alter chooses to place the 'Bathshebagate' episode at the centre.^{xxxv} This is the break point for David. The public David continues to function, but in the second half of the story we are led into the interior, personal, painful psychology of the man who has been censured by God. The story divides into pre and post Bathsheba/Uriah.

CONCLUSION

It is worth remembering Alter's analysis: "The Deuteronomist inherited not a legendary account but a historical report that made him squirm."^{xxxvi} Do not expect to find an obvious message from The David Story. Competing sections of society viewed David differently, and the complexity of his life together with the contradictions of this personality furnish ample ammunition for any side you wish to take. The Biblical author tells it as it is. Peterson, once again, puts it nicely:

"The Gospel writers emphasise the humanness of Jesus. One of the ways they do is "to keep introducing Jesus as the "Son of David." That designation isn't an incidental detail of genealogy but a major item of theology. . . The David story anticipates the Jesus story. The Jesus story presupposes the David story. David. Why David? There are several strands that make up the answer, but prominent among them is David's earthiness. He's so emphatically human. David fighting, praying, loving, sinning. David conditioned by the

morals and assumptions of a brutal Iron Age culture. David with his eight wives. David angry; David devious; David generous; David dancing. There's nothing, absolutely nothing that God can't and doesn't use to work his salvation and holiness into our lives. If we're going to get the most out of the Jesus story, we'll want first to soak our imaginations in the David story."^{xxxvii}

David Gunn stresses the story genre here: "There is a total lack of interest in sources, a most rudimentary chronology, and an almost total lack of any sense of the historian's presence over against the material being presented."^{xxxviii}

This then is story. Great story, shocking story, intriguing story, God-soaked story. The book of Samuel opens with a promise of a king and ends with a dynasty. In between is a roller coaster of humanity in all its failure and potential. The epilogue contains a messianic flavoured psalm making the narrative point beyond itself to something still to come. Ultimately it makes best sense when we read the book of Samuel with a flavour of God's promise slowly unveiling itself ahead of the arrival of the messianic King.

Peter Cousins

(This was originally presented as a three part study to the Bible Unzipped group in 2016)

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- ⁱ O. Eissfeldt, *The Old Testament, an Introduction*, English Translation (Oxford: Blackwell, 1965), p.275.
- ⁱⁱ G.W. Anderson, *A Critical Introduction to the Old Testament* (London: Duckworth, 1959)
- ⁱⁱⁱ Joyce Baldwin, *1 and 2 Samuel*, Tyndale Old Testament Commentaries (Leicester: IVP, 1988), p.22.
- ^{iv} Brevard S. Childs, *Introduction to the Old Testament as Scripture*. (London: SCM press, 1979) Chapter XIV.
- ^v English Translation: M. Noth, *The Deuteronomistic History* (Sheffield: JSOT Press, 1981)
- ^{vi} There are links between Is 36-39 and 2 Kings 18-20; Jer 40:7-9 or 2 Kings 25.23-26 and Jer 50:31-34; 2 Kings 25:27-30 and Jer 40:7-9.)
- ^{vii} Childs, p. 238.
- ^{viii} R. K. Harrison, *Introduction to the Old Testament* (London: The Tyndale Press, 1970). "It must be remarked again that many of the alleged discrepancies in the Biblical narratives are the direct result of careless reading – or sometimes of deliberate misrepresentation- of the Hebrew text, and the foregoing constitute no exceptions to this general observation." p. 703.
- ^{ix} Baldwin, p.15
- ^x Robert Alter *Ancient Israel. The Former Prophets: Joshua, Judges, Samuel, and Kings* (New York: Norton, 2013), p.231.
- ^{xi} I am not alone in seeing the story of the fall of the house of Eli as an introduction to the Ark Narrative. Patrick D Miller and J.J.M. Roberts, *The Hand of the Lord: A Reassessment of the "Ark Narrative" of 1 Samuel* (Baltimore: John Hopkins University Press, 1977) follows the same line.
- ^{xii} Dale Ralph Davis, *1 Samuel; Looking on the Heart* (Fearn, Ross-shire: Christian Focus Publications,2000), p.47.
- ^{xiii} Walter Brueggemann, *Ichabod Toward Home: The Journey of God's Glory* (Grand Rapids: Eerdmans, 2002) p.8.
- ^{xiv} H.L. Ellison, *Scripture Union Bible Study Books: Joshua-2 Samuel* (Grand Rapids: Eerdmans, 1966) p.51.
- ^{xv} Brueggemann, *Ichabod*, p. 55.
- ^{xvi} Walter Brueggemann, *First and Second Samuel* (Louisville: John Knox Press, 1990), p.3.
- ^{xvii} David C. Hester *First and Second Samuel* (Louisville: Geneva Press, 2000), p.18.
- ^{xviii} David M. Gunn, *The Fate of King Saul: An Interpretation of a Biblical Story* (Sheffield; JSOT Press, 1980), p.15.
- ^{xix} Quoted by Robert Alter *Ancient Israel. The Former Prophets: Joshua, Judges, Samuel, and Kings* (New York: Norton, 2013), p.229.
- ^{xx} R. K. Harrison, *Introduction to the Old Testament* (London: The Tyndale Press, 1970). p. 700-708.
- ^{xxi} Baldwin, p. 114. She lists: his theology was being put into question because against his better judgment he had co-operated in king-making and now God was telling him that Saul was not to be the one; Samuel felt that the people were challenging God's sovereignty, and so was Saul; the country was in a worse plight than ever; and Samuel was in turmoil about this new word.
- ^{xxii} James Hastings, *Saul, Jonathan, David*, in *The Greater Men and Women of the Bible Vol III* (London, 1914) p.63
- ^{xxiii} From Dale Ralph Davis, *1 Samuel; Looking on the Heart* Fearn, Ross-shire: Christian Focus Publications,2000), p. 94.
- ^{xxiv} Hans Wilhelm Hertzberg, *I & II Samuel. A Commentary*, trans. J.S Bowden (London: SCM, 1960). p134
- ^{xxv} R. Alter, *The Art of Biblical Narrative* (London: George Allen and Unwin, 1981), p.154
- ^{xxvi} Eugene Peterson, *Leap Over The Wall* (New York: HarperCollins, 1997), p.3.
- ^{xxvii} Walter Brueggemann, *David's Truth in Israel's Imagination and Memory 2nd ed.* (Minneapolis, Augsburg Fortress, 2002), p.x.
- ^{xxviii} *ibid*, p. 1.
- ^{xxix} John L. McKenzie *The Old Testament Without Illusion* (Chicago: Thomas More, 1979), p.7.
- ^{xxx} Peterson, p.5.
- ^{xxxi} Brueggemann, *David's Truth*, p.10.
- ^{xxxii} *ibid*, p.253.
- ^{xxxiii} Walter C. Kaiser, *Toward an Old Testament Theology* (Grand Rapids: Zondervan, 1978). p.160 in my Portuguese version of the book.
- ^{xxxiv} Lyle Eslinger, *House of God or House of David: The Rhetoric of 2 Samuel 7* (Sheffield: JSOT, 1994), p.87.
- ^{xxxv} Robert Alter, *The David Story* (New York: Norton, 1999), p.249.
- ^{xxxvi} Robert Alter *Ancient Israel. The Former Prophets: Joshua, Judges, Samuel, and Kings* (New York: Norton, 2013), p.231.
- ^{xxxvii} Peterson, p.9.
- ^{xxxviii} David M. Gunn, *The Story of King David: Genre and Interpretation* (Sheffield JSOT Press, 1978), p.21. In pp.19-62 Gunn helpfully considers and rejects other genres: history, political propaganda, wisdom, Egyptian-style court narrative. He concludes that we are looking at a story and must interpret it with an openness and a flexibility that we usually bring to bear on such a genre.