

ANNOTATED BIBLIOGRAPHY ON SAMUEL

Abramski, Samuel (1976) "THE LEADERSHIP OF SAMUEL AND THE POSITION OF HIS SONS IN BEERSHEBA. *Beth Mikra*; 1977 22(68):78–97.

Samuel appointed his two sons as judges in Beersheba because, as judge-prophet, he hoped to transfer his powers to them. In this he was a proto-dynastic leader, and only the depravity of his sons prevented the transfer. Appointments were made after major victories, Samuel's appointments being made after the victory at Mizpeh. Saul and David followed similar procedures. The emerging importance of Beersheba as the administrative center of Judah and the southern Negev is confirmed by archeology. (Hebrew)

Abramski, Samuel (1977) "ARTISTRY AND HISTORIOGRAPHY IN THE STORY OF DAVID'S KINGSHIP. *Beth Mikra* 22(71):453–472.

The ordering of the events in 2 Sam. 5 and the following chapters, especially chs. 7 and 8, is not chronological. The author, who may have lived in the early days of the divided kingdom, arranged his material according to a pattern and with later events in mind. The first element is the victory of the king, and that is followed by the treaty with Hiram, from David's last decade, and establishment of his dynasty. Victory gives him the right to establish a dynasty, like the judges who saved (ys) and then judged (spt.). Similar patterns are seen in the case of Samuel and Saul, who sought to establish their dynasty. The stress on Jerusalem may be a hint legitimizing Solomon's kingship. (Hebrew)

Abramski, Samuel (1985) "Saul and David--the Pursued, part 2. *Beth Mikra* 101:274–304.

1 Samuel 24 and 26 are compared and contrasted. Attention is paid to recurring words, used in ironic ways, such as natan, 'amar, gam, hayyom. The cutting of the garment of Saul is connected with the practice at Mari of bringing a fringe of a garment as verification of a prophetic claim. The relationship is parallel, not borrowed. The irony of the stories is that both David and Saul are pursued, even though each sees the other as a pursuer. (Hebrew)

Abramski, Samuel. (1985) "The Attitude Toward the Amorites and Jebusites in the Book of Samuel: Historical Foundations and Ideological Significance. *Zion* 50:27–58.

The author of the book of Samuel presents the policy of peace with the remnants of the Amorites and Jebusites followed by Samuel and continued by David as if it were a divine commandment. This pervading attitude testifies to the unity and antiquity of the book. (Hebrew)

Abramski, Samuel (1980) "NIMROD AND THE LAND OF NIMROD. *Beth Mikra* 25(82):237–255.

Presents a geographic-historic-ideational study of Gen 10:8-13. The biblical story represents a view of the development of kingship initiated by Nimrod, and its expansion from Babylonia to Assyria. The story is Israelite in conception and is integrally related to the context of the genealogies of mankind. It is not possible or desirable to identify Nimrod with a specific king, and the identification with Tukuhi-Ninurta I is rejected. Possibly, the types upon which the story is based are the kings of the First Dynasty of Babylon or the Kassites. The biblical story seeks to provide a background for the Assyrian kings of the first millennium. (Hebrew)

Abramski, Samuel (1980) "NIMROD AND THE LAND OF NIMROD. *Beth Mikra* 83:321–340.

The reference to Nimrod, Gen 10:8–10, has a positive connotation in the context of the biblical passages. The phrase "before the Lord" implies approval and special status. Nimrod is regarded as continuing the work of Adam in establishing a kingdom. He is the antithesis to the giants who are viewed negatively. His kingdom is identified with Assyria, and Kush is not to be connected with Ethiopia but with Assyria. The reference to the land of Nimrod in Mic 5:5 suggests that the prophet saw the imminent end of the Assyrian kingdom which the Bible viewed as beginning with Nimrod. The negative views of Nimrod in rabbinic literature are due to an anti-monarchy bias. (Hebrew)

Abramski, Samuel (1984) "SAUL AND DAVID--THE PURSUED. *Beth Mikra* 100:48–68.

Analyzes the incidents of encounters between Saul and David. 1 Sam 24 and 26 are variants of the same story, the first one being more embellished. The stories seek to justify David's collaboration with the Philistines, that he was not to blame. Saul's rage drove him to this. David is presented as without support even in Judah. The stories present Saul as legitimizing David's succession. In the wilderness, both David and Saul are vulnerable and helpless. David does not understand the reason for Saul's hatred, and attributes it to his intermittent madness. The "portion of the Lord" (1 Sam 26:19) means "the kingship." (Hebrew)

Ackerman, James S. (1991) "Who Can Stand before YHWH, This Holy God? A Reading of 1 Samuel 1-15. *Prooftexts*, 11(1)::1-24..

1 Sam 6:20 reflects the two major themes in 1 Sam 1-15: (1) the quest for an appropriate leader; and (2) the impact of the holiness and mystery of God on that quest. The reading here is not diachronic, viewing each source as a self-contained entity; or synchronic, attempting to show coherence and harmonizing all discrepancies; but a readjustment of preceding misreadings in the light of the following context. Thus, for example, Samuel begins to become a priest, receives a prophetic call, and serves as a judge, all as Yahweh's intended solution to Israel's leadership needs. JTW

Ackerman, James S. (1990) "Knowing Good and Evil: An Analysis of the Court History in 2 Samuel 9-20 and 1 Kings 1-2. *Journal of Biblical Literature*, 109(1)::41-60..

Attempts to substantiate Sternberg's notion of an "epistemological gap" in the biblical record through analyzing the Court history. Discusses implications of this literary study for critical questions being debated concerning the Court history. The text's opaque quality leaves many points for us to ponder. This material is not a succession narrative. Furthermore, it shows the characters in the story failing to discover what is good and evil. KDL

Ackroyd, Peter R. (1975) "THE VERB LOVE-`AHEB' IN THE DAVID-JONATHAN NARRATIVES—A FOOTNOTE. *Vetus Testamentum* 25(2):213–214.

J. A. Thompson (VT, 1974, 24:334–338) raises the issue of non-political terms which have political significance in certain contexts. 1 Samuel uses `aheb' in the recognition of David as the true and divinely chosen ruler by Jonathan, the officers, the people and Saul himself. A similar subtlety is in the use of `qsr'. Does it mean "bind" or "conspire"?

Ahlstrom, G. W. (1979) "I SAMUEL 1, 15. *Biblica* 60(2):254.

The phrase gese-leb, "a stubborn heart," in Ezek 3:7 provides the key for understanding gesat-ruah in 1 Sam 1:15. The adjective gaseh means "severe, hard, difficult." Hannah does not mean she is humiliated or troubled, but that she is persistent, intense, forceful in praying to Yahweh. This led Eli to think she was drunk.

Ahuviah, Abraham (1990) "And When It Pleases Them They Maim Oxen. *Beth Mikra*, 35(122)::227-236..

Several philological points are made. Disagrees with the accepted interpretation of Gen 49:6, having to do with hamstringing animals. Argues that the root `qr means "castrate." Num 30:9, yani', is the opposite of "keep silent" (v. 12) and it must mean "speak, dissuade." The sequences of events in 1 Sam 9:25, 10:15 is puzzling, but the initial step was not a full crowning of Saul by Samuel. It was a test of his readiness. Finally, hapsar in 1 Sam 15:23 is to be understood as "speak overly much." (Hebrew) NMW

Allony, Nehemiah (1979) "COMPLETE COPIES OF THE ALEPPO BIBLE CODEX IN JERUSALEM AND BIALYSTOK. *Beth Mikra* 24(77):193–204.

It is generally believed that the Aleppo Bible codex was never studied by scholars until it reached Israel about

1949. The circumstances of its arrival and the loss of 100 pages have not been fully revealed. It is now known that Jewish scholars in Jerusalem in the 19th cent. were eager to obtain copies of the codex. Rabbi Samuel Shlomo ben Moshe Meir Boyarsky, 1820–1888, a resident of Jerusalem, sent a messenger, Moshe Yehoshua Kimchi, to Aleppo to copy the codex. A copy was preserved in the Hurva synagogue and another in a synagogue in Białystok, Poland. A copy of the Psalms was preserved in Brisk, Poland. The copies seem to have been lost in wartime. (Hebrew)

Althann, R. (1984) "Northwest Semitic Notes on some Texts in 1 Samuel. *J of Northwest Semitic Languages* 12:27–34.

Discusses eight texts from 1 Samuel which have been subject to diverse emendation. Examines them in the light of Northwest Semitic lexicography and literary practice. Suggests a second biblical instance of na'ar 1, "to growl" (1:24); a further example of h'im, "The Awesome One," written with dialectal h for ' (3:13); consonant sharing in 4:13; another case of 'amar, "to see" (9:24); the connotation "the one which" for 'aser (13:8), the beth essentialis and redivision of consonants in 17:12; the revocalization of 'im, "with" to `am, "relative member" (20:16), and of yarad, "it went down" to yorid, "he brought" (23:6).

Amit Yariah (1982) "HU'SA'UL LeHWH ("HE IS LENT TO THE LORD"). *Beth Mikra* 91:238–243.

The repetition of the root sl 'ask, lend' in chap. 1 of Samuel has led many to conclude that the story really belongs to traditions about the birth of Saul, not Samuel. Disagrees, claiming that this is not an alien tradition or a matter of chance. The use of the root, suggesting the name of Saul, is deliberate. It is a means of foreshadowing the coming conflict between Samuel and Saul. Saul was lent (sl) to God, with an implication of superiority. (Hebrew)

Amit, Yairah (1985) ""There Was A Man . . . And His Name Was . . ." An Editorial Variant And Its Goals. *Beth Mikra* 102:388–399.

The use of 'ehad "one" with "man" (is 'ehad) in the introduction to certain biblical narratives is an indicator of indefiniteness. At the same time, the story continues and gives many details which emphasize specificity. The contradiction can be explained as the Bible's way of stressing that the son that is born is a special person (Moses, Samson, Samuel) and that his father is considered unimportant. The natural connection of the father is retained in the Bible but omitted in extra-biblical stories (Sargon, Jesus). (Hebrew)

Anyika, Francis (1988) "Prelude to White Domination of the Church Missionary Society Niger Mission *Africa Theological J* 17(3):228-246.

An account of the Church Mission Society Niger Mission from 1857-1890. From its beginning it was staffed almost exclusively by Africans. Many of them were recruited from Sierra Leone, and some were former slaves. Bishop Samuel Crowther who lived in Lagos, 400 miles away, could give the mission locations only superficial attention. With his approval the Salisbury Square office began in 1890 to recruit white missionaries and dismissed many African missionaries. In 1890 in the Niger Mission there were 474 Christians and 6 schools; by 1899 there were 1740 Christians and 20 schools.

Arnold, Bill T. (1989) "The Amalekite's Reports of Saul's Death: Political Intrigue or Incompatible Sources? *Journal of the Evangelical Theological Society*,, 32(3)::289-298..

The results of modern critical investigation of 2 Sam 1:1-16 have been disappointing. The events of 1 Samuel 31 and 2 Samuel 1 are historically consistent once it is assumed that the Amalekite was attempting to deceive David. The Amalekite's report, David's assumption that he was an opportunist (2 Sam 4:10), and the lack of references to the royal insignia in 1 Samuel 31 all support the unity and consistency of the story as a whole. EHM

Auld, A. Graeme (1989) "Gideon: Hacking at the Heart of the Old Testament. *Vetus Testamentum*,, 39(3)::257-267..

Such a well-connected story as that of Gideon the "Hacker" must be close to the center of the OT. Although recent readings of Judges 6-8 find it largely free of late Deuteronomistic and Priestly editing, proposes that the Gideon story is nevertheless an example of late biblical narrative. Gideon's call is a piece of literary creativity based on those of Moses and several prophets. The renaming scene echoes Deut 7:5 and 12:3. It is the retelling of an earlier story, known to the writers of the books of Samuel, about Jerubbaal the father of Abimelech. SJS

Baily, M. (1964) "THE SHEPHERDS AND THE SIGN OF THE III IN A MANGER. *Irish Theological Quarterly* 31:1-23.

The sign given the shepherds is not as simple as it seems. The common interpretations are open to criticism. A closer examination of Luke's text shows that the angel gave not a marvel sign but a meaningful one. The purpose of the sign was not to authenticate but to illuminate. This is shown by an analysis of Luke's text, its literary category, and a comparison between Luke 2:1-20 and Samuel 16. This interpretation as a meaningful sign frees the story of the birth of Christ from a sentimental overlay of western piety.

Bakon, Dhimon (1980) "WHY DID SAMUEL INITIALLY REJECT MONARCHY? *Dor Le Dor* 8(4):171-180.

Assumes that Deuteronomy is earlier than the request of the people that Samuel give them a king. The appointment of a king in Deuteronomy is, unlike the traditional view, a concession, not a commandment. Samuel's intention in appointing his sons was to establish his own dynasty. His resentment derived from the fact that the king was intended to serve as judge and deprive him of this role. The "law of the king" was intended to limit the power of the king and emphasize the centrality of the prophet-judge, ruling in the name of God.

Bakon, Shimon (1979) "PHENOMENOLOGY OF PROPHECY-III. *Dor Le Dor; 1980* 8(2):70-77.

Literary prophecy did not emerge as a result of social inequality. It was rather the prophet's special perception of God's relationship with man which made him sensitive to the problem of good and evil. Discusses the literary and rhetorical nature of prophecy. A significant development is the realization of the importance of the people by Elijah and Elisha. Amos learned from them, but also retained the idea Samuel had of the importance of the prophetic messenger. Amos comprehended more profoundly the implications of the covenant. Just as prophecy mysteriously burst upon the scene, it came to an abrupt and mysterious cessation.

Bakon, Shimon (1983) "SAMUEL AND SAUL: THE PROPHETIC DIMENSION. *Dor Le Dor* 11(4):223-233.

The character of Samuel has been much maligned and misunderstood in modern interpretations. However, his actions must be understood in the light of the nature of prophecy, where personality is completely submerged. Samuel practised democratization of his ministry. Following the Talmud (Yoma 22b) the source of the rift may be found in flaws on Saul's character. He lacked self-confidence and trust in God. His military leadership was faulty. Arrogance made up for lack of confidence. Samuel actually mourned for Saul. Saul is one of a number of tragic figures in the book of Samuel.

Bakon, Shimon (1990) "Biblical Monotheism: Some of Its Implications. *Dor Le Dor, 91*, 19(2)::83-91..

The universal God, creator of heaven and earth, "The Lord of all the earth" (Josh 3:11), implies freedom for all. Man is not an absolute owner, but a steward of God's property. The Bible posits a God of justice and righteousness (reward and punishment) and mercy and love (with the possibilities of repentance and forgiveness). Man and woman—the "image of God"—shows the unity of the race and the brotherhood of man. God makes covenants with individuals and with entire peoples. Samuel developed the tri-partite covenant between ruler, ruled and God. This covenant was a precursor to social contract and political thinking of modern democracies. Biblical monotheism set the conditions for the role of God in history—past, present, and future; as well as, the concept of free will, whereby man is to a large degree responsible for his own destiny. MC

Balentine, Samuel E. (1989) "Prayers for Justice in the Old Testament: Theodicy and Theology *Catholic Biblical Quarterly* 51(4):597-616.

In an earlier article ("Prayer in the Wilderness Traditions," *Hebrew Annual Review*, 1985, 9:53-56), examined Moses' prayer to God in Num 14:13-19. There he concluded that it functioned in the narrative as an intrusion designed to explain and temper the divine justice which follows. Four more prose texts are studied here (Gen 18:22-33; Exod 32:7-14; Josh 7:7-9; and 1 Kgs 17:17-24). Taken together, they confirm the existence of a "loyal opposition" trajectory in the OT.

Barilko, Hayyim (1981) "A LITTLE ROBE. *Beth Mikra* 86:202-205.

The 'little robe' of 1 Sam 2:19 must be understood in terms of its emotional connotations in the text. The term expresses motherlove and concern. The events of Samuel's later life are reviewed in this context, including his circuit (1 Sam 7:16-17) and his frequent return to Ramah, his home. The robe appears again in the scene with Saul and the witch of En Dor (1 Sam 28). Ramah is the home of Samuel and the place where the revolt against his authority began. (Hebrew)

Bartelmus, Rudiger (1985) "DIE SOGENANNTHE JOTHAMFABEL—EINE POLITISCH-RELIGIOSE PARABELDICHTUNG. *Theologische Zeitschrift* 41(2):97-120.

Examines whether Buber's assessment of Judg 9:8-15 is correct which claimed that this text is "the strongest anti-monarchic poetry of world literature" by analyzing (1) the Hebrew vocabulary and grammatical forms, (2) the literary context, and concluding that this fable is not an independent piece, incorporated by the redactor, but the composition of the author of Judges. To support this thesis, compares 2 Samuel 12 (Nathan's parable), carefully defines the genre "fable", and shows how Jotham's fable fits into the historical context. (German)

Baumgarten, Joseph M. (1972) "THE EXCLUSION OF "NETINIM" AND PROSELYTES IN 4Q FLORILEGIUM. *Revue de Qumran* 8(29):87-96.

In the Peshar on 2 Samuel 7 in 4Q Florilegium the classes prohibited from entering the house of the Lord include the alien (ben nekar) and the proselyte. As in Ezek. 44: 6-9 the aliens are the foreign temple slaves, usually called netinim. The Mishnah forbids intermarriage between netinim and legitimate families. But 4Q Florilegium's prohibition is not from marriage or from a real temple, present or future. It keeps foreigners from admittance into the congregation, the circle of initiates who search for deeper revelations of Torah.

Begin, Menachem (1983) "THE PROPHET SAMUEL AND KING SAUL. *Dor Le Dor* 11 (4):202-209.

The relationships between Samuel and Saul must be seen in terms of personal human factors. Samuel was angry that the people desired a king and sought to undermine Saul. This can be understood as treason, although the human motivations are understandable. Saul is defended as a good king.

Berlin, Adele (1982) "CHARACTERIZATION IN BIBLICAL NARRATIVE OF DAVID'S WIVES. *Jfor the Study of the Old Testament* 23:69-85.

Offers a literary study of narratives in Samuel and Kings concerning David and his wives Michal, Bathsheba, Abishag, and Abigail, and their characterization. Suggests a correspondence between the public and private stages of David's life in terms of his responses to his wives.

Bettinzoli, Giuseppe (1986) "Samuel und Saul in geschichtlicher und theologischer Auffassung. *Zeitschrift für die Alttestamentliche Wissenschaft* 98(3):338-351.

Texts from 1 Samuel 7 and 13–14 point to quite distinct historical and chronological contexts for the activity of Samuel and Saul. The tradition about Mizpah in 1 Sam 10:17-26 connects the two figures, but only in a theological sense. The author of this passage uses Samuel to evaluate the kingship of Saul theologically and to incorporate the political innovation into the inherited Yahwistic legal ordinances. (German)

Bettinzoli, Giuseppe. (1986) "Samuel und das Problem des Konigtums. *Biblische Zeitschrift* 30(2):222–236.

Treats the tradition of Gilgal in four steps: (1) The rise of Saul's monarchy: 1 Sam 11; (2) The prophetic interpretation of the royal office: 1 Sam 9:1–10:16; (3) The prophetic supervision: 1 Sam 15; (4) The redactional activity on the basis of older documents but the writing of original texts in which predominantly is relevant the solution of theological questions. They form a closed ideology which re-interprets historical events according to the needs of the prophetic circles and according to contemporary political questions. (German)

Beuken, W. A. M. (1976) "TWEË VISIES OP DE LAATSTE RECHTER (Two Interpretations of the Last Judge). *Bijdragen* 37(4):350–360.

Recent studies have gradually abandoned Noth's view that 1 Sam. 12 is wholly deuteronomic. An old Gilgal tradition can be seen as well, in that the chapter does more than merely close the Samuel cycle, and sets Samuel as the first prophet. 1 Sam. 12:1–5 should be tied to chapter 11, especially the Gilgal setting of 11:14ff. Verses 6–25 have a more late-deuteronomic concern. (Dutch)

Beuken, W. A. M. (1978) "I SAMUEL 28: THE PROPHET AS "HAMMER OF WITCHES". *J for the Study of the Old Testament* 6:3–17.

Following Augustine, claims that the narrator of 1 Sam. 28 is not considering whether it is possible to raise the dead as an independent question but is portraying Samuel still acting as prophet. Neither cavern nor tomb, neither space nor time, limits the effective power of God's word which will give the world a new shape.

Birch, B.C. (1975) "THE CHOOSING OF SAUL AT MIZPAH. *Catholic Biblical Quarterly* 37(4):447–457.

Analyzes 1 Sam. 10:17–27: (1) Two originally independent traditions are to be observed in 10:20–24. The seam between the two lies in v. 21b. Both show the choice of Saul as one made by God, although the emphasis on this is much stronger in the tradition of Saul's designation by divine oracle and his subsequent acclamation by the people. There is no hint of a negative view toward Saul or the kingship. (2) The rest of the pericope (10:17–19, 25–27a) shows the influence of a hand which has been influenced by prophetic forms of speech. It clearly portrays Samuel as a prophet proclaiming an oracle of judgment against Israel. The complete pericope evidences a strong concern to emphasize the initiative of God in the choice of Saul.

Birch, Bruce C. (1971) "THE DEVELOPMENT OF THE TRADITION ON THE ANOINTING OF SAUL IN I SAM. 9:1–10:16. *J of Biblical Literature* 90(1):55–67.

An old folk tale beginning with Saul's search for the lost asses may be found in 9:1–14, 18–19, 22–24; 10:2–4, 9, 14–16a. The theme of this tale was Saul's unwitting encounter as a youth with Samuel. An old aetiology of a popular proverb is to be found in 10:10–13. A later editor has taken the folk tale as the context for the insertion of a tradition of Saul's anointing by Samuel since the folk tale recorded an early meeting between the two before Saul was king. This insertion possesses the formal structure of a prophetic call narrative although it has been modified to allow for a mediating role by Samuel and to allow for the fact that it is being worked into another tradition.

Blenkinsoff, Joseph (1964) "JONATHAN'S SACRILEGE. *Catholic Biblical Quarterly* 26:423–449.

1 Samuel 14 contains the account of Jonathan's defeat of the Philistines and how he broke the fast imposed by Saul upon the Israelites. The passage is an example of the narrative art of the early monarchy. A literary and stylistic study of the narrative suggests its relation to the cultic epic material related at the shrines in the worship

ancient Israel; the passage looks forward to the truly national historical literature which came into being after the setting up of the monarchy. Footnotes.

Blidstein, Gerald J. (1974) "4 Q FLORILEGIUM AND RABBINIC SOURCES ON BASTARD AND PROSELYTE. *Revue de Qumran* 8(31):431–435.

The exclusion of the bastard and the proselyte from the temple of the future in the Peshar on 2 Samuel 7 in 4 Q Florilegium does not have any exact parallel in rabbinic sources, but reflects opinion which does extend to these sources.

Bosman, H. L. (1990) "The Validity of Biblical Theology: Historical Description or Hermeneutical 'Childs' Play"? *Old Testament Essays*, 3(2):133-146..

The validity of the modern reflection on biblical theology is scrutinized by concentrating on the 'canonical approach' of B. S. Childs. Provides a resume of the development of biblical theology to determine what trends led to the current situation. Discusses Childs' canonical approach to 1 Samuel 1-12 to indicate how his interpretation differs from his predecessors and remarks on the validity of the presuppositions and procedures employed by Childs. WSS

Bratcher, R. G. (1971) "HOW DID AGAG MEET SAMUEL (1 Sam. 15:32). *Bible Translator* 22(4):167–168.

1 Sam. 15:32 is translated differently in modern versions depending upon how two problems are resolved: (1) the meaning of the Hebrew word describing Agag's attitude; (2) What did Agag say? When firstly the noun describing Agag's state is analyzed, the diversity in guesses of its root meaning brings the choice that it means trembling. Secondly, a variety of textual evidence is set forth to support the translation "surely it is bitter death," as opposed to the MT reading.

BROWNLEE, WM. HUGH (1966) "THE SIGNIFICANCE OF "DAVID'S COMPOSITIONS." *Revue de Qumran* 5(20):569–574.

Suggests that 11Q Ps-a XXVII, 2–11, called "David's Compositions" by J. A. Sanders, once stood in a special recension of I-II Samuel, where it followed the "Last Words of David" (II Samuel 23:1–7, part of verse 7 being preserved at XXVII, 1). The calendric significance of the numbers of compositions (364 days, 52 sabbaths, 30 festivals, 10 psalms for each of 360 days and 1 song each for the intercalary day of each quarter) is at once apparent. The description David's psalmody as prophecy accords with my arguments that there were two branches of prophecy in the OT.

Brueggemann, Walter (1988) "2 Sam 21–24: An Appendix of Deconstruction? *Catholic Biblical Quarterly* 50(3):383–397.

The six elements in 2 Samuel 21–24 are deliberately balanced by the six elements of 2 Samuel 5–8. Each segment is chiasmically arranged. Whereas chapters 5–8 are a literary enactment across the threshold from traditional Yahwism toward a supra- and extra-biblical administration signalling class distinctions, chapters 21–24 deliberately are an invitation to go back across that threshold to an egalitarian, covenantal mode of life.

Brueggemann, Walter (1990) "I Samuel 1: A Sense of a Beginning *Zeitschrift für die Alttestamentliche Wissenschaft* 102(1):33-48.

The birth narrative of Samuel (1 Samuel 1) moves from barrenness to birth, and from complaint to thanksgiving. Hannah's story, like that of Israel's royal narrative, begins in helplessness. As Hannah moves to voice (in the song of Hannah), so Israel's narrative moves to power in the historical process. 1 Samuel 1 corresponds

canonically to 2 Samuel 24, which portrays David in the end (like Hannah) as a needy, trusting suppliant. The two stories, which both witness to vulnerable faith, bracket Israel's larger story of power.

Brueggemann, Walter (1989) "Narrative Intentionality in 1 Samuel 29. *J for the Study of the Old Testament* 43:21–35.

On the surface it appears that the account of David's sojourn with the Philistines under Achish (1 Sam 27–30) presents a convincing alibi for David so that he would not be implicated in the death of Saul. Considers that a closer reading offers a more subtle and more important intention of the writer, particularly in the trial scene in chap. 19. Suggests possible parallels with the trial of Jesus, as recorded in the Gospels of Luke and John.

BRUEGGEMANN, WALTER (1969) "THE TRUSTED CREATURE. *Catholic Biblical Quarterly* 31(4):484–498.

From reflection upon David, Israel in the tenth century derived new and profound convictions concerning the meaning of human life. David was understood as authentic man and from him certain generalizations seemed legitimate. Foremost among such reflections is the work of the Yahwist, Israel's most brilliant theologian. In the J account of Gen. 2, for instance, the career of David is generalized as the way to be human. Despite his failures, David has been trusted by Yahweh—a fact repeatedly affirmed in both Genesis and Samuel. The gospel out of the tenth century is not that David (or Adam) is trustworthy, but that he has been trusted.

Camp, Claudia V. (1981) "THE WISE WOMAN OF 2 SAMUEL: A ROLE MODEL FOR WOMEN IN EARLY ISRAEL? *Catholic Biblical Quarterly* 43(1):14–29.

The wise women of Tekoa and Abel, portrayed in 2 Sam 14 and 20 respectively, are representative of at least one significant, political role available to women in the years preceding the establishment of the kingdom in Israel. This role continued to exist into the monarchic period, but there is no evidence of it after the time of David.

Campbell, Antony F. (1986) "From Philistine to Throne (1 Samuel 16:14–18:16). *Australian Biblical Review* 34(Oct):35–41.

A complex set of traditions is reflected in the Masoretic text to show David's rise to power and how he contrasts with Saul. They are clustered around the two themes of David slaying Goliath and of his arrival at court as a skilled lute player. LXX is especially useful as it emphasizes the latter version and contrasts David's trust in God with Saul's fear and his trust in armor.

Ceresko, Anthony R. (1985) "A RHETORICAL ANALYSIS OF DAVID'S "BOAST" (1 SAMUEL 17:34–37): SOME REFLECTIONS ON METHOD. *Catholic Biblical Quarterly* 47(1):58–74.

Increasing specialization within historical-critical studies of the Scriptures often leads to an isolation among scholars who tend to pursue a single methodological perspective on a text without investigating the possible implications of their work for other approaches to that same text. This study is an attempt to bridge that isolation among methods. First, in making use of new insights into Hebrew poetic and stylistic devices the rhetorical features of David's "boast" are demonstrated. Second, some of the implications of these features for other methods of dealing with the same passage are suggested.

Claassen, W. T. (1980) "ISA. 3:19—A CASE OF CONTEXT AND SEMANTICS. *J of Northwest Semitic Languages* 8:1–10.

From the narrower context it is clear that "his words" refers to the words of Samuel. In vv 19–21 all the expressions in some or other way relate to Samuel's new status. So it is obvious that the suffix in v 19 refers to Samuel.

Coats, George W. (1986) "II Samuel 12:1–7a. *Interpretation* 40(2):170–175.

Describes the parabolic intent of Nathan's fable as exposing David's guilt in the Bathsheba affair. Understands the key factor in leading to the judgment to be not guilt for sin, but lack of compassion. Discusses the judgment and punishment of death that was transferred from David to Bathsheba's first son by David and the survival of her second son, Solomon. Pictures God's compassion as opening the door for creation of a new future out of an unjust past, a new life in this world without erasing the tragedy of the past. Shows how the fable deflates David's ego. Emphasizes the need for compassion by both powerful and weak.

Coats, George W. (1981) "PARABLE, FABLE, AND ANECDOTE: STORYTELLING IN THE SUCCESSION NARRATIVE. *Interpretation* 35(4):368–383.

Examines the little stories that occur in the Succession Narrative. Discusses Nathan's story to David about the rich man who killed a poor man's lamb and the woman of Tekoa's story about her two sons. Investigates the relation of these stories to their literary context, how they function in it, how they make their point, and what it is. Carefully reassesses the genre of these two stories and examines several comparable stories in and outside of 2 Samuel. Rejects the classification of this genre as parable. Classifies the Nathan story as fable and the Tekoa woman's story as anecdote. Finds the point in common among these stories to be not genre, but function. Describes the use of irony in their function.

Cogan, Mordechai (1979) "THE MEN OF NEBO—REPATRIATED REUBENITES. *Israel Exploration J* 29(1):37–39.

The city-name Nebo in the "Golah-List" (Ezra 2:29; Neh 7:33) has consistently been identified with Benjaminite Nob, north of Jerusalem. Evidence indicates, however, that this name is of the Trans-jordanian Nebo. The returning Neboites may have been exiled either by the Assyrians or by the Babylonians. Probably from the tribe of Reuben, they may have been the source of the information on Trans-jordanian tribal history that was not available to the Chronicler from the canonical books of Samuel and Kings. DDo

Conrad, Lawrence I. (1984) "THE BIBLICAL TRADITION FOR THE PLAGUE OF THE PHILISTINES. *J of the American Oriental Society* 104(2):281–287.

Considers 1 Samuel 5 and its account of the disease which struck the Philistines. Reviews the scholarship which regards the disease as an outbreak of bubonic plague and argues against any attempt to associate the symptoms described in the Hebrew text with any particular illness.

Cook, Johann. (1990) "Hannah and/or Elkanah on Their Way Home (1 Samuel 2:11)? A Witness to the Complexity of the Tradition History of the Samuel Texts. *Old Testament Essays*, 3(3):247–262..

In light of the significant textual differences between the books of Samuel (MT, LXX, Qumran—specifically in 1 Sam 2) it is incorrect to speak of the text of the OT. Comes to terms with this diversity by indicating its source, and suggests how to approach it hermeneutically. WSS

Cook, Albert (1986) "'Fiction' and History in Samuel and Kings. *J for the Study of the Old Testament* 36:27–48.

Warns against recent attention to fictional elements in Samuel and Kings resulting in the slighting of the predominantly historiographic thrust of these writings. Considers how the writer's careful observation of behavior in his characters contributes to his historical presentation of the life of Israel.

Cox, Patricia (1984) "ORIGEN AND THE WITCH OF ENDOR: TOWARD AN ICONOCLASTIC TYPOLOGY. *Anglican Theological Review* 66(2):137–147.

Origen was basically interested in the meaning of biblical texts. In the Saul and witch of Endor story he makes

Samuel a type of Christ who ascended from Hades. Also, the witch is a type of Christ, the mediator. This Iconoclastic pattern brings up the shadow held by the letters.

Coxon, Peter W. (1981) "A NOTE ON 'BATHSHEBA' IN 2 SAMUEL 12,1–6. *Biblica* 62(2):247–250.

There is a word play on the name "Bathsheba" in 2 Sam 12:3 (bath) and 12:6 (sheba), indicating that the original reading of v 6 was "seven-fold" (so the LXX). This is supported by the fact that Bathsheba's child died on the 7th day (v 18). It is more likely that David used the proverbial statement "sevenfold" than that he thought of the law found in Exod 21:37.

Cross, F. M. Jr. (1966) "THE CONTRIBUTION OF THE QUMRAN DISCOVERIES TO THE STUDY OF THE BIBLICAL TEXT. *Israel Exploration J* 16(2):81–95.

The promulgation of the standard recension took place sometime near the mid-first century A.D. The text used to prepare the Kaige recension at the beginning of the century is proto-Massoretic. Readings which differ both from the older Greek and from the developed Massoretic text are not few, especially in Samuel and Kings. While the proto-Massoretic text is well known in many books at Qumran, there is no exemplar of the Massoretic text and no evidence of its influence. On the other hand, the Rabbinic recension appears to have been the accepted text in other circles by A.D. 70, and in the interval between the Jewish revolts against Rome, became the reigning text in all surviving Jewish communities. Its victory was complete and rival textual traditions shortly died out, except as they were preserved frozen in ancient translations or survived in the text of an isolated text such as the Samaritans.

Cryer, F. H. (1985) "David's Rise to Power and the Death of Abner: An Analysis of 1 Samuel XXVI 14–16 and its Redaction-Critical Implications. *Vetus Testamentum* 35(4):385–394.

1 Samuel 26:14–16 is unrelated to the narrative in which it lies, and the phrase "to the king" is missing from the end of 26:14 in the LXX. The accusation of Abner is actually a misplaced justification for his execution by David at the hands of Joab. The later "given" reasons, putting the blame on Joab, are secondary fictions designed to camouflage the fact that David himself had pronounced judgment on Abner. The "Yahweh's anointed" topos, however, was not employed when Joab killed Absalom, since it would have given his descendants a claim to the throne.

Culpepper, R. Alan (1987) "Narrative Criticism as a Tool for Proclamation: I Samuel 13. *Review and Expositor* 84(1):41–52.

Offers a brief introduction to narrative critical method, then applies it to 1 Sam 13. Suggestions for preaching this passage are offered. DDU

Dahood, M., Magnante, A., Provera, L. (1980) "INSTRUMENTAL LAMEDH IN II SAMUEL 3,34. *Biblica* 61(2):261.

By reading huggasu instead of the MT huggasu and understanding the lamedh in linehustayim as an instrumental lamedh, one can attain good sense in 2 Sam 3:34, namely: Your hands were not bound, / nor your feet tortured by fetters.

Davies, P. R. (1977) "THE HISTORY OF THE ARK IN THE BOOKS OF SAMUEL. *J of Northwest Semitic Languages* 5:9–18.

Attempts to show that the tradition of 1 Sam 4 concerning the loss of the ark is not historically grounded; the material of chaps 5–7:2 is evidently legendary. The theme of the loss of the ark is related to an understanding of the account of the recovery of the ark by David. The procession from Kiriath-Jearim to Jerusalem

presupposes an explanation of how the ark came to be in its present place, and from this it is not difficult to imagine that its capture by the Philistines was the most plausible assumption. From this the legend of chaps 5–7:2 may have developed. The final stage would seem then to have been the placing of the actual loss of the ark in the already existing narrative of the fall of the house of Eli, where the ark had been present at the battle of Aphek.

De Robert, Ph. (1979) "LA GLORIE EN EXIL. REFLEXIONS SUR SAMUEL 4, 19–22. *Revue d'Histoire et de Philosophie Religieuse* 59(3/4):351–356.

As the first major crisis in the history of ancient Israel, the capture of the Ark by the Philistines ought to have led in due time to the transformation of a federation of Israelite tribes to a centralized monarchy. But one can perceive in this event literary and theological repercussions as well, several characteristics of which are examined, taken from the biblical and Samaritan traditions.

Del Olmo Lete, G. (1984) "DAVID'S FAREWELL ORACLE (2 SAMUEL XXIII 1–7): A LITERARY ANALYSIS. *Vetus Testamentum* 34(4):414–437.

Textual analysis of 2 Sam 23:1–7 results in a structural frame in which the words of God are bracketed successively within words of the prophet and the poet, after an introductory formula of the redactor. The translation is given. Prosodic analysis offers seven-syllable cola after the text has been "cleaned." Structural-formal analysis shows an organization in three consecutive recurrent and concentric levels of speaker in a cultic oracle of saving. Traditio-redactional analysis reflects the three religious and literary traditions, the prophetic, the sapiential and the royal-dynastic.

Dennison, James T., (1988) "The Rape of Tamar *Kerux* 3(2):27-35.

Develops the homiletic of Tamar the victim in 2 Samuel 13 as the story of David and his kingdom. Uses rhetorical criticism to bring out the emphases of the text.

Dion, Paul E. (1985) "THE ANGEL WITH THE DRAWN SWORD (11 CHR 21, 16): AN EXERCISE IN RESTORING THE BALANCE OF TEXT CRITICISM AND ATTENTION TO CONTEXT. *Zeitschrift für die Alttestamentliche Wissenschaft* 97(1):114–117.

No one can doubt that 1 Chr 21:16 is derived from a manuscript of Samuel. This indication of textual dependence should not obscure the fact that the Chronicler turned this detail of his Vorlage into the keystone of a major and deliberate revision of the census narrative.

Donner, Herbert (1970) "DIE SCHWELLENHUPFER: BEOBACHTUNGEN ZU ZEPHANJA 1,8F. (Those Who Leap over the Threshold: Observations on Zephaniah 1:8f.) *J of Semitic Studies* 15(1):42–55.

Form-critical notes on these verses followed by a detailed philological study of the Hebrew words translated "leap over the threshold." Sees the concept of the threshold in the light of the story of Dagon's broken image (I Samuel 5: 2–5), the sanctity of the threshold among modern Arabs, and the archaeological evidence from Mesopotamia. (German)

Driver, G.R. (1958) "GEOGRAPHICAL PROBLEMS. *Eretz-Israel* 5:16*-20*.

Geographical cruxes in Nu. 21:14–15, Nu. 21:17–18 (the "song of the well"); II Sam. 2:24; II Samuel 8:1 ('ammah=aqueduct) and II Kgs. 17:24,30 (the cities of the exile and their respective gods are shown to tally) are given fresh interpretation and identification.

DRIVER, G. R. (1957) "A LOST COLLOQUIALISM IN THE OLD TESTAMENT (I Samuel xxv. 6). *J*

of *Theological Studies* 8:272, 273.

An exegetical study of 1 Samuel 25:6. Concludes it to be an example of a colloquial idiom corresponding to our "many happy returns of the day."

Dumbrell, W. J. (1974) "SPIRIT AND KINGDOM OF GOD IN THE OLD TESTAMENT. *Reformed Theological Review* 33(1):1–10.

The theological function of the Spirit is to implement and sustain the OT notion of the kingdom of God. Examines Isa. 63:7-14 which teaches that God's kingship had been accomplished by the Spirit through Mosaic leadership. The Spirit enabled the judges to function as God's covenant executives, protecting Israel's unity from external attack and dissolution. Both Moses and Joshua are presented as Spirit-endowed judge-type figures. The Spirit is closely connected with both the rise of prophecy proper (Samuel) and the emergence of kingship (Saul, David) with its inbuilt messianism including the elements of anointing and Spirit-bestowal. The role of the Spirit is surveyed from Moses to Malachi.

Dumbrell, Williams J. (1990) "The Content and Significance of the Books of Samuel: Their Place and Purpose within the Former Prophets. *Journal of the Evangelical Theological Society*, 33(1):49-62..

The books of Samuel concern the clear conduct by Yahweh of Israel's affairs and show how difficult it was for Israel to understand this. The movement from 1 Samuel to 2 Samuel is one from sovereignty ignored (1 Samuel 1-3) to sovereignty expressed (2 Samuel 24) and from the indifferent response to divine kingship at the debased shrine (1 Sam 1-3) to the required response to divine kingship that the Jerusalem sanctuary will express (2 Samuel 24). EHM

Dunn, James D. G. (1973) "NEW WINE IN OLD WINE SKINS: VI. PROPHET. *Expository Times* 85(1):4–8.

Prophecy embarrasses mature, organized religion, for the prophet's authority derives from neither organization nor relationality. To stay vital Christianity each generation must have its own prophets to preach a living word from God. Samuel is not the first, but is the historic prototype, beginning the transition from ecstatic to preaching to literary prophets in Israel. Prophecy was eclipsed under rabbinism to reemerge at Qumran and in pietistic groups such as nurtured John the Baptist and Jesus, who was acknowledged as a prophet and accepted the designation. The church at Pentecost claimed Joel's prediction of a universalizing of the talent. Taken to hellenistic churches, it was a novelty which Paul advised be controlled and evaluated. It (1) was not an office but it belonged to the community (not the individual) through its recognition, and (2) raises the problem of false prophecy, the test of which cannot be nonfulfillment, but must be dynamic: it must honor Jesus and be edifying—guidelines are given in 1 Thess. 5:19–22.

Duvshani, Menashe (1981) "THE ARTISTIC QUALITIES OF THE STORIES ABOUT THE BIRTH OF SAMUEL AND THE ANNOINTING OF SAUL (1 SAM 1,6–9). *Beth Mikra* 87:362–369.

There are numerous features that are common to both stories, the birth of Samuel and the anointing of Saul. These include: the identification of the principle actors; the point that simple events are decisive for history; the emphasis upon sacrifice; the repetition of key words such as 'go, pass, go up', indicating a period of major change; the structure of the stories where episodes, conversations and the number three are emphasized; and the replacement of an older leader by the newly born or appointed one. (Hebrew)

Eichler, Myron (1982) "THE PLAGUE IN 1 SAMUEL 5 AND 6. *Dor Le Dor* 10(3):157–165.

Author presents a medical analysis of the plague described in 1 Sam 5 and 6. After etymological discussion, the possible medical diagnosis is presented. Possibilities are bubonic plague, dysentery and animal parasitism. Conclusion is that bubonic plague is the most reasonable explanation.

Elat, Moshe (1978) "HISTORY AND HISTORIOGRAPHY IN THE STORY OF SAMUEL AND SAUL.

Shnaton; 1979 3:O8–287.

Hannah's vow to devote her son Samuel to the service of God has analogies in two Assyrian documents. According to these documents, babies were devoted by their male guardians to serve in the sanctuaries for their entire life. The situations described in these documents and the juridical terminology used are almost identical to those in Hannah's vow. Samuel became Eli's heir as religious and political leader of Israel, but later relinquished the political leadership to Saul. Once Saul had consolidated his kingdom, he began to usurp Samuel's authority in religious matters, leading to Samuel's rejection of Saul's kingship. The narrator of the book of Samuel depicts Saul as a cruel despot, but he makes it clear that Saul was supported even by Judean communities in his struggle with David, and was eager to base his royal rule upon the divine law. (Hebrew)

Elat, Moshe (1983) "Samuel the Judge in the Light of 1 Samuel 7. *Shnaton*,/84, 7/8::10-19..

The description of the role of Samuel as a judge predates any Deuteronomistic editing. The pattern in 1 Sam 7 of sin/enslavement, repentance, the redeemer, the redemption, the victory, the redeemer as judge, applies also to Othniel, Deborah, Jephthah and Samson. Akkadian parallels for prayer and pouring water are available. The judge functioned in a sanctuary setting; places where justice was performed. (Hebrew) NMW

Emerton, J.A. (1970) "WERE GREEK TRANSLITERATIONS OF THE HEBREW OLD TESTAMENT USED BY JEWS BEFORE THE TIME OF ORIGEN? *J of Theological Studies* 21(1):17–31.

Examines the arguments advanced in favor of the view that there is evidence for the Jewish use of texts of the Hebrew Bible in Greek transliteration in rabbinical writings. Finds the arguments of J. Halevy and Ludwig Blau in support of this thesis unconvincing. An examination of J. Meg. ii. I (Jerusalem Talmud) shows that Levy and Schwab are mistaken in seeing here a reference to Hebrew texts in Greek transliteration. These words of Rabbi Samuel bar Sisarti, referring to the reading of the book of Esther in Hebrew followed by a translation into a foreign language, both in the same script, postulate the use of a translation written in the square script.

Eslinger, Lyle (1983) "VIEWPOINTS AND POINTS OF VIEW IN 1 SAMUEL 8–12. *J for the Study of the Old Testament* 26:61–76.

Reassesses the received historical-critical literary analysis of 1 Sam 8–12 which points to conflicting opinions (pro- and anti-monarchy) and supposed redundancies (threefold investiture of Saul) within these chapters. Concludes that alleging an ill-framed composition fails to take into account the presence of the omniscient narrator, who acts as intermediary between the story and the reader.

Figart, Thomas O. (1970) "SAUL, THE SPIRITIST, AND SAMUEL. *Grace Theological J* 11(1):13–29.

A study of Saul's use of a medium to communicate with the dead Samuel (1 Samuel 28). Deeply concerned about his expected battle against the Philistines, Saul was unable to obtain God's guidance; for his heart was not right. In desperation he turned to necromancy even though he had previously outlawed it. Discusses factors contributing to the medium's recognition of the disguised Saul. Rejected interpretations of the Endor event include (1) a vision produced by hallucinatory drugs, (2) a psychologically induced illusion, (3) a Satanic impersonation, (4) the medium's deliberate deception in claiming to see Samuel. The preferred interpretation is that God caused the dead Samuel to appear. Reconstructs the Endor event in the light of this view.

Fischer, Alexander (1989) "David und Bathseba (David and Bathsheba). *Zeitschrift für die Alttestamentliche Wissenschaft* 101(1):50–59.

The story of David and Bathsheba in 2 Samuel 11 has a chiasmic arrangement: A-B-C-B'-A'--plus Prologue and Epilogue. Verses 10b-12 are secondary and reflect anti-royal ideology. The use of literary motifs calls into question the frequent dating of this chapter to the 10th cent. (German)

Flanagan, James W. (1979) "THE RELOCATION OF THE DAVIDIC CAPITAL. *J of American Academy of Religion* 47(2):223–244.

Geographic, military and political explanations for the relocation of the Davidic capital in Jerusalem are inadequate. Resistance to Davidic rule was undiminished by the move. The new ruling class was as suspect in Jerusalem as in Hebron. The books of Samuel carry a bias against the Yahwistic centers of Hebron and Shiloh in favor of the Jebusite city. The developing monarchy restrained the Yahwist's restraining influence for a while. After Solomon's reign the ancient schism surfaced again.

Flanagan, James W. (1972) "COURT HISTORY OR SUCCESSION DOCUMENT? A STUDY OF 2 SAMUEL 9–20 AND 1 KINGS 1–2. *J of Biblical Literature* 91(2):172–181.

Behind the present narrative of 2 Sam. 9–20 and Kings 1–2 there is an earlier literary unit, a Court History, that was intended to show how David maintained legitimate control over the kingdoms of Judah and Israel. Only later was the Court History given a succession character when a skillful redactor added the Solomonic sections.

Fontaine, Carole (1986) "The Bearing of Wisdom on the Shape of 2 Samuel 11–12 and 1 Kings 3. *J for the Study of the Old Testament* 34:61–77.

Claims that wisdom forms a critical link, not simply within the Court History itself but also between the Bathsheba incident of 2 Sam 11–12 and the Deuteronomistic introduction of Solomon's reign in 1 Kgs 3. Wisdom, the mediator given by Yahweh and negated by David (2 Sam 15:31), stands in the middle of the complex relationship between David the father and Solomon his son.

Forshey, Harold O. (1975) "THE CONSTRUCT CHAIN NAHALAT YHWH/ELOHIM. *Bulletin of the American Schools of Oriental Research* 220:51–53.

Uses four texts in Samuel to illuminate the shift in meaning for nahalah from a designation of landed property to a designation of the covenant community. Concludes the construct chain has a range of meaning. In 2 Sam. 20:19 and 21:3 the territorial aspect is primarily in view. In 2 Sam. 14:16 and 1 Sam. 26:19, the reference seems to be the people.

Freedman, R. David (1989) "The Father of Modern Biblical Scholarship *Journal of the Ancient Near Eastern Soc., Columbia U.* 19:31–38.

Spinoza is commonly held to be the "father of modern biblical scholarship." This view is based on his *Tractatus Theologico-Politicus* and the 20 points he listed showing that Ezra was the author of the Torah. These points were not original; his criticism of the Bible derived from the writings of the Moslem, Ibn Hazm, who lost the viziership of Granada to a Jew, Samuel Nagrela. Ibn Hazm's descriptions of Jews and Judaism were vicious. He was the first to teach that Moslems must accord no respect to the Bible. (Spinoza was clearly influenced by Ibn Hazm.)

Fretheim, Terence E. (1985) "Divine Foreknowledge, Divine Constancy, And The Rejection Of Saul's Kingship. *Catholic Biblical Quarterly* 47(4):595–602.

It is assumed that God could clearly see what the outcome of Saul's kingship would be. God, however, could only see the possibilities. The conditioning of Saul's kingship was related to This is also the way to understand Samuel's response to God in 1 Sam 15:11. He was seeking to persuade God to take another course with Saul. God had given Samuel an opportunity to respond before the decision became irrevocable. Given what happened to the conditionally established kingship of Saul, God determined that only a new tack would have a chance of succeeding, that is, an unconditional commitment to the Davidic king.

Garciel, Moshe (1981) "THE DISPUTE BETWEEN SAMUEL AND THE PEOPLE WITH REGARD TO ANNOINTING A KING OVER ISRAEL. *Beth Mikra* 87:325–343.

The chapters on the initiation of kingship were composed in the first third of Solomon's reign. Even if there is criticism of Solomon, the author did not distort his sources. Samuel is not offering a constitution for the king but is responding most negatively to the people's request. The use of *mispat* "way/ judgment" is ironic in the extreme. The "taking" by the king is to be compared to the greed of Eli's sons in 1 Sam 2:13ff. There are no Canaanite models for Samuel's view of the kingship. (Hebrew)

Gelston, A. (1972) "A NOTE ON II SAMUEL 7: 30. *Zeitschrift für die Alttestamentliche Wissenschaft* 84(1):92–94.

The four perfects with *waw* consecutive in 2 Sam. 7:9f may be taken in their natural sense as referring to the future with *mqwm* being as the Temple.

Geyer, Marcia L. (1986) "Stopping the Juggernaut: A Close Reading of 2 Samuel 20:13–22. *Union Seminary Quarterly Review* 41(1):33–42.

Joab besieged Abel in order to defeat Sheba and restore David as King of the North as well as Judah. The siege ended when a "wise woman" spoke for Israel and judged Sheba by giving his head to Joab. The wise woman's arbitration showed Yahweh's will for Israel by voluntarily agreeing to David's rule rather than start a civil war.

Geyer, John B. (1981) "MICE AND RITES IN 1 SAMUEL V-VI. *Vetus Testamentum* 31(3):293–304.

By comparing the readings of the MT and LXX in 1 Sam 5–6, we are left with one plague ("tumours") and one offering (gold mice). The closest parallel to the mice is in the Hittite rituals of Ambazzi, in which a mouse carries off a piece of bowstring. The boats in LXX B 5:6 parallel the Hittite ritual of Samuha. Appendix on the influence of Hittite culture on the OT tradition.

Gil, Jacob (1987) "The Story of Eli and Samuel in the Book of Samuel. *Beth Mikra*, 112:72-78..

The history of the priesthood under Eli and after him is surveyed. Eli was both judge and priest, a rare combination in that period. The priesthood moved from the house of Elazar (son of Aaron) to the house of Eli and then was returned to the house of Elazar. Eli's great fault, despite his charm, sincerity, and popularity, was that he failed to chastize his corrupt sons, Hofni and Phineas. (Hebrew) NMW

Gil'ad, Haim (1979) "SAMUEL'S REBUKE TO SAUL (1 SAMUEL 15:22–23). *Beth Mikra* 24(77):142–148.

Certain themes in Samuel's rebuke to Saul are uncharacteristic of the rest of the book of Samuel. These include the denouncement of witchcraft and the rejection of Terafim. Evidence from Samuel and Hosea suggests that Terafim were part of the accepted worship. The verses were added to the Amalekite story by a copyist hostile to Saul and eager to show him as a mad, unstable person. Textual corrections are offered. (Hebrew)

GLANZMAN, GEORGE S. (1959) "THE ORIGIN AND DATE OF THE BOOK OF RUTH. *Catholic Biblical Quarterly* 21:201–207.

Dates suggested for the composition of Ruth have ranged from the time of Samuel to the late post-exilic period. It is argued here that three stages of literary activity are involved in the composition of Ruth: (1) an old poetic tale of non-Israelite origin; (2) in pre-exilic days this story was put into prose and given touches of local coloring; (3) in the post-exilic period it was resurrected and put into final form. While the events in the story did not necessarily take place historically, the materials in it may be valid for the historical reconstruction of the period.

Gnuse, Robert (1981) "DREAMS AND THEIR THEOLOGICAL SIGNIFICANCE IN THE BIBLICAL TRADITION. *Currents in Theology and Mission* 8(3):166–171.

Two types of dreams were prominent in the OT and in the ancient Near East: dreams with an auditory message and dreams with symbolic visual imagery. Dreams were frequent in patriarchal times and in late apocalyptic, but this mode of revelation fell out of favor among the classical prophets and the authors of the wisdom literature. Comparative studies help us to understand better the dreams of Samuel and Solomon.

Gnuse, Robert (1982) "A RECONSIDERATION OF THE FORM-CRITICAL STRUCTURE IN 1 SAMUEL 3: AN ANCIENT NEAR EASTERN DREAM THEOPHANY. *Zeitschrift für die Alttestamentliche Wissenschaft* 94(3):379–390.

On the basis of a form-critical study, concludes that 1 Sam 3 is an auditory message dream. The text lacks certain key elements from the prophetic call narrative structure. The use of this genre may indicate that the text is a late creation of either the prophetic or deuteronomic editor of the books of Samuel.

Gordon, Robert P. (1990) "Word-Play and Verse-Order in 1 Samuel XXIV 5-8. *Vetus Testamentum*, 40(2):139-144..

The two main points of discussion about 1 Sam 24:5-8 are the meaning of *wayesassa* in verse 8 and the arrangement of the four events. Maintains the verb "cleave" in a figurative sense as a word-play following the cutting of Saul's skirt. Therefore rejects the proposed rearrangement of David's berating his men right after they incite him to kill Saul. SJS

GRASSI, JOSEPH A. (1964) "THE FIVE LOAVES OF THE HIGH PRIEST. *Novum Testamentum* 7:119–122 (No. 2).

The reference in Matt. 12:1 to the narrative in 1 Sam. 21:1–6 suggests that this OT passage was used by NT Christians in Eucharistic teaching, e.g. the mention of the priest, five loaves, and the holy bread, supports this contention. Moreover, the synoptic telling of the 1 Samuel story imitates the sequence of events in the multiplication of the loaves in Matt. 15:32–39 par. Cf. also the terms "took and gave" in Luke 9:16, 22:19, the reference in Matt 12:6 to "one greater than the temple," and Mark and Luke's placing of the OT story immediately after the "new wine" parable.

Greenhow, Peter N. (1970) "DID SAMUEL SIN? *Grace Theological J* 11(2):34–40.

After Saul had disobeyed God's command to destroy all Amalekites, he heard Samuel announce the loss of his kingdom. At first Samuel refused Saul's urgent request to worship with him, but wrongly changed his mind (1 Sam. 15:26, 31). Standard commentaries excuse Samuel's capitulation to Saul's request, but fail to explain it satisfactorily. Since Saul's repentance was insincere, Samuel erred in not separating himself from a flagrant sinner in worship. He also wrongly ignored Saul's disobedience of the Law when he violently tore Samuel's priestly garment (1 Sam. 15:27; cf. Ex. 28:32). When Samuel did not willingly separate himself from Saul, he was forced circumstantially by God into following the biblical principle of separation.

Gunn, D. M. (1976) "TRADITIONAL COMPOSITION IN THE "SUCCESSION NARRATIVE." *Vetus Testamentum* 26(2):214–229.

Narrative patterns, such as were argued for in material from Judges and Samuel (VT, 1974, 24(3):286–317), are also discovered in the story of King David: (1) love-hate friction between David and the sons of Zeruiah; (2) the judgement eliciting parables; (3) the woman who brings death; (4) the woman and the spies; (5) the two-messengers; and (6) a man carrying a letter for his own execution. None of this adds up to incontrovertible "proof" that the material is traditional, but such an accumulation of stereotypes makes it reasonable. In the "succession narrative," however, the composition must have been written, not oral.

HALLEVY, R. (1961) "CHARISMATIC KINGSHIP IN ISRAEL. *Tarbiz* 30:231–241; 30:314–340.

The crystallization of the character of the king is examined by study of the leader in Judges, Samuel and Kings. In Judges the leader is charismatic. Samuel is a tendentious book justifying the Davidic choice and dynasty and presents the sole assertion in the Bible that two individuals cannot simultaneously enjoy God's charisma. Beginning with Solomon charisma disappears; kings require the mediation of prophets; the administration of justice is a monarchical obligation not a divine endowment. No nostalgic yearning for the past accounts for the upsurge of Messianic ideas. Attention is drawn to three religious creations: an ancient pre-Israelite festival of water-drawing, the transfer of the Ark to Jerusalem, and I Kings 12 as propaganda. (Heb.)

HARAN, MENAHEM (1969) "ZEBAH HAYYAMIM (The Yearly Sacrifice). *Vetus Testamentum* 19(1):11–22.

There existed in Israel, beside the three annual pilgrimage festivals of the Pentateuch which were compulsory for males, a voluntary family feast, held yearly but at no specified time during the year. Examples are found in Elkanah going to Shiloh (I Sam. 1–2), Jonathan's explanation for David's absence (I Sam. 20), Samuel's excuse for going to Bethlehem (I Sam. 16), and possibly the experience of Job's family (Job 1). Incidentally suggests that Samuel might have been of Judah rather than of Ephraim.

Harrington, Daniel J. (1971) "THE BIBLICAL TEXT OF PSEUDO-PHILO'S "LIBER ANTIQUITATUM BIBLICARUM". *Catholic Biblical Quarterly* 33(1):1–17.

Attempts a systematic study of the biblical text preserved in Liber Antiquitatum Biblicarum (LAB). Special attention is given to determine the type of biblical text now preserved in LAB. A pattern emerges. The biblical texts, for instance, in the Joshua-Judges-I Samuel sections are related to the Lucianic or proto-Lucianic manuscripts. Even in the Pentateuch, where it is more difficult to isolate the uniquely Lucianic readings, there are a large number of agreements between LAB and the Lucianic manuscripts where these follow the LXX. The presence of the Palestinian biblical text in LAB clearly points to 100 AD as the latest possible date for its composition. The absence of any genuine reference to the fall of Jerusalem makes it likely that the work was composed before 70 AD.

Harris, R. Laird (1971) "CONTINUITY IN THE OLD TESTAMENT HISTORICAL LITERATURE. *J of the Evangelical Theological Society* 14(3):173–178.

There is ample evidence that many of the OT books were written in sequence with others, catch lines and colophons being perhaps the chief attestations. Examples of this are II Chronicles-Ezra Joshua-Judges, Ruth-Samuel, and Deuteronomy-Joshua. The composition of Samuel-Kings, however, raises special problems. The solution to these appears to be found in a careful examination of the historiography of Chronicles. These books draw to some extent upon contemporary prophetic accounts as well as court chronicles. Most importantly, they depend upon Samuel-Kings which themselves most likely were made up of documents continuously written and edited over many years by men contemporary with the events they describe.

Hartman, Thomas C. (1970) "SOME ANCIENT DOCUMENTS AND SOME CURRENT
Hauer, Christian E., (1967) "DOES I SAMUEL 9:1-11:15 REFLECT THE EXTENSION OF SAUL'S DOMINIONS? *J of Biblical Literature* 86(3):306–310.

An examination of the geographic points of reference in the multiple accounts of Saul's rise to the throne suggests that the stories may have been preserved to justify the extension of his dominion over the territory in question. This supposition is strengthened by the legitimating elements which recur in each account—signs of divine choice and formal acts by Samuel. It is further strengthened by the fact that, in the case of David, successive accessions resulted in extensions of dominion. Rehoboam's disaster at Shechem, when a coronation misfired, adds a sort of negative confirmation.

Hauser, Alan J. (1979) "UNITY AND DIVERSITY IN EARLY ISRAEL BEFORE SAMUEL. *J of the*

Evangelical Theological Society 22(4):289–303.

The pattern of the book of Judges is one of local separateness and autonomy occasionally interrupted by regional alliances that arise to counter outside threats. The leadership takes many forms depending on the circumstances and on the desires and abilities of the particular leader who came forward. The period was a time of freedom independence, and diversity in religious matters. The nation was made up of a collection of various groups and clans loosely affiliated with each other through Yahweh-worship but not in a permanent or exclusive way.

HOLLADAY, WILLIAM L. (1964) "THE BACKGROUND OF JEREMIAH'S SELF-UNDERSTANDING." *J of Biblical Literature* 83:153–164.

What led Jeremiah to think and speak about himself and his task in the way he did? It was his understanding and interpretation of himself in the light and terminology of Moses, Samuel and Psalm 22. Crucial to this discussion are Deuteronomy 18:18 and Psalm 22. Footnotes.

Hon, Samuel (1983) "WHO KILLED THE PHILISTINE? *Beth Mikra* 96:88–92.

Deals with the contradictions in the story of David's battle with Goliath and his introduction to Saul. While chap. 17 credits David with the killing of Goliath, 2 Sam 21:19 and 1 Chron 20:5 name Elhanan, a relative of David (2 Sam 23:24) as the killer of Goliath. Believes that Elhanan is the real hero, but that the king was given credit for this act in stories written much later. The Chronicler was baffled by the contradiction in his texts and solved it by crediting Elhanan with killing Lahmi, the brother of Goliath (1 Chron 20:5). This way he did not compromise David, who is highly valued in Chronicles. (Hebrew)

Houtman, C. (1977) "ZU 1 SAMUEL 2:25. *Zeitschrift für die Alttestamentliche Wissenschaft* 89(3):412–417.

Eli's pronouncement in 1 Sam 2:25 may be understood as follows: If a man sins against another man, there may be some exceptional person who ventures to intercede for the sinner, but if a man sins against Yahweh there is usually no intercessor, for intercessors of the rank and calibre of Abraham and Moses seldom appear. (German)

Howard, David M., (1988) "The Case for Kingship in the Old Testament Narrative Books and the Psalms" *Trinity Journal* 9(1):19-35.

Proposes that God was not opposed to Israel's government being a monarchy, so long as the king ruled as "covenant administrator." The statements in 1 Samuel notwithstanding, "God favored [the monarchy in Israel] from beginning to end." This is displayed in the Pentateuch, Ruth, 1-2 Chronicles, Ezra-Nehemiah, Esther, and the Psalms.

Howard, David M. (1989) "The Transfer of Power from Saul to David in 1 Sam. 16:13-14." *Journal of the Evangelical Theological Society*, 32(4):473-483.

The movements of the spirits and of Samuel in 1 Sam 16:13-14 are significant and each is related to the others in some way. They effectively tell the story of the transfer of power—spiritual and political—from Saul to David.
EHM

Humphreys, W. Lee (1978) "THE TRAGEDY OF KING SAUL: A STUDY OF THE STRUCTURE OF I SAMUEL 9–31." *J for the Study of the Old Testament* 6:18–27.

Claims that although Samuel dominates 1 Sam. 1–15 and David 1 Sam. 16 onwards, the figure of Saul is at the heart of both segments and binds them together in a structural unity.

Humphreys, W. Lee (1982) "FROM TRAGIC HERO TO VILLAIN: A STUDY OF THE FIGURE OF SAUL AND THE DEVELOPMENT OF 1 SAMUEL. *J for the Study of the Old Testament* 22:95–117.

Suggests from the story of Saul three significant early stages in the developmental history of 1 Samuel, each of which casts the figure of Saul in a particular mold. The complexities resulting in 1 Samuel offer rich perspectives and images of king, prophet and deity that remain in unresolved tension with one another.

Humphreys, W. Lee (1980) "THE RISE AND FALL OF KING SAUL: A STUDY OF AN ANCIENT NARRATIVE STRATUM IN 1 SAMUEL. *J for the Study of the Old Testament* 18:74–90.

Considers, from an analysis of the structure of 1 Sam 9–31, at what stage in the complex developmental history of 1–2 Samuel this structure emerged. Concludes that the older Saul narrative is yet another product of the 'golden age' of Israelite letters and thought over which Solomon reigned.

Ivry, Samuel (1983) "IMPRECATIONS AGAINST SPOILING WATERS IN ISRAEL AND IN THE ANCIENT NEAR EAST. *Beth Mikra* 95:322–325.

Surveys and rejects the various translations offered for *masin beqir* (1 Sam 25:22, 34; 1 Kgs 14:10, 16:11, 21:21; 2 Kgs 9:8), such as 'dog' or 'male.' Ancient Near Eastern sources consider pollution of a water source by urination as a despicable offense, and suggests that *qir* in the Masoretic text be vocalized 'qor' and compared with Ugaritic *qr mym*, 'water source' (1 Aqht, 151, 152). The addition of *mem* in *maqor* indicates a place where waters flow, as in *ayin* and *ma'yan*. Suggests also that Isa 25:4, *zerem qir*, be read as *zerem qor*, the flowing of a mighty fountain. (Hebrew)

Ivry, Samuel. (1966) "WHNHS'—A STRIKING VARIANT READING IN 1QIsa. *Textus* 5:34–43.

1QIsa 37:31 reads *whnms'* for MT *hns'rh*. Demonstrates that the root *ms'* means 'come upon, meet,' or 'reach' in the *qal* and 'overpowered,' or 'capturer' in the *niphal*, and that *hnms'* was at that time a technical term denoting the status of an oppressed, destitute or displaced person. This Qumran variant may not only possess a historical significance, but will help to place this textual variant of Isaiah more closely in the general textual tradition of its time.

IWRY, SAMUEL (1957) "MASSEBAH AND BAMAH IN 1Q ISAIAH 6:13. *J of Biblical Literature* 76:225–232.

A comparison of the Masoretic Text of Isaiah 6:13 with the great Isaiah scroll of Qumran in order to arrive at the original text and the proper meaning of the Hebrew words, *massebah* and *bamah*.

Ivry, Samuel. (1970) "A NEW DESIGNATION FOR THE LUMINARIES IN BEN SIRA AND IN THE MANUAL OF DISCIPLINE (IQS). *Bulletin of the American Schools of Oriental Research* 200:41–47.

The appearance of the luminaries in fixing the times and seasons (four) mentioned in IQS 10:4, as well as in the Hodayot, suggest that the Qumran community must have adhered to a calendar similar to or identical with the one mentioned in the books of Jubilees and Enoch (i.e. a solar calendar based on a solar cycle of 364 days). The IQS passage, however, does contain a difficult reading. The grammatically untenable reading *hm gdwl* was generally explained by altering *hm*. Better sense is derived by reading *gdyl*, sign, instead of *gdwl*, emphasizing the importance of the luminaries as signs and symbols. The same word, *gdyl* has been dismissed in favor of the marginal reading in Ben Sira 45:4 in the Cairo Geniza MS B, *gdwl*. However, by accepting the reading of the text the passage may be seen to refer to the sun as a sign/signal, paralleling the reference to the moon's guiding the times which follow.

Janzen, J. Gerald (1983) "'SAMUEL OPENED THE DOORS OF THE HOUSE OF YAHWEH' (1 SAMUEL 3:15). *J for the Study of the Old Testament* 26:89–96.

Suggests that the key to the apparently superfluous comment that Samuel opened the temple doors (1 Sam 3:15) lies in 1 Sam 1:5–6.

Jobling, David (1976) "SAUL'S FALL AND JONATHAN'S RISE: TRADITION AND REDACTION IN I SAMUEL 14:1–46. *J of Biblical Literature* 95(3):367–376.

The redaction of 1 Samuel 14:1–46 tends to diminish Saul and exalt Jonathan. Discusses in detail how this meant the alteration, and in some cases the reversal, of traditions. Saul's loss is at every point Jonathan's gain. The Jonathan of vs 1–15 is a charismatic hero approved and empowered by Yahweh. Posits and discusses three basic traditions: (1) Jonathan's exploit and the battle (1–23a); (2) Saul's building of an altar (32–35); and (3) Jonathan's sin and its consequences (24–30, 36–46).

John, E. C. (1969) "FORGIVENESS IN THE PROPHECY OF JUDGMENT. *Indian J of Theology* 18(2, 3):206–218.

Reviews forgiveness in the judgment passages in the prophecies of 2 Samuel, Amos, Hosea, Isaiah, Jeremiah. Forgiveness is a free act of God, whereby God is moved with pity and does not execute the punishment which he announces through the prophet. It involves cancellation or postponement of punishment. It is not a personal religious experience, but a change in the course of events, wherein the people are granted to live on instead of facing a premature death.

Kaiser, Walter C. (1989) "Unfailing Kindnesses Promised to David: Isaiah 55.3 *Journal for the Study of the Old Testament* 45:91–98.

From a consideration of the part played by Deuteronomistic theology in the background of Isa 55:3, reexamines the context of the chapter and the mention of David in this verse as a subjective genitive. Concludes that the promise to David in Isa 55:3–6 is not transferred to Israel but shared with Israel in the inception of the Davidic covenant in 2 Samuel 7.

Katzoff, Adina (1983) "SAMUEL AND SAUL: THE PSYCHOLOGICAL DIMENSION. *Dor Le Dor* 11(4):217–222.

The intense emotion of Samuel toward Saul needs explanation. It can be best explained through a consideration of the phases of grief: denial, guilt and regret, recapitulation of former life situations, anger and rehabilitation. The loss for Samuel was the rejection of his sons and himself for a king. Anointing David had both the element of guilt and recapitulation, as Samuel was reminded of his own youth. His anger to Saul was vehement, but the rehabilitation came when God told him to stop mourning.

Kelly, Douglas F. (1987) "John Calvin's Teaching on Guidance as Expressed in His Sermons on II Samuel. *Reformed Theological Review* 46(2):33–42.

John Calvin's teaching on guidance maintains two balances: (1) between the objective written Word of God and the subjective experience of the believer being led by the Holy Spirit and (2) between the general will of God as revealed in Scripture and the specific will of God in an individual's life. This is evident in the sermons on 2 Samuel, the last series of sermons he preached (currently being edited and translated into English by the author). The guidance of God (1) is as available to the church today as it was in biblical times; (2) is in the context of God's people in union with Christ; (3) is based upon the truth of God's written word; and (4) is both specific and personal.

Kent, Dan G. (1976) "THE FINEST CITIZEN OF ALL. *Southwestern J of Theology* 18(2):91–97.

All other things being equal the best Christian is the best citizen. Biblical examples are Elijah, Elisha, Moses, Samuel, Jeremiah, and Jesus. The greatest patriot of all is the person committed to God.

Kinnier Wilson, J. V. (1975) "A RETURN TO THE PROBLEMS OF BEHEMOTH AND LEVIATHAN. *Vetus Testamentum* 25(1):1–14.

Starting with Samuel Bochart in 1663 and John Milton in 1667, scholars have either considered Behemoth and Leviathan as real animals or as mythological sea-creatures. The closing chapters of Job (38–41) contain two long speeches to Job from God out of the whirlwind. The first questions him about mysteries of creation. The second (Job 40:6ff.) invites Job to become God himself. As a creator he makes the ox-like Behemoth with obvious defects; as a hero-god he flinches before the fire-breathing Leviathan monster. Thus the parallelism is in Job's roles, not in the two creatures, one real and the other mythological.

Kirschner, Robert (1986) "Imitatio Rabbini. *J for the Study of Judaism* 17(1):70–79.

Examines the nature and development of the "ab' formula"—"lest a halakah be fixed for generations." Behind this formula lies the idea that the rabbis are the conduit of revelation and their actions normative for their disciples and future generations. SFN 1537 Lachs, Samuel Tobias (Bryn Mawr Col., PA) Two Related Arameans: A Difficult Reading in the Passover Haggadah. JSJ, 1986, 17(1):65–69. Examines parallel passages in the Passover Haggadah: "A wandering Aramean was my father. . ." and "Go forth and learn. . ." In m. Pes 10:4, the recitation of Deut 26:3ff. is an example of "from disgrace to glory." It probably came to be connected to the Passover due to the similarity of Passover and Shavuot. The "Go forth and learn" is connected with Laban and was originally separate from the midrash on Deut 26:3ff.

Kitchen, Kenneth A. (1971) "THE OLD TESTAMENT ON ITS CONTEXT: 3, FROM JOSHUA TO SOLOMON. *Theological Students' Fellowship Bulletin* 61:5–14.

An outline-appreciation of the OT books of Joshua, Judges, Ruth and Samuel and data in the context of the Ancient Near Eastern world in which they were first written. Considers the structure, formation and role of Josh. and Jdg. Outlines the progress of the United Monarchy under Saul, David and Solomon. The Near Eastern Background of the period of David suggests contemporary parallels in priestly personnel, music, and literature. The luxury of Solomon and his temple accord with Near Eastern monarches. The literary productivity ascribed to Solomon finds earlier comparative data. The period of the United Monarchy is an era of great achievement.

Klaus, Nathan (1984) "SAMUEL'S DEDICATION AS PROPHET. *Beth Mikra* 99:305–325.

Offers a literary analysis of the chapter describing Samuel's dedication as a prophet. There is symmetry and balance in the chapter. The units are: (1) Samuel and Eli lying in the Temple (1 Sam 3:1–3), 3 verses; (2) God's call to Samuel (3:4–10), 7 verses; (3) the rebuke of the house of Eli (3:11–14), 4 verses; (4) the conversation of Eli and Samuel (3:15–18), 4 verses; (5) the conclusion (3:19–21), 3 verses. The stress is upon an orderly transfer of leadership. (Hebrew)

Klein, Ralph W. (1970) "THE SONG OF HANNAH. *Concordia Theological Monthly* 41(10):674–687.

A homiletical study to illustrate the methods of biblical interpretation required of students at Concordia Seminary. An exegetical study (including textual criticism, poetic and formal analysis, lexicography and concept exegesis, and its later biblical use) of 1 Samuel 2:1–10 is followed by homiletical suggestions and an order of worship and complete sermon as originally preached in Concordia chapel during Advent, 1969.

Knight, Douglas (1985) "Moral Value and Literary Traditions: The Case of the Succession Narrative (2 Samuel 9–20; 1 Kings 1–2). *Semeia* 34:7–23.

Using the Succession Narrative as an example, analyzes the different roles played first by the predecessor generation and then later by the successor generation in the use of tradition to affect moral conduct. Suggests that such a process of moral determination throughout the course of biblical history can be seen as a precedent of the ways in which Jewish ethics in the postcanonical period draws creatively and critically on biblical norms and principles.

Knight, George A. F. (1977) "A THEOLOGY OF SEX. *Reformed Theological Review* 36(1):1–7.

Begins with the OT rejection of the immortality of the soul and its doctrine of man as nephesh, i.e. a unified being including body, soul, spirit, mind, sex, etc. Describes the early OT concept of the perfect union of a whole man with a whole woman in self-giving love as an aspect of being in the image of God. Understands this concept as underlying Genesis 2:23–25 and 2 Samuel 13:1–15. Contrasts this with the Canaanite fertility religion's overemphasis upon orgasm that is paralleled in recent Playboy philosophy. Understands sexual promiscuity as morally and socially disastrous in destroying human wholeness and producing a death-like condition (Prov. 7:6–27). Describes God's revelation of His relationship to Israel as a father (Ex. 4:22), as a bridegroom (Hos.), and as completed in Christ.

Kotze, Robert J. (1989) "The Circumstantial Sentence—a Catch-Them-All Term? A Study in Sentence Relationships in 1 Samuel 1- 12. *Journal of Northwest Semitic Languages*, 15::109-126..

Treats the circumstantial sentences in 1 Sam 1-12 within the framework set by the grammatical description of Richter. Concludes: (1) the circumstantial sentence in biblical Hebrew can be realized by a wide variety of surface structures, (2) these sentences can play an important role in the narrative structure, and (3) the term "circumstantial sentence" is indeed used as a "catch-them-all" term. The sentence relationships can be described more accurately by using smaller grammatical categories. PAK

Kruse, Heinz (1985) "DAVID'S COVENANT. *Vetus Testamentum* 35(2):139–164.

A list of biblical pieces on the covenant oracle to David should include at least 42 passages. The most complete is 2 Samuel 7, where the oracle serves the religious purpose of the Deuteronomist. All things considered, David never received any prophetic prohibition to build the Temple. Nathan's message was the offer of a divine reward in response to the king's eagerness to build the Temple. He promised an individual offspring as a climax to the "house," one who would rule the world and probably serve as universal judge. Reconstruction of the original oracle in Hebrew poetry and translation.

Kulling, Samuel R. (1972) "THE DATING OF THE SO-CALLED "P-SECTIONS" IN GENESIS. *J of the Evangelical Theological Society* 15(2):67–76.

The Genesis P sections were first dated in the exilic-postexilic era in 1869 by K. H. Graf, though Reuss, Graf, Hupfeld, and Kuenen earlier, paved the way by challenging the traditional Mosaic date of the so-called "fundamental document." The P sections were dated late only because they were considered part of a corpus of late materials and not because of independent evidence. There are, however, no valid reasons to assign P to a late date. Comparative ancient Near Eastern studies argue always for the fact that the P sections are no later than the remainder of the Pentateuch.

Lachs, Samuel Tobias (1977) "STUDIES IN THE SEMITIC BACKGROUND TO THE GOSPEL OF MATTHEW. *Jewish Quarterly Review* 67(4):195–217.

Lachs, Samuel Tobias (1980) "HEBREW ELEMENTS IN THE GOSPELS AND ACTS. *Jewish Quarterly Review* 71(1):31–43.

Attention has been paid to the Aramaic language in attempting to establish the original readings of the Greek text. It is likewise possible that the Greek text might reflect Hebrew rather than Aramaic. This approach finds application in the Gospels and Acts. The specific texts discussed are Mark 1:40-44, Matt 5:7–8, Matt 11:5, Matt 15:21–28, Luke 14:26–27, Acts 5:40, and Acts 12:6.

Langlamet, F. (1984) "LES DIVISIONS MASSORETIQUES DU LIVRE DE SAMUEL: A PROPOS DE LA PUBLICATION DU CODEX DU CAIRE. *Revue Biblique* 91(4):481–519.

Following the publication of the Prophets Codex from Cairo, compares the division of the lections (petuhot and setumot) in the Cairo, Aleppo and Leningrad manuscripts for the book of Samuel. Seven extended tables show the systematic, even concentric, arrangement in Cairo and Leningrad, while Aleppo has a very complex character. There is also a structure of citations tied to the divisions. It works out by speakers and content in a close network; a major system of 120 discourses and a complementary one of 65. (French)

Lawlor, John I. (1982) "THEOLOGY AND ART IN THE NARRATIVE OF THE AMMONITE WAR (2 SAMUEL 10–12). *Grace Theological J* 3(2):193–205.

The story of David and Bathsheba is set within the larger context of the Ammonite war. When it is understood in relation to that context a deeper appreciation of the incident results. A complex set of circumstances created by human greed, lust, deception, and indifference is set out in 10:1–11:27a. The pivot point is in 11:27b ("But the thing which David had done was evil in the eyes of YHWH"). The remainder of the narrative (12:1–31) deals with the divine resolution of the matter. The narrative seems to have a chiasmic symmetry.

Lawton, Robert B. (1989) "1 Samuel 18: David, Merob, and Michal *Catholic Biblical Quarterly* 51(3):423-425.

The story of David, Merob, and Michal parallels Genesis 29, the story of Leah and Rachel. Thinks of Jacob's great love for Rachel, expecting to see something similar in 1 Samuel 18 between David and Michal. Yet what we find is that "Michal loved David," not "David loved Michal." Merob is mentioned, therefore, for only one reason: to underscore what David lacks in his relationship with Michal: love.

Lemche, Niels Peter (1989) "Mysteriet om det forsvundne tempel: Overleveringen om Shilos odelaeggelse i Jer 7,12,14 (The Mystery of the Vanished Temple: The Tradition about Shiloh's Destruction in Jer 7:12, 14) *Svensk Exegetisk Arsbok* 54:118-126.

Conclusions that archaeological excavations at Shiloh (Tell Seilun) have produced evidence of the temple of Eli and Samuel are in error. The apparent reference in Jer 7:12, 14, to the destruction of Shiloh's temple is likewise unverifiable. The solution to the riddle of the vanished temple lies in the literary and tradition-historical roles assigned by the deuteronomist to the temples at Shiloh and Jerusalem. (Danish)

Lerner, Yoel (1985) "Elohim And Ha'Elohim In The Pentateuch And The Books Of Joshua, Judges, I and II Samuel, I and II Kings. *Leshonenu* 48/49(2/3):195–198.

Traces the use of the forms 'Elohim and ha-'Elohim in the First Temple Era. The latter form replaces the former as the centuries pass by. The phenomenon is related to syntactic considerations, such as (1) subject of sentence, (2) final form of construct sequence, (3) when preceded by independent pronomial element. (Hebrew)

Levenson, Jon D. (1978) "I SAMUEL 25 AS LITERATURE AND AS HISTORY. *Catholic Biblical Quarterly* 40(1):11–28.

Accepting Robert Alter's view that a literary middle ground is needed in biblical scholarship, studies a biblical story with the kinds of concerns which Alter advocates uppermost in his mind. 1 Sam. 25 pays careful attention to Nabal the Churl, to Abigail the Ideal Woman, to David. The episode of Nabal is the very first revelation to evil in David's character. He can kill. This time he stops short, but the cloud that ch. 25 raises continues to darken our perception of David's character. David's marriage to Nabal's wife was probably the pivotal move in his ascent to kingship at Hebron. The lovely tale of the handsome warrior and the beautiful, clever lady masks a political struggle with the greatest consequences.

Levenson, Edward R. (1977) "AN ADDITION FOR THE J.P.S.' NOTES ON THE NEW TRANSLATION OF THE TORAH. *Gratz College Annual of Jewish Studies* 6:51–61.

Moses Mendelssohn's landmark edition of the Pentateuch, *Sefer Netivot Ha-shalom* (Berlin 1780–1783), containing a German translation in Hebrew transliteration, the Hebrew commentary (Bi'ur), and a Masoretic compendium, is a major link in Jewish biblical commentary. It has, however, been ignored in the Notes to the JPS 1962 Torah translation. Mendelssohn's work influenced Samuel David Luzzatto, whom the Torah translators consulted frequently. Fourteen selected interpretations by Luzzatto, based upon Mendelssohn, are carefully presented.

Longman, Tremper. (1983) "1 SAM 12:16–19: DIVINE OMNIPOTENCE OR COVENANT CURSE? *Westminster Theological Journal* 45(1):168–171.

The rainstorm theophany of 1 Sam 12:16–19 is not only a sign of Yahweh's omnipotence, but a manifestation of the covenant curse both to illustrate God's displeasure with the people's covenant-breaking request for a king and also to motivate the people to keep the covenant sanctions which Samuel had just delivered to them (vv. 14–15). This interpretation is supported by looking at the context and the text itself.

Luck, G. COLEMAN (1966) "THE FIRST GLIMPSE OF THE FIRST KING OF ISRAEL. *Bibliotheca Sacra* 123:60–66.

The lack of integrity on the part of Samuel's sons set the stage for Israel's request for a king. While it is true that God appointed Saul as king, yet he was the people's choice in a significant sense. Their selection was apparently dictated by his striking physical appearance, and a judgment made thusly invites trouble. Saul is nowhere distinguished for his spirituality and even the precise circumstance under which he met Samuel was not initiated by him but by his servant. The gift brought to the Prophet was not improper in context, and the amount, properly calculated, is not niggardly, yet Saul seems to have lacked foresight in leaving home unprepared monetarily. Saul stands in contrast to Jehovah's true servant, Jesus Christ.

LUCK, G. COLEMAN (1963) "ISRAEL'S DEMAND FOR A KING. *Bibliotheca Sacra* 120:56–64.

When the aged Samuel's sons showed themselves incapable of ruling Israel, the elders sought to remedy a bad situation by demanding a king. In this they rejected the rule of God and brought upon themselves the woes of which Samuel foretold.

LUCK, G. COLEMAN (1967) "THE FIRST MEETING OF SAUL AND SAMUEL. *Bibliotheca Sacra* 124(495):254–261.

Illustrates how the free will of man interweaves with the sovereignty of God. Develops the historical situation with respect to the unnamed town where the meeting of Saul and Samuel took place, the practices related to the high places, and various other aspects of the narrative. The author shows how the various events of the episode conjoin beautifully into a pattern of meaning. The many contingencies such as the wandering asses, Saul being sent to find them, the losing of the trail, and the servant's knowledge of Samuel's presence in the town and the fact that he had enough for a gift for the seer, etc., are clearly related to each other and the purpose of God. Mentions the possibility of similar factors relating to Samuel's presence but does not discuss them.

Luria, Ben-Zion (1984) "RESEARCHES IN CHRONICLES. *Beth Mikra* 97:97–111.

Various reasons are given for the prohibition for David to build the Temple. The sin that rests upon him is the civil war that he fought against the descendants of Saul, 7 years and 8 months. The sin of counting the people was added to this one. Other sources in Samuel and Chronicles show that Saul and Samuel participated together in the establishment and maintenance of the sanctuary at Beth Shemesh and Kiryath Jearim. Like David, they devoted captured enemy weapons to the sanctuary and to God. The records regarding Saul were written or modified in a negative spirit by scribes of the court of David. (Hebrew)

Lys, Daniel (1967) "WHO IS OUR PRESIDENT? From Text to Sermon on I Samuel 12:12. *Interpretation* 21(4):401–420.

The OT gives (1) the message of God's revelation (2) expressed by a method using the cultural language, (3) so that it is actual and relevant by the revolution made in the culture by God's revelation. Since God intervenes throughout history, one should determine both the message and the dynamism of a text, i.e. its movement toward fulfillment. The NT fulfillment of the OT promise is eschatological. For God's revelation occurs in tension between the salvation act (exodus) and the decisive act of God to come (messiah). Christian appropriation should not affect one's understanding of an OT text. The exegesis of the text includes literary, historical, theological, and contextual analyses. No nation is equivalent to ancient Israel as God's elect. In the sermon certain OT principles are applied to the church as Israel's successor.

March, W. Eugene (1981) "II SAMUEL 7:1–17. *Interpretation* 35(4):397–401.

Considers 2 Sam 7:1–17 to provide background for understanding the royal terminology applied to Jesus Christ long after David's kingdom had passed away. Describes the authority of this oracle to be the one who is its proclaimed source—YHWH Sabaoth whose reliability is well established. Describes the function of the divine promise as recalling the past to lay grounds for the future. Describes the promise to David of a house, a permanent kingdom which will involve (1) the continuity of God's rule through chosen human representatives, (2) security and justice for Israel, (3) lasting forever. Considers Jesus to bring fulfillment and new meaning to this ancient promise.

Martin, John A. (1984) "STUDIES IN 1 AND 2 SAMUEL. PART 4: THE THEOLOGY OF SAMUEL. *Bibliotheca Sacra* 141(564):303–314.

Samuel's theology is based firmly on the covenant revealed to Israel. The focus of that covenant for the author of these books is seen in the blessings and cursings for the nation. He used individuals and the nation as a whole to get across his theological point that it was vital that the nation live according to God's revelation given to them. Besides being what God desired, it was also in their own best interests.

Martin, John A. (1984) "STUDIES IN 1 AND 2 SAMUEL. PART 3: THE TEXT OF SAMUEL. *Bibliotheca Sacra* 141(563):209–222.

To admit that there are problems in the MT of 1 and 2 Samuel is not in any way to capitulate to critics of the Word of God. Interpreters of the Bible need to have a text as close as possible to that which left the hand of the authors. The study of the Greek texts and Qumran along with parallels in 1 and 2 Chronicles helps insure a better understanding of the original text of Samuel.

Martin, John A. (1984) "STUDIES IN 1 AND 2 SAMUEL. PART I—THE STRUCTURE OF 1 AND 2 SAMUEL. *Biblical Archaeologist* 141(561):28–42.

In each of the seven major sections of Samuel the theme of fertility predominates. When Israel followed the covenant, their obedience resulted in fertility and life. When they did not follow the covenant, they experienced cursing and death. Fertility was promised to the covenant nation during a certain historical period, a blessing closely tied in to Israel's covenant relationship with the Lord.

Martin, John A. (1984) "STUDIES IN 1 AND 2 SAMUEL. PART 2: THE LITERARY QUALITY OF 1 AND 2 SAMUEL. *Bibliotheca Sacra* 141(562):131–145.

The author of 1 and 2 Samuel used two literary devices in presenting his material. (1) By the juxtaposition of characters he showed numerous conflicts that were resolved by the care of God in exalting those who were faithful to his covenant. (2) He stressed the reversal-of-fortune motif to show that Yahweh lifts the needy from the ash heap to make them sit with nobles.

Mayes, A. D. H. (1978) "THE RISE OF THE ISRAELITE MONARCHY. *Zeitschrift für die Alttestamentliche Wissenschaft* 90(1):1–19.

1 Sam 8–12 in its present form contains an alternation of positive and negative attitudes regarding the monarchy. Regarding the literary question, one must reckon with the deuteronomistic composition in 1 Sam 12, and also in 7:3–8:22, with the exception of 7:15–8:3 where old tradition of Samuel as judge has been used, and possibly also 8:11–17 where the deuteronomist may be relying on an older attitude to the monarchy. There is nothing, on the other hand, to recommend the theory of a pre-deuteronomistic edition of other passages in this pericope which should be assigned to the deuteronomist. In the pre-deuteronomistic material there are 2 independent traditions: an old folk tale, 9:1ff, edited in prophetic circles in the northern kingdom, and a deliverer tradition, 10:27b–11:11, 15. The deuteronomist was the first to bring them together and insert additional material.

Mays, James Luther (1986) "The David of the Psalms. *Interpretation* 40(2):143–155.

Claims a recent trend in biblical studies that values canonical figures apart from historical-critical investigation. Acknowledges the importance of the David of the Psalms in the church's understanding of Scripture, liturgy, and prayer. Traces the connection between David and the psalms as developed in early Jewish and Christian literature. Describes the Samuel material as recording David's musical talent, three of his psalms, and David's words as the prophetic word of the Lord about the future messianic king and kingdom. Finds the chronicles material to concentrate on David's composing and introducing the music of the Jerusalem cult. Observes in the Psalms attributions of many psalms to David, ascriptions of a few to David's specific circumstances, and a few statements about David.

McCarthy, Dennis J. (1973) "THE INAUGURATION OF MONARCHY IN ISRAEL: A FORM-CRITICAL STUDY OF 1 SAMUEL 8–12. *Interpretation* 27(4):401–412.

The structure of 1 Samuel 8–12 is outlined. Two genres, the report and the story, alternate to reinforce the basic tension of the pericope; the problem of the proper attitude toward the kingship. Possible antecedents of the text are discussed. The possibility of tracing stages of tradition without being restricted to temporal sequence is suggested. The stages are indicated. The settings of the Saul and Samuel narratives are discussed. The intentions of the stories are to further political purposes, to preserve the society's memory of the origin of its kingship, to say something new and decisive. The narrative integrates the kingship into the fundamental relationship between Yahweh and the people and reaffirms that relationship.

McCarthy, Dennis J. (1965) "II SAMUEL 7 AND THE STRUCTURE OF THE DEUTERONOMIC HISTORY. *J of Biblical Literature* 84:131–138.

(No. 2).-II Samuel 7 should be added to Martin Noth's list of passages which the deuteronomistic history together. By showing that the ideas are important and special in the deuteronomistic work, and that it is closely integrated to its immediate literary context, he suggests that it not only belongs in the list but occupies a key position in the scheme of Deuteronomy to Kings.

McHardy, W. D. (1979) "BIBLICAL CLASSICS VII. S. R. DRIVER: NOTES ON THE HEBREW TEXT OF THE BOOKS OF SAMUEL. *Expository Times* 90(6):164–167.

Shy and retiring—antonyms of his name—characterized the man, but his Introduction to the Literature of the OT provoked a storm by bringing the German methods of criticism to Oxford. Among his Hebrew studies, his Samuel is his masterwork: the first book to deal exhaustively with the archaeology of the alphabet; a pioneer effort to reconstruct pre-Massoretic texts; and a collation of earlier work in textual criticism.

MCKENZIE, JOHN L. (1962) "THE FOUR SAMUELS. *Biblical Research* 7:3–18.

What can we know of the historical Samuel? Traditionally men saw in the tradition recorded in 1 Samuel the priest, prophet, seer and judge. The author considers each of these traditions in turn and concludes that (1) We may dismiss the historical importance of Samuel as priest. (2) Apart from 1 Sam. 13, the rest of the Samuel traditions show no awareness of his office as a prophet, and the seer traditions are explicit in denying it. (3) Samuel the seer is presented in an apology for the foundation of the monarchy. (4) The stories of Samuel the judge raise serious questions concerning their historical value. Yet Samuel is not a nonentity. There must be genuine historical tradition behind both the pro-monarchic and anti-monarchic strands. The real Samuel lies in the tradition of Samuel as seer with traces of truth in other strands, brought about by a real ambivalence in

the historical Samuel.

McLain, Charles E. (1985) "The Function of the Prophets in the United Monarchy. *Calvary Baptist Theol J* 1(1):35–43.

Samuel, Nathan and Gad are the prophets named who served during the reigns of Saul, David and Solomon. Their prophetic function included actively communicating God's Word and public preaching. Samuel functioned also as a priest, offering sacrifices and making intercession. In the realm of administration, these prophets functioned as judge, as king-maker, and as advisor to the king, both as a critic and as a counselor.

Merrill, Eugene R. (1989) "The "Accession Year" and Davidic Chronology *Journal of the Ancient Near Eastern Soc., Columbia U.* 19:101-112.

The accepted view, that the chronology of the events in 2 Samuel 2-7 and 9-20 is in order, is to be rejected. Events which occurred later in David's reign are pushed to the beginning. The Bible follows the Assyrian scribal practice of including in the res sarruti, the "accession year," many events of a later time. Thus David's bringing in of the ark came late in his reign, Absalom rebelled that same year. Solomon was made co-regent in 973; and David died in 971.

Merrill, Eugene H. (1981) "PAUL'S USE OF "ABOUT 450 YEARS" IN ACTS 13:20. *Bibliotheca Sacra* 138(551):246–257.

Paul's figure of 450 years is not to be taken as a round number for something vastly different but is instead a remarkably precise number arrived at by taking the numerical data of the books of Judges and 1 Samuel at face value with no allowance for synchronisms, lapses, or other possibilities which must be entertained in a truly scientific approach to the problem. He simply makes a total of the figures employed in the historical narrative in line with chronological convention known elsewhere in the ancient world.

Millard, A. R. (1990) "Israelite and Aramean History in the Light of Inscriptions. *Tyndale Bulletin*, 41(2)::261-275..

Despite accumulation of monuments and manuscripts from Egypt, Mesopotamia and Syria, nothing approaches the Hebrew narrative in range or variety. Aramaic monuments may have no source except the memories of the kings and officers. The compilers of Samuel and Kings refer to earlier records. Nevertheless, much of their writing resembles portions of the Aramaic inscriptions, a resemblance which suggests that Samuel-Kings is a compilation drawn from contemporary records, not a largely theological fabrication to establish a particular ideology. Whatever the presuppositions of the modern reader, the biblical writings demand a readiness to read them in their own terms, and extensive study of the ancient Levant leads to a clearer understanding of those terms. WSS

MORRIS, P. M. K. JAMES, EDWARD (1968) "COMPUTERS AND THE OLD TESTAMENT: A PROGRESS REPORT. *Expository Times* 79(7):211–214.

While the authors claim little more than having made a beginning in applying the computer to problems of the Old Testament, they have developed a number of basic principles for approaching computer studies and have arrived at a workable method for programming the materials. A preliminary survey may indicate that "the Narrative of the Succession" (2 Samuel 7–20) may not be as homogeneous as has been thought. The question which remains, however, concerns the determination of whether or not the methods are sufficiently subtle to account for variations in the style of a single author.

Moss, Steven A. (1989) "Who Killed Goliath? *Dor Le Dor* 18(1):37-40.

There are contradictory accounts of the killing of Goliath. 1 Samuel 17 credits David. 2 Sam 21:19 states that

Goliath was killed by Elhanan son of Yaare-Oregim. 1 Chron 20:5 states that Elhanan the son of Yair killed Lahmi the brother of Goliath. The possibilities are (1) that Elhanan killed Goliath and David did not; (2) that David killed another warrior; and (3) that Elhanan was another name for David.

Moster, Julius B. (1987) "Thus They Stripped the Egyptians *Dor Le Dor* 16(1):41-44.

Many interpretations of Exod 12:35, "they stripped the Egyptians," have been given, but they fail to relate the verse to the plague of the firstborn. God disposed the Egyptians favorably to the Israelites by alerting them to the cause of the disaster. The Egyptians realized that the Israelites must be set free and given gifts. The gifts had to be accepted by the Israelites, who would then intercede with God on behalf of the Egyptians. Thus, the Israelites stripped the Egyptians of the plague (not of their property). Analogies are in Genesis 20 and 1 Samuel 5-6.

MURPHY, ROLAND E., et al. (1966) "A SYMPOSIUM ON THE CANON OF SCRIPTURE. *Catholic Biblical Quarterly* 28(2):189-207.

Papers delivered at the Annual meeting of the Society of Biblical Literature (1965). Father Murphy reviews the position of the Catholic church regarding the OT canon. Albert Sundberg discusses the Protestant OT canon. In this regard Protestantism has broken away from its historical heritage, thus calling for either a return to former principles or a new apologetic for its OT canon. Samuel Sandmel presents a Jewish view of the canon.

Murray, D. F. (1990) "Mqwm and the Future of Israel in 2 Samuel VII 10. *Vetus Testamentum*,, 40(3):298-320..

A. Gelston (ZAW, 1972, 84(1):92-94) proposed that mqwm in 2 Sam 7:10 refers to the projected temple and is the referent for the four verbs in the verse. Shows that mqwm without a prepositional phrase never refers to a temple or shrine and that "my people Israel" is a much more suitable referent for the verbs. P. Kyle McCarter (Anchor Bible) supported Gelston with a reference to the promised place in Deuteronomy. But that place was Jerusalem, not the temple. SJS

Murray, Donald (1987) "Once Again 't 'hd bty ysrl' in II Samuel 7:7. *Revue Biblique* 94(3):389-396.

In the face of objections over the idea that Yahweh appointed a tribe to shepherd his people in 2 Sam 7:7, proposes the insertion of mkl, "from all," before "tribes of Israel." It makes no profound change. It can be justified on the grounds of usage elsewhere in the OT, and exegetically in terms of its consonance with the polemical thrust of the text as a whole.

Na'aman, Nadav (1988) "The List of David's Officers (salisim) *Vetus Testamentum* 38(1):71-79.

The interpretations by B. A. Mastin of the term salis from 2 Kings as a high-ranking officer in the army leads to a solution to the problems of David's Thirty selosim in 2 Samuel 23. By reading salisim the reader can appreciate the structure of the list: (1) the highest-ranking commander; (2) the Three; (3) the commander of the king's bodyguard; and (4) the rest of the officers. The corps of gibborim and their officers was first crystallized in Ziklag and subsequently became the nucleus of David's professional army.

Na'aman, Nadav (1986) "Habiru and Hebrews: The Transfer of a Social Term to the Literary Sphere. *J of Near Eastern Studies* 45(4):271-288.

A change in the use of the term "Hebrew" in the tradition of the OT and its separation from the appellation "Habiru" occurred in two major steps. The first stage is evident in the books of Samuel, which were composed at a time when the phenomenon of migration was still common in the growing Israelite society. The appellation "Hebrew" was apparently used at this time as a social ethnonym, designating the uprooted Israelites who were obliged to leave their families and seek their fortunes elsewhere. On a literary level, it became a derogatory term for the Israelites, used by their main adversaries during that period, the Philistines. DDo

Neiderhiser, Edward A. (1981) "2 SAMUEL 20:8-10: A NOTE FOR A COMMENTARY. *J of the*

Evangelical Theological Society 24(3):209–210.

What is usually thought to be a difficult text and one in need of emendation is clear if one recognizes that Joab is able to slay Amasa by surprise precisely because his sword is not in his right hand but is, in fact, dangling idly in his left. The right hand, usually used to bear a weapon, is, in this story, used to embrace Amasa and so the deception is complete.

Nelson, Richard D. (1988) "David: A Model for Mary in Luke? *Biblical Theology Bulletin* 18(4):138–142.

Luke presents Mary as one who resembles King David in many ways. Luke engages in imitative historiography by creating a network of verbal and theological connections between the Nathan oracle in 2 Samuel 7 and the annunciation scene in Luke 1. Other verbal links between these two figures and the similar roles they play as models of faith suggest that, for Luke, Mary is a new David. She is an example of the faithful disciple, whose responsive belief in the promise of a son echoes David's paradigmatic faith.

Newell, Robert C. (1978) "THE FIRST ROBINS: THE BEGINNINGS OF THE AMERICAN 42(3):277–283.

The Davidic materials from Samuel, Kings and Chronicles are viewed through the eight basic actions or plots provided by Gerald Mast in *The Comic Mind*. These Davidic themes recur in the NT in relation to Jesus as the new king. The comic view of kingly power contrasts with the perspective of a new world called the kingdom of God. The comic perspective reminds that success is usually muted by the realities of human limitations.

Nogah, Rivkah (1990) "The Midrash of the Names Gershom and Eliezer. *Beth Mikra*, 35(122)::257-260..

Moses' naming of his sons on the basis of the events of his life (Exodus 2) cannot be seen as the original instance of those names. It can be shown that these names and others, like Samuel, are not based on the event but are a homiletic interpretation upon a long-existing name (see Samuel in Num 34:20 and compare it with 1 Sam 1:20). (Hebrew) NMW

North, Robert (1982) "DAVID'S RISE: SACRAL, MILITARY, OR PSYCHIATRIC? *Biblica* 63(4):524–544.

There are three narratives of David's Rise in 1 Sam 16–17. 16:1–13 attributes David's anointing to the northerner, Samuel, and reflects the spirit of E, who attributes every effect to God by secondary causality. Chap 17 exhibits the traits of J, as its setting is in the south and it limits God's role to David's allusion to him in his words of confidence. 16:14–23 is from the Deuteronomist, who was dependent on a different kind of document.

Oberman, Heiko A. (1970) "THE 'EXTRA' DIMENSION IN THE THEOLOGY OF CALVIN. *J of Ecclesiastical History* 21(1):43–64.

A reading of Calvin's sermons on II Samuel shows the degree to which the concept of the state and of the regnum Dei is interrelated with what is modernly called extra calvinisticum. A closer look at these sermons reveals that the extra calvinisticum is not particularly peculiar or original to Calvin, for representatives of the via moderna also taught the doctrine. In addition, it is not an isolated doctrine but a part of a larger whole—the free reign of God in his commitment to creation (de potentia ordinata). What God could do (potentia absolute) is what he has actually done, beyond the boundaries of the justified sinner and the church (Luther) into the areas of the state, society and the whole created order. The author concludes Calvin's doctrine of the etiam extra offers a theology of patient resistance, as opposed to a utopian theology of revolution which undermines the 'establishment'-for 'the establishment' is of God.

ORLINSKY, HARRY M. (1958) "QUMRAN AND THE PRESENT STATE OF OLD TESTAMENT STUDIES: THE SEPTUAGINT TEXT. *J of Biblical Literature* 78:26–33.

The decline in first-hand linguistic studies of the texts of the Septuagint and Hebrew Bibles since World War I, along with an uncritical acceptance of the inadequate apparatus in Kittel's *Biblia Hebraica* led to a premature identification of the Isaiah Scroll. By 1953–54, a more careful study of the Isaiah, Habakkuk, Samuel, Jeremiah and other texts from Qumran began to change this attitude. (Paper read at the Ninety-fourth Annual Meeting of the Society of Biblical Literature and Exegesis, at Union Theological Seminary)

Partington, Geoffrey (1989) "Reading a Text: The First Book of Samuel *Religious Education* 84(3):411-416.

Students in the schools of the U.S., Great Britain, Canada, Australia, New Zealand and the rest of the contemporary world have much less acquaintance with the Bible than did earlier generations. This makes a huge corpus of historical records and literature, suffused with biblical references and allusions, inaccessible to young people. Presents a plan of study of 1 Samuel for 14 to 16 year-olds. The Bible should be treated as openly as Herodotus or Gibbon.

Paul, Shalom M. (1978) "1 SAMUEL 9, 7: AN INTERVIEW FEE. *Biblica* 54(4):542–544.

The hapax tesurah in 1 Sam 9:7 was correctly explained by Menahem ben Saruq in his work *Mahberet Menahem* (1854), followed by David Kimchi and Yonah ibn Ganah, as a noun derived from the root swr, "to see." Thus it means "the fee of seeing (i.e., having an interview) which they bring to the seer." This is supported by the Akkadian semantic equivalent *namurtu/tamartu*, "gift," derived from *amaru*, "to see," which refers to a payment brought to a king by officials or others seeking an audience with him. Thus Saul means he has no "interview fee" to pay the man of God.

Payne, J. Barton (1972) "SAUL AND THE CHANGING WILL OF GOD. *Bibliotheca Sacra* 129(516):321–325.

Problems arise when Bible students notice that there are certain passages that speak of the changeless will of God, and other texts that reflect a changing will of God. The decretive will of God does not change, but there is also the preceptive will which does change. The case of Saul king of Israel, is a case in point. The demand for a king was sinful, yet God changed his preceptive will and performed the very act that men wanted, then used Saul to chastise the very people who had clamored for a king. The rejection of Saul as king is also an example of a change in God's will and the very man that anointed him, Samuel, was instructed to announce to him God's rejection of Saul from being king.

Peter-Contesse, R. (1976) "LA STRUCTURE DE 1 SAMUEL 1–3. *Bible Translator* 27(3):312–314.

Asks the question, what is the ordering element of the seeming disparate elements of 1 Sam. 1–3. It is the relationship of Samuel to the Lord, a relationship which the author announces through stylistic means: Samuel is the mediator between God and his people; he is also priest and prophet of the entire people.

Petersen, David L. (1986) "Portraits of David: Canonical and Otherwise. *Interpretation* 40(2):130–142.

Holds that the OT narratives about David present a rich, varied picture that is more a portrait than a photograph. Compares the symbols found in the portrait of David by Marc Chagall to the corresponding dimensions of the biblical portrait. Examines color, harp, structure of the composition, and David's head in Chagall's lithograph of David. Builds a composite picture of David by examining (1) the "David as King" narrative in 2 Samuel that pictures David as partially indecisive and ineffective, (2) Amos' negative reference to David's harp, (3) David's many psalms of lament followed by a thanksgiving psalm and hymn of praise near the end of his life, (4) the Chronicler's picturing David as a religious leader. Detects these biblical themes as underlying Chagall's pictorial symbolism.

Phillips, Anthony (1969) "DAVID'S LINEN EPHOD. *Vetus Testamentum* 19(4):485–487.

The description of David's linen ephod in II Sam. 6:12 ff is made possible by noting that it is different from the high priest's vestments (Ex. 25:7 etc.) and the object used to obtain oracles (I Sam. 23:9ff etc.). In David's case

and that of the child Samuel (1 Sam. 2:18) it is described as something which they "gird" (hgr). Concludes, therefore, that the linen ephod is a brief loin cloth.

Poling, James (1988) "An Ethical Framework for Pastoral Care. *J of Pastoral Care* 42(4):299–306.

Posits the relation of suffering and power as the ethical issue in pastoral care. On the basis of the rape of Tamar (2 Samuel 13), calls for a self-critical awareness of current power arrangements and concludes that the ethical calling of the pastoral care movement is to attend to suffering as a critique of a social order that is unjust.

Polzin, Robert (1989) "1 Samuel: Biblical Studies and the Humanities *Religious Studies Review* 15(4):297-306.

Too many biblicalists ply their trade by refusing to recognize the contemporary context of their own scholarship as a discipline within the humanities. Using David and Goliath (1 Samuel 17) as a benchmark for discussion, the writings of McCarter, Klein, Gerbrandt, Fokkelman and Damrosch on 1 Samuel are reviewed and evaluated. By failing to engage the issues of contemporary humanities, biblicalists fail to help modern man to see how an ancient treasure like 1 Samuel makes sense of modern life.

Poulsen, N. (1980) "'SAUL IN ENDOR" (1 SAMUEL 28). *Tijdschrift Voor Theologie* 20(2):133–160.

Pre-supposes that 1 Sam 28:3–25 is an independent story within the complete traditions of Saul. This passage seems to be the subject of exegesis in itself with mystery and depth of the pericope. 1 Sam 28 can be confronted with the notion of tragedy marked by guilt, failure, and ruin. The narrative structure of this passage causes a transformation to arise: Saul's introductory situation is in contrast to Saul's ultimate situation. (Dutch)

Radday, Yeltuda T. (1971) "CHIASM IN SAMUEL *Linguistica Biblica* 1:21–31.

In the book of Samuel there are two distinct structures the climactic and the chiasmic one. This is shown in several graphs with concrete text-analysis. The narrative elements are also chiasmically arranged; this is stated for many central passages of the book. The chiasmic formal structure is found in the vocabulary, in the sentence sequence, in several "poetic" passages (1 Sam. 2:1–10; 1 Sam. 15:22a; 2 Sam. 1:19–28; 2 Sam. 3:33f; 2 Sam. 19:1; 2 Sam. 23:1–17) and the construction as a whole. Because chiasm is found throughout the whole book, the fundamental unity and integrity of the book is the "hypothesis facilior."

Rapaport, I. (1982) "THE HEBREW WORD SHEM. *Dor Le Dor* 10(3):144–156.

On the basis of Akkadian and Ugaritic, Hebrew shem means not only 'name' but 'posterity'. Biblical verses are retranslated in the light of this, including Isa 56:5 as "and I will give them in my house and walls affection (yd) and posterity (sm) better than sons and daughters" and Gen 12:2, "I will make thy posterity great." The name 'Samuel' is to be understood as "child of God".

Reid, Patrick V. (1975) "sbty IN 2 SAMUEL 7:7. *Catholic Biblical Quarterly* 37(1):17–20.

In light of the strong evidence for the Massoretic text reading sbty proposes that the consonantal text be left as it is, but be repointed as sobete "staff bearers", that is, the leaders of the northern tribes.

Reif, S.C. (1970) "A NOTE ON A NEGLECTED CONNOTATION OF NTN. *Vetus Testamentum* 20(1):114–116.

Applies the Hebrew root ntn in the sense of "pouring out" or "bringing over" instead of the usual "putting, placing" to Lev. 11:38 and Numbers 19:17. In addition, the text II Samuel 18:9 may not need emendation. These are further illustrations of Van Dyk's work in VT, 1968, 18(1):16–30. Suggests three stages of the root: "to give," "to bring over," "to pour out."

Rendsburg, Gary A. (1990) "The Internal Consistency and Historical Reliability of the Biblical

Genealogies. *Vetus Testamentum*, 40(2)::185-206..

The genealogies themselves from Exodus to Joshua, with one exception, reveal a remarkable internal consistency. The people of the wanderings and conquest are at a distance of 3 to 6 generations from one of Jacob's sons. The exception is Joshua, who in 1 Chronicles is 10 generations distant, but it is possible to reduce it to 7. 1 Chronicles also has problem genealogies for Samuel and Zadok, both of which are artificial efforts to make them Levites. Considers 6 tribes, plus the Aegean Danites, in the exodus. SJS

Revell, E. J. (1989) "The Conditioning of Word Order in Verbless Clauses in Biblical Hebrew *Journal of Semitic Studies* 34(1):1-24.

Detailed analysis and comparison of verbless clauses in Judges, Samuel, and Kings shows that the main factor determining the order of constituents in two-part verbless clauses is the significance, for the narrator, of these constituents in their particular context. Geoffrey Leech terms this factor "thematization," ordering constituents to give emphasis to certain ones. The same factor determines the order of constituents in verbal clauses.

Revell, E. J. (1988) "First Person Imperfect Forms with Waw Consecutive. *Vetus Testamentum* 38(4):419-426.

The use of affixed 1st person imperfect forms with waw consecutive represents a syntactic or semantic development which was standardized in a post-exilic form of literary Hebrew, but it was already an alternate form in Judges and 2 Samuel. Such forms ending in ah cannot therefore be taken, in any book, as certainly dating the language of the author, as M. A. Throntveit did for Chronicles, Ezra and Nehemiah in VT, 1982, 32(2):201-216.

Reviv, H. (1978) "JABESH-GILEAD IN I SAMUEL XI 1-4; FEATURES OF THE ISRAELITE CITY IN THE PRE-MONARCHIC PERIOD. *Zion* 43(3/4):181-184.

On the basis of the biblical data a city may be defined as a judicial and political entity guided by local interests with institutions capable of executing the city's independent decisions. (Hebrew)

Richardson, H. Neil (1971) "THE LAST WORDS OF DAVID: SOME NOTES ON II SAMUEL 23:1-7. *J of Biblical Literature* 90(3):257-266.

Sets down the Hebrew text according to tenth-century Hebrew orthography, and a translation with accompanying notes to justify the understanding of the text revealed in the translation. Finds the poem to be a well structured unit, having an introduction, two central parts each with two subsections, and a conclusion.

RICHTER, VON WOLFGANG (1965) "ZU DEN "RICHTERN ISRAELS" (On The Judges of Israel). *Zeitschrift für die Alttestamentliche Wissenschaft* 77:41-72.

The scheme of the minor judges is found, not only in the Book of Judges, but also, in an older form, in Samuel. The affinity of this scheme with the scheme of reigns in the Books of Kings suggests an origin independent of the annals of the Kings, an elaboration of which accounts for the differences in the list in Judges. Not tribes but cities are foremost. The word Israel indicates not the amphictyony of the twelve tribes, but is a concept of political geography. The succession of the judges is secondary. According to the meaning of the root the function of the judges is not military and not only juristic, but to rule: government and legal justice. With this finding the old South Arabian, Ugaritic, and Phoenician-Punic material, as well as the material of Mari all agree. Footnotes. (German)

Rofe, Alexander (1982) "THE ACTS OF NAHASH ACCORDING TO 4QSama. *Israel Exploration J* 32(2/3):129-133.

4QSama contains an interesting sentence not found in the Massoretic Text (MT) of Samuel. This "plus," placed between 1 Sam 10:27a and 10:27b, relates that Nahash had gouged out the right eyes of all the Israelite

inhabitants of Transjordan except those who had fled to Jabesh Gilead. Cross's view that this reading is original is unlikely. The plus falls into the category of a well-known midrashic feature: the duplication of biblical events. Its main importance lies in the new evidence it provides about late scribal activity in expanding and revising biblical manuscripts.

Rofé, Alexander. (1989) "The Nomistic Correction in Biblical Manuscripts and Its Occurrence in 4QSama. *Revue de Qumran*, 14(2):247-254..

In the Mesopotamian diaspora a transformation of far-reaching consequences took place, by which the Torah was democratized through scribes and public readings. This nomistic atmosphere affects copyists so that conscious and unconscious alterations were made in Hebrew and Septuagint texts (e.g., Exod 24:4; Josh 24:26; Judg 2:1). 4QSama makes even more daring nomistic readings in 1 Samuel 1-2 concerning the rituals and sacrifices at Shilo. The 4QSama changes may amount to a revision or a new edition. SJS

Rosenberg, Joe I. (1989) "The Institutional Matrix of Treachery in 2 Samuel 11. *Semeia*, 46:103-116..

Shows how physical and logistical details of 2 Samuel 11, in portraying the institutional history of Israel during the monarchic revolution, demonstrate the role of story in a political history, and why institutional factors must be accorded special weight in exegesis. NH

Roth, Wolfgang (1977) "YOU ARE THE MAN! STRUCTURAL INTERACTION IN 2 SAMUEL 10–12. *Semeia* 8:1–13.

Explores 2 Sam 10–12 as an internally coherent, externally rounded unit within the narrative flow of Joshua-2 Kings. Adopts the method of phenomenological-structural analysis developed by J. D. Crossan, and extends it to an analysis of myth and polemic as other types of "story." Discusses the interaction in the unit of (1) parable and myth, and (2) myth and polemic.

Runions, J. Ernest (1980) "EXODUS MOTIFS IN FIRST SAMUEL 7 AND 8: A BRIEF COMMENT. *Evangelical Quarterly* 52(3):130–131.

Cites parallels between Exod 17, 18, and 1 Sam 7, 8, including Israel's rebellion, water poured out, judging, enemy attack, intercession, victory, and an altar. Thus the redactor legitimated Samuel's role in reconstituting Israel under a king by consciously comparing it to that of Moses.

Saltman, A. (1974) "PSEUDO-JEROME IN THE COMMENTARY OF ANDREW OF ST VICTOR ON SAMUEL. *Harvard Theological Review* 67(3):227–242.

Andrew probably never finished his commentary on Samuel-Kings, judging by the greatly disproportionate amount of space devoted to 1, 2 Samuel, and the varying quality of his exegesis. His use of the Pseudo-Hieronymian Quaestiones shows that centuries after their compilation they still provided an indispensable source.

Scheffler, Eben. (1990) "The Game Samuel Played: A Psychological Interpretation of the Relationship between Samuel and Saul. *Old Testament Essays*, 3(3):263-273..

Investigates the relationship between Samuel and Saul by using Eric Berne's 'transactional analysis'. Samuel, despite the fact that he anointed Saul as king, from his opposition to the kingship, 'patronized' and confounded Saul to the extent that this probably contributed to Saul's suicide. WSS

Schenker, Adrian (1986) "Gerichtsverkündigung und Verblendung bei den Vorexilischen Propheten. *Revue Biblique* 93(4):563–580.

The current tendency is to understand the pre-exilic prophets as proclaimers of judgment and not as callers to repentance. Analysis of OT narratives in Genesis 32, 1 Samuel 25 and 2 Samuel 14 shows that the idea of a

definitive sentence without possibility of appeal or escape was not current. Therefore Isa 6:9f put the hearers in a situation between deception and truth as a strategy for reconciliation with YHWH. Blinding of eyes as well as hardening of hearts is not his ultimate purpose. (German)

Schley, Donald G. (1990) "The Salisim: Officers or Special Three-Man Squads? *Vetus Testamentum*, 40(3)::321-326..

The salisim were not officers of the third rank, but a cadre of three-man squads alongside the normal Israelite military structure of tens, fifties, hundreds and thousands. In the lists of gibborim in 2 Samuel 23 and 1 Chronicles 11, details of their exploits appear. Abishai was commander of the "three-ers" and Benaiah of the king's bodyguard. SJS

Schnaiter, Samuel E. (1982) "TEXTUAL CRITICISM AND THE MODERN ENGLISH VERSION CONTROVERSY. *Biblical Viewpoint* 16(1):68-74.

The modern resurgence of interest in the KJV and the Textus Receptus has focused on equating the nature and extent of preservation with the nature and extent of inspiration. Such an equation is invalid. God supernaturally guided the human writers of the Bible guarantee the accuracy of His message in syllabic detail (2 Pet 1:20-21). With regard to preservation no Scripture explicitly declares anything of this sort of guidance to apply to the manuscript copyists as far as the precise wording of the texts is concerned. The promise that God's Word shall never perish or be lost applies only to the message of God's Word, not to its precise wording. God's providence is at work to preserve His revelation in spite of minor variations in wording.

Schneid-Ofseyer, Miriam (1989) "The Concubine of Gibeah, Judges 19-21. *Dor Le Dor*,/90, 18(2)::111-113..

Compares the conclusion of Judges and of 1 Samuel. The first recounts the story of the concubine of Gibeah and states "every man did that which was right in his own eyes." The second tells of the death of Saul. There is a relationship between the two tales, in that the chopping up of the oxen parallels what was done to the concubine. The people of Jabesh-Gilead provided 400 maidens for the remnants of the Benjamin tribe. The two areas are connected, and Saul himself may have been born of such a union: a Benjamite father and a Jabesh-Gilead mother. NMW

SEGAL, H. H. (1965) "THE COMPOSITION OF THE BOOKS OF SAMUEL, *Jewish Quarterly Review* 55:318-339; 56:32-50, 318-340.

Segal offers an extended review, mostly in situ, of the contents of the books and their composition.

Shea, William H. (1987) "A Potential Biblical Connection for the Beth Shemesh Ostrakon. *Andrews University Semitic Studies* 25(3):257-266.

A fresh study of the Beth Shemesh ostrakon, building on the 1986 work of E. Puech, giving attention to two of the names on the obverse not discussed by Puech. These are read as `uz-'ahi and 'ahi-`uz and are possibly to be identified with Uzzah and Ahio, sons of Abinadab, who assisted in bringing up the ark from Kiriath-jearim to Jerusalem in David's day. (2 Samuel 6). The ark had earlier been moved from Beth-Shemesh to Kiriath-jearim. There is about a century discrepancy in date between the assigned date of the ostrakon and David, but the former is, at best, an informed estimate that could possibly be off by a century.

Shea, William H. (1976) "DAVID'S LAMENT. *Bulletin of the American Schools of Oriental Research* 221:141-144.

A most appropriate vehicle for the expression of a famous person is the true lament. The poem in 2 Samuel 1 has been analyzed in recent studies. In general, the text has been amended less by Freedman than by Gevirtz, and Holladay. Freedman's major division of this poem has been given in this article. The structure includes vs. 19-a bicolon; vs. 20-a bicolon; 22-a bicolon; 24 and 25-a bicolon, and vs. 27-a bicolon.

Shea, William H. (1990) "The 'Izbet Sartah Ostrakon. *Andrews University Seminary Studies*, 28(1)::59-86..

Presents the results of a fresh analysis of the 'Izbet Sartah ostrakon, providing a drawing of the text, identification of each letter with a transliteration and translation. The events described parallel those of 1 Samuel 4-6. From its historical and chronological relations in the Bible, the battle at Aphek can be dated approximately to the second quarter of the 11th cent., so a similar date should be applied to this text, since it is clearly a contemporary record. All statements made in this text can be seen as confirming or complementing parallel statements in 1 Samuel 4-6. RVR

Silber, David. (1988) "Kingship, Samuel and the Story of Hanna. *Tradition* 23(2):64-75.

Hanna's story is linked by the text to the last two stories in Judges. Her story will underscore the need for a king. But what concerns the narrator of Hanna's story is not the king as a leader who imposes order on a lawless society--the concern of Judges--but with the king as a religious figure, with his relationship toward God. This concern is also the primary concern of the entire book of Samuel.

Silverman, Lawrence M. (1980) "THE TORN ROBE. *Dor Le Dor* 8(3):136-139.

There are several ways of understanding the incident of the tearing of the robe in 1 Sam 15:26-28: (1) Saul tore Samuel's robe; (2) Samuel tore Saul's robe, and (3) Samuel tore his own robe. The first begins with accident and ends with prophecy, the torn robe signifying that a successor to Saul will appear. The second implies an active gesture of rejection, while the third is a gesture of mourning. Prefers the first interpretation. All three, however, have prophetic significance.

Simon, Uriel (1983) "THE CONTRIBUTION OF R. ISAAC B. SAMUEL AL-KANZI TO THE SPANISH SCHOOL OF BIBLICAL INTERPRETATION. *J of Jewish Studies* 34(2):171-178.

Much of R. Isaac B. Samuel's work is forgotten due to his use of Arabic and his excessive humility. Practically all of Al-Kanzy's commentary to 2 Samuel is preserved in MS. London-BL Or. 2388. J. Mann has located a considerable portion of Al-Kanzy's commentary to 1 Samuel. R. Isaac B. Samuel is not mentioned in the biblical commentaries of Abraham ibn Ezra. The synthesis presented by Ibn Ezra of the Spanish school lacks Al-Kanzy's interpretation due to the lateness of his arrival.

Smelik, K. A. D. (1979) "THE WITCH OF ENDOR. *Vigiliae Christianae* 33(2):160-179.

Rabbinic interpretations of 1 Sam 28 included: (1) necromancy is wicked but possible and Samuel was raised by her; (2) Samuel appeared at the command of the Lord; or (3) no one was raised but the woman feigned the whole affair. Christian opinions were similar: (1) Samuel was raised by the woman; (2) either Samuel or a demon in his shape appeared at God's command; or (3) a demon deceived Saul and gave him a forged prophecy.

Smith, Jenny. (1990) "The Discourse Structure of the Rape of Tamar (2 Samuel 13:1-22) *Vox Evangelica* 20:21-42.

Examines the building blocks which make up the Rape of Tamar story (2 Sam 13:1-22) and the way the author uses language to advance and articulate these blocks to show the skills he has employed to produce vividness, suspense, disgust for one character and pity for another. Notes the "atmosphere", which the original hearers perceived more readily than we do, and approaches difficulties of the text from a fresh perspective. Discusses the notional structure (plot), treating each episode together with a more detailed account of the plot before considering how the plot is encoded in the surface structure, i.e., in the language of the text itself. The fact that the Rape of Tamar is stage to a larger narrative has little effect on its structure and language.

Snyman, Gerrie (1990) "Fictionality and the Writing of History in 1 Chronicles 13. *Old Testament Essays*, 3(2)::171-190..

Inquires into the Chronicler's act of reading a Samuel text similar to that of 4Q Sm, through which he looks at the events described in the Samuel text, but with a different perspective. Applies the methods of the science of

literature, especially those of the Constance school of reception theory concerning the use of fictionality. Fictionality on the part of the Chronicler as reader of a Samuel text can be seen in his expansion of his Samuel Vorlage. WSS

Sparkes, Douglas C. (1972) "SAMUEL MORTON PETO: A NOTE. *Baptist Quarterly* 24(8):411–414.

A plea to investigate the life of Peto, one of the wealthiest of Baptists, whose firm became bankrupt during the financial difficulties of the mid 1860's.

Stager, Lawrence E., and Wolff, Samuel R. (1981) "PRODUCTION AND COMMERCE IN TEMPLE COURTYARDS: AN OLIVE PRESS IN THE SACRED PRECINCT AT TEL DAN. *Bulletin of the American Schools of Oriental Research* 243:95–102.

Discovery of an olive press in the temenos area at Tel Dan may not be so incongruous as it once seemed to be, when the ritual use of olive oil mentioned in the Bible is considered. While there are no exact parallels to the Tel Dan oil installation, there are some 8th-7th cent. BC olive oil presses at Gezer, Tell Beit Mirsim, and other places which have the same component. Olive oil was used for kings in their coronation, fuel for sanctuary lamps, offerings, etc. The production of cultic commodities within temenos areas has a long history in Palestine at Dothan, Hazor and in Jerusalem.

Stoebe, Hans-Joachim (1989) "Überlegungen zur Exegese historischer Texte—dargestellt an den Samuelisbüchern (Considerations Concerning the Exegesis of Historical Texts—Exemplified by the Books of Samuel) *Theologische Zeitschrift* 45(4):290-314.

Defends the right of the historical-critical method (textual and literary criticism; form and Gattung research; tradition and redaction history) as incontestable and uncontested. Koch and Richter have furthered the understanding of exegetical work. Uses examples from the Books of Samuel to indicate a proper determination of form and Gattung. Maintains that exegesis of a biblical text must make clear for its own time the manifold aspects of truths of the past in such a way that it understands them totally or at least partially as relevant, sensing perhaps a deeper truth behind the words on the surface. Truth is to be understood as faith-truth, i.e. in its widest sense as the reality which lies in the historical events themselves. Assumes that his position is close to that of Childs, though he cannot accept the final form as normative in the same way, leaving open the right to question. (German)

Susskind, Jacob L. (1971) "SAMUEL MILLER'S INTELLECTUAL HISTORY OF THE EIGHTEENTH CENTURY. *J of Presbyterian History* 49(1):15–31.

Miller (b. 1769), a protegee of Chas. Nisbet, first president of Dickinson, a New York City pastor and later Princeton professor and Presbyterian General Assembly Moderator, while preparing a sermon to mark the end of the century conceived the idea of a four part history: (1) science, art and literature, (2) politics, (3) morals, and (4) theology. The first part eventually became the whole. He read everything available and appropriate, carrying on correspondence with hundreds throughout the world, leaders in chemistry, biology, navigation and two-dozen other broad fields of learning, all economically summarized in a pioneer intellectual history characterized by a view of history as progress, by cosmopolitanism, tolerance and care, as well as erudition.

Talmon, Shemaryahu. (1966) "PISQUAH BE'EMSA' PASUQ AND 11QPsa. *Textus* 5:11–21.

A consideration of the problem of the pisquah be'emsā' pasuq in the light of 11QPsa, especially the non-canonical material and allusions to events in the life of David as set forth also in Samuel. The literary expansions found in Samuel related to the pisquah be'emsā' pasuq may be divided into two main categories: (1) intra-Biblical, and (2) extra-Biblical. These supplements may further be classified as: (a) additional factual information derived from parallel accounts and (b) poetical paraphrases in the style of the Psalms. These extraneous expansions as noted by the pisquah be'emsā' pasuq, were not considered as integral components of the Bible; they were intended to remain outside the authoritative canon.

THOMSON, CLIVE A. (1961) "SAMUEL, THE ARK, AND THE PRIESTHOOD. *Bibliotheca Sacra*

118:259–263.

An examination of the work of Samuel and the account of the facts which cover the period from the beginning of the book of Judges until the completion of Solomon's temple as interpreted by J. N. Darby. Until the temple was built, the ark restored to its place in the holy of holies, and worship according to the law of Moses re-established, the religious life of Israel was anomalous. The law was in abeyance. This state of affairs was due altogether to Israel's sin in rejecting her God. This explains why Samuel acted as a priest, but because the priesthood was not properly established the office of prophet came to the fore, Samuel being the first of the writing prophets. Therefore, when we read those parts of Scripture dealing with Israel during this period we must bear in mind this anomalous and improper condition in order to interpret correctly.

Toeg, A. (1969) "A TEXTUAL NOTE ON I SAMUEL XIV 41. *Vetus Testamentum* 19(4):493–498.

Contrary to present day trends (1) to discard the results of the previous generation's textual criticism, (2) to overestimate the authenticity of MT and (3) to underestimate the relevance of the ancient versions for purposes of reconstructing the original text; the LXX of this verse is no secondary Midrashic expansion especially since the formula "Lord God of Israel" gives a clear sign of its authenticity as does the fitting complaint "why have you not heard your servant this day?" Discards other solutions to this classic example of homoioteleuton in textual transmission on methodological grounds.

Tournay, Raymond Jacques (1989) "Psaumes 57, 60 et 108: Analyse et Interpretation (Psalms 57, 60 and 108: Analysis and Interpretation) *Revue Biblique* 96(1):5-26.

Gives French translation and commentary for Psalm 60, which relates to 2 Samuel 8 rather than 1 Samuel 19:11 ff., as the later title suggests. The nationalistic anti-Edomite oracle of Psalm 60 appears again in Psalm 108, where the second temple Levites put ahead of it the theophanic portion from the second part of Psalm 57. They were eager to fill in for the gradual disappearance of major prophecy. (French)

Tov, Emanuel (1979) "THE TEXTUAL AFFILIATIONS OF 4QSAMa. *J for the Study of the Old Testament* 14:37–53.

Review article of Eugene Ch. Ulrich, Jr., The Qumran Text of Samuel and Josephus, with its full-scale analysis of the textual affinities of 4QSama. Despite some criticisms, concludes that the author's claim that 4Q's frequent agreement with LXX and Josephus' biblical text is justified. If the full publication of 4QSama verifies the author's views, his book will give fresh impetus to the study of the textual history of the book of Samuel and of that of the OT as a whole.

Tropper, J. Rouillard, Hedwige (1987) "Trpym, rituels de guérison et culte des ancêtres d'après 1 Samuel XIX 11–17 et les textes parallèles d'Assur et de Nuzi. *Vetus Testamentum* 37(3):340–361.

In 1 Sam 19:11–17, Michal put the trpym in the bed in David's place, put goat hair on its head and dressed it with clothes. It was a ritual of healing to protect her husband from death at the hands of a hostile force of human origin. The trpym were objects of veneration like the ilanū at Nuzi, representing a group of deified ancestors. 'bwtis parallel to trpym in 2 Kgs 23:24. Trpym seems to be derived from rp "heal." An appendix mentions other solutions, including a Hurrian-Hittite tapī demon. (French)

Tsevat, Matitياهو (1987) "Die Namengebung Samuels und die Substitutionstheorie (The Giving of the Name of Samuel and the Theory of Substitution). *Zeitschrift für die Alttestamentliche Wissenschaft* 99(2):250–254.

1 Samuel 1 is not an original Saul narrative that has been mistakenly attributed to Samuel. The most probable meaning of the name Samuel is "son of God" or "divinely-promised son." (German)

Tucker, Stanley D. (1978) "THE THEOLOGY OF THE BOOK OF SAMUEL: A STUDY OF GOD'S HUMILIATION OR EXALTATION OF LEADERS. *Biblical Viewpoint* 12(2):152–159.

A survey of available literature on Samuel as well as a familiarity with the book itself confirms that the theme of Samuel involves the inception of the monarchy. More specifically, the theme relates to the fact that God provides leadership for his people. In the theocracy, God himself was the king (1 Sam 8:7). The book records that period of Israel's history in which God chose men to reign in his stead and points forward to the time when the Man Christ Jesus shall reign as King of kings and Lord of lords.

Ulrich, Eugene Charles (1979) "4QSAMUEL C: A FRAGMENTARY MANUSCRIPT OF 2 SAMUEL 14–15 FROM THE SCRIBE OF THE SEREK HAY-YAHAD (1QS). *Bulletin of the American Schools of Oriental Research* 235:1–25.

Fragments of a manuscript similar to 1QS from the Qumran Community has been discovered and bought containing portions of Samuel. The scroll is dated between 150 BC & 68 AD. Discusses the palaeography, orthography, makes comments on the structure of the manuscript and gives its significance. Presents the text of the manuscript.

van Rooy, H. F. (1990) "Prophetic Utterances in Narrative Texts, with Reference to 1 Samuel 2:27- 36. *Old Testament Essays*, 3(2)::203-218..

Uses insights of narrative theology in a study of the prophetic utterance of the man of God in 1 Sam 2:27-36 in an attempt to explore the function of prophetic utterances in narrative texts. Reviews the appearance of prophets in the Deuteronomistic history. In studying this utterance many uncertainties appear, including references to the fulfillment of the prophecy. The reader's point of view profoundly influences the interpretation of the text, as demonstrated by divergent readings of the text. This passage can be viewed as an example of external focalization in the Deuteronomistic history and as an example of a narrative with blanks. WSS

van der Meer, W. (1976) "DE LOFZANG VAN HANNA, I SAMUEL 2, 1–10 (The Song of Hannah, I Samuel 2:1–10). *Gereformeerde Theologisch Tijdschrift* 76(4):193–204.

The Song of Hannah gets its meaning from the fact that Samuel signifies a turning point in the history of Israel. Contrary to the sons of Eli, he is a prophet called by God through whom Saul and David are anointed kings. History receives new impulses from his action. Thus it is not strange that Hannah can sing about her "horn" being exalted. Hannah's song is related to the Magnificat of Mary (Luke 1:46ff.) in which one reads similar motifs of exaltation and humiliation. It is God who brings in his kingdom through the Messiah. Therefore appeal to one's own might becomes impossible. (Dutch)

van der Kooij, A. (1982) "DE TEKST VAN SAMUEL EN HET TEKSTKRITISCH ONDERZOEK. HISTORISCH OVERZICHT EN STAND VAN ZAKEN. *Nederlands Theologisch Tijdschrift* 36(3):177–204.

Between 1800 and 1950 the most important studies were those of O. Thenius, J. Wellhausen, S. R. Driver, and P. A. H. de Boer concerning the quality of the Massoretic and Septuagint texts of Samuel. Since 1950 research has been stimulated and made more complicated by important developments in Septuagint study and by the discovery of fragments of the text of Samuel at Qumran. The latter resulted in F. M. Cross' theory of local texts, followed by E. C. Ulrich's publication, against which E. Tov reacted; most recently D. Barthelemy has presented his views. Many puzzles remain in the present state of Samuel scholarship. (Dutch)

Van Den Eynde, Pierre. (1960) "LE MYSTERE D'ANNE, LA STERILE (The Mystery of Anna, The Barren One). *Bible et Vie Chretienne* 34:29–37.

The story of the birth of Samuel (I Sam. 1:1–20) has many elements: conjugal love, sterility, maternity, sexuality, jealousy, despair, absurdity, prayer, divine paternity. Here we learn something of the charisma of woman. The mother of Samuel gave birth only after passing through a death of bitterness and by turning to Yaweh, who alone gives life. The mystery of woman, symbol of the earth, the holy city, the community of the elect, teaches that one brings forth life only by turning to the God of love. (French)

Veijola, Timo (1984) "DAVID IN KEILA: TRADITION UND INTERPRETATION IN 1 SAMUEL 23, 1– 13. *Revue Biblique* 91(1):51–87.

The core of the episode of David in Keilah is the series of oracle scenes. The plundering of the threshing floors is a relatively late addition in v. 1. The references to David's saving Keilah in vs. 2 and 5 come from a postexilic situation. Verse 6 is a parenthesis about the arrival of Abiathar. The kernel therefore concerns a sharp raid against a troop of Philistines and the unreliability of the Canaanite city aristocracy in Keilah in protecting David from Saul. From this historical episode there developed the picture of the biblical David. (German)

Von Nordheim, Eckhard (1977) "KONIG UND TEMPEL: DER HINTERGRUND DES TEMPELBAUVERBOTES IN 2 SAMUEL VII (King and Temple: the Background of the Ban on Temple-Building in 2 Samuel 7). *Vetus Testamentum* 27(4):434–453.

An examination of the contents and literary structure of 2 Sam 7 reveals its literary unity. What binds the kingship and the building of the temple together? As in Egyptian temples the king alone is the highest representative of heaven. Religion and the state form a unity in the person of the king. Nevertheless, God had never bound himself to a specific place or a specific person. In this revolutionary crisis the temple-building is forbidden for David but permitted for Solomon. The king is then accepted as God's son in the promise of a never-ending dynasty. (German)

Vorster, Willem S. (1986) "Readings. Readers and the Succession Narrative: An Essay on Reception. *Zeitschrift für die Alttestamentliche Wissenschaft* 98(3):351–362.

Reading contributes to the meaning of a text and is not a neutral act of receiving. The fact that there are "readers" in and outside the text contributes to the complexity of the phenomenon addressed here. The Succession Narrative (2 Samuel 9–20; 1 Kings 1–2) is regarded as a narrative, and the implications of its narrative character are given special attention in view of the problem of "appropriateness" in reading this story.

Walters, Stanley D. (1988) "Hannah and Anna: The Greek and Hebrew Texts of 1 Samuel 1. *Journal of Biblical Literature*, 107(3):385-412..

A puzzling sentence in 1 Sam 1:23 is Elkanah's statement: "Only, may YHWH fulfill his word." The LXX reads "Only, may you fulfill for YHWH what has gone out of your mouth." The given Greek and Hebrew texts use discrete idioms; the MT's expression belongs to divine promise while the Greek has a human vow. Citing this difference, raises the possibility that these are separate stories, each informed by its own distinctive interests, and explores that possibility. WSS

Warner, Sean M. (1978) "THE DATING OF THE PERIOD OF THE JUDGES. *Vetus Testamentum* 28(4):455–463.

The only 2 explicit references (Judg 1:12:8ff) which date the start of the period of the judges are in problematical and unreliable material. To date the period by extra-biblical data, the beginnings of Moab, Edom and Ammon, are a potential *terminus a quo*. H. J. Franken has criticized Gleuck's date of 1275 BC, showing his pottery dates are off by 100 years. The Philistines of the Samson stories arrived about 1225 BC, but the stories are later and different. Biblical data, such as references in Samuel and Psalms to people in Judges are too vague for dating. No method has been devised using ancient poems. It thus is possible that the period may have been before the conquest.

Waschke, Ernst-Joachim (1987) "Das Verhältnis alttestamentlicher berlieferungen im Schnittpunkt der Dynastieusage und die Dynastieusage im Spiegel alttestamentlicher berlieferungen (The Relationship of Old Testament Traditions at the Point of Intersection with the Promise of a Dynasty, and the Promise of a Dynasty in the Mirror of Old Testament Traditions). *Zeitschrift für die Alttestamentliche Wissenschaft* 99(2):157–179.

Many today believe that Deuteronomistic theology and redaction were decisive in articulating Israelite theology

in exilic and post-exilic times. Critically reviews, the Nathan prophecy (2 Samuel 7; Psalms 89 and 132) as a test case. Identifies the traditions that were available in exilic and post-exilic times and the new interpretations that were added in these times. (German)

Weir, J. Emmette (1988) "The Poor are Powerless. A Response to R. J. Coggins. *Expository Times* 100(1):13–15.

Argues that in the OT the poor were not so much lacking in material possessions as lacking the means of protecting themselves. The king as Yahweh's executor is to see that justice is maintained. David's sin in 2 Samuel 11 was not adultery (polygamy was practiced), but the abuse of power. Uriah was a landowner and therefore not economically deprived. Liberation theologians have perhaps gone too far in suggesting that God is only on the side of the poor and oppressed. If Christianity is to be perceived as a universal religion, a more balanced, exhaustive study of the biblical teaching on poverty needs to be done.

WEISER, ARTUR (1960) "SAMUEL UND DIE VORGESCHICHTE DES ISRAELITISCHEN KONIGTUMS (Samuel and the Pre-History of the Israelite Monarchy) *Zeitschrift für Theologie und Kirche* 57:141–161.

There is insufficient evidence for the long accepted scholarly opinion that two basically opposite traditions, anti-monarchian and pro-monarchian, are combined in 1 Sam. 7–12. The so-called anti-monarchian chapter 8 is not a deuteronomistic ex post facto reevaluation of the monarchy as Noth maintains, but is historically factual in the original setting. It is Jahweh's will for Israel to have a king, but not the kind of king they want. In this crisis as in his entire career Samuel is fighting to preserve Jahweh's hegemony among a people prone to canaanization. Chapter 8 reliably indicates both the distinctive character and also the internal problematics of Israel's monarchy from its very inception. (German)

Weisman, Zeev (1967) "THE BIBLICAL NAZARITE, ITS TYPES AND ROOTS. *Tarbiz* 36(3):207–220.

Two major types of nazirites are generally discerned: (1) the permanent nazirite; who is represented mainly, if not solely, by Samson (Jud. 13–14); (2) the temporary nazirite, who is defined by the ritualistic laws of Num. 6. It is the author's conclusion that the laws of the nazirite in Num. 6, although included in the Priestly Code which is commonly regarded as being of late origin, can be also traced in early narratives relating to the mothers of Samson and Samuel. Two anxieties of human life are suggested to represent the main motivations leading to the acceptance of the nazirite vows: the desire to give birth (mainly among barren women), and the fear of death. (Hebrew)

Weiss, R. (1976) "'LA MAIN DU SEIGNEUR SERA CONTRE VOUS ET CONTRE VOS PERES" (1 Samuel, XII, 15) ("The Hand of the Lord Will Be Against You and Against Your Fathers" (1 Sam. 12:15)). *Revue Biblique* 83(1):51–54.

The reading *wb'btykm* ("and against your fathers") in the MT of 1 Sam. 12:15 is a corruption, but attempts at correction in the Targumim ("as he was against your fathers") and the LXX ("against your king"–*wb mlkkm*), although widely accepted, are text-critically improbable. Instead, parallels suggest an original *wbbtykm* ("and against your houses"). (French)

Wesseliuss, J. W. (1990) "Joab's Death and the Central Theme of the Succession Narrative (2 Samuel IX–1 Kings II). *Vetus Testamentum*, 40(3):336–351..

The Succession Narrative centers on the battle of David's soldiers against Absalom's, with the other events arranged symmetrically around it. Joab's death serves David and Solomon in more important ways than avenging Abner and Amasa. David's private reason for wishing his death is that he has not forgiven him for killing Absalom. Solomon saw Joab as the strongest supporter of his rival Adonijah, so he executed them both. Another much more subtle reason is Bathsheba's revenge against Joab (and also David) for the death of Uriah. SJS

Westbrook, Raymond (1990) "1 Samuel 1:8. *Journal of Biblical Literature*, 109(1):114–115..

The use of ten by Elkanah is curious—it is not a conventional number for large families. The explanation of this is found in a Sumerian-Akkadian legal dictionary. "Ten sons" is part of a standard clause in adoption contracts. It seems that Elkanah's use of the phrase is a clear reference to adoption contexts. His point seems to be that a husband, like an adopted child, more than makes up for the lack of natural offspring. KDL

Wharton, James A. (1981) "A PLAUSIBLE TALE: STORY AND THEOLOGY IN II SAMUEL 9–20, I KINGS 1–2. *Interpretation* 35(4):341–354.

Describes the narrative as having a "plausibility factor" while not necessarily being history in the sense of unbiased reporting of events witnessed by the author. Considers the narrative as portraying the human with a compelling actuality that takes one deep into the real dynamics of human existence. Describes these stories of David as drawing readers into reflection on the story of God in the world. Considers the narrative as unfolding the plot in the light and context of God's presence to human affairs. Concludes that God's providence is both more hidden from direct human perception and vastly more intimate to the details of real human experience than theologians ordinarily think. Places this story in a series of larger biblical contexts.

Wilkinson, John (1977) "THE PHILISTINE EPIDEMIC OF I SAMUEL 5 AND 6. *Expository Times* 88(5):137–141.

Examines the sketchy description of earlier attempts at identification as syphilis, bacillary dysentery and bubonic plague. Concludes that the last 'diagnosis' is best.

Williams, Ian S. (1985) "NEWS ON DOING THEOLOGY WITH ASIAN RESOURCES. *East Asia J of Theology* 3(2):187–188.

The relationship between Eli and Samuel (I Sam 3:1–19) provides an analogy for the relationship between the churches of the industrialized west and those of Asia. No longer are the experiences and traditions of the western churches normative for the church worldwide. The cutting edge of the gospel is now in the life and traditions of the churches in Asia, Africa and Latin America. Still, as Eli did for Samuel, the older can help the younger discern the call and leading of God. Introduction to material from the Theological Seminar-Workshop II, Tao Fong Shan Centre, Hong Kong, Nov. 1984.

Willis, John T. (1979) "SAMUEL VERSUS ELI—I SAM. 1–7. *Theologische Zeitschrift* 35(4):201–212.

A response to the monograph of P. D. Miller, Jr. and J. J. H. Roberts, *The Hand of the Lord—A reassessment of the 'Ark Narrative' of I Samuel* (1977), who exclude Samuel from the ark narrative. Argues that Samuel is Eli's successor and not Eleazar.

Willis, John T. (1971) "AN ANTI-ELIDE NARRATIVE TRADITION FROM A PROPHETIC CIRCLE AT THE RAMAH SANCTUARY. *J of Biblical Literature* 90(3):288–308.

Demonstrates the basic uniformity of I Samuel 1–7 through an analysis of the individual parts thereof, their similarities and differences. Suggests Ramah as a suitable Sitz im Leben in which the unit might have been preserved until it was adopted by the court of David as the "official" account of premonarchic tradition.

Willis, John T. (1973) "THE FUNCTION OF COMPREHENSIVE ANTICIPATORY REDACTIONAL JOINTS IN I SAMUEL 16–18. *Zeitschrift für die Alttestamentliche Wissenschaft* 85(3):294–314.

Attempts to demonstrate the following aspect of redactional activity: the use of relatively brief paragraphs, sentences, and phrases by a redactor to introduce a main theme, a major point, or a series of important themes which the traditions that he has inherited reveal in the following complex or unit. These may be called comprehensive anticipatory redactional joints. The final redactor inherited a body of material with which he was impressed and which contained redactional joints (17:54; 18:9–11, 14–16, 28–30), which prepared his audience for the points he wished to emphasize. The final redactor, as he prepared and arranged the material for his own audience, inserted two anticipatory comprehensive joints of his own (16:14–23 and 18:5). It is from the emphasis reflected in these two joints, and from the manner in which the traditions and earlier redactional joints

have been arranged, that one is able to reconstruct the theological points which the final redactor wanted his audience to see.

Wright, G. R. H. (1981) "DUMUZI AT THE COURT OF DAVID. *Numen* 28(1):54–63.

The Amnon, Tamar, Absalom episode of 2 Sam 13 demonstrates the legendary Vorlage of Tammuz and Ishtar/Astarte. Amnon is the "true son," the "faithful shepherd" (DUMU-ZI) and Tamar the "Lady of the Palm Tree" (NINAMNA), the "mother goddess," sister, mother and beloved of the shepherd Dumuzi. In 1 Sam 25 the tale of David and Abigail is a doublet, as Abigail is David's sister or half-sister, and Nabel conforms to the role of the sacrificial Ersatz-König, dying in place of the king. All the elements of the two stories can be found in the Sumerian and Akkadian literature of Dumuzi and Inanna, which are drawn upon to give dramatic impact to the Books of Samuel.

Wyatt, Nicolas (1990) "David's Census and the Tripartite Theory. *Vetus Testamentum*, 40(3):352-360..

G. Dumézil's theory of an ideological pattern in Indo-European society of three orders, (1) sovereign and priestly, (2) military and (3) economic, had its counterpart in three corresponding orders among the gods. He rejected the attempt of J. Brough to apply the theory to ancient Israel. In the story of David's census in 2 Samuel 24, suggests that Hurrian influence, through Araunah (Hurrian ewri), applied the tripartite theory to the three punishments in reverse order. David chooses the sovereign and priestly punishment by plague. All three punishments are from God, not man. SJS

Yee, Gale A. () ""Fraught with Background: Literary Ambiguity in II Samuel 11. \\\NO DATA:NO DATA.

Applies Erich Auerbach's concept of literary ambiguity to an examination of 2 Samuel 11. Describes three major ways in which the biblical author effects ambiguity in 2 Samuel 11: (1) by maintaining tension between character and motive, (2) by using the same words for different characters to produce character contrasts, (3) by introducing dissonances between narration and dialogue. Describes how the ambiguities function to engage its readers to make moral judgments about the events described and the morality of the characters. Considers narrative ambiguity to be a deliberate stylistic device which engages the reader, seizes the imaginative processes, and creates an interaction with the characters of the story that a more explicitly detailed account does not allow to happen.

Yee, Gale A. (1988) "The Anatomy of Biblical Parody: The Dirge Form in 2 Samuel 1 and Isaiah 14. *Catholic Biblical Quarterly* 50(4):565–586.

Parody has no literary anatomy or form. Instead, it imitates by replicating the form it satirizes. It is well known that David's lament over Jonathan (2 Sam 1:19–27) is a dirge. The taunt song in Isa 14:4b–21 parodies this dirge form in order to heighten the effectiveness of the taunt.

Yeivin, Samuel (1978) "NOTES ON SOME PROBLEMS ARISING FROM CAREFUL STUDY OF DOCUMENTS FROM THE WILDERNESS OF JUDAH. *Beth Mikra* 24/1(76):22–25.

Documents from Wadi Murabba'at and Nahal Heber raise several problems which still await their solution. Bar Cosiba apparently took possession of Roman held land, considering himself the successor of the Romans. Yet, if he was a liberator, we should expect a rearrangement of land-holding patterns. Some of the documents dealing with land sale or rental are dated later than the accepted date for the fall of Bethar. Is it possible that a subordinate attempted to conceal Bar Cosiba's fall and carry on? Discusses the problem of Misbalah and Jonathan at Ein Gedi. Their motives were both patriotic and selfish. The Galileans mentioned by Bar Cosiba may have been a Galilean contingent. (Hebrew)

Yeivin, Samuel (1977) "THE BRAZEN SERPENT. *Beth Mikra* 78, 23(72):10–11.

The brazen serpent, allegedly fashioned by Moses, is never heard of during the days of Joshua, the Judges, the united kingdom, or the early kings of Judah. It suddenly appears in the reign of Hezekiah. The Chronicler has a tradition that Amaziah brought images of Edomite deities to Jerusalem, as trophies. This parallels a claim of

Mesha. The simple folk of Judah began worshipping the image, and Hezekiah, the reformer, removed it. (Hebrew)

Zalevsky, Saul (1978) "THE VOW OF HANNA (1 Sam 1). *Beth Mikra* 23(74):304–326.

The narration of Samuel's birth contains an interpretation of his name. There seems to be, however, no connection between the etymology of his name and its interpretation. As a result, some scholars have seen the story as referring to the birth of Saul. However, the verb sa'al, "ask," is frequently utilized in reference to the birth of Samuel. Eli used this word in his response to Hanna. His influence upon Hanna deserves to be noted more than hitherto. Against the view that Eli was aware of Hanna's vow, it is stressed that he was not. Perhaps Hanna deliberately concealed or obscured her prayer. That is the reason he thought her to be drunk. Only after Hanna returns with young Samuel does she reveal to Eli that her vow and prayer concerned Samuel. (Hebrew)

Zipf, David L. (1984) "HOW ARE THE MIGHTY FALLEN! A STUDY OF 2 SAMUEL 1:17–27. *Grace Theological J* 5(1):95–126.

An examination of the textual tradition of David's lament over the deaths of Saul and Jonathan in 2 Sam 1:17–27 upholds the integrity of the MT. Considers the significant lexical problems and suggests certain solutions regarding hsb, bmwtyk, trwm t, and mgn. A consideration of the structure of the lament proper (vv 19–27) reveals David's skill as a poet. Offers a translation with exegetical remarks. In the Samuel narrative, the lament is a fitting tribute to the tragic hero Saul while also contributing to the story of David's accession to the throne of Israel.

Zipor, M. A. (1990) "On the Presentation of the Synoptic Accounts of the Monarchies (Samuel, Kings and Chronicles). *Abr-Nahrain*, 28::127-135..

Reviews James D. Newsome, Jr.'s (ed.), *A Synoptic Harmony of Samuel, Kings and Chronicles—With Related Passages from Psalms, Isaiah, Jeremiah, and Ezra* (Grand Rapids: Baker, 1986). RAT

(1980) "FOCUS ON I SAMUEL. *Biblical Viewpoint* 14(2):92–149.

Provides an introduction to the book of 1 Sam and treats numerous topics including disobedience, the characters of Saul, Jonathan and David, and an annotated bibliography.

(1981) "FOCUS ON II SAMUEL. *Biblical Viewpoint* 15(1):10–54.

A symposium on 2 Samuel including discussions of David's final victory over Saul, the ark of the covenant, and the Davidic covenant.