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The Books of Samuel

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Introduction

The nature ^{and} place, pursued by the writer of the following essay, are unique. The writer had one leading purpose in view, which was to say something positive of the Book of Daniel. The leading critics have all had their say, ^{and} it seems that their object was to render as little assistance as possible to the earnest inquirer of the facts of those historical books of the bible. Opinions are as numerous as the writers of the book, ^{and} contradictions just as many; so that there has accumulated about these books a mass of intricate commentary, whose windings ^{and} meanderings are as interminable as those of the famous labyrinth of Mædalus. But fortunately we have been able to follow up the thread ^{of thought} underlying them all, and thus a safe exit was possible for us.

The books of Daniel are before us in their original tongue, together with all the ancient versions ^{and} commentaries thereof. The data.

for historical investigation, concerning the time when and the author by whom they were written, were taken from the original source ^{as} traces from Josephus, Philo ^{as} the ancient rabbins, ^{who} were nearer the sources of this period of literature ^{as} better acquainted with the manners, customs ^{as} pragmatism of the age. Yet we have also been guided by the biblical criticism of modern schools, both rational ^{as} orthodox, by whom the literature ^{as} traditions of the Israelitish nation, as well as the rabbinical literature have been thoroughly investigated.

The history of the period contained in the historical books of Samuel extends from the end of the republic in the time of Samuel (1080 B.C.) to the early administration of Solomon (1000 B.C.). The transition from the republic to the kingdom under Samuel, a fact which is characterized as one of the most dangerous innovations in the government of nations;

the judgeship of Eli & Samuel; the administrations of Saul & David; the establishment of the theocracy & the divine laws regulating the commonwealth of Israel, are most pragmatically set forth in the books of Samuel. In addition to this political history, Samuel has also given us a history of the literature describing the various phases of learning & civilization representing the intellectual diversity of the mind & the elements constituting the humanity of that remarkable period of Jewish history. Inspired bards touching the secret chords of the heart, prophetic orators charming the mind, philosophers & lawgivers who gave to Israel their first royal constitution all are counted among the national literati of this age, long before Orpheus tunes the Grecian lyre or Demosthenes & Cicero address "ye men of Athens & Rome."

The ecclesiastical history of Israel is most skillfully interwoven with the political, by historian of Samuel. Hence this passage

are always recurring, which point to the the-
ocracy as the foundation of the unity of the Hebrew
nation under the ה' גזן פרטית the special
providence of God. The laws of the Kingdom were
therefore divine, the king was the regent &
highpriest of the Lord, the prophets & judges dispense
justice in the name of the Lord, while the voice
of God spoke through the prophets, highpriests,
kings & his judges in the national council of
Israel, whose decrees were the echo of the voice of
God. A special importance must be at-
tached to these historical books of Samuel
because they are the first to set forth in
ecclesiastical history, the pure & sublime
ideas of the Hebrews entertained by Israel
as a nation united under a sovereign king,
who carries out the doctrines & principles of
the theocracy, the laws of the monarchy. That
consequently we may assume that Israel, passing
through the same periods of life & development
as every other nation, had already entered upon

calm reasoning & quiet reflection, the mental operations of matured man, when its first King ascended the throne. Thus following out the contents of the book we succeeded in discovering that the political history of Israel, with its twelve tribes, for the first time united, the history of its literature then & extent, and the ecclesiastical history were most naturally detailed by the pragmatic historian of that age.

In comparing Samuel with the other historical books of the bible, viz with Joshua & Judges, it at once dawned upon the writer, that the facts belonging to the province of history were more easily discerned, not being surrounded by doctrine & miracles, as is the case with the earlier books of the bible; it seems in Samuel we approach really historical times. The legendary figures of the book of Judges, are succeeded by persons, whose historical activity we have no reason to doubt. An age of historical legends, in which but shadows of real life can be discerned, is followed in Samuel by a

saunt history, in which events take a more natural course & the accounts thereof begin to be closely & chronologically connected being based on trustworthy documents & traditions. The difference in style of Samuel from Judges & Joshua is also very striking; while Joshua & Judges are characterized by the simplicity & precision of the heroic style which marks the Hebrew Literature down to the age of David, Samuel betrays everywhere the graceful beauty & elegance of another period of Hebrew Literature, the sublimity & power of the prophetic style to which the earlier literature of the prophets belongs. Thus Samuel, as distinguished from earlier historical books, is free from the record of the mystic & marvellous, while its style marks the beginning of a new period of Hebrew Literature.

The variety of opinion existing as to the original documents from which the two books of Samuel were compiled, disclose the independence of the warring critics, who follow the new methods of Criticism guided by the authors of the

Jahvistic and Elohistie hypotheses. Since Richard Simon's "Critique du Vieux Testament" 1678, eight years after B. Spinoza's "Tract. Theol. Polit." 1670, and extending up to our times, a new science of biblical criticism has sprung up, built on historical and philological foundations which antagonized documentary and traditional evidence. The advocates of this new school, by a priori judgments overturned the whole history of Israel, and especially the history of the biblical literature. The more they examine into biblical literature, the less they seem to know, for they give us authors without number, and their liberality in manufacturing Jahvistic and Elohistie writers knows no limit. Thus He Wette has puzzled me with the examination of at least thirty original documents for the books of Samuel, while the eight different authors given us by the modern German critics is only a slight evidence of their critical acumen. We have, in the chapter "Sources of the Samuel Narrative" given the documents, from which we might reasonably

suppose the books of Samuel to have been compiled while under the chapter "Time & Author of Samuel" the basis for our belief that Samuel, Gad & Nathan were the authors is made clear; to David also we have ascribed the authorship of the historical poetry of the second book of Samuel.

In our chapter entitled "History of Israel," our plan has been to extract those events transpiring which in the issue affected the conditions & surroundings of Israel as a nation; the biographical history forming a great portion of the books of Samuel, was passed over in toto, in order to lay greater stress upon the assimilating process going on among the various tribes; the abolition of the Baal-worship & the substitution of our national religion, or the worship of Jehovah was in my humble opinion the immediate cause of the people's demand for a King. For being now united in religion, they wanted to unify the state, hence the cry, "Give us a King."

Now in this connection we cannot fully understand Samuel's almost stubborn resistance to the wishes of the people. That provision for a king had already been made we see clearly from the fifth book of Moses, where certain enactments are made, especially the one requiring the king to be taken from the midst of the people of Israel; why then this individual opposition to the demands for a king. The only explanation seems to be Samuel's apprehension lest the theocracy, & the hierarchy be wrecked by the political ship of State & strange to say that the king, in fact, was the very regent from whom the Messiah expectation originated & who established firmly the theocracy of Israel. Based upon which were all the inspiration & recognition of all the prophets in Israel.

That the five books of Moses existed at the time of the compilation of *Historie Samuel*, there can be no doubt. The numerous traces of customs laid down in the Pentateuch, not alone

the traces of them, but the fact that these customs, such as the yearly pilgrimage to the national sanctuary, the forbidding of the eating of the blood, show that they were observed ^{and} even enforced in the latter days of the Republic ^{and} the beginning of the kingdom. But not only do we find traces of the Pentateuch, but even whole verses are bodily quoted, ^{and} historical events completed under the reign of the kings. Thus the mentioning of Amalek who waylaid Israel in their conquest ^{and} the command to utterly destroy them, would have been most cruel ^{and} barbarous in execution, unless ~~of~~ his previous relation with Israel had not been clearly stated in the parasha of 757. Then again David in admonishing his son Solomon, impresses upon him the imperative duty of observing the words of the Law, which points at once to the fact that the Torah existed in his times. May so many ^{and} numerous are the traces of the Pentateuch in Samuel, that He Wette, Ewald, Hilzig, Weil ^{and} many other critics main-

tain that Deuteronomy must certainly have been compiled after these historical books were written, but we maintain that this is one of those "putting-the-cart-before-the-horse-acts" of which the V'atke school of historians are capable of performing. How would the laws of Deuteronomy have obtained authority ^{as} Sanction in Israel, if a Moses is not given the authorship of them, and how is it possible to compile from scattered historical traditions ^{as} documents. Such a positive summary of the other four books of Moses, as Deuteronomy contains, surely it would then have been possible to discover about twenty different sources of documents in this book which is not the case at present. Of course our critics to overcome this objection go one step farther and make the whole Pentateuch a post-exilic redaction ^{as} revision. The assertion of such an idea is bold enough, but the attempt to prove this of us one of the most marvellous feats of jugglery ever performed by the human mind,

some day we trust, this equilibrium will give way under the more sober light of investigation, and the tottering superstructure involve all these acrobatic jugglers in its precipitous descent. Thus it will be seen that the authority and authenticity of the historical books of the Bible, especially of the books of Samuel are of the greatest testimony and evidence for establishing the authenticity of the records of the Pentateuch, the proof of the one involves the certainty of the other as has been demonstrated above.

The biography of Samuel, the great prophet judge and priest was taken purely from the original source. Of course here again we look to his acts in connection with their historical bearing on united Israel, and the completeness of his actions revealed by the historian leads us to infer it to have been the primary object of the writer to detail his deeds even to their ultimate bearing at the same time giving us an insight into the private life of the great prophet.

Yet however careful the historian was to set before us the last judge of the republic in the Theocracy, he seems to make all but introductory to the advent of David. From the moment that David enters upon the scene, from then on the historical narrative fairly sparkles in the praise & exaltation of the shepherd King of Israel. The private, domestic & political acts of David are given with such minuteness & detail that we are at once led to infer that some scribe of his or one who was his courtier, not must have written those portions of the books of Samuel which relate his biography, & this only strengthens my conviction that Samuel, Gad & Nathan were the authors of these books.

We have not entered into any textual criticism of the books of Samuel considering it unnecessary after ^{that} such men as Hülshausen, Philippson, Sternheimmer, Keil & Men of the E. English tract society have exhausted their powers of mind on the text, not especially because we feel that textual criticism is upon our feet & among us.

But we have compared the texts of those documents in Samuel, which as traditions, have been incorporated as such, & which contain double narrations of events. Sometimes supplementing one another, and again seemingly contradicting one another. It is on such an insecure basis that some would rest their opinion of an extensive revision and redaction of Samuel, some portions of which are recognized as older, others as later compilations. But it seems to me that the unity of the book, the uninterrupted narrative thereof, its simplicity and harmony of connection argue against any such hypothesis, especially if we consider the book to have been compiled and completed in the time of Solomon when the chroniclers and scribes from the prophetic school gave to Hebrew literature its new elegance and independence of style, so well preserved in Samuel. All other matter as to contents, canonicity, historical tradition and division of the book, have been set forth in their respective chapters, and I hope to have succeeded in showing the positive aspects of these important books.

The Books of Samuel

Position in the Canon.

The Bible as before us consists of forty three books. These forty three books have been compiled into twenty four volumes according to the Massoretic text. These in turn have been divided into three canons, viz. *Thorah*, the Pentateuch; *Nebiim*, the Prophets; *Kethubim*, the *Hagiographa*. The books of Samuel belong to the second canon, the prophets. The order and succession of the books of the prophetic canon according to the Talmud is as follows: Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah and the Twelve Minor Prophets. The Massoretic establishment of the prophetic canon agrees with that of the Talmud with one exception and that is in placing Isaiah before Jeremiah and Ezekiel. The prophets also are divided into two classes: I The greater prophets: Isaiah, Jeremiah and Ezekiel; II the minor prophets: known as the Twelve Minor prophets.

There is a further classification of prophets by which they are known, as "The Earlier and The Latter Prophets. To the former belong Joshua, Judges, Samuel, Kings which are known as the books of the earlier prophets; furthermore they constitute the so called historical books of the prophets." Isaiah, Jeremiah, Ezekiel and The Twelve Minor Prophets are thus distinguished as the books of the later prophets. Thus reverting to the books of Samuel we find that they belonged to the original forty three books of which the bible, as before us, consists; that they carried their authority as a distinct volume into the twenty-four-book compilation; and in the redaction and establishment of the canons they were assigned to the second, known as the prophetic canon. Furthermore Samuel constitutes the third section of this canon the first and second being Joshua, and Judges; the book belongs to the historical books of the prophets, the prophets to the earlier ones.

Name and Division of the Books of Samuel.

As far back into antiquity as post-biblical Hebrew literature reaches, we are warranted in the statement, that, to the bible no book was added, from it none was taken, nor yet was the name of any book changed with the exception of *Strenuiah*, which as it appears from *Sanhedrin* 93 b. was still a part of *Exra* when the *Talmud* was written.

Samuel and *Kings* may have been considered one book by the early Greek translators, but there is no trace of this in Hebrew sources. On the contrary, according to *Massora* and *Talmud*, the number of the biblical books being twenty four, *Samuel* and *Kings* must each have been counted as a separate book. *Josephus*, *Philo* and *Kusebius* regard twenty two books comprising the compilation of the biblical texts while *Eusebius* gives his version maintaining twenty seven as the number of the divine books of the bible. The cause of this difference in the enumeration of the biblical books,

may be found, from ~~that~~ the fact that certain books such as Ruth & Lamentations were at one time considered separate books, at another, as belonging to three sections of the biblical books. Thus Josephus, Philo and many of the fathers of the church held that Judges & Ruth formed one book, also that Lamentations was but a part of Jeremiah, hence the division into 22 books. Epiphanius however divides Samuel, Kings & Chronicles each into two books, separate & distinct & maintaining Ruth & Lamentations as single books make the number of biblical books twenty seven. Thus we see that the ancient Greek translators also the Greek Jewish authors went from one calculation to the other in their attempts to lay down the number of biblical books which the Massora as well as the Talmud fixes at twenty four. Samuel was especially a source of difference, some considering it as one book of two volumes, others as two distinct

volumes; while a third would have them
as a part of the books of Kings, consisting
of I & II Samuel & I & II Kings.
In the Massorah, the two volumes of Sam-
uel are counted as one book. We can
not state the exact time of the division of the
text of Samuel into two parts. This much
is certain, that originally there was no such
division, both books being written as one, as
may be inferred from the fact that in the
Hebrew bible the initial letter ^{second} of the second
book begins with a small instead of a ca-
pital letter. Hieronymus divided each of
the books of Samuel as well as Kings and
Chronicles into two portions. In the first
bibles printed in Bourne 1488 A.D. also
in Brestia 1494 the ancient Jewish divisions
are retained. It was Ernst Bomberg,
the celebrated editor of Venice, who at the
beginning of the sixteenth century first adopted
the Greek division of Hieronymus. This
to be copied in subsequent editions. We do not

mean to say that Bomberg made the division, but that he was the first to publish the Hebrew Bible with such division, for the Vulgate & Septuagint had already adopted the two-book division in their editions.

We may thus sum up the historical steps in the division of the Books of Samuel.

i In the ancient Hebrew manuscripts there was no division of the books. The Hebrew title of the books, שמעון ושא, plainly indicates this.
ii The division into two books is first made in the Septuagint & Vulgate.

iii This division followed by Bomberg in his edition of the first Hebrew Bibles & subsequently introduced in all the subsequent Bibles.

As regards the title of the books bearing the name of "Samuel" we must note that they are differently named in the Vulgate & Septuagint. I now, in relation to the books which precede & those which follow Samuel, the title name of these books becomes significant.

The double name "The First & Second Books of
Samuel" as these books are called in the printed he-
brew Bible of Benberg; as the "First & Second
Books of Kings" is entitled by the Septuagint
& Vulgate well marks the two principal features
which characterize these books. They contain
a detailed record of the life & ministry of Samuel,
the great prophet & judge in Israel, which is
the first feature. They also contain the re-
cord of the rise of "Kingdom of Israel" the second, and
as I think the most important feature of these
books. Viewed in this light we can readily
understand how the difference in name arose.
Harland justly remarks, that these books do not
bear the name "Samuel" because he is the author of
them, but because his greatness as a judge,
minister & prophet are so apparent as to make
him the central figure in a period of transition
from theocracy to democracy. So he it was
that linked together the subsequent narrative
of events in that Saul and David were accounted
by him as the appointed kings of Israel.

As Samuel was the mediator between the
people & "Judges & Kings" so it was deemed
proper to honor that book narrating the
process of arbitration as being the forming the
direct connection between the Books of Judges
& Kings with the name of Samuel. Yet it
seems that the title "I & II Books of Kings"
is more the less appropriate, because it has
this much in common with the Book of Kings,
that together with the Book of Kings the Book
of Samuel has for its main object the rise,
development & progress of the monarchy
of Israel. But another consideration may
render the name I & II Samuel more de-
sirable. The close & almost every epoch
in the history of the Israelitish nation we
can the beginning thereof, is indicated in the
literature of that period. Thus after the time
of Moses & Aaron there was known, the Torah
with the following books mentioned there in The
"Book of antiquity" ספר אבות; the Book of Joshua;
the "Book of the Holy Wars" "the Book of the Fathers".

The epoch of the judges as the period of heroes
is indicated in the following literature: The song
of Deborah, the fall of Jetham. Similarly
at the beginning of the Kingdom of Israel it
was Samuel, who as an author committed the
Divinely covenant to writing & preserved it in the
sanctuary. As the author of such an important
compact between God & Israel the name of
Samuel is most naturally appended to the
book recording his life & ministry. Recurring
again to the two principal features of the
book it is apparent that either "I & II Book
of Samuel" or "I & II Book of Kings" properly char-
acterize the books thus named. In relation
to the book of Judges the name "Book of Kings"
is appropriate; in relation to Joshua the
name "Book of Samuel" is the more so. Again
it is obvious that the present line of division
between II Sam. & I Kings is an arbitrary one.
If therefore the books of Sam. be taken as form-
ing our history with Kings then the division
of the Vulgate & Sept. into 4 books of Kings is natural.

But if these books are looked upon as an asso-
ciate history the name "Samuel" is properly
applied to them, not only because he stands out
prominently as the great figure of the age,
but because his administration of the affairs
of Israel was the connecting link to the
transition from the rule of the Judges to the
reign of the Kings, distinct from each other,
yet binding them both together. The im-
portant place to be filled by Sam. is seen
at once in the opening chapters of the books
bearing his name in the ensuing history.
His parentage, birth and the remarkable
circumstances connected therewith, are recorded
in detail. We see analogous instances of
these details, in the birth of Isaac, of Moses
the redeemer of Israel, of Sampson the
deliverer. Looking upon these considerations as
in favor of the title "Samuel" in "Things" as suggested
by Bleth, Ewald, Philippson & Dr Wetle also
Wellhausen. I see no reason why I & II Kings
should not have been the name of the books of Samuel.

Contents of the Book.

Although the historical narrative of Samuel forms one uninterrupted whole from the beginning of the first book to the end of the second extending even into the first three chapters of Kings still we may discern several natural divisions in the contents thereof.

The first book, chapters I-VIII is a continuation of the reign of the judges, containing also the history of the last two, Eli & Samuel; chapters IX-XV the history of Saul to his rejection by the national council of elders; chapter XVI-XXXI history of the closing years of Saul's reign; history as biography, and until his accession to the throne of Israel. The second book sets forth the historical events under the reign of King David together with a black account of the domestic life of the King's household. Chronological order is not strictly adhered to. The division of the narrative is as follows: Chapters I-V the wars of David leading to his uniting the whole Kingdom of Israel:

Chapters VI-VII activities leading to the
establishment of the tabernacle & then the
preparations for the building of a temple;
Chapters VIII-XII foreign wars & subjugation of nations;
Chapters XIII-XX civil wars, internecine strife.
The book closes with an enumeration of David's
civil & military officers, and David's grand hymn
& praise. From this division of the con-
tents of the books of Samuel it is readily seen
that we have but a partial history of
Eli, Samuel & Saul. The author of the
books has given but a short sketch of
even these distinguished personages,
considering their history subservient to
that of David. The tabulation of the
contents as above set forth will be given in
a subsequent chapter. In the division
of the contents of the first book of Samuel
the writer of this paper had before him
first, the natural phrase in the historical
connection & second the views of some of the German
writers who claim to find distinct authors for various sections
of these books. This topic will be discussed further on.

Character of the Book.

The character of the historical narrative of the book of Samuel though similar to that of Judges is unique. The author of the book is evidently aware of the historians' task as may be inferred from the detailed history in which the narrative of events is accompanied by a view of the causes and results. It is what may be termed pragmatic history, exhibiting clearly the causes and consequences of events. As set forth in the book the connection and progress of events becomes natural; of real contradictions there are but few, everything bears the stamp of authenticity since for the incidents & occurrences of things prophets and judges are regarded with that natural frankness and candor which truth alone warrants. The point of view from which the author sets forth his estimate of the historical positions is that of the causal relations of events and the tendency is in this respect similar to that of the other historical books of the Bible. To set forth in a comprehensive manner the general history

Israel as a nation, to give the biography of the
judges, prophets & kings, mentioned in Samuel.
It under the sovereignty of God in order to recognize
an ~~any~~ his authority. to represent the history of nation-
al history as the providence of God, this we consider
the object and tendency of the books of Samuel.
Though a transition, gradual in its revolution,
from a republican to a monarchical govern-
ment takes place, still the mediation of
the prophet at the head of the national council
of Elders, would indicate that the Theocracy
was the basis of the monarchy. It is some-
what a characteristic of this book of the early
prophets, to be showing that the will of God
is revealed to prophets and pilots a nation's history.
But since the prophet is nearer to more
direct communication with God, one ~~to~~ ~~is~~
nevertheless, is only a mortal, the will of
God, becomes identified with the will of man.
Thus the transition from the republic
to the kingdom of Israel, though not pleasing
to Samuel, was also under divine guidance, on the

principle of "Vox populi, vox dei." The
 theocratic element is especially uppermost in
 the mind of the author when narrating the
 incidents of the book & the subsequent biography
 of Samuel. The domestic life of Samuel is not
 touched upon, his administration as judge but
 casually alluded to; but, as here the author proves
 himself a theist, the birth of Samuel, as exhibiting
 the grace of God, his training & education for his
 sacred duties, his exertions to wipe out idolatry & sub-
 stitute the worship of Jehovah, his recording the
 first royal constitution, & his making known the
 will of God by anointing Saul & David; all this
 in most accurate details further proof of the
 tendency of the book, & the to show the divine
 intervention in Israel's national history.
 Considering the tendency of the book from the
 theocratic point of view, there is a conspicuous
 absence of the mystic & miraculous in the
 historical narrative. In II Sam. XXII is the pro-
 phetical vision of David the seer accompanied by a plague
 brought on the stage by the hand of an angel.

The miraculous consists in the divine guidance
and special intervention of Providence as revealed
through the prophets. 1 Sam. XXVIII which relates
the incident of Saul consulting the witch of
Endor is but a deception as the exposure
of modern spiritualism conclusively proves.

The purpose of the warning and exhortations of the
prophet is especially noticeable in 1 Sam.
II, III, VIII, XIII, XXV, XXVIII also in 2 Sam.
XIII, XXIV. These chapters clearly indicate
the divine prerogative of judgment and pun-
ishment exercised by God not only over the
nation but also over kings in their domestic re-
lations (2 Sam XIII). In other respects the
narrative, especially that of the second book, bears
the true historical stamp. The history is
now drawn mainly from oral traditions, which
in turn is based upon ^{the} inscriptions of Monu-
ments, proverbs and historical names 1 S. VI. 18
2 S. VII. 8. II. 16. With exception of 2 S. VIII. XXIII &
the historian has given us a most vivid present-

tation of the historical features & events of this great epoch of the Israelitish nation, with so much detail, that at times the narrative becomes biography. As to chronological order we are disposed to agree with Thurnius, Thirlipson & this, that such order is not strictly maintained, but is often defective in consequence of the legendary history. 1 Sam. xv, 2. xiii, 1.

2 Sam v, 4; xv, 7. Nevertheless there is a natural connection of incidents & though at times in seeming contradiction the historical circumstances are most strikingly set forth.

In style & diction Samuel is entirely different from any other historical book of the Bible. Clear, concise & vigorous the prose is interspersed with pieces of poetry, which the author ascribes to other writers.

Three poems found in I Sam. ii 1-10; II Sam i 17-27; ix, 33-34. xvii, xviii 1-7 we shall characterize in a later chapter. The speeches recorded in Samuel are remarkable for their

energy and boldness; while the conversations are rich in thought and the beauty of language. From these speeches and conversations a most masterly blending of the theocratic and political government is set forth so that the books become not only a history of the time and Kingdom of David and Saul, but also a compendium of general history up to the authors time. The books itself also gives us information about the then existing literature fragments of which we to-day possess causing us to regret the loss of the greater part of the literature of that age. The names of different books mentioned are: The book of Jashar (II Sam. i 18:1); the Meshal Hadmoni quoted by David, (I Sam. XXIV 14). And the poetical extracts mentioned above. Thus summing up the general characteristics of the books we may say, that incongruities are rare, the supernatural is merely incidental, while the accounts of events are based on trustworthy documents and traditions, while the truth of history pervades the whole of fiction.

The Historical Poetry of the Books.

Criticism, applied to the fertile field of Hebrew history, as opened up in the books of Samuel, is no longer purely conjectural but must now act constructively. Its destructive work is quite easily now accomplished, and especially is this the case, where poetry, in songs or fragments, has been interwoven with historical form. The book of Samuel is an apt illustration of prose-poetry history. Almost the very opening chapter (1 Sam. ii 1-10) confronts us with such a form, viz. Hannah's prayer when speaking of Jehovah's King who anointed seems to have anticipated later historical times. This should not surprise the critic, but he must consider that the writers of Sacred history as well as inspired Song writers often anticipate in their early literary writings the characteristic features of an epoch of national history. So it was also with the writer who credits Hannah with the expression "King" even before a King was anointed. Hence this psalm is not a later insertion.

Aside from this psalm, the book contains other
poetical fragments which form an integral part
of the prose narrative. In the account of the
extermination of Amalek, where the last judge, Sam-
uel, and the first King of Israel, Saul, figure, the
one in the service of God, the other in the service
of his people. Here lies the real, the divine cause
of the rejection of Saul's dynasty. Saul, as it
appears from I Sam. xv was commanded by Sam-
uel to utterly destroy the Amalekites, their King,
his possessions and all the possessions of that tribe.
The King of Israel did not fully carry out this
order but spare Agag the King, and carries away
the best of the sheep, and even a sacrifice to Je-
hovah. Whereupon Samuel reproaches him with
disobedience and gives utterance to a most beau-
tiful poetical effusion, prompted by the theme:
"Has Jehovah, as much delight in burnt offerings
as in sacrifices as in obedience to his will?" I Sam. xv. 22,
"Behold, to obey is better than to sacrifice, to hearken better than the
gift of rams" also the 23 verse continues in the same strain.

Saul then acknowledged his guilt imploring for
 mercy of Samuel. But the prophet refused.
~~and~~ again Saul's rejection ^{he} claims
 with poetical force II 29: "I make peace here, ^{he}
 repents not, for he is not a man to repent." Saul
 again admits his having sinned ^{and says}: "I have
 sinned against the Lord, I pray thee, before the elders
 of my people ^{and} before Israel, ^{he} turn back with me,
 that I may worship Jehovah, thy God." Samuel
 yields ^{and} ordering Abner to be brought before
 him said: "As thy sword has made women childless,
 so be thy mother childless among women." And
 then he bade Abner go on his way in procession the sacrificial
 ground in Gilgal.

The next poetical expressions are those proclaim-
 ed by the women in Israel glorifying ^{and praising}
 David. He, a mere shepherd boy was secretly
 anointed by the prophet, as successor to Saul. In
 a war with the Philistines David procured a
 victory for the assembled arrays of Israel, by slaying
 the giant champion Goliath. This was the first

of a sword & violence which spread the fame of
David throughout the land of Canaan, by virtue
of which he was brought to the court of Saul,
gained the confidence of the King's son Jona-
than & in time rose to the highest & com-
mander of the army. Upon one occasion David
returning from the slaughter of the Philistines the
women came out of the cities of Israel, sing-
ing & dancing, with instruments of music
to meet King Saul & thus they sang. 1 Sam. XVIII

"Saul has struck down his thousands,
David has slain of thousands."

The narrative then informs us that this
displeased the King, who, ever after was
his bitter enemy of David. From 1 Sam. XVIII
to the end of the first book of Samuel the
heroic history is uninterrupted. But the
second book contains the elegy & a psalm of
praise both attributed to David. It
was the tragic fall of Saul which inspired
the elegy dedicated to him the historian says Jonathan.

In this dirge, we are told, David expressed his grief over the death of his most beloved friend Jonathan, the first King of Israel, Saul.

But all do not accept this statement as correct. Most critics among them Thuermer, Meyer & Co. have no hesitation in ascribing the elegy to David. Others however, are of a different opinion. Huetnerer in his "Geschichte des Alterthums" vol II p. 90 says, "This assumption of David's uttering the words of the elegy, too much lowers the character of David. His moral complexity in Saul's fall, in the issue of the battle, is most evident to an impartial critic; he was prepared to take part in a war against Saul & Jonathan; his revolt, his devotion to the Philistines had weakened Saul's forces & deprived him of brave combatants." This would be rather disparaging to the great Psalmist's character. We believe that his friendship for Jonathan alone would have elicited the

deed; further should the bold warrior was married
to the daughter of King Saul, he has sworn to
protect the followers of Jonathan; he was thor-
oughly imbued with the reverence due to God's an-
ointed; he had experienced the penitence of
Saul in the cave, as the narrative informs us;
this together with the national calamity would
have melted the heart of the most tyrannical
of rulers and the deed would prompt itself.
We must not suppose that David was
actually warring against Saul, but rather
against the surrounding nations of the
Philistines, and his willingness to enter into
common warfare against Israel, was in
my opinion but a shrewd plan of David
to regain again his favor at Saul's court,
by deserting in the midst of the battle to the
Israelite camp. This was also surmised
by the leaders of the Philistines and justly so.
We therefore must side with those critics
who ascribe this poem to David the Psalmist.

In the twenty second chapter of II Sam. better known as Psalm XVIII is ascribed to David, by the historian of our book. The traditional character of David as set forth in the narratives of the books of Samuel & by the same in the books of Chronicles is rightly portrayed in the ethical & literary attainments ascribed to that great monarch of Israel. David became the model king of history by whose standard the merits of his successors were measured. His exploits & excellences were epically expanded in psalms so that all the artistic inventions & literary productions of this heroic age were attributed to King David himself or to the singers & poets of his court. Hence he became celebrated not only as a conqueror & ruler, but also as a poet & musician who organized choirs & invented musical instruments & composed hymns for religious worship. Psalms of adoration, gratitude, & hope & repentance were inscribed with his name. Each succeeding

Knappert, "The Religion of Israel."

current generation dedicate a new prayer to
psalms to David, so that, after the close of
the literary collections of Israel, the number
of psalms, as ascribed to David according to
the superscriptions exceeded three score and ten.
The Hebrew canon has seventy three, the
Septuagant fifteen more. If, as has been
established, these superscriptions were made some
centuries after the extinction of the Davidian
dynasty, they then their worthlessness is seen
at once and we cannot be guided by them in
tracing the history of the psalmic literature.
Many of the psalms ascribed to David contain
no distinct allusions to events in his life,
nor yet do they agree with his character
and disposition as manifested in the his-
torical sketches of the books of Samuel.

So that such critics of our times as E. Meyer,
Oest & Snapsart would deny that that Da-
vid was the author of any of the psalms of the
first two books. On the other hand Ewald,

Oest & Snapsart per 'Jahne's People'

E. Meyer, Gesch. d. jüd. National-Lit. d. Hebräer

Helwig & Schrader accept his authorship of a-
 bout a dozen psalms. Among the very few
 accepted by the majority of all the critics is
 Psalm XXIII as incorporate in II Samuel.
 There is no historical evidence, that David wrote
 any other than the eighteenth psalm although
 the historian of Samuel tells us that he
 composed three poems, while the author of Chro-
 nicles, who was a most ardent admirer of David,
 makes no mention of such poems. Even
 if the son of Jesse has written but the eighte-
 nth psalm his laurels as a psalmist were there-
 by established. For this was the golden age
 of literary achievements for the Jews just
 as Pericles' age was the golden one for the
 Greeks although Pericles himself was no
 author. The psalm-like song given in
 the twenty-third chapter of II Samuel
 contain 'The last words of David,' they are words
 such as only the immortal psalmist could
 have uttered, hence the redactor prepared The
 Jews' History of Israel. See Hett's Einleitung.

beginning, by way of explanation, "This is
the utterance of David, the son of Jesse.

Psalm XXIII " " Sam XXII shows us the
faithfulness of our transcribers in copying ori-
ginal documents. Especially faithful were
these scribes in adhering to the name of
the deity, which are by no means changed
but precisely the same in the same
passage with one or two exceptions, which
however admit of most rational explanation.

Thus in the 3rd verse of the psalm, which is
a revision of II Sam. XXII the psalmist adds

אֱלֹהֵי חַיָּה וְחַיָּה חַיָּה and substitutes

יְהוָה for אֱלֹהֵי also Jehorah for Elcha

because the tetragrammaton occurs twice in
the same verse & he omits אֱלֹהֵי for the
same reason. From the above facts we
have sufficient reason to believe that there
was no such thing as Jehavistic & Elohist
writers as the terms Jehorah & Elchim were
most strictly adhered to by the transcribers of original documents.

Wise's Lectures.

Sources of the Samuel Narrative

That there existed written monuments, documents, contemporary inscriptions, oral traditions, &c. written biographies which formed the basis of the book of Samuel is evident from the book itself. Although the thread of the historical events forms one continued uninterrupted narrative nevertheless it is easily detected by a close observer that the author had several authorities which were extant at the time of the composition of the book. The minute details into which the author of Samuel often enters, the double accounts of Havid's introduction to Saul 1 Sam xvi 14-23 & xvii 55 - xviii 5; of Saul's attempts on the life of Havid xviii 10 & xix 10; of Havid's sparing the life of Saul xxiv & xxvi; the seeming contradictions of such chapters as xix & xx 2; of xxi 10 where Havid seeks shelter with Achis & feigns insanity; & xxvii 2 ff. where he remains in the domain of Achis who gives him the city of Ziklag, all these & many similar passages point to the fact of the

various sources employed & interwoven in the
Samuel narrative. As for the historical
poetry of the book the historian gives us direct
information that the elegy of David was written
in the book of Jasher חנה כתבה על-פיו
הַיָּשָׁר וְהַיָּשָׁר Sam I XVIII; again in I Sam x 23
Samuel writes the royal constitution הַיָּשָׁר
in the well known book which was kept
in the temple. We will here make a ne-
cessary digression to give the reader some
idea of the nature of the books of Jasher. The
word Jasher itself means a song hence the
'book Jasher' would imply a collection of songs
written, as II Sam I 18:27 would indicate in
poetic style & metre. Similar collections were
found among all nations of antiquity & were
entrusted to the custody of priests. Thus the
kings of Sparta preserved the state prophecies; in
Athens the sacred writings were kept at the Ac-
ropolis; the Romans also kept their sacro-maths
in the same way, while the books of Zoroaster were kept in Persepolis.

Samuel did the same with the royal constitution "recorded in the books laid up before God." And now reverting to the sources of Samuel again, it should be noted that the historical importance ^{and} reliability of the books are materially increased from the fact that the books in custody of the priests, who alone had access to them, were not exposed to interpolations ^{and} original documents thus remain intact. The author of chronicles gives us the original sources, from which the books of Samuel was compiled. These are mainly the books of Samuel, Nathan ^{and} Gad (Chron XXIX 29). Whether ^{or not} the books of Samuel, Nathan ^{and} Gad were directly incorporated in the present books we cannot tell, but this much is certain, that the notes taken down by the prophets were afterwards revised ^{and} elaborated into our narrative. Besides these there are other sources indicated in the text. These sources were partly records ^{and} notations accessible to the author:

partly traditions such as are connected with inscriptions on monuments, stories & tablets (I Sam XV 18; XVII 12.); with proverbs & folk-saying (I Sam X 12; XIX 24; II Sam I, 5;) and with important names* (I Sam XVI 14, 23; XVII)^{*} Such as occur in I Sam II 20; IV 21; XIII 28; II Sam II 16; I 20; II 8. Here lies the source for the explanation of the fact that double accounts of events are given e.g. the first appearance of Habi (I Sam XVI 14-23 & XVII) where the only means of reconciling these statements is to accept them as different traditions incorporated bodily as such. Several accounts in the 2nd books of Samuel differ in their manner of narration, one being the mere notation of the event, the other the elaboration as result of the same event, e.g. (2 Sam IV 6-25 & IV 1-14; & XI 15-22; Also II Sam. XI-XXII is characteristic of how the sources were bodily incorporated while the poetry I Sam II 1-11; II Sam I 19-27 are taken from the national collection of songs as indicated in 2 Sam I 18 וַיִּשְׁרָצוּ הָעָם. It is a mistake on the part of modern critics* to assume

1) Berthold, Euthorn, & Heltz Ewald, Helzig, Schrader, Heilprin,

that the slightest variations or contradictions which they inject into the narrative indicate later insertions and interpolations; they also forget that it is the object of the sacred historian to make the particular incidents and occurrences subservient to the general view ~~and~~ tendency of the book. As far as my humble observation extends these critics would make Samuel a mere book of adventure one incident leading on to the other. Those passages which to all appearances contradict, are when viewed with the proper care really harmonious. We have already stated that "the sacred books of the bible give us information, one concerning the other. 1 Chron. xviii 29. tells us directly of the ancient sources of Sam." "The history of king David behold, the first & last, it is written in the history of Samuel the seer, and in the history of Nathan the prophet and in the history of Jacob the seer. The expressions והיה may be understood either as referring to Samuel Nathan & Jacob as authors, or that these books contain their biography. Further-

more it may be inferred that Samuel left historical notices of his time which were later elaborated by the school of prophets instituted by him. Thus we may sum up the following authorities extant at the time of the composition of the books of Samuel.

I Book of Jashar. 2 Sam I 15 הַיְהוָה כְּתוּבָה עַל־סֵפֶר הַיָּשָׁר

II Book of David's Psalms. 2 Sam XXIII 1:

III Chronicles of David I Chr. XXVII 24

IV Book of Samuel the Seer. הַרְאָה XXIX 29

V Book of Nathan the Prophet } 1 Chron.

VI Book of Gad the Seer הַחֲזָה XXIX 29

VII National Collection of Genealogy. We may assume that the section of Samuel including

I - XII the such passages as XX, XVI, XXIX 15-24 with slight addition & alteration was taken

from the book of Samuel the seer, hence the opinion of many that Samuel wrote the first XII chapters of the book, while

Samuel's name proves conclusively that the first seven chapters must have been written by Samuel.

Spicenza in his Pract. theol. polit. also Eichhorn
 in his Einleitung are not satisfied with the sources
 already enumerated but argue that wholesale
 interpolations have taken place in the text.
 Berth. & others insist that the portion enclosed
 in 1 Sam XVII 12-31 & 55-XVIII 6, in 1 Cor. Value of
 Septuagint was entirely omitted & must therefore
 be an interpolation. Thurnius on account of cer-
 tain anachronisms in the books of Samuel
 finds indications of the late redaction of the text.
 Weil finds nothing contradictory in Sam. in con-
 nection with Joshua XI 13 & Judges II 21 & he
 says that David actually brought all his trophies
 to Jerusalem having foreseen the importance
 & greatness of that city. But it seems that
 taking the various sources & traditions into
 consideration & noting the conspicuous ab-
 sence of the miraculous & the mystic, it
 will not be necessary to manufacture hypotheses
 for reconciling apparent contradictions of
 the different traditions bodily inserted in Samuel.

Historical legends as such are authoritative and if we take the various chapters, in which we find double accounts of the same events in this light, we will find that the historical connection of the book is natural and without contradiction, anticipating as in 1 Sam. 12 certain events by changing the chronological order which throws so many critics off their guard. Thus it is plain enough that the words of Samuel were collected from various authorities not always skillfully combined and eliminated; but the editor evidently believed in the authenticity of all the accounts which he used, making one supplement the other, even repeating the same story with slight variation or addition. And from 1 Chron. 29 it is implied that Sam. Nathan and Gad kept certain records of their times which were used in subsequent compilations. How far these annals were introduced into our book or who was their compiler will be discussed with accuracy in another chapter.

History of the Samuel Tradition.

The tradition of Judge, Samuel & Hinge, it is maintained, is not presented purely in its original condition. Ewald tries to show, that together with the older narrative, a new one has sprung up, which though independent & intelligible in itself adapts itself to the older tradition.

But we are not disposed to accept such an unequalled statement. Who has ever known of tradition held in such sacred light, being substituted by a new tradition? What however we do admit is that in committing the old tradition to writing, they may have been elaborated & diversified, may even additions made. This according to Ewald's view was the result of the "changing spirit of each successive period in the history of Hebrew literature".

As already noticed, the period marked in the books of Samuel is short yet extremely rich in incident forming one connected whole. The earliest traditions are those found in 1 Sam. It is worthy of noting how events were jotted into their
 It is rather Exulting.
 Ewald's Geschichte & Prolegomena

context according to a chronological system. Thus
in 1 Sam 16; the judgeship of Eli is stated as
lasting forty years; in 1 Sam xv 2-4 twenty
years are given as the length of time that the
ark abode in Berzath-garim; again in xv
such historical persons as Jacob, Moses, Sisira,
Jerubaal, Barak, Jephthah & even Samuel
himself are alluded to show how in the theocracy
Jehovah was the keynote while rebellion, afflic-
tion, conversion & peace follows in rapid succession;
again in 1 Sam xvii the length of Saul's reign
is given as is also that of Hare & Israel
in 2 Sam. Thus the religious as well
as the historical in the earlier traditions of
Samuel are formulated into precise data. Details
are regarded in their bearing on the whole; periods
are alluded to in a comprehensive style & the
points of tradition connected one with the other.

In doing so the historians presupposes a knowl-
edge of biblical history leading us through the
historical significance of the then accepted traditions

The early chapters of 1 Samuel seem thus to be the essence of the traditions for the connection of historical periods. The principal epoch in the book is the transition to the monarchy which is associated with the name of Samuel alone. Even this transition had its foundation in earlier books of the Bible. Thus Balaam viewing the happy future of Israel (Num. xxiii) speaks of the monarchy as one of Israel's greatest blessings, as seen from verse 21 "Jehovah his God is with him, as the shout of a king is among them." With reference to Saul xv 7 and again to David xxix 17 Ewald construes these verses. According to Gen. xxviii 4, 5, the monarchy and the Torah are the two great gifts of God's grace to Israel. Thus we see that the historical traditions of the kingdom of Israel were by no means changed or altered in Samuel. The events leading up to the kingdom are set forth in first book of Samuel vii 2-4-17: Israel is summoned to repentance, the national council assembled at Mizpeh in order to avert the affliction of the Philistines.

the Philistines attack them at prayers; Samuel entreats God with a sacrifice; the Philistines are routed & thoroughly subdued - never warring against Israel again during the life time of Samuel. Thus the first step the true & real origin of the monarchy was the struggle with Israel's enemies. Other steps leading to the same end appear in chap's VIII continue in I 17 through XII 25. i.e. Samuel freeing the land from foreign worship & oppression & establishing the worship of Jehovah reigns as judge over Israel until old age comes upon him. His sons however do not walk in his footsteps; & the elders of Israel demand a king such as the heathens about them have. After writing out a royal constitution & expostulating with Israel he is drawn & Samuel anoints Saul king according the laws of the kingdom to be stored away before Jehovah. But Saul is only king de jure, but and after proving his valor (XI) become king de facto. Thus chapter VII - XII 25 form integral parts of the version of historical tradition not to be altered.

In the relation which now exists between Saul and Samual, the development of tradition is visible in many particulars. Compared with 1 Sam XII, XIII, IX, XII the narrative containing the story about Samual in chap. XIII is most similar to it in character. In the chapter is contained the rejection-cause of Saul, his proceedings against the Philistines after an undue delay and unwar-ranted sacrifice. The various movements occur in v. 4, 7, 15, while v. 16 shows Saul at Gilgah where he proceeded to route the Philistines. Saul was anointed in Gilgah, in Joshua's camp and his advance upon Gilgah shows that the tradition and the historical event coincided. But he Saul was rejected as king of which the triumphant continuation of chap. XII seems to make no mention. Chap. X 8, refers to XIII 7-15 this in connection with XII 7-15 and X 1-7 seems to be a combination of several traditions. It is clear that according to X 8, XIII 7-15 Saul Samual was not in Gilgah as stated in XI before going there, as

chap. XIII would indicate. If then we say XI 12-14
is a later tradition; the name of Samuel it seems
must have been added in XI 7; then again
as seen from XI 15 the people as the army clamored
for a king, hence it follows that X, 8 XIII 7-15
are older traditions than VII XVIII IX 14 XII or
else the tradition was modified. Comparing
the original copy in XIII 7-15 with XV then
with XXVIII we may note the gradual devel-
opment. In these chapters the fate of Saul
is vigorously criticized. In the case of XXVIII 3-25
there is a slight alteration of the original tradition;
the thread of XXVIII 1-2 coming from chap. XXVIII
is continued at XXIX 1 where again a slight in-
consistency arises. Tradition again is referred
to in the narrative of Saul's history where the
war of Amalekites appears to be undertaken
in consequence of Num. XXIV 7. compare with
1 Samuel IX 1- X 16, XI XIII XIV 48. At chap.
XV David appears upon the scene, who now
becomes the historical character who is to supplant Saul.
Eichhorn, Henius, He Wille.

It is a characteristic incident to note that the critics of the modern school such as Post, Ewald, Vatke, &c. &c. maintain that the corruption of the tradition is greatest in those narratives in which Samuil enters into the history of David. Wellhausen lays great stress upon this fact. He points out two insertions of the kind. According to XIX 18-24 David flees to Ramah where Samuil had established his school of prophets. Saul sends troops to overtake David but not succeeding, he goes in person but instead of capturing David, joins the ecstatic band of visionaries. Thus continuing the general history of tradition we note that Samuil has become the founder of a prophetic college & leader of their exercises. From David's flight to Samuil we infer a previous acquaintance as XIX 18th & XVI 1-13 seem to indicate. Anointed king in Saul's stead at the command of Jehovah, David leaves his office as shepherd to become the great warrior in Israel.

As in the story of Goliath, his older brothers
know nothing of his previous anointing though
present when it occurred (XVII 28). We may
attribute this to jealousy, just as the brothers
of Joseph, who however later acknowledged
him as king. In the stories of David's per-
secutions also chap. XXII XXIII Saul alone is
mentioned as the anointer of David. Yet we
must say that there is here nothing strange,
no cause for finding interpolations; for it
was generally believed and known that David
was appointed, may chosen by the prophet for
the realization of great expectations in Israel.
Thus the anointing of David by Samuel
by Samuel carries out the tradition of
Samuel's recognition as a prophet throughout
the land of Israel. We have also
already noted that the 'Books of Samuel' are so
called because he was the great historical
character in the progress of tradition, which may
be measured by his great reformatory acts.

Originally (IX. I - X. 16) Samuel is simply a seer and a patriotic Israelite feeling keenly the depravity of his fellow-men, he recognizes in Saul and Havid the deliverers and leaders of Israel. Samuel was not to be a warrior, his was the duty of interceding and pleading for Israel. "The relation between seer and warrior," says Wellhausen, "must be regarded as historical of Samuel is to mean anything at all." The same distinction obtains in the case of Heberah and Barak in earlier times and of Elisha and Hazael, Elisha and Jehu in later periods. Samuel's greatness lies in his arousing to activity the right man in the right place, being at the same time his guide and leader of the national council of elders. His greatness undoubtedly gave rise to the wonderful story of his youth, in which, while a boy, he predicts the downfall of Eli and his sons, also the revolution in the government of Israel (1 Sam. I - III). We next meet Samuel when an old man. It

seems that soon after his meeting with Saul
a rupture took place between him & Samuel
which caused the latter to retire to his secluded
home at Ramah. The prophetic narra-
tives recorded in chap. xvi showing the growth
of tradition confirms us in this belief.

Thus when the national council refuses to
confirm in his reign King Saul, it became
evident that his dynasty must be over-
thrown & Samuel, who anointed him, must
now reject him. Samuel now appears as a
prophet, in the style of Elijah & Elisha &
commands Saul despotically (xvi) although
according to 37 he felt the divine inspiration.

Another stage is apparent in the traditional
development when the unction of Saul is
transferred to David who was now King de jure
by the Grace of God. The respect with which
Samuel is now regarded has increased; so
that when he comes to Bethlehem, the elders
tremble at his approach xvii & 40 in xix 18 he seems
to have a magical power over men.

Intellectually, Samuel towered head & shoulders above his time as did Saul physically. The seer thus became the author of the monarchy, although early tradition has it that he resisted to the utmost the desire of the people for a king. Permonarchical Israel was at first a republic then advancing to a theocracy, with at its head phases most naturally into the monarchy with Saul as king, thus exhibiting the development of rebellion among Israel. Samuel's curse of Saul, & his blessing of David has inclined modern judgment towards Saul & against David. Some critics, free from bias, regard Saul as ^{the} antagonist & David the tool of the hierarchy of which Samuel was the embodiment. Samuel it is known maintained a powerful position in the new empire by virtue of his leadership in the national council, which gave him an influence well & extensively organized. He found also support in the Philistines although the old tradition speaks of their alliance with the king as well as the seer.

That Samuel was the founder & president of this school is based on the anecdote in I Sam. xix 18; that he was in conspiracy with the priests against Saul is inferred from I Sam. xxi - xxii where Abimelech of Not provides Havid with food & shelter expiating this offense with his life & the extinction of the whole race of priests, the house of Eli. For these priests had no connection with Samuel nor yet with Havid being unacquainted with his ambitious plans. These priests it seems were no distinct power against the king as seen from the fact xxi - xxii that on the faintest suspicion they were summoned and put to death without the least remonstrance. Samuel, if we rely on the historical & even legendary tradition, had the hierarchy & as well as the natural council to rest on in his opposition to the monarchy. In tracing the hierarchy to these early times the student strikes upon the very elements necessary to a true historical appreciation of Hebrew antiquity & national Jewish history as developed from & based upon the history of tradition.

Time and Author of the Books of Samuel.

Of the books bearing his name, only a very small portion can, with any probability be attributed to Samuel's composition. It was commonly supposed that he was the author of the first twenty-four chapters of the first Book, the remainder of that Book and the whole of the second Book being written by Nathan ^{as} far according to I Chron xxix.

German critics however have discovered four or five different authors and as many dates for the various parts of the Books. This arose from the fact that the books were founded more or less on contemporary documents, but disfigured by legends and compiled at different periods of Jewish history even after the exile. We shall therefore proceed to discuss the questions necessarily introduced by consulting authorities after setting forth the Talmudic and Rabbinical views. In composition of Samuel judging from the language, which is entirely free from Aramaisms, and from its contents, where not the slightest allusion is made to the division of the Kingdom, must have been ^{composed} before the division of the Kingdom, must have been

Rev. H. J. Leclerc's Men of the Bible. Hummelauer.

Sternheimer. Bible. Paul Barthau. Herz. Dr. Hille

during the time of the reign of Solomon. Hence
the opinion that Samuel himself was the author
of the book bearing his name is altogether un-
tenable. The ancient Rabbins according to
the Talmud Bala lathu ma, is a credit to
Samuel with the authorship of Judges, Ruth
& Samuel. If by Samuel they meant that
part referring to the judgeship & priesthood of
Eli we are disposed to agree, for none but
the person who was educated by the high priest
himself could have written the domestic attacks &
savage satire of Eli the priest of the younger house.
Charn. judgms from Sam III; V. 5; IX. 9 the
author makes no pretensions of Samuel having
written the book. Again, it must be remembered,
that the historical notices leads us to suppose
that the book was not written immediately
after the death of David. From the references
to time made in chapters xxx 25 & 31 & xxxv
where the expression "unto this day" occurs, we
may conclude with a conviction almost amounting to

certainly, that the book originates with one who flourished in the time of Solomon. Can it, as the Psalmist maintains, we would accept Samuel as the author of the book, the time of composition however could not be made to concure with facts historically set forth. Harbanel already saw this inconsistency. He opposed this view of the ancient tradition. He referred for proof to 1 Sam. 15: 18 & 9; where the expressions "unto this day" & "beforetimes" occur; in addition he referred to the explanation of the origin of such proverbs & sayings found in Chap. XII: 18 & 24; also to the custom set forth in XXII 25 all of which points conclusively to a much later redaction than the time of Samuel. Besides Samuel was but 52 years old when he died hence he could not have lived during the whole period included under the reign of David & David.

Harbanel, while admitting that Samuel & Nathan he had made part of the book, gives sufficient proof from 1 Sam. XXII 6 for establishing Jeremiah as the final author & compiler of the book as before us.

But it seems to me that Charbonet sought the
easy way for accounting for the double accounts, the
apparent contradictions in the book and by settling upon
the prophet Jeremiah who gathered up all traditions
at times the documents the explanation of the
difficulties; the book is ^{thus} most naturally explained.
Hilffferer while not agreeing with Charbonet
in regards the author infers from 1 Sam 6 firstly
a natural allusion to the strength of Israel; in
a distinction of Juda from the other Tribes, ^{and that}
the terms "Israel" & "Judah" were at first merely
convenient expressions which later on were in-
tended to designate the divided Kingdom. we
would conclude that since the events narrated in
Samuel do not enter into post exile times,
that the book was completed & edited in pre exile
age, probably when the Kingdom of Judah was
at its height.

We will say that these passages of Samuel
i. e. 1 Sam II 35; VIII 11-15; 2 Sam VII 6-16, which
are the prophetic narrative & the royal constitution,

would point to the time of Solomon while 1 Sam 6
 presupposes the late time of the division of Israel.
 It seems, says he that the designation of the nation
 as Israel & Judah, 1 Sam xviii 16; 2 Sam xviii 1; seems to be
 first made by David as seen in 1 S ii 3, 9; v 1-5; xix 24; xx 2.
 Again he says that such passages as 1 S xi 15; xiii 8-14;
xv 35; xxi 2; 2 S xy 7; in which the ancient freedom of
 worship is not yet condemned points to a comparatively
 earlier time for the composition & writing of what critics
 call an older work of Samuel. In harmony with
 a deuteronomistic revision, says he there are such
 passages as 1 Sam xii 3; xii where the mourning
 against idolatry is the mourning of the leading astray
 of the king as well as the people 1 S vi 25 is alto-
 gether unknown to the earlier narrators. Yet it
 seems to me that Judges ii 6-iii 8; Deuteronomy
xii 31; xxviii 36 which treat of the same subject as
 Samuel, contradict any such statement as just
 made by He Kellie, with one exception of the priority as
 found in Samuel which possibly might point
 to an older redaction of the books.

But we have found in Heris "History of the
Israelitish Nation" an elaboration of his view of
the time & author of Samuel which entirely over-
throws the opinion held by a great many German crit-
ics. That Oswald & Shroder to some extent agree
with this view, which supposes the book of Samuel
to have originated in the early reign of Solomon.
He reproduces the argument in substance as follows.
First it is noted that the history of David & part of
Solomon's have many peculiarities, as common as
may be seen from the first four chapters of 2 Kings.
Like Judges & Kings may be synopses of larger works,
extending more care on the wars, public acts & the
successes rule of the nation; Samuel & the first four
chapters of 1 Kings extend but little attention to them
owing a more thorough history of events, bearing
on the character of the principal men & of the age.
Samuel is also entirely different in style from any
other of the historical books of the Bible, being a clear
concise energetic prose mingled with poetry which
is ascribed by the author to earlier writers.

Bode in his record of his speeches which bear the stamp of originality. The author gave to the conversation a certain manner revealing a beauty of language, a fertility of thought which renders the book of Sam. not unique & singular in style. Such characteristics it is that points to the age of Solomon.

Lastly, after arriving at this conclusion, Venables is rather peculiar, that the book of Kings should be written with the last days of Hezekiah, while the book of Samuel was to have given a full & impartial history of David; that the second chap. of 1 King ends with, "and the kingdom was established in the hands of Solomon," & that the fourth chapter begins with "And Solomon was king over all Israel;" then in II chapter verse 12, in beginning of 8 chapter (LXX version 11, 21) where the limits of Solomon's empire are given; the account of his dream, the praise due Solomon as a judge in the case of the harlots, & many other incidents in the early life of Solomon, ^{which} make his early reign complete in detail as set forth in the first four chapters of 1 Kings. Hence it is remarkable, that

The earlier history of Solomon, like that of David, is complete in all its particulars, while the later accounts, commencing with the fourth chapter of Kings, is deficient both in materials, arrangement and chronology, falling rather into the mythical time; so that it is almost certain, that while the book of Samuel and the first three chapters of Kings, belonging to the same author, were written in an age, when the history of David and the first part of Solomon's reign were yet fresh in the memory of the people, the other part of Solomon's history was written some time after his death." From the above facts, it may be demonstrated that the first three chapters of Kings properly belong to the same time, when the book of Samuel was written. It must have been during the first years of Solomon's reign; for otherwise the author would have mentioned the building of the temple; then again nothing is mentioned of the final degeneracy of Solomon in 3. How then

were those three chapters inserted in the book
of Kings? The explanation is easily given. As
late as Philo & Josephus, the books of Samuel &
Kings were considered as one, for to all purposes
Kings is but a continuation of Samuel. When
the books were separated by the Greeks as they
printed in the Bomberg Hebrew Bibles, about the
1624, the last part of the history of David, being
an introduction to that of Solomon, was
carried over into the book of Kings. Hence
we might reasonably suppose the book of S to
have originated immediately after the death
of David. Dr. Wise in trying to ascertain the
author says, it is impossible to settle upon
any one individual, because so many literati
flourished in that age among whom he mentions
Elihu ha Ezrahi, Heman, Chalchid, Samuel, Nathan
for the others. Besides there are many traces of
the Pentateuch in Samuel. Mosaic laws are
also mentioned; the prohibition not to eat blood Lev 34;
circumcision xxiii 25; new moon festival xx 5-18; not to eat.

impure sacrifices xx 26; the law of the shewbread xxi 5-7; the
avenger of blood, xx Sam. xiv 2. The frequent imitation
of the verses of the Pentateuch indicates that the
author of Samuel was well versed in the Torah,
whose perfect style he imitated, which was the
precursor of the independent & original Hebrew
style in which xx Samuel is written. It shall
now be my endeavor to show why I consider
Samuel, Nathan & Gad the authors of the books
of Samuel. It seems to me that 2 Chron. xix
unnecessarily mentions these three authors just
only of course from the connection. It would
have been sufficient to have mentioned either
Samuel, or Gad, or Nathan. But the fact
that they were all three mentioned in the
same verse betrays to me a purpose of the
writer which was to inform us that these
three were the authors of Samuel. The
expression וְהָאֲחֵרִים וְהָרִאשִׁימִים meaning the
rest and last records would otherwise be superfluous,
knowing that Samuel began the writing, & the other

two prophets finished them. The care taken by the author of Chronicles to let us know exactly who these men were "Samuel the Seer," "Nathan the Prophet," and "Ishai the Gishai" would again be an unnecessary precaution, unless to inform the reader that these three, known as such and such wrote the acts of David, which extends over the two books of Samuel. Accordingly we will show the relative part of the books written by each, to which few of the German critics, among whom I refer to Hummelauer especially, agree.

The books of Samuel may be conveniently divided into three parts. I, the history of Samuel & Eli (I-XXII); II, the history of David (XXIII-XXVI); III history of David (XXVII to III chapter of I Kings). The first seven chapters are probably the work of Samuel himself. There was a unity in them and symmetrical arrangement, which argues him as the author, who, reticent in his own praises, feels deeply the degradation of the priestly order & dwells chiefly on those matters, which appertain to the interest & occupation of his life. Some facts, too are stated which were

true only when recorded; e.g. xii 13: "the philistines
were subdued and came no more into the territory of Israel;"
whereas a few years later we read xiii 19, of a very
different condition of affairs. Again Samuel
is said to have judged Israel all the days of his life,
which would be true according to xii. We suppose that
the later compiler inserted Samuel's own words here.

The second Part, containing the history of Saul, seems
to have been written partly by Samuel and partly
by Gad. Some of the facts, as the anointing of Saul,
were known to no one but these two authors.
There is a tenderness in recounting Saul's errors and a
desire to set forth the noble traits of his character, which
show the reverence of the narrators for the rejected King.
Gad was probably trained in one of the schools
of the prophets and must have been intimately
acquainted with the events here narrated. He
accompanied David in his wanderings and is
justly considered as the author of those portions
relating to the flight of David. Gad worked together
with Nathan and they finished the books of Sam to 1 Kings ix.

The Biography of Samuel.

Samuel may be considered the founder of the prophet guild and the first member thereof.

The last of the Judges (1100 B. C.) gave new life to the theocracy, administered it affair in all particulars, and insured its preservation by instituting the college of prophets from which most of the earlier prophets graduated. True, in direct opposition to his theocratic principles, he was compelled by the public demand for a king, to revolutionize the government and proclaim Saul the first king of Israel (1095-1053). Nevertheless theocracy was made the basis of the monarchy and Saul is later rejected by the national council for acting against ^{the} theocratic doctrines of the age. David is then anointed as ruler (1055-1015) either to overthrow Saul, or to take up the reign after Saul, but by all means to maintain the theocracy at least during the lifetime of Samuel. And truly with one or two exceptions when the prophets Gad and Nathan expostulated with David, his government was really a theocratic one. This is seen from the fact that these prophets,

stood in high favor with David & were esteemed
at his court. It is even thought that Nathan
was the private tutor who directed Solomon's
education, & it is certain that he was the ad-
viser & counselor of David. Even Solomon's King-
dom was at first ruled with theocratic rigor, and
was favorably disposed to theocracy as the erection of
the Temple would seem to indicate; but later
on the king himself became a worshipper of strange
gods, thereby bringing upon himself the enmity
of the righteous ministers, especially of the prophet
Ahia, who may have been instrumental in
bringing about the division of the kingdom after
the death of Solomon. Thus we see the great
influence of the theocratic principles, championed
by Samuel, extending to the division of the Empire.
Before the advent of Samuel, the highest & the people
high-priest Eli was judge in Shilo, then the
place of the sanctuary. He was both judge & high-
priest but at the same time weak & irresolute.
Incapable both as a theocratic & political leader,

we must not be surprised to find the majority of the
 people (1 Sam. I 3, 7, 21; II 14, 19.) worshipping the
 Canaanite deities, Baal & Ashtar. Eli could
 not correct the gross idolatry, nor could he prevent his
 sons Hophni & Phineas from abusing their priest-
 ly office, committing deeds most disgusting &
 abominable even in the eyes of the people. It was
 Samuel who felt himself called up to prevent
 the downfall of the throne & of the state; to restore
 again the worship of Jehovah by setting forth the
 practical results of pure Mosaicism & Monotheism;
 thus he was the man who could & did accomplish
 this gigantic reform. His parents Elkanah &
 Hannah lived at Ramath-Lephim on Mt. Ephraim,
 where Samuel, the first born son of Hannah, was
 born. Samuel was thus an Ephraimite according
 to 1 Sam. I, but according to 1 Chron. VI, 23 he
 was a Levite. Possibly because Ramath was one
 of the Levitical cities, & because the prophet per-
 formed priestly functions, the author of Chronicles
 may be justified in his statement. Hannah,
 however characteristic for Bible
 Baur, Geschichte der hebr. nation This History

after a long period of barrenness consecrates her son to Jehovah and Eli the high priest is entrusted with his education and priestly culture. Samuel ever showed himself a God-fearing & pious man and was ever a humble and obedient servant of Eli, so that he was acceptable both to God and man.

121, 26: III 4-19. At the temple he observed the disgraceful actions of the sons of Eli and most likely determined to restore the pure Mosaicism. Already as a youth, he dared to prophesy to Eli the displeasure and punishment of Jehovah (I Sam 10). From now on the prophetic function of Samuel develops.

After Eli's death he took upon himself the public direction of the religious and political affairs of the nation, gaining and retaining to his old age the general esteem of Israel. Obed by the fact of being a pupil of the last Judge, as was Joshua of Moses, he established honesty and justice as the mainstay of his activity. In order to form a correct idea of the greatness of Samuel, let us view him in the light of Prophet, Priest and Judge.

As prophet he appears to be the medium, through
 which God makes revelations & instruction known to
 his people; he is the mediator of the theocratic hier-
 archy between Jehovah & Israel & as such he
 represents God to man; like all prophets he brings
 to consciousness a living Theocracy. His prophecy of the
 fate of Eli & his family; his writing of the royal con-
 stitution; his announcement to Saul of the kingdom;
 & his rebuking Saul, who erred in the Theocracy, are not
 his own machinations, but the revelations, to his prophet,
 of God. (1 Sam III 18; II 27; III 18; IV 16:). The selection
 of Saul as king; his war against the Amalekites, the
 rejection of Saul, who has disobeyed the command of God,
 the anointing of David are set forth in the light of
 the hierarchy. (I, 1:24; II 13; III 13; IV 17; 22, 24, 26.
 Samuel himself, wishes to be considered only as
 the messenger of God. By such strict & thor-
 oughly established authority of the theocratic principle,
 Samuel sought to reanimate the theocratic spirit
 & mind of the people, thereby to secure a theocratic
 tendency in all their external relations to their nation.
 Thoenius, Ewald, Stillhausen.

His efforts were directed with this purpose, viz that the theocracy, both in faith & action, be considered inviolable; therefore he sets forth what might be of advantage to it, & avoids the injurious; therefore he abolished idolatry & pledged the people to the worship of Jehovah. (III 3, 15; IV 22). In accordance with such motive is his stubborn resistance to the demands of the people for an earthly King, fearing that their turning from the Mosaic laws would be discarded; (III 7: X 19; XII 12, 17) therefore he earnestly entreats Saul, at his coronation, to remain faithful to Jehovah; therefore he institutes the school of prophets, therefore his severe judgments against Saul who heeded not the theocratic warnings. Like all other prophets, he must maintain the theocracy, at all hazards, among the people, & in this respect, his struggles & aspirations are really prophetic. Otherwise he declares himself only a seer (IX 19) & has the reputation of a true visionary & fortune teller; hence in the course of the narrative he is known by the prophets' technical terms i.e. Navi, Seer, Man of God.

Also as priest, Samuel has his special functions. Although no Levite, he considered it his duty, as prophet of Jehovah, to perform the religious ceremonies of the theocracy. And furthermore it was possible, since the Levites as their subordinate Aaronites had not yet attained the exclusive right of administering in the temple, that even non-Levites might officiate. The time of service of a Levite was from the age of 20 to 50 years, but Samuel was lent unto the Lord, בְּלִי-וַיְחַיֵּי all the days of his life, according to the special consecration. Even the non-Levites Saul, David, Gideon, Menachem (Jud. vi 11; xiii 15; 1 Sam xiii 9, 12; 2 Sam vi 17) took part in the temple service; while David made his sons priests. (2 Sam viii 18). Hence Samuel had a double right to officiate. Recognized as an efficient servant, he often makes sacrifices, which were brought sometimes because of a successful undertaking, again as a thanks giving to Jehovah, and often as an expression of piety in religious duty. He orders feasts, fasts and libations (1 Sam vii 6; Chron xxxv 18). At these festivities he is the first, as they do not begin until he has pronounced the benediction (xiii 8). Samuel

often offers up public prayers for the people, in order to secure to them the grace of God. (VII 5, XII 19, 23) He makes special arrangements in the sanctuary as seen from Chron. IX 22: XXVI 28. After this he appears as the high priest of the nation, whose first prophet he was and thus maintains the theocracy in form and feature.

But it is especially as Judge, that Samuel becomes distinguished establishing & guiding the political activities of the people in strict accord with his theocratic principles. As such, Samuel already in the time of Eli (II 1) exercised his authority; but after his death Samuel takes the government of the people entirely upon himself and became the leader in the national council of elders. His very first act, was to assemble the nation at Mizpah, transact their business and prepare for war against the Philistines; in the meantime however he prays to God for he, like Moses was no warrior who fought with the sword. The enemy was defeated, lost their stations, and never again molested

Israel during the life time of Samuel. (II 5-14). Also with the Amorites, Samuel succeeded in making peace. (II 14). The success of these undertakings established the reputation of Israel's Therapeutic leader, as it was comparatively an easy task for this powerful judge to rule in his Therapeutic spirit. As judge he resided at Ramah, his birthplace; made yearly travels about the country; assembled the people at Bethel, Gilgal & Mizpah in order to call up & arrange their affairs; & then returned to Ramah to preside in his capacity as Judge again. (II 15-17). Becoming old, he appointed his sons judges who took up their residence at Beersheba in the division of Juda, where they were to assist their father. But their injustice, & the desire of the people, already expressed on occasions of previous wars, to have one general & recognised leader, caused them, as security for the future, to demand a king from Samuel. In vain did Samuel oppose the wish of the nation, but yielded finally to the unnatural longing of the people, anointed Saul the Benjamite, & at Mizpah installed him as King of Israel (I Sam. VIII 1-10).

Siehe Vorlesungen, Ewald's "Samuel Commentary"

But although Israel had a king, Samuel's authority was by no means diminished and the theocracy remained intact. And indeed Samuel wields this authority to the welfare of the people. For to him the people turn even after the inauguration of Saul, (XI 12, 19;) he orders the enterprises of the people (IX 1 re) or accompanies them in person; XI 7: he fearless and bold takes Saul to task and judges him with unsparring severity; (XIII 11; XV 10 re) while Saul in turn shows himself modest, respectful and obedient to the rigorous Seer.

At the same time Saul had been found deficient in the laws of theocracy and this was sufficient ground for Samuel to pronounce the rejection of the king and therefore he secretly anoints David the chosen one of God, whom he afterwards protects from the persecutions of Saul (XIX, 18;) Samuel chooses David because he was of the tribe of Judah, and because he thereby thought to firmly establish the theocracy after which Samuel withdraws from public affairs to his quiet abode at Ramah, where he was buried. XXV 1; XXVIII 3. What Moses was to his generation, Samuel was to unite Israel.

Viewing Samuel in the light of his services, we may form some general idea as to the character of this self-sacrificing man. He was possessed of as great power, energy & rigor as he was determined, resolute & firm in action. This was his leading trait of character. That he recognized as right & just, that he brings into agitation with manly firmness & energetic severity endeavoring to maintain it within reasonable times. The gentle & tender feature, comfort & humanitarian traits are foreign to his personality. He often appears harsh, heart-hard, heartless & stubborn, e.g. when he vehemently opposes the demands of a whole nation, refusing to institute the monarchy; when he commands the utter devotion of the Amalekites & hews their king in pieces. Yet we must not forget, that Samuel, knowing the degeneracy of his age alienated from Jehovah, had to proceed most rigidly, if he would succeed in restoring again the influence of the Theocratic principle. He was not an enthusiast like Eli, but more of a political theorist, who values &

estimated cause & effect, acting with circumspection
and strict justice. He is regarded as a true prophet
of Jehovah (Isa. 20) whose words come to pass (Isa. 6); even
Saul honors him highly (I Sam. 10:); never persecutes him as he did
David. At his death all Israel mourns for him (XXI 1; XXIII 3:)
In such esteem he is also held by later writers. (Jer. XXV 1; Ps. 119. 6.)
Here he is considered next to Moses, in Jeremiah, he is
accorded equal honors with Moses. And indeed he may be
regarded as a second Moses of the Hebrews, in that he also
laid the foundations to theocracy, and established the order
of priesthood as the representatives thereof; in this way
he re-instituted the theocratic principle, and originated
the school of prophets for its preservation. Samuel was
also one of the greatest reformers of antiquity. He held three
annual sessions of the council in Gilgal, Bethel and Mizpah also
a perpetual court at Ramah thus removing the government seat from
Ephraim as well as the national sanctuary. He founded the high school
at Ramah, the pupils of which were called benai nebiim and thus the
prophetic era was inaugurated. He also reformed and made ar-
rangements in the Levitical services and thus succeeded by his thorough re-
forms to effect a perfect union of the nation in religion and government.

History of Israel under Saul & David.

So historical development reached by the Israelites takes from the time of their wanderings in the wilderness. From the process of amalgamating the various tribes & elements began the forward march to the conquest of Palestine & Civilization undertaken. Israel could not abide long in the desert, or their career would have been like that of Edom, Moab & Edom. As a nation they have nature instinct, accepted civilization in assimilating the heterogeneous elements about, incapable of admixture. They thus imposed upon themselves material tasks which almost threatened the destruction of the religious basis of their national life. Their alliances among their own tribes gradually dissolved under the continuance of peace; as the subsequent occupation of the country dispersed those whom the camp has united. The enthusiasm of conquest, was followed by individual selfishness & ambition. Peace enervated Israel, not the lessons of simple truths, of the divineness of heroic self-sacrifice were brought home to them by Samuel.

Israel, now even he was accused from her quiet
shelters by the Philistines. From their abodes by the
sea on the low lying plains which skirt the
mountains of Judah on the West, they pressed northward
into Sharon, thence to Jazzer. Here, after driving
out the Canaanites, they attacked the tribe of Joseph:
a great battle took place at Aphek and the victorious
Philistines carried off as a standard, the ark of Shiloh.
They also the southern countries, capturing the ce-
lestial "Mount Ephraim." The national sanctuary
at Shiloh was destroyed, as its temple lay in
ruins. Thus their supremacy was undisputed even
as far as the tribe of Benjamin in Jebel Ulat,
as they confiscated all weapons, as women all smiths.
This reproach brought upon Israel a widespread
exaltation of religious feeling, and under the leader-
ship of Samson they soon retrieved their lost for-
tunes. He kindled anew the glowing ashes
and embers and made religion and patriotism iden-
tical. It was Samson, who understood the
spirit of the times. The nation's calamity weighed

heavily upon him, as he viewed with horror the down-
 fall of the Monarchy. He discovered not only what
 Israel needed but himself was the man to supply
 that need. Having come to know Saul ben Ish-
 benneth, a man of gigantic force, he declared
 to him his destiny to become King over Israel.
 Saul soon found an opportunity to display himself.
 The city of Jabesh Gilead was besieged by the
 Ammonites, and the inhabitants were about to
 surrender. When the tidings reached Saul, who
 was returning with a flock of oxen from the field, he
 heard the cattle in pieces, sent the portions in all
 directions, with the threat "thus shall be done with the
 oxen of everyone, who refuses help in relieving Jabesh."
 The people obeyed, came to the rescue & delivered
 the city & its inhabitants. In Gilgal, Joshua's old
 camp, Saul was anointed. Jonathan his son saw
 the need of the Philistines at Gath, who advanced
 their forces to Gibeath, being divided by the gorge of
 Michmash. Only a few hundred Benjamites re-
 turned with Saul. Jonathan, with his armour bare,

opened the battle by surprising the weak spot of the Philistines, who fled carrying the frame to the camp. Saul then made a successful attack on the whole camp driving them back by the way of Beth Horn. Saul was then established at Gibeath, the nucleus of his kingdom. He was the commander-in-chief, while the internal affairs of the country remained under the control of the national council, of which Samuel was the recognized leader, acting in concert with the Hebion in the administration of the theocracy. It should be noted, that the warlike revival proceeds from Benjamin. Ephraim had lost its leadership and its symbols, viz. the sanctuary at Shiloh, and the ark of the covenant, so that Benjamin thus became the connecting link between Ephraim and Judah. Through Saul, also Judah enters definitely into history as his famous expedition against the Amalekites shows. Among the men of Judah, who came to Gibeath, was Havi the son of Jaser. His skill on the harp brought him into close relations with Saul. He became his armour bearer, afterwards the most intimate

friend of Jonathan, finally the husband of his
 daughter and was declared the general favorite of
 the court and the people. His famous victory over
 the philistine giant together with his other successes
 excited the jealousy of Saul, for David thereby proved
 himself no superior as a warrior. The first outbreak
 of this jealousy was accounted for as a temporary men-
 tal depression of the king, but it soon became evi-
 dent that this meant better and long cherished hate
 against David. Jonathan warned his friend and
 him in his flight to the priests of Nob, who pro-
 vided him with arms and food. He then fled to the
 wilderness of Judah, became the leader of the dis-
 satisfied warriors, among whom were his kinsmen
 from Bethlehem. This was the nucleus of David's
 subsequent bodyguard. Saul suspecting that the
 priests of Nob were in league with David, ordered them
 all to be massacred so that Abiathar was the
 only surviving priest who followed David. Through
 him, David was able to consult the Urim & Thummim.
 Finally forced by the persecutions of Saul to leave Judah,

Havon resorted to the desperate measure of placing his services at the disposal of Achish the Philistine King of Gath; he was received with open arms & the town of Gath was assigned him for a residence. Here, with his followers he pursued his own manner of life, as an independent prince, obliged only to render military service to Achish. Meanwhile the Philistines once more mustered their forces against Israel. Saul awaited their attack in the plain of Jezreel. A most disastrous battle on Mt. Gelboa followed in which Saul, Jonathan and the flower of the army were slain. The sword of Saul's life was thus rendered. The Philistines regained their former power & possession even to the country west of the Jordan. Beyond the Jordan, Abner, the cousin & commander of Saul's army, ordained Ishbaal King in Mahanaim, who again established the supremacy of Israel over the Philistines. But the men of Judah elected Havon as their King. A protracted feud now ensued between the dominions of the house of Saul & Havon, while the fortunes of war de-

clared themselves in favor of Havid. In vain did
 Ahner dispute his territory. Personal causes at
 last brought matters to a crisis. Ahner, by taking to
 himself a concubine called Bizpah, had aroused Ish-
 baal's suspicion of aiming at his inheritance. This proved
 too much for Ahner, & forthwith entered into nego-
 tiations with Havid at Hebron. His plans were
 realized and Havid became king of united Israel.
 Ahner, who came in person to the king, when about
 to set out on his return, was murdered by Joab - a
 victim of jealousy. His death left Israel without
 a leader and after the death of Ishbaal who also
 was murdered, the elders of Israel, united in council
 and proclaimed Havid king, which he accepted.
 Havid made Jebus his residence, which became
 not only the political but also the religious centre; there
 the ark of the covenant was brought from Shiloh:
 fearim was placed within a citadel, afterwards
 the temple mount. Havid was elevated to the
 throne by virtue of his ability to prosecute the
 war against the Philistines. This war was the forge of Israel's unity.

The struggle began with the transference of the seat of royalty to Jerusalem, ^{as} the anecdotes and deeds of valor of individual heroes, extal. ^a spread far ^{as} wide in the land. The result was that David completed what Saul has begun ^{as} thoroughly subdued the Philistines, which was the greatest achievement of his reign. He subjugated Moab, Ammon ^{as} Edom. He vanquished the Moabites ^{as} treated them severely. Then, not long after the king of Ammon died David sent an embassy of condolence to Hanun, his successor, but he suspecting David, refused to receive the embassy ^{as} forthwith entered into an alliance with the Syrian kings. David sent his army under Joab against Rabbath-Ammon. The Syrians advanced to the relief of the city, but Joab dividing his forces ^{as} leaving his brother Abishai to hold the Ammonites in check, proceeded in person against the Syrians ^{as} defeated them. David again defeated them at Helam, and finally Rabbath-Ammon was captured.

The vision of Balaam was fulfilled when finally Edom was raised to the ground and Israel the youngest of the four Hebrew nationalities trod the three elders under his feet. Thus the political acts of David established his supremacy and his foes molested him no more. But turning now to the domestic side of David's rule, we see him confronted by new dangers, arising at home within his own family. Absalom, the handsome son of David, thinking to establish his claim to the throne organized a revolt against his father. In order to foster this rebellion he availed himself of a misunderstanding between David and the men of Judah. The revolt was fomented in Hebron; Ahithophel, the once trusted counselor of David, sided with Absalom and Amasa struck the first blow; all Israel with the exception of the territory east of Jordan were drawn into the rebellion. David fled to this territory with all haste being completely overtaken by the news of the rebellion. At Mahanaim he collected his

faithful followers together with his body-guard
the 600 Cherethites and Pelethites, for which Ab-
salom against the advice of Ahithophel allowed
him the time. The battle was fought in the
woods of Ephraim, Absalom was caught up
in a tree and suspended there was pierced by
the arrows of Joab, so that with his death
the rebellion was ended. The tribe of Joseph
sent a deputation to King David and the other
tribes with the exception of Judah returned
to allegiance at once. But later on David
succeeded in bringing back that tribe also though
he kindled such jealousy between Israel and Judah,
that another revolt broke out, which however
was at once repressed by Joab. Soon after
this event David after appointing Solomon
his successor, died. His historical importance
is very great. He established a united Judah
and Jerusalem. His personal character
has been greatly misjudged by the modern
critics. It seems strange that he caused,

the military prisoners to be treated with barbarity,
 and the sons of Saul to be hanged on the wall
 in Gilead. He combined in himself the most
 daring courage, with tender susceptibility. David's
 character belongs to the greatest of biblical personalities.
 In order to prove this, we must not only investigate
 his deeds, but also his glowing and hopeful feelings.
 Here his fervent religious zeal stands forth showing
 the nobility of soul, and true manliness which
 prompted them. Magnanimous to all, indulgent
 to a fault and an impetuous lover he lives for
 humanity and his God. Although at times he seems
 cruel (2 S VII 12; III 31) although all his actions could
 not bear close inspection, we must ascribe them
 more to the fault of his time than to his own per-
 sonality. From his faithful administration, we
 learn that the Kingdom was a blessing for the people,
 that he secured for them peace and recognition; that he
 established the unity of the Tribes and maintained
 order and harmony among the various elements.
 Above all David carried out the reforms of

Daniel, by firmly grounding his theocratic principle
in spreading the worship of Jehovah, so that centuries
later the prophets Isaiah, Zachariah, Hosea and
Ezekiel made of David the ideal prototype
of a theocratic regent which became the
basis for the hope of Israel's salvation
by the advent of the Messiah, who is to
be descended from the house of David. We
need not linger on the delineation of Saul's character.
Among all his contemporaries he was the fittest to re-
ceive the royal dignity, possessing personal beauty, a
commanding stature, warlike skill, gifted with en-
ergy, perseverance and a high regard for the nation.
Though strictly not a religious man, he nevertheless
exhibited zeal for the worship of Jehovah. He re-
pressed, with a strong hand, infringements of the an-
cient code; he would sacrifice his gallant sons of
a breach of religious vow. His noble sacrifice
in the midst of the battle, refusing to live when
the nation was defeated, shows that his was the en-
ergy of despair felt by one who is forsaken. A grandson in
itself.