

The Interpretation of Jewish Proverb, "Is Saul also Among the Prophets?"

According to the Deuteronomistic History Redaction

การตีความพระธรรมสุภาษิตของชาวยิว "ซาอูลเป็นหนึ่งในผู้เผยพระวจนะด้วยหรือ"
ตามแนววิพากษ์ประวัติศาสตร์สายเฉลยธรรมบัญญัติ

Nati Khoochotikul*

Abstract

The book of 1 Samuel mentioned the Jewish proverb "Is Saul also among the prophets?" It is found twice in different situations. This article intended to explain that the Deuteronomistic History (DtH) helps the reader to understand the book of 1 Samuel especially the meaning of this proverb. Moreover, DtH and its theology such as the theology of blessings

and cursings give a new understanding to the readers, especially it is the reason why Judahites were taken captives to Babylon. If the Judahites did not obey God's commandments, they would be punished like Saul, being naked before the public.

Keywords: The Deuteronomistic History, blessings and cursings, proverb, naked

บทคัดย่อ

พระธรรม 1 ซามูเอลได้กล่าวถึงสุภาษิตของชาวยิวที่ว่า "ซาอูลเป็นหนึ่งในผู้เผยพระวจนะด้วยหรือ" สุภาษิตดังกล่าวถูกพบสองครั้งในสถานการณ์ที่ต่างกัน บทความความฉบับนี้ประสงค์ที่จะอธิบายว่าพระธรรมหมวดประวัติศาสตร์สายเฉลยธรรมบัญญัติ (DtH) ช่วยผู้อ่านให้เข้าใจพระธรรม 1 ซามูเอลโดยเฉพาะอย่างยิ่งความหมายของสุภาษิตนี้ยิ่งไปกว่านั้นพระธรรม

หมวดประวัติศาสตร์สายเฉลยธรรมบัญญัติและศาสนศาสตร์เรื่องการอวยพรและการแช่งสาปได้ให้ความเข้าใจใหม่แก่ผู้อ่านโดยเฉพาะอย่างยิ่งสิ่งนี้เป็นสาเหตุว่าเพราะเหตุใดชนชาติยูดาห์ต้องตกเป็นเชลยที่บาบิโลนถ้าชาวยูดาห์ไม่เชื่อฟังพระบัญญัติของพระเจ้า พวกเขาจะถูกลงโทษเหมือนกับซาอูลคือถูกทำให้อับอายในที่สาธารณะ

* full time lecturer at Bangkok Institute of Theology, Christian University of Thailand.

Introduction

The book of Samuel is in the Historical Books section in the Old Testament. Julius Wellhauen explained that the book of Samuel narrated concerning the changes of regime, the transition from theocracy to monarchy, which is associated with the name Samuel (Wellhauen, 1885: 247-248). According to the historical narrative of this book, Saul, the first king of Israel, was narrated by a Jewish's proverb, saying, "Is Saul also among the prophet?" John Sturdy mentioned that "the saying, 'Is Saul also among the prophets?' is found twice in 1 Sam., with differing stories attached to it in explanation" (Sturdy, 1970 :206). These are 1 Samuel 10:11-12:² and 19:24.³ For Samuel scholarship, modern scholars understand this proverb to have various meanings. In this article, this proverb will be interpreted by the Deuteronomistic History theory (DtH).⁴ This article will be presented in three sections. Firstly, the researcher will explain the meaning of DtHand its theory.

Then, the researcher will survey the biblical scholars' interpretation on the Book of 1 Samuel 10:11-12 and 19:24. Lastly, the researcher will utilize DtH theory to analyze the Jewish's proverb. In this article, the researcher would like to propose a new interpretation to the readers. That is, the proverb 'Is Saul also among the prophets?' is used to teach the remnant in the time of Babylonian exile concerning obedience to Yahweh, the God of Israel.

Meaning of Deuteronomistic History (DtH)

Biblical scholars understand the DtH in the meaning of the device to interpret the Historical Books in the Old Testament. Lewis Vale Alexander (1993: 1) mentioned about the meaning of the DtH that "the DtrH (DtH) designates the seven books of Deuteronomy, Joshua, Judges, 1 and 2 Samuel, and 1 and 2 Kings." Message of these books describes the historical narrative of the Israelites since the time period from the last preaching of Moses to all Israel prior to the entrance to the Promised Land until the time of the exile to Babylon.

² The book of 1 Samuel 10:11-12 from English Standard Version said "And when all who knew him previously saw how he prophesied with the prophets, the people said to one another, "What has come over the son of Kish? Is Saul also among the prophets?" And a man of the place answered, "And who is their father?"Therefore it became a proverb, "Is Saul also among the prophets?"

³ The book of 1 Samuel 19:24 from English Standard Version said "And he too stripped off his clothes, and he too prophesied before Samuel and lay naked all that day and all that night. Thus it is said, "Is Saul also among the prophets?"

⁴ Henceforth, the Deuteronomistic History will be abbreviated as DtH.

Traditionally, biblical scholars see that these books were written by the former prophets. For examples, Deuteronomy was authored by Moses, Joshua was authored by Joshua, or Judges was authored by Samuel, etc. However, since the middle of the nineteenth century, critical scholars have continued to trace the origin and the development of these books. They argued that these books were not authored by the former prophets. According to W. M. L. de Wette (1805: 151-168), "the Book of Deuteronomy originated later and was written by different authors than the other books of the Pentateuch." Wellhausen (1885: 228) acknowledged that "the Books of Judges-Kings represented a distinctive historical document, for they interpreted the past in terms of the aims and idles of their own day . . . it is (these books) over-grown with later assertions." Alexander (1993: 15) concluded Wellhausen's explanation that "the religious views of Judges-Kings arose during the Babylonian exile and bore strong affinity with the ideas and aims expressed in the Book of Deuteronomy." It meant that critical scholars sought that the DtH was authored later than the interpretation of the biblical scholars. For critical scholars, DtH documents are the fragments which were authored by the author, called "the Deuteronomistic redactor." Moreover, they believed that DtH documents were gathered together

after the exile to Babylon, but before the Babylonian empire has fallen, because the epi-logue of the Book of 2 Kings narrated about Jehoiachin who was released from prison on 560 B.C. but the Deuteronomistic redactor did not mention about the proclamation of Cyrus, all the exiles were brought back to Jerusalem on 538 B.C.

Although DtH's view has been used since the middle of the nineteenth century, but later it rose up again, emerged through the work of Martin Noth, a German scholar. Noth believed that DtH was written by an exilic author who was also the editor and a compiler of the source. Therefore, he saw DtH as a unified compositional work. Alexander (1993: 28-31) concluded Noth's hypothesis, on the unity of the DtH, that it may be presented by linguistic evidence, the regular appearance at specific points of speeches, the chronological system, and the consistency of its theological ideas. In the case of DtH's theology, Noth emphasized that the obedience to the Lord as required by the DtH law was the most important theme of DtH's theology. The obedience of the Israelites was seen through the worship of God. In short, Noth's interest was "in the various possible forms of deviation from this worship which could be construed as apostasy and how these were realized in history" (Noth, 1981: 91-92).

Noth's explanation concerning the unity of the DtH, especially the consistency of its theological ideas, led to a new understanding for the critical scholars and his readers. That is, DtH's law and theology, such as the obedience, stood behind the events narrated and set forth a standard by which they could be evaluated (Clements, 1976: 32). According to the book of Deuteronomy as the introduction of DtH, the author emphasized on the theology of blessings for obedience and cursings for disobedience. The principle of the theology of blessings and cursings is dependent on obedience. If the Israelites were obedient, they would receive the good of the promise land. On the other hand, if they were disobedient to the Lord, they would be cursed, and the Lord would render His punishments upon them, i.e., He will cast them out from the Promise Land. In fact, the theology of blessings for obedience and cursings for disobedience is not only in the book of Deuteronomy, but this theology is found throughout the DtH.

In conclusion, theology of blessings for obedience highlights the good aspects from the Lord's blessing such as the Promise Land, accomplishments, and victory. On the other hand, theology of cursings for disobedience in DtH is followed by God's punishments such as great trouble and shame, famine, death, and the exile. Tremper Longman III and Raymond B. Dillard (2006: 156) noted that

"DtH was a product of a single author writing during the exile to explain why God had rejected Israel." That is, God handed out His punishments to His people because they abandoned His law.

Biblical interpretation of "Is Saul also among the Prophets?"

According to the Book of 1 Samuel, the Jewish proverb "Is Saul also among the prophets?" is found twice in different situations. To investigate this proverb, first-ly, the researcher will describe the meaning and usage of a proverb מָשָׁל : *Mashal*) in the Old Testament. Then, the researcher will explain and conclude the meaning "Is Saul also among the prophets?" in 1 Samuel 10:11-12; and 19:24.

Gerald Wilson (1997: 1134) points to the meaning of מָשָׁל in Hebrew by saying, proverb, wisdom saying, or mocking song. In addition, its root, מָשַׁל , also means "to become like," "to speak" in proverb, or "to compare with." The meaning of מָשַׁל is similar to *mašālu* in Assyrian, which means "to become like" and *m^etal* in Syriac, which means "to compare." Interestingly, the Book of Proverbs in Hebrew writings (the **Ketuvim**) is called מִשְׁלֵי (Misley) because this book presents Yahweh's perspective that the reader should be wise, not wicked. Rather, the Book of Proverbs always mentions the alternatives such as obedience in the Pentateuch, or rejection of the instruction, accomplishment, or failure in life, etc.

Moreover, one of the objectives of the book of Proverbs is utilized to teach the reader or listener concerning the moral ethics such as to challenge the reader to fear the Lord, choose wisely, then live well. In conclusion, **מִשָּׁל** in Hebrew indicates that a pithy wise saying is used to compare two types of people or thing. Proverb and its instructions challenge the readers to choose the best for themselves. In fact, the character of proverb is written in short. It is easy to remember, and expresses effectively some common truth.

According to the usage of proverbs in the Old Testament, Wilson sees that "In certain constructions, **mašāl** loses the more neutral sense of proverb, ancient saying and takes on the more specific function as a source of negative comparison" (Wilson, 1997: 1135). It means that in the world of the Ancient Near East, **מִשָּׁל** was not pre-sented only in positive comparison but also in negative

comparison such as ridicule, satire, parody, lampoon, and taunt, etc. The consequence is that a negative example is also found in the Old Testament and it is used "to discourage others from follow-ing the same path" (Wilson, 1997: 1135).

The popular proverb (**מִשָּׁל**) "Is Saul also among the Prophets?" serves as a good example that shows "the two stories refer to the same saying but are independent: each of them made its own use of it for its own purposes and with its own learning, without being aware of the other" (Ze'ev Weisman, 1998: 50). Ze'ev Weisman (1998: 50-51) views that both of stories (prophesying at Naioth and then at Gibeah) were written for the narrator's own goal. He believes that these stories history. However, some of the biblical scholars saw that Saul's stories were not related to politics. Therefore, they understand and explain 1 Samuel 10:11-12: and 19:24 as follows:

Firstly, in 1 Samuel 10:11-12, the DtH storyteller mentioned to Saul, the son of Kish after God had chosen him to be king. Samuel, the prophet told him that he would encounter specific signs. One of specific sign is the spirit of the Lord will rush upon him, and Saul will prophesy with the a group of prophets. In this narrative, after Samuel's prophetic word became true, the people said to one another ". . . Is Saul also among the prophets?" Joyce G. Baldwin (1988: 92) emphasized that the important point of this unit was that Samuel's prediction of meeting a group of prophets had been fulfilled. Therefore, Saul could be sure that the Lord was with him. It means that Saul was the first king of Israel that the Lord chose, even though his coronation had not yet come for a public proclamation.

William McKane (1963: 75-76) emphasized Saul's family background, his change, and reaction of the people. According to verse 11 and 12, the storyteller mentioned Kish, a man of Benjamin tribe and Saul's father. McKane explained that there were at least two interpretations of this unit. Firstly, McKane (1963: 75) wrote that "Saul is as well-entitled to be an ecstatic prophet as any other man, since prophetic inspiration is not a hereditary possession," like that of priesthood. McKane points out that reference of a man and the place, "And who is their father?" in verse

12 is used to riposte to those who said, "Is Saul also among the prophets?" In other words, the people did not believe that Saul was not a prophet but a man of the place refuted them. Thus, his refutation meant, "Why is Saul not able to be a prophet?" Secondly, McKane saw that when the storyteller wrote to Kish, it meant that Saul's family was familiar in that society. Indeed, his family was well-known. Therefore, Saul's behavior was improper and unusual. However, the saying "And who is their father?" in verse 12 was used to explicate the phenomena which happened to Saul. McKane notes that:

Saul had good family connections, and ought to have no dealings with an ecstatic rabble. In behaving like a dervish he was falling out of the accepted patterns of behaviour of his social station and was associating himself with the outlandish and bizarre. Hence the question, Who is their father? is not a retort to the proverb, . . . , but a further explication of it. (McKane, 1963: 75)

(McKane, 1963: 75). However, in his commentary, he did not describe the meaning of "And who is their father?" (וּמִי אֲבִיהֶם :umiabihem) thoroughly. At this point, David Toshio Tsumura (2007: 292-293) suggested that "Who is their father?" may refer to "their professional

leader" because the prophets such as Elijah and Elisha were also called "father." (2 Kings 2:12; 6:21; 13:14) Thus, biblical scholars translated "Who is their father?" in the meaning of "And who is their leader (of the band of prophets?)"⁵

⁵ P. Kyle McCarter, Jr. suggests that "Perhaps, then, "And who is their father?" implies "And who (but Saul) is their leader?" That is, it is a reply to the question, "Is Saul, too, among the prophets?" signifying "Yes, indeed! In fact he is their leader!" (P. Kyle McCarter, Jr., 1980: 184) However, the researcher sees that the storyteller emphasized that Saul is a king, not a prophet. In brief, Saul spoke the prophesy but he is not the leader of the band of prophets, and his anointing is for being a king, not a prophet.

In this story, change of Saul as a different man is explained by saying "Is Saul also among the prophets?" The Scripture describes that after Saul left Samuel, God gave him a new heart. John J. Davis & John C. Whitcomb (2006 :205) noted that "this expression should not be regarded as the act of regeneration, but rather a work of the Spirit of God by which he was prepared for kingship." Therefore, Saul did not become a prophet, he just became a king even though he prophesied and walked with a group of prophets. Moreover, there is no evidence that he repented after the Spirit of the Lord came upon him.

The conclusion of this story is in verse 13. The DtH author wrote that "When he had finished prophesying, he came to the high place." It meant that Saul joined the ritual ceremony at the high place after he received the Spirit of the Lord. Here, Saul is mentioned in a positive way. The DtH author portrayed Saul as a godly man. On the other hand, he is also in the Lord's plan and procession, to be the first king of Israel. In brief, the DtH editor suggested the DtH's theology, the blessing of God comes from obedience to his reader. After Saul decided to do follow Samuel's assignments, the Lord also blessed him. In the DtH's theology, the good and God's blessings followed the obedience always.

The saying, "Is Saul also among the prophets?" is also found in 1 Samuel 19:24. The DtH storyteller mentioned about Saul after he tried to kill David. According to the story, Saul sent his messengers

to take David three times but the Spirit of God came upon them and they prophesied. Therefore, Saul decided to hunt down David by himself. However, after Saul met Samuel and David at Ramah, Spirit of God also came upon him. Then, Saul prophesied, stripped off (יָיִפְסַט׃: yayipsat) his cloth, and lay down naked. People again said, "Is Saul also among the prophets?" According to Ralph W. Klein's explanation (1983: 199), he saw that this proverb was used to evaluate Saul in both the positive and negative. However, in this unit, Saul became an ironic comment (Baldwin, 1988: 133-134). If the book of Samuel "have a real interest in politics" (Mary J. Evans, 2004: 20), then the saying "Is Saul also among the prophets?" was not only a proverb but was also a political satire. In brief, Klein (1983: 199) concluded that in this unit the storyteller lampooned to Saul that he was not a prophet anymore because he became an insane one. His mania was presented by his attempt to hunt David by himself after he found that his messengers missed the mission.

According to her commentary, Baldwin (1988: 134) asked her readers that "What is an ironic comment on Saul's life story?" Indeed, the storyteller is not only referring to Saul, the insane one, but also to Saul's situation. In other words, Saul is not the king of Israel anymore. For McKane, he mentioned that when the narrator wrote to Saul, he implied:

Saul is out of place in the ranks of Samuel's prophetic guide. He has been rejected as king over Israel by the word

which Samuel spoke for Yahweh and it is incongruous that he should be doing ecstatic exercises among Samuel's disciples. He is not there as a true devotee, but has been made the prisoner of ecstasy; he is in Samuel's and therefore in Yahweh's power . . . Yahweh has rejected him from being king and has anointed David. Against this there is no appeal and to contest it is futile (McKane, 1963: 122-123).

Saul, as the insane one, displayed his behavior in verse 24, by "stripping off his garments." But what is the meaning of "naked" in the Old Testament's context? Tsumura (2007: 499) and McCarter (1980: 329) agree with S. R. Driver's observation that the word "naked" (*'ārōm*) does not necessarily mean to be totally without any clothes. Perhaps Saul dressed his long inner tunic, and in this situation, took out only the upper garment (see also Isaiah 20:2; Micah 1:8). Therefore, naked (*'ārōm*) in the Old Testament's context does not mean "absolutely naked." Nevertheless, Klein (1983: 199) confirmed that "in biblical times nakedness was connected with shame." Indeed, Saul's dishonour in this chapter was connected

with his situation. Even though, in God's eyes, he has been rejected from his position already, but in his people's eyes, Saul was still a king. Thus, shameful in this chapter referred to the king being "stripped off his garments," and also was out of control in public. In conclusion, the king was naked in public whether totally naked or dressed only in his long inner tunic! That is not a delight to the public eyes. Moreover, he was to be ashamed because he became helpless before Samuel. And David once again had a chance to escape.

In short, the storyteller of the book of 1 Samuel responded to the saying "Is Saul also among the prophets" in 10:11-12 and 19:24. Firstly, the Saul narrative is that he received the experience of Spirit of God after Samuel anointed him to the king of Israel. Most of the contemporary biblical scholars viewed that Saul in a positive note. Secondly, Saul became an ironic comment such as the insane and mania king. On the other hand, by the same Jewish's proverb, he became a victim and also was out of God's favour. McCarter (1980: 329) rightly points out to Saul and his second spiritual experience:

. . . Saul's experience with divine inspiration has taken a downward turn. The spirit of Yahweh now haunts him rather than helps him. And in contrast to the encounter described in 10:10-12, here he meets the prophetic troop as an unwelcome intruder, indeed as an enemy. He is now more a victim of prophetic inspiration than a beneficiary of it; he participates in the prophesying as a sufferer, an invalid, and the ecstasy is for him a disease.

The Deuteronomistic History Interprets the saying "Is Saul also among the Prophets"

In this section, DtH's theory is used to interpret the saying "Is Saul also among the prophet?" In this consideration, the researcher's interpretation is based on an idea that the DtH's theory is a good device to interpret the Scripture. Based on this theory and analysis, the researcher found that, firstly, the DtH's theory has an effect on the understanding of the modern readers, especially in the issue of date and authorship. According to tradition-historical approach, biblical scholars see that the book of Samuel was written by the prophet Samuel and Nathan. Therefore, the latest implied readers are the Israelites who lived in Israel before the kingdom divided (932 B.C.). However, the DtH's theologians described that the book of Samuel was written by an exilic author who was also an editor and a compiler of the source. Rather, this book was written after the exile and captivity in 586 B.C. For the DtH's theologians, the implied readers are the Judahites who are called the remnants in post exilic period.

Secondly, the effect of the DtH's theory does not rest only on the various implied readers but includes the objective of the book of Samuel as well. While traditional biblical scholars believe that Samuel was written to explain how David was enthroned and reigned after the death of Saul, one of DtH's objective

was to expound concerning the entrance to the Promised Land until the time of the exile to Babylon. Rather, the exilic author emphasized the theology of blessings and cursings as the condition to live in the land. Therefore, in general, the DtH's theologians explain the DtH in the picture of Israel as the people of the Lord and their destination such as prosperity or devastation, the blessings or cursings, etc. In other words, one of DtH's objective was used to describe Israel in general. Judy Fentress-Williams (1999: 23) responded to Noth's theory that "Noth's main argument for the unity of the Deuteronomistic History is the overarching theme of Israel's sin, which led to the nation's demise." However, in this article the researcher sees that theology of blessings and cursings in the DtH should not be used to explain only the Israelites' experiences such as conquest of Canaan, and the exile to the Babylonian Empire. For the researcher, DtH included the individual experiences of important characters such as Saul and David, kings of Israel in 1-2 Samuel. In brief, DtH's theology is a good device to interpret the historical narrative even though these stories are "life history."

An exilic author intended to utilize life history of Saul and David to explain Theology of blessings and cursings. According to DtH's theology, an editor presented Saul's story as a case study concerning curses for disobedience to his reader. In 1 Samuel, Saul was portrayed in negative direction,

making the first king a failed king. Saul had rejected the word of the Lord, therefore the Lord had rejected him from being the king of Israel. In conclusion, DtH's theology and its concept does not only mean "why God had rejected Israel" (Longman & Dillard, 2006: 156) but also "why God had rejected one who was disobedient" as well.

Thirdly, a proverb, "Is Saul also among the prophets?" gives a new understanding to the readers, especially it tells the reason why Judahites were taken captives to Babylon. According to DtH's theory, an exilic author mentioned that after Saul rejected to obey God's command, the Lord gave his punishment to him. The Lord's judgment was to put Saul to shame by being naked before the public. Rather, the word naked ('ārōm) in this context is used in the meaning of the Lord's sanction. For DtH's view, a proverb, "Is Saul also among the prophets" and the word naked ('ārōm) are the examples to an editor's readers as well. In other words, Judahites were taken captive to Babylon because they broke the Law of Moses just as Saul rejected to obey God's word. Moreover, Israelites' destination is also put to shame by stripping off their clothes and be a naked before the nations. Undoubtedly, if Saul's destination in the book of Samuel was

used to teach the remnants concerning the cursings for disobedience. Interestingly, Saul's life history was similar to the Jerusalemites' destination in the book of Ezekiel which was written in the exilic period. According to the book of Ezekiel 23, the author wrote that the Lord would punish his Jerusalemites because they followed after the foreigners rather than obeying the Lord. In verse 26, the author of the book of Ezekiel noted that "They shall also 'strip off'⁶ your clothes and take away your beautiful jewels." At this point, it is possible that an exilic author who wrote the book of Samuel intended to use (בַּשִּׁיבָה) to remind his reader concerning the theology of blessings and cursings. If the Judahites do not obey His commandments, they will be punished like Saul: being naked before the public.

In conclusion, in the book of Samuel, an exilic author wrote to Saul concerning the proverb, "Is Saul also among the prophets?" two times. The researcher sees that an exilic author referred to Saul negatively. Saul is referred to in an ironically and political satire. Additionally, this proverb is used to teach the remnants during the time of Babylonian exile concerning obedience to Yahweh, the God of Israel.

⁶According to the book of Ezekiel 23:6, the word "strip off" בַּשִּׁיבָה becomes from בַּשִּׁיבָה (pasat: strip off) which is the same root of בַּשִּׁיבָה in the book of 1 Samuel 19:24.

Bibliography

- Alexander, Lewis Vale. (1993). *The origin and development of the Deuteronomistic History Theory and its significance for Biblical interpretation*. Dissertation. Southwestern Baptist Theological Seminary. Texas.
- Baldwin, Joyce G. (1988). *1 and 2 Samuel: An introduction and commentary*. Downers Grove: IVP.
- Clements, R. E. (1976). *One hundred years of Old Testament interpretation*. Philadelphia: Westminster.
- Davis, John J., and Whitcomb John C. (2006). *Israel from conquest to exile: A commentary on Joshua – 2 Kings*. Winona Lake: BMH Books.
- deWette, W. M. L. (1805). *qua Deuteronomium a prioribus Pentateuchilibris diversum. alius cuiusdam recentioris auctoris opus esse monstratur. repr.* Dissertatio critica. in *Opuscula Theologica*. Berolini: G. Reimerum.
- Evans, Mary J. (2004). *The message of Samuel: Personalities, Potential, Politics and Power*. Downers Grove: IVP.
- Fentress-Williams, Judy. (1999). *What has happened to the son of Kish?: A dialogic reading of the Saul narrative in 1 Samuel*. Dissertation. Yale University.
- Klein, Ralph W. (1983). *1 Samuel*. (vol. 10) in WBC. Waco: Word Books.
- Longman, Tremper, and Dillard, Raymond B. (2006). *An introduction to the Old Testament*. Grand Rapids, Michigan: Zondervan.
- McCarter, P. Kyle Jr. (1980). *1 Samuel: A new translation with introduction, notes & commentary*. Garden City: Doubleday.
- McKane, William. (1963). *1 & 2 Samuel: Introduction and commentary*. London: SCM.
- Noth, Martin. (1981). *The Deuteronomistic History*. JSOT Supplement Series 15. Sheffield: JSOT.
- Sturdy, John. (1970). *The original meaning of "Is Saul also among the prophets?" (1 Samuel X 11, 12: XIX 24)*. *Vetus Testamentum* (vol. 20.) Leiden: Brill.
- Tsumura, David Toshio. (2007). *The first book of Samuel*. Grand Rapids: Wm. B. Eerdmans.
- Wellhausen, Julius. (1885). *Prolegomena to the history of Israel*. Translated by Sutherland, J. Black, and Menzies Allen. Edinburgh: Adam & Charles Black.
- Weisman, Ze'ev. (1998). *Political satire in the Bible*. Atlanta: Scholars.
- Wilson, Gerald. (1997). "מִשָּׁל". In Willem A. VanGemeren. (Ed.), *New international dictionary of Old Testament Theology exegesis*. (vol.2.) Grand Rapids, M.I.: Zondervan. pp.1334-1335.

