1 Introduction

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CANONICAL ROLE

The Book of Samuel is the third book in the Former Prophets (Hebrew *Nĕbî'îm Ri'šōnîm*) of the Tanak, the Jewish form of the Bible, following Joshua and Judges and preceding Kings. According to the Babylonian Talmud, Baba Batra 14b–15a, it is written by the prophet Samuel. The Former Prophets recount the history of Israel from the time of Joshua and the conquest of the land of Canaan in the Book of Joshua; the period of the Judges in the Book of Judges; the formation of the Israelite monarchy in Samuel; and the period of the Kings of Israel and Judah from the time of David through the Babylonian Exile in Kings, when King Jehoiachin of Judah was released from confinement by King Evil Merodach (Amel Marduk), the son of Nebuchadnezzar, of Babylon. The aim of the Former Prophets is to explain how YHWH granted the land of Canaan to Israel, but Israel was ultimately exiled from the land due to its alleged failure to observe the commandments of YHWH.[1] The Latter Prophets likewise envision a return to the land of Israel and the restoration of the Jerusalem Temple.

First–Second Samuel are the fourth and fifth books of the Historical Books of the Christian Old Testament, following Joshua, Judges, and Ruth,

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[1] For discussion of the Former Prophets, often identified diachronically as the Deuteronomistic History in contemporary scholarship, see Marvin A. Sweeney, *King Josiah of Judah: The Lost Messiah of Israel* (Oxford and New York: Oxford University Press, 2001), esp. 3–177; see also Richard D. Nelson, *The Historical Books* (IBT; Nashville: Abingdon, 1998); Antony F. Campbell, SJ, *The Historical Books: An Introduction* (Louisville and London: Westminster John Knox, 2004); Antony F. Campbell and Mark A. O'Brien, *Unfolding the Deuteronomistic History: Origins, Upgrades, Present Text* (Minneapolis, MN: Fortress, 2000); and Thomas Römer, *The So-Called Deuteronomistic History: A Sociological, Historical, and Literary Introduction* (London and New York: T and T Clark, 2007).

and preceding 1–2 Chronicles, Ezra, Nehemiah, Tobit (in Roman Catholic Bibles), Judith (in Roman Catholic Bibles), and Esther. First–Second Samuel again recounts the origins of the Israelite monarchy following the periods of the conquest of Canaan (Joshua) and the period of the Judges (Judges and Ruth), and prior to the subsequent history of Israel and Judah as recounted in 1–2 Chronicles, Ezra, Nehemiah, Tobit, Judith, and Esther through the Persian period. Roman Catholic and Eastern Orthodox Bibles read 1–2 Maccabees as part of the Historical Books, extending the history into the Hellenistic period immediately preceding the time of Jesus, but 1–2 Maccabees are generally read as prophetic books following the Additions to Daniel in the Protestant Apocrypha because they anticipate further prophets from G-d. Insofar as the Prophets are read as the fourth and concluding segment of the Old Testament, the Christian Bible is organized to emphasize that the New Testament completes and fulfills the Old Testament in Jesus Christ. Consequently, the formation of the monarchy in 1–2 Samuel and 1–2 Chronicles points to the origins of the House of David, of which Jesus is considered to be a descendant.

TEXTUAL VERSIONS

Samuel appears in a variety of textual versions, including the Masoretic Hebrew Text, the various forms of the Septuagint Greek texts, the Syriac Peshiṭta, the Latin Vulgate, the Aramaic Targum Jonathan, the Coptic versions, the Ethiopian (Ge'ez) Bible, and many others. The Scrolls from the Judean Wilderness, also known as the Dead Sea Scrolls, include three major textual witnesses, namely, 4QSamuel[a], 4QSamuel[b], and 4QSamuel[c], and the text quoted by Josephus appears to have major affinities with the Old Latin version that preceded the Vulgate.[2]

Only the Hebrew Masoretic Text functions as sacred scripture in Judaism, and the Targums function as important witnesses to the interpretation of the Bible together with the rest of the Rabbinic literature. Some versions, such as the Septuagint, the Dead Sea Scrolls, and possibly the Peshiṭta, were originally written by Jews, but they are not considered as authoritative in Judaism.

All of the above-mentioned versions of the Bible in Christianity are considered as witnesses to sacred scripture, which resides with G-d.

[2]   Eugene Charles Ulrich, Jr., *The Qumran Text of Samuel and Josephus* (HSM 19; Missoula, MT: Scholars Press, 1978).

Consequently, interpreters frequently emend the biblical text, based on the versions, in an effort to reconstruct the presumed original text of the Bible. Such emendations inform Christian translations of the Bible, such as the New Revised Standard Version, which appears in the New Cambridge Bible Commentary.

The discovery of the Dead Sea Scrolls and the various textual versions, particularly the Greek Septuagint, indicate that there is a lengthy history of development of the biblical text. The earliest known manuscripts of the Masoretic Text appear in the Cairo Codex of the Prophets (896 CE or later), the Aleppo Codex of the Bible (920 CE), and the St. Petersburg or Leningrad Codex of the Bible (1008 or 1009 CE). No earlier manuscripts are available, apparently because worn-out manuscripts are buried in Judaism. Controversy between Rabbinic Jews and Karaite Jews, on the one hand, and polemics against Judaism by Muslim and Christian scholars, on the other hand, concerning the true reading of the Jewish Bible during the seventh and eighth centuries CE required the production of authoritative Masoretic manuscripts.

The Greek Septuagint version of the Bible originated in the third century BCE when Pharaoh Ptolemy II Philadelphus of Egypt (309–246 BCE) allegedly invited some seventy Jewish scholars to Alexandria to produce a Greek translation of the Torah for inclusion in the famed library at Alexandria. Although the account of this translation in the Letter of Aristeas may be legendary, the number of seventy Jewish or Rabbinic scholars remains in the term Septuagint, which identifies the Greek form of the Bible. The oldest extant manuscripts, Codex Vaticanus and Codex Sinaiticus, are Christian manuscripts that date to the fourth century CE.

The Septuagint version of 1–2 Samuel, known in the Septuagint as 1–2 Reigns or Kingdoms, is complicated.[3] The Greek form of 1–2 Reigns differs

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[3]   For discussion, see Emanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research* Jerusalem: Simor, 1997); Julio Trebolla Barrera, *The Jewish Bible and the Christian Bible: An Introduction to the History of the Bible* (Leiden: Brill/Grand Rapids, MI: Eerdmans, 1998); Natalio Fernández Marcos, *The Septuagint in Context: Introduction to the Greek Version of the Bible* (Atlanta: Society of Biblical Literature, 2000). For a critical edition of the Greek text of 1–2 Reigns (1–2 Samuel), see Alan E. Brooke, Norman McLean, and Henry St. John Thackeray, *The Old Testament in Greek, vol. II: The Later Historical Books. Part I: 1 and 2 Samuel* (London: Cambridge University Press, 1927); Natalio Fernández Marcos and José Ramon Busto Saiz, *El Texto Antioqueno de la Biblia Griega. I: 1–2 Samuel* (Madrid: Instituto de Filologia, C.S.I.C., 1989). For an up-to-date English translation of the Greek text, see Bernard Taylor "1 Reigns" and Bernard Taylor and Paul D. McLean, "2 Reigns," *A New English*

markedly from the Hebrew Masoretic form of Samuel, particularly in 1 Samuel 16–18, where the Greek text is much shorter, prompting scholars to argue that the Hebrew *Vorlage* of the Greek text must be an earlier version of these chapters than the Masoretic form. The Septuagint text fills in gaps that appear in the often difficult Hebrew text, which has suggested to some that scribal error might have affected the current text of Samuel or that the older and potentially northern dialect of the Hebrew in some parts of Samuel may have necessitated interpretative Greek renditions of the text to present an esthetically coherent text for an educated Greek reader.

A major problem in the Greek text of Samuel is the presence of two distinctive Greek versions of the text. The Greek of 1 Samuel 1–2 Samuel 9 (or 10) represents the so-called Old Greek, which many Septuagint scholars judge to be an earlier Greek form of the text that in many cases varies from the presumed proto-Masoretic text. The Old Greek is generally coherent and well styled, which suggests that there are actually two issues in this text. One is the question of the Hebrew *Vorlage*, which varies from the Masoretic text, and the other is the translation technique employed by the Greek translator to produce a coherent and esthetically pleasing Greek text.[4] The other textual version is the so-called Kaige recension, derived from the Greek wording *kai gē*, "and also," employed to render the Hebrew *waw*-consecutive narrative tense characteristic of Samuel and most biblical Hebrew narrative. Overall, the Kaige recension is very literal and stylistically deficient because it represents an effort by the translators to produce a literal Greek reading of the underlying Hebrew text that contrasts markedly with the style of the Old Greek. The Kaige text begins in 2 Samuel 10 or 11 and continues all the way through the rest of Samuel and 1 Kings (3 Reigns) 1–2. In 1–2 Kings, the Old Greek resumes in 1 Kings (3 Reigns) 3–2 Kings (4 Reigns) 21, and the Kaige resumes once again in 2 Kings (4 Reigns) 22–24. Although the Kaige is supposedly intended to correct the reading of the Old Greek in favor of the underlying Hebrew, the placement of the Old Greek prior to the Kaige in 1–4 Reigns (Samuel and Kings) suggests that the so-called Old Greek is an attempt to replace the Kaige with a more coherent and esthetically pleasing form of Greek.

Translation of the Septuagint, ed. Albert Pietersma and Benjamin G. Wright; New York and Oxford: Oxford University Press, 2007), 244–270, 271–296.

[4] Anneli Aejmelaeus, "The Septuagint of 1 Samuel," *On the Trail of the Septuagint Translators: Collected Essays* (BET 50; Leuven: Peeters, 2007), 123–141.

The three major manuscripts of Samuel among the Dead Sea Scrolls show some correlation with the Septuagint manuscripts, although there is also considerable correlation with the presumed proto-Masoretic text. The first is 4QSamuel[a], a fragmentary manuscript that dates to 50–25 BCE and contains elements of 1 Samuel 1:9 through 24:16–22.[5] The Hebrew text agrees closely with the presumed *Vorlage* of the Old Greek in 1 Samuel 1–2 Samuel 9, but the text in 2 Samuel 10–24 displays far less agreement with the Kaige recension in 2 Reigns 10–24. Instead, this section shows closer correspondence to the Old Latin text and readings from Josephus, which prompted Tov to argue that it represents a combination of proto-Lucianic and late-Lucianic elements. The second is 4QSamuel[b], another fragmentary manuscript that preserves readings from 1 Samuel 12:3–23:23 and dates to approximately 225 BCE.[6] The manuscript displays extensive agreement with the Old Greek, but also substantive agreement with the proto-Masoretic text. The third is 4QSamuel[c], a very fragmentary manuscript that preserves 1 Samuel 25:30–32; 2 Samuel 14:7–21, 22–15:4; and 15:4–15.[7] The manuscript dates to the first quarter of the first century BCE. It shows greater conformity with the proto-Masoretic text, but there is substantive influence from the Old Greek. Overall, the three major Qumran scrolls of Samuel indicate eclectic texts that show influence from the Old Greek, the proto-Masoretic text, and the Lucianic Greek text that apparently stands behind the Old Latin and the citations of Josephus.

The Syriac Peshiṭta text may have originated as a Jewish Targum that was employed in early Christianity. It shows close adherence to the proto-Masoretic text, although there is some influence from the Septuagint tradition.[8] The Latin Vulgate was written in the fourth century CE by Jerome in consultation with Rabbinic authorities to bring the Bible closer to the presumed proto-Masoretic text of the day over against the variations found in the Greek translations.[9] The Aramaic Targum Jonathan to the

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[5]   For discussion, see Frank Moore Cross, Jr. et al., *Qumran Cave IV. XII. 1–2 Samuel* (DJD17; Oxford: Clarendon, 2005), 1–216, esp. 1–28.

[6]   See Cross et al., *1–2 Samuel*, 219–246, esp. 219–224.

[7]   Cross et al., *1–2 Samuel*, 247–267, esp. 247–254.

[8]   For discussion, see M. P. Weitzman, *The Syriac Version of the Old Testament: An Introduction* (Cambridge: Cambridge University Press, 1999). For critical editions of the Syriac text, see P. A. H. De Boer, "Samuel," *The Old Testament in Syriac. Part II/2: Judges–Samuel* (Leiden: Brill, 1978); George A. Kiraz and Donald M. Walter et al., *The Syriac Peshiṭta with English Translation. Samuel* (Piscataway, NJ: Gorgias, 2015).

[9]   See Benjamin Kedar, "The Latin Translations," *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity*, ed.

Former Prophets is attributed to Jonathan ben Uzziel, the first century CE Tanna and disciple of R. Hillel, but interpreters maintain that the authors are unknown and that the period of composition extends from the second through the seventh centuries CE.[10] Targum Jonathan adheres closely to the proto-Masoretic text and offers a highly interpretative, midrashic reading of the text.

This commentary is based on the Hebrew Masoretic Text of 1–2 Samuel, with appropriate attention to variant readings in the text.

SYNCHRONIC LITERARY FORM

The synchronic literary form of literature refers to its literary structure, plot development, and characterization without regard to diachronic or historical considerations of authorship, historical setting, or compositional history.[11] Consideration of the synchronic literary form of a biblical book entails reading it strictly as literature.

Despite its narrative complexity, the Book of Samuel displays a very simple synchronic literary structure: it recounts the successive reigns of the ruling houses of Israel that emerged in the aftermath of the increasingly chaotic rule of the Judges. The account begins in 1 Samuel 1–7 with the rule of the priestly House of Eli, with which the priest and prophet Samuel is affiliated, and it proceeds to recount the displacement of the priestly house.

First Samuel 8–31 recounts the reign of the first King of Israel, King Saul son of Kish, who failed in securing Israel from its enemies. The account begins in 1 Samuel 8–15, which depict Saul's reign as an absolute failure due to his inability to lead the nation and to observe YHWH's expectations. It continues in 1 Samuel 16–31 with the rise of David son of Jesse,

M. J. Mulder; Assen/Maastrict: Van Gorcum/Philadelphia: Fortress, 1988), 299–338, esp. 313–334; for a critical edition of the Latin text, see Robertus Weber, *Biblia Sacra iuxta Vulgatum Versionem* (Stuttgart: Deutsche Bibelgesellschaft, 1983).

[10] Daniel J. Harrington and Anthony J. Saldarini, *Targum Jonathan of the Former Prophets* (Aramaic Bible 10; Collegeville, MN: Liturgical, 1987), 1–15, 101–208. For a critical Aramaic edition of the text, see Alexander Sperber, *The Bible in Aramaic. II: The Former Prophets According to Targum Jonathan* (Leiden: Brill, 1959), 94–211.

[11] For discussion of the critical methodology employed in this commentary, see Marvin A. Sweeney, "Form Criticism," *To Each Its Own Meaning: An Introduction to Biblical Criticisms and Their Application*, ed. S. L. McKenzie and S. R. Haynes (Louisville, KY: Westminster John Knox, 1999), 58–89.

depicted as an ideal leader for Israel who enjoyed the favor of YHWH and thereby united the country against the Philistines. Saul ultimately committed suicide in a failed battle against the Philistines that resulted in Israel's subjugation to Philistia.

Second Samuel 1–24 recounts the reign of David son of Jesse. The narrative begins with 2 Samuel 1–9, which narrates David's rise to kingship in Judah, his victory over King Ish-Bosheth (Esh-Baal) son of Saul of Israel at Gibeon, and his selection as King of Israel. It continues with his victories over the Philistines, his selection of Jerusalem as his capital, his return of the Ark of G-d to Jerusalem, the account of YHWH's promise to grant David eternal kingship, his rule over Israel and Judah and the surrounding nations, and his care for Mephibosheth son of Jonathan.

Second Samuel 10–24 narrates David's failures as king, beginning with his adulterous affair with Bath Sheba and the murder of her husband, Uriah the Hittite. Although David repented of his sins, subsequent chapters demonstrate how Nathan's condemnation of David and David's failures as a father functioned to destroy his Hebron-based family and ultimately brought Solomon to the throne.

Samuel's accounts of the reigns of the House of Eli, the House of Saul, and the House of David constitute a study in leadership, including depictions of how a proper leader should exercise power, especially as exemplified by Samuel and David during his rise to power, and how a leader may fail, especially as exemplified by Eli, Saul, and David, whose failure to discipline his own sons produced catastrophic results.[12]

The Former Prophets do not depict the ultimate failure and exile of Israel and Judah as ends in themselves. Rather, the Former Prophets impress upon its readers the necessity to observe the commandments of YHWH that constitute the basis for YHWH's grant of the land of Israel to the people of Israel and Judah. Insofar as Samuel focuses on the leadership of the nation, it is especially incumbent upon the Kings of Israel and Judah and other leaders to exercise their power appropriately in accordance with the principles laid down in YHWH's commandments.[13] Samuel functions much like later works focused on leadership, such as Sun Tzu's *Art of War*

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[12]   See my study, "Rethinking Samuel," *Visions of the Holy* (SBL ResBibS, 2 vols.; Atlanta, GA: Society of Biblical Literature Press, in press).

[13]   Sweeney, "Rethinking Samuel"; Moshe Halbertal and Stephen Holmes, *The Beginning of Politics: Power in the Biblical Book of Samuel* (Princeton and Oxford: Princeton University Press, 2017).

or Machiavelli's *The Prince*.[14] The Former Prophets anticipate a return of
the exiles to Jerusalem, Judah, and Israel and a restoration of Jewish life in
the land of Israel. Sun Tzu's *Art of War*, written in China during the fifth
century BCE, advises the reader on strategic thinking for attaining goals in
military campaigns and leadership in general. Niccolò Machiavelli's *The
Prince*, written in 1513 by a senior Florentine Republic official but pub-
lished posthumously in 1532, is a highly influential political manual that
advises the reader on political strategic thinking and leadership in general.
The Book of Samuel differs in genre but nevertheless illustrates principles
of political and military leadership in its portrayals of Samuel, Saul, David,
and the other major figures presented in the book.

DIACHRONIC CONSIDERATIONS

As an important component of the Former Prophets, Samuel functions as
part of the so-called Deuteronomistic History. The Deuteronomistic
History is a scholarly construct that is based on the final form of the
Former Prophets read in diachronic perspective. The model for the
Deuteronomistic History was first proposed by Martin Noth in 1943 to
assess the literary form, theological outlook, and compositional history of
the Former Prophets when read together as a whole.[15] Noth argued that
the Deuteronomistic History (DtrH) was a historical work formed through
a process of tradition history that attempted to assess the history of Israel
from the perspective of the Babylonian Exile. Older tradition-historical
textual units, such as major elements of the Book of Samuel and the Elijah–
Elisha narratives in 1 Kings 17–2 Kings 13, were incorporated into the
largely DtrH narrative framework. Noth argued that the Babylonian Exile
marked the end of Israel's history, and the DtrH attempted to explain that
end by charging that it presented a history of divine judgment against
Israel for violating the covenant in Deuteronomy.

Subsequent studies grounded in continental scholarship, such as the
work of Walter Dietrich, Rudolf Smend, and Timo Veijola, argue for an
exilic-period model for the formation of the DtrH from its basic edition
(DtrG), through a prophetic edition (DtrP), and a nomistic or legal edition

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[14]   Sun Tzu, *The Art of War*, trans. and ed. Ralph D. Sawyer (New York: Basic Books,
       1994); Niccolò Machiavelli, *The Prince*, with an introduction by Christian Gauss (New
       York and Scarborough, Ontario; Mentor, 1952).
[15]   Martin Noth, *The Deuteronomistic History* (JSOTSup 15; Sheffield: JSOT Press, 1981).

(DtrN).[16] American scholars, such as Frank Moore Cross, Jr., Richard
D. Nelson, and Gary N. Knoppers, argue that an earlier edition of the
DtrH, written during the reign of King Josiah of Judah (r. 640–609 BCE),
points to Josiah as the righteous Davidic King who would restore the ideal
of a united Davidic empire until his unexpected death at the hands of
Pharaoh Necho of Egypt.[17] The exilic expansion of the DtrH points
especially to the sins of King Manasseh of Judah (r. 687/6–642 BCE) to
explain the destruction of Jerusalem and the Babylonian Exile.

Discussion of the DtrH has largely settled in support of the American
model of a late-seventh-century BCE Josianic edition that was revised after
Josiah's death to present a sixth-century exilic version of the work. But
issues remain. Halpern and Vanderhooft posit a late-eighth-century BCE
Hezekian edition of the work.[18] Campbell and O'Brien posit a late-ninth-
century Prophetic Record that originated in northern Israel to point to the
emergence of the Jehu dynasty.[19] McCarter posits a Solomonic Apology
that culminates in the reign of Solomon and his building of the Jerusalem
Temple.[20] Römer generally accepts the American model but raises

[16]   Walter Dietrich, *Prophetie und Geschichte. Eine redaktionsgeschichtliche Untersuchung
zum deuteronomistischen Geschichtswerk* (FRLANT 108; Göttingen: Vandenhoeck &
Ruprecht, 1972); Walter Dietrich, *David, Saul und die Propheten* (BWANT 122;
Stuttgart: Kohlhammer, 1989); Rudolf Smend, "Die Gesetz und die Völker. Eine
Beitrag zum deuteronomischen Redaktionsgeschichte," in *Probleme Biblischer
Theologie*, ed. H. W. Wolff (Fs. G. von Rad; Munich: Chr. Kaiser, 1971), 494–509;
Timo Veijola, *Das Königtum in der Beurteilung der deuteronomistischen
Historiographie. Eine redaktionsgeschichtliche Untersuchung* (Helsinki: Suomalainen
Tiedeakatemia, 1977); Timo Veijola, *Die ewigen Dynastie. David und die Entstehung
seiner Dynastie nach der deuteronomistischen Darstellung* (Helsinki: Suomalainen
Tiedeakatemia, 1975).
[17]   Frank Moore Cross, Jr., The Themes of the Books of Kings and the Structure of the
Deuteronomistic History," in *Canaanite Myth and Hebrew Epic* (Cambridge, MA:
Harvard University Press, 1973), 274–289; Richard D. Nelson, *The Double Redaction
of the Deuteronomistic History* (JSOTSup 18; Sheffield: JSOT Press, 1981); Gary N.
Knoppers, *Two Nations under G-d: The Deuteronomistic History of Solomon and the
Duel Monarchies* (HSM 52–53; Atlanta, GA: Scholars Press, 1993–94).
[18]   Baruch Halpern and David Vanderhooft, "The Editions of Kings in the 7th–6th
Centuries," *HUCA* 62 (1991): 179–244; cf. Iain W. Provan, *Hezekiah and the Books of
Kings: A Contribution to the Debate about the Deuteronomistic History* (BZAW 172;
Berlin and New York: Walter de Gruyter, 1988).
[19]   Antony F. Campbell, SJ, *Of Prophets and Kings: A Late-Ninth Century Document*
(CBQMS 17; Washington, DC: The Catholic Biblical Association, 1986); Mark A.
O'Brien, *The Deuteronomistic History Hypothesis: A Reassessment* (OBO 92; Freiburg:
Universitätsverlag/Göttingen: Vandenhoeck & Ruprecht, 1989).
[20]   P. Kyle McCarter, Jr., *2 Samuel* (AB 9; Garden City, NY: Doubleday, 1984), 11–16.

questions about the Deuteronomistic character of the whole.[21] And some contemporary scholars reject Noth's model altogether.[22] The present commentary posits a model of the composition of the DtrH that builds upon the scholarship outlined here and the author's work on the role of King Josiah's influence in the composition of the DtrH and the prophetic literature, as well as a detailed commentary on Kings.[23] The model largely accepts the hypotheses of an Exilic DtrH, a Josianic DtrH, and a Hezekian DtrH with minor modifications and explanations, It modifies the hypothesis of a ninth-century Prophetic Record offered by Campbell and O'Brien to point instead to an eighth-century Jehu Dynastic History that culminates in the reign of King Jeroboam ben Jehoash of Israel, who ruled a kingdom that extended from Lebo-Hamath in Aram to the Sea of the Arabah (the Red Sea), much like the kingdom of Solomon (to 2 Kgs 14:23–29).[24] The present commentary accepts much of McCarter's hypothesis of a Solomonic Apology, although it modifies the hypothesis with a great deal of further elaboration concerning its contents and theological outlook and relabels it as the Solomonic History.

The Book of Samuel shows little evidence of DtrH composition. Interpreters point to 1 Samuel 8, which presents Samuel's warnings concerning the nature of kingship that show some affinities with the Torah of the King in Deuteronomy 17:14–20, and 1 Samuel 12, in which Samuel's farewell speech calls upon the people to observe YHWH's commandments, as examples of DtrH composition.[25] First Samuel 8's warnings concerning

[21] Thomas Römer, *The So-Called Deuteronomistic History* (New York and London: T and T Clark, 2007); see also the essays in Cynthia Edenburg and Juha Pakkala, eds., *Is Samuel among the Deuteronomists? Current Views on the Place of Samuel in a Deuteronomistic History* (AIL 16; Atlanta, GA: Society of Biblical Literature, 2013).

[22] See the essays in Edenburg and Pakkala, eds., Is Samuel among the Deuteronomists? for a full discussion of contemporary issues.

[23] Sweeney, *King Josiah of Judah*; Marvin A. Sweeney, *1–2 Kings: A Commentary* (OTL; Louisville, KY: Westminster John Knox, 2007).

[24] Although Sweeney, *King Josiah of Judah*, 93–109 earlier posited that the so-called Succession Narrative in 2 Samuel 9:11–24 originated with the Josianic DtrH due to its critique of David in comparison to Josiah, study of this material in the present commentary prompted a change of view that includes the Succession Narrative as part of the Jehu Dynastic History to account for its anti-Davidic and pro-northern viewpoints. Even as part of an earlier Jehu Dynastic History, the Succession Narrative continues to lend itself easily to the Josianic DtrH's efforts to portray Josiah as a righteous Davidic King who corrected the problems of earlier kings of Israel and Judah.

[25] For example, Hans Jochen Boecker, *Die Beurteilung der Anfänge des Königstums in den deuteronomistischen Abschnitten des 1. Samuelbuches* (WMANT 31; Neukirchen-Vluyn: Neukirchener Verlag, 1969), 10–34.