

**THE BIBLE HISTORY. VOL.
IV. ISRAEL UNDER SAMUEL,
SAUL, AND DAVID, TO THE
BIRTH OF SOLOMON**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649150373

The Bible history. Vol. IV. Israel under Samuel, Saul, and David, to the birth of Solomon by
Alfred Edersheim

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ALFRED EDERSHEIM

**THE BIBLE HISTORY. VOL.
IV. ISRAEL UNDER SAMUEL,
SAUL, AND DAVID, TO THE
BIRTH OF SOLOMON**

BIBLE HISTORY.

VOL. IV.

*From the Close of the Era of the Judges to
the Birth of Solomon.*

THE BIBLE HISTORY.

By the Rev. Dr. EDERSHEIM, Author of "The Temple, its Ministry and Services," etc.

VOL. I.—*The World before the Flood and the History of the Patriarchs.* Crown 8vo. 2s. 6d. cloth boards.

VOL. II.—*The Exodus and the Wanderings in the Wilderness.* Crown 8vo. 2s. 6d. cloth boards.

VOL. III.—*Israel in Canaan, under Joshua and the Judges.* Crown 8vo. 2s. 6d. cloth boards.

VOL. IV.—*Israel under Samuel, Saul, and David, to the Birth of Solomon.* Crown 8vo. 2s. 6d. cloth boards.

In Preparation.

VOL. V.—*From the Birth of Solomon to the Fall of the Separate Israelite Monarchy.* Crown 8vo. 2s. 6d. cloth boards.

LONDON: THE RELIGIOUS TRACT SOCIETY.

H. 1. 1500

ISRAEL

UNDER

SAMUEL, SAUL, AND DAVID,

TO THE BIRTH OF SOLOMON.

BY

ALFRED EDERSHEIM, D.D., PH.D.

AUTHOR OF

THE WORLD BEFORE THE FLOOD, AND THE HISTORY OF THE PATRIARCHS;
"THE TEMPLE: ITS MINISTRY AND SERVICES," ETC.



LONDON:

THE RELIGIOUS TRACT SOCIETY:

56, PATERNOSTER ROW; 65, ST. PAUL'S CHURCHYARD; AND 164, PICCADILLY.



P R E F A C E.

THE history of Israel, viewed as the Theocracy, or Kingdom of God, consists of three periods : *First*, that *under the guidance of Prophets* (from Moses to Samuel) ; *secondly*, that *under the rule of Kings* (from Saul to the Babylonish Captivity) ; and, *thirdly*, that *under the reign of High-priests* (from Ezra to the birth of Jesus Christ). Thus the Theocracy had passed through its full typical development in all its stages, when He came, to Whom they all pointed : Jesus Christ, the Prophet, King, and High-priest of the Kingdom of God. The period described in the present volume closes one of these stages, and commences another. The connecting link between them was Samuel—who alone fully realised the mission of the Judges, and who was also Divinely appointed to inaugurate the new institution of royalty in Israel. That royalty next appeared in its twofold possibility—or, as we might express it, in its negative and positive aspects. Saul embodied the royal ideal of the people, while David represented the Scriptural ideal of royalty in its conscious subjection to the will of the Heavenly King. Saul was, so to speak, the king after Israel's, David after God's own heart. But with the actual introduction of monarchy the first period had come to an end, and a new era begun, which was intended to continue till the third and last preliminary stage was reached, which prepared the way for the Advent of Him, Who was the fulfilment of the typical meaning of all.

From what has been said it will be inferred that the period about to be described must have witnessed the birth of new ideas, and the manifestation of new spiritual facts ; otherwise

spiritual advancement would not have kept pace with outward progress. But it is in the rhythm of these two that the real meaning of Scripture history lies, marking, as it does, the *pari passu* inner and outer development of the kingdom of God. On the other hand, the appearance of new ideas and spiritual facts would necessarily bring out in sharper contrast the old that was passing away, and even lead to occasional antagonism. Of course, these new ideas and facts would not at first be fully understood or realised. They rather pointed towards a goal which was to be reached in the course of history. For nothing could be more fatal to the proper understanding of Holy Scripture, or of the purposes of God in His dealings with His ancient people, than to transport into olden times the full spiritual privileges, the knowledge of Divine truth, or even that of right and duty, which we now enjoy. It is not to do honour, but dishonour, to the Spirit of God to overlook the educational process of gradual development, which is not only a necessity of our nature, but explains our history. A miracle of might could, indeed, have placed the age of Samuel on the same spiritual level with that of the New Testament, at least so far as regards the communication of the same measure of truth. But such an exhibition of power would have eliminated the *moral element* in the *educational* progress of Israel, with the discipline of wisdom, mercy, and truth which it implied, and, indeed, have rendered the whole Old Testament history needless.

What has been stated will lead the student to expect certain special difficulties in this part of the history. These concern, in our opinion, the substance more than the form or letter of the text, and raise doctrinal and philosophical rather than critical and exegetical questions. The calling and later rejection of Saul; his qualification for the work by the influence of the Spirit of God, and afterwards the sending of a spirit of evil from the Lord; in general, the agency of the Spirit of God in Old Testament times, as distinguished from the abiding Presence of the Comforter under the Christian dispensation, and, in connection with it, the origin and the character of the Schools of the Prophets and of prophetic inspiration—these will readily occur to the reader as instances of what we mean. As examples of another class of difficulties, he will recall such questions as those connected with the ban upon Amalek, the consultation of the witch of Endor, and in general with the lower moral standpoint evidently occupied by those of that time,

even by David himself. Such questions could not be passed over. They are inseparably connected with the Scriptural narratives, and they touch the very foundations of our faith. In accordance with the plan of progressive advance which I set before myself in the successive volumes of this *Bible History*, I have endeavoured to discuss them as fully as the character of this work allowed. Whether or not I may always succeed in securing the conviction of my readers, I can at least say, that, while I have never written what was not in accordance with my own conscientious conviction, nor sought to invent an explanation merely in order to get rid of a difficulty, my own reverent belief in the authority of the Word of God has not in any one case been the least shaken. It sounds almost presumptuous to write down such a confession. Yet it seems called for in days when the enumeration of difficulties, easily raised, owing to the distance of these events, the great difference of circumstances, and the necessary scantiness of our materials of knowledge—whether critical, historical, or theological,—so often takes the place of sober inquiry; and high-sounding phrases which, logically tested, yield no real meaning, are substituted for solid reasoning.

As in the course of this volume I have strictly kept by the Biblical narratives to be illustrated, I may perhaps be allowed here to add a bare statement of three facts impressed on me by the study of early Old Testament history. *First*, I would mark the difference between the subjective and objective aspects of its theology. However low, comparatively speaking, may have been the stage occupied by Israel in their conceptions of, and dealings with God, yet the manifestations of the Divine Being are always so sublime that we could not conceive them higher at any later period. As we read their account we are still as much overawed and solemnised as they who had witnessed them. In illustration, we refer to the Divine manifestations to Elijah and Elisha. In fact, their sublimeness increases in proportion as the human element, and consequently the Divine accommodation to it, recedes. *Secondly*, even as regards man's bearing towards the Lord, the Old Testament never presents what seems the fundamental character of all ancient heathen religions. The object of Israel's worship and services was never to *deprecate*, but to *pray*. There was no malignant deity or fate to be averted, but a Father Who claimed love and a King Who required allegiance. *Lastly*, there is never an exhibition of mere power on the part of the Deity, but always a moral purpose