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Not Only a Prophet

The Numerous Faces of Samuel

Daniela De Panfilis

Introduction

This study aims to show the complexity of the biblical character of Samuel¹. The first part (ch. 1) is a brief survey of the narratives of 1 Sam that involve his character. In these narratives, Samuel's character switches from one role to another in a continuous flow, while it overlaps between different roles². In the second part of this study (chs. 2, 3), I will present the texts in which biblical tradition refers to Samuel's character. This survey aims to show how the biblical tradition interpreted the character of Samuel. In the last part (ch. 4), I will address the question of Samuel's "prophetic" role which I will propose as key to understanding all the roles played by Samuel. If 1 Sam introduce the character of Samuel and the different roles he plays on behalf of Israel, the biblical traditions emphasize one or another of these roles, but always recognize the uniqueness of the character of Samuel.

In this study I will deal with the "literary character" of Samuel, not with the "historical figure". The methodology applied in this study is essentially literary. The account of 1 Sam shows the interpretation of the Samuel's role in the history of the beginning of the monarchy, or rather, the different points of

¹ This study is dedicated to the memory of Prof. Stephen Pisano S.J., a *maestro* in *critica textus* studies and in studies about the Books of Samuel, the *doctorvater* of the author of this study.

² Cf. MCKENZIE, *The Four Samuels*, 3-18. McKenzie considers the role of prophet and that of seer separately. He hypothesizes two different traditions in the institution of the monarchy: the "seer tradition" (1 Sam 9:1-10:16) and the "prophetic tradition" (10:17-27). DEMITRÓW, *Quattro oranti*, 168-169: "Il concentrarsi degli incarichi potrebbe essere un segno del lavoro redazionale sulle tradizioni intorno alla persona di Samuele. Le diverse funzioni attribuite a lui dimostrano però l'importanza della sua figura per la storia di Israele". GARCÍA-TRETO, *Samuel*, 90: "Samuel [...] is a complex figure, one who recapitulates the main roles of Israel's premonarchic leadership". ESLINGER, *Kingship of God*, 139: "Samuel [...] combines several occupations in one career".

view of different traditions. Each of the roles attributed to Samuel represents a point of view on the biblical character that the subsequent traditions choose or place in the background. In doing so, the subsequent traditions show their own interpretation of the biblical character of Samuel. In this study, then, I will try to recognize these interpretations through the comparison between the text of 1 Sam and the texts of OT and NT traditions.

1 The Character of Samuel in 1 Sam

While narrating the “facts” of the beginning of the monarchy in Israel, the Books of Samuel develop a reflection on the particular interpretation that the monarchy, a widespread form of government in the ancient world, should have because of the status of Israel as a people of God. While Deut 17:14-20 proposes the “theoretical” portrait of the monarchy in Israel, the Books of Samuel propose the “historical” development of this idea, development always between light and shadow, always exposed to failure³. At the end of the Books of Samuel, two models of kingship are highlighted: one that has failed to reach its goal (Saul), and one in which the ideal has been realized (David)⁴ even within the limits of human nature. Being aware of that, the reader can now approach the Books of Kings.

The importance of Samuel’s character is suggested by the Hebrew title of the books. But at the end of 1 Sam 7 this story seems complete: 7:15-17 is a summary that spans Samuel’s role as a judge of Israel; now the reader expects the account of Samuel’s death. The request of a king (8:5) starts a new phase of the story, in which Samuel is still the main character, even though he shares the scene with the character of Saul. With the anointing of David (16:1-13), Samuel

³ The issue, here, is not that of the precedence between Deut 17:14-20 and the Books of Samuel, but only to notice how the same idea can be expressed in a theoretical statement and in an account.

⁴ Cf. 1 Kgs 9:4 (cf. 2 Chr 7:17). The reader of 1–2 Sam knows that David was not always honest, righteous and strictly observing the statutes of the Lord, but this is the basic attitude. This idea is expressed in 1 Kgs 11:4: the “heart” of David has always been with the Lord. Thus, David becomes the touchstone of the right exercise of kingship. Cf., for example, 1 Kgs 15:3 (Jeroboam); 2 Kgs 14:3 (Amaziah); 16:2 (Ahaz); 18:3 (Hezekiah); 2 Chr 34:2 (Josiah).

disappears from the account⁵. After the death of Saul and Jonathan (31:1-6), David remains the main character of a story that narrates the events of the kingdom, both public and private, but still develops the main topic: the human and institutional profile of the king of Israel.

Thus, the deep unity of 1–2 Sam emerges, which also gives sense to the first seven chapters. Samuel's character, the man of God, carries Israel from the judge's institution to that of the king, ensuring that this transformation remains under the will of the God of Israel.

1.1 The Birth of Samuel

The beginning of the account of 1 Sam is placed within the context of the circumstances preceding the birth of the main character, circumstances that are key to understanding of the character himself. Elkanah, who is Samuel's father, has two wives: the first, Peninnah, has many children, while the second, Hannah, is barren, nevertheless, she is the beloved wife (1:1-8). The biblical reader quickly recognizes a familiar pattern⁶ (Jacob and his two wives – Gen 29:1–30:24), which suggests the exceptionality of this birth, but also its importance for the story of Israel (it is Joseph, Rachel's eldest son, who will play a crucial role in the events leading up the family to Egypt).

However, the development of the account introduces the first variation on the theme. While Leah gives birth to many children (Gen 29:31-35), Rachel complains to Jacob (30:1). Jacob's answer is exemplary: children are a gift from

⁵ Samuel's presence in 1 Sam 19:18-24 does not seem original. Whenever the character appeared in the account, he appeared as a main character, and never in such a secondary role. Cf. SCHMIDT, *Menschlicher Erfolg*, 104-105. Otherwise GUNN, *King Saul*, 83, and NIHAN, *Saul*, 102. ACKROYD, *The First Book of Samuel*, 159, writes: "his (= of Samuel) mention would seem to be due partly to the existence of this piece of tradition and partly to a compiler's desire to suggest that behind the events [...], as it were watching over them, is the figure of the prophet, the king-maker". The theme of the kingship, the core of 1 Sam 10, in 19:18-24 remains in the background. The presence of Samuel's character in both accounts reinforces the link between them. Cf. FOKKELMAN, *Crossing Fates*, 280.

⁶ Cf. GUNN, *Narrative Patterns*, 286: "A number of passages in the narrative of Judges and Samuel may be shown to exhibit an interesting measure of conventionality or stereotyping". This conventionality, that Gunn names "pattern", occurs in those narrative passages that the similar subject leads to telling with the same formal characteristics. A pattern balances repetition and variation. A pattern, however, facilitates the communication between narrator and reader. The recognition of the pattern shows the reader the narrative function of the account in which the pattern is used. Cf. ALTER, *Conventions*, 113-130.

God; if God has closed Rachel's womb, then Jacob cannot give her a son (v. 2). Rachel's solution (the offer of the servant Bilhah – 30:3), like that of Sarah, is an attempt to get around this obstacle rather than solve it. Finally, God gives Rachel the desired son (vv. 22-24), the first of two. Differently, Hannah immediately addresses her prayers to the Lord and obtains the son she asked for (1 Sam 1:9-20). Samuel also is a blessing to his family: his mother Hannah gives birth to sons and daughters (2:20-21).

1.2 *Samuel the nazir of God*

The promise to consecrate the son to God (1 Sam 1:11) merges the account of Gen 29–30 with the account of Judg 13:2-5⁷. In this account, there is a barren woman (but not humiliated by the fertility of another wife), who does not complain about her barrenness. It is God, rather, who announces through his messenger the birth of a son who will be a *nazir* of God and will have the task of delivering Israel from the hand of the Philistine enemy.

Although Hannah's promise recalls the uncut hair and the dedication to the Lord, the most important features of a *nazir*⁸, the Masoretic Text of 1 Sam 1:11 (see also v. 22) does not say that Samuel is a *nazir*. Greek witnesses (LXX^B and LXX^A) add to Hannah's promise the adjective *δοτόν* "devoted, given", hapax in OT, and, before the uncut hair, they add also the abstinence from wine and intoxicating drink⁹. 4QSam^a expands the text of 1 Sam 1:22bβ, interpreting

⁷ Cf. FOKKELMANN, *Vow*, 148: "Samuel, as a Nazirite, remains an essentially solitary figure in the history of Israel". Comparing the character of Samuel with that of Samson, the only other OT character explicitly defined *nazir*, it is possible to note many shared features: Samson is a "lonely hero", he is related to his parents, but not to an offspring. Cf. AMIT, *Judges*, 22, states that the proposal to emend the last phrase in 1 Sam 1:11 expresses the tension that this phrase causes in its narrative context (1 Sam 1–3) and in the whole story of Samuel. In fact, "these stories, depicting Samuel as priest, judge, or prophet, containing no allusion to his activity or appearance as a Nazirite. One may therefore assume that Samuel's destiny for Naziritehood stems from broader contextual framework". Amit identifies this wider context in the account of Samson. Amit also notices that both accounts are in clear contrast to the law of Num 6 (there is no Naziritehood neither lifelong nor from birth).

⁸ The Law for the Nazirite highlights two rules for a *nazir*: the abstinence from intoxicating drinks and the uncut hair (Num 6:2-5). The theme of uncut hair includes the story of judge Samson (Judg 13–16), from the announcement of his birth until his death. In particular, the account of Judg 16, is focused on Samson's hair.

⁹ About the abstinence from intoxicating drinks, we can see that Num 6, Judg 13:2-5 and 1 Sam 1 show variations on the same theme. The Law (Num 6) orders the abstinence to

Samuel's stay in Shiloh as a *nazir*'s dedication¹⁰. Based on this extra-text Frank Moore Cross¹¹ reconstructs the lost text in v. 11 and adds the word *nazir* at the same place of Greek *δοτόν*. Stephen Pisano concludes that the three principal textual witnesses "show a clear progression in the portrayal of Samuel as *nazir*"¹².

1.3 Samuel the Apprentice-priest

During another visit to Shiloh, Hannah consecrates the boy Samuel to the Lord (1 Sam 1:24-28). In other words, she leaves the child at the sanctuary under the protection of Eli the priest.

The account of 1 Sam 2:11-26 is a constant comparison between the two wicked sons of Eli and the boy Samuel, who grows well and obedient. With the reference to Samuel's service to the Lord, under the supervision of Eli, 2:11b and 3:1a¹³ form an *inclusio*. Verse 2:18 emphasizes that Samuel serves the Lord in the sanctuary and that he wears the *ephod*, the sign of priestly status¹⁴. Verses 2:11b-26, therefore, tell us about the training of an apprentice-priest.

the *nazir* himself. This is consistent with the fact that Num 6 refers to adults. In the accounts of Judges 13 and 1 Samuel 1 the *nazir* is an unborn child. The abstinence from intoxicating drinks becomes a rule for the mother. If this is explicitly stated in Judg 13:4, this theme is not missing from 1 Sam 1. Eli, in fact, seeing Hannah in the sanctuary believes she is drunk (cf. 1 Sam 1:12-14).

¹⁰ DRIESBACH, *4QSamuel*^a, 197, considers the unique reading 1 Sam 1:22 of 4QSam^a as "Nomistic Theological Changes". "This affects the reader's definition of Samuel in cultic terms. Rather than highlighting Samuel's actions that might fit the roles of judge, prophet, or priest [...], the text of 4Q specifies that he is, at least primarily, a Nazirite".

¹¹ CROSS – PARRY – SALEY – ULRICH, *1-2 Samuel*, 29, 31.

¹² PISANO, *Additions*, 21.

¹³ 2 Sam 1:11a and 3:1a are almost identical.

¹⁴ The linen *ephod* has a particular importance in Samuel's priestly characterization. In Exod 28–29 (Lev 8:7) *ephod* is a part of priestly clothing. Eli's house is chosen by God to go up to the altar of the Lord, to burn incense and to wear the *ephod* (1 Sam 2:28). Ahia (of the house of Eli) is a priest of the Lord and wears the *ephod* (14:13). In 21:10 the *ephod* is in the sanctuary of Nob and in 22:18 Doeg kills the priests, "eighty-five persons who wore the linen *ephod*". The two parallel sentences lead to the equivalence between "priest" and "man who wears the *ephod*". Abiathar, who escapes the slaughter of the priests of Nob and flees to David, has the *ephod* (23:6) with him and is asked to use it in the consultation of the Lord (23:9; 30:7). These are all occurrences of *ephod* in 1 Sam and are associated always with the priestly function. The occurrence of 2 Sam 6:14, instead, presents David girded with an *ephod*, but the context is the entering of the Ark in Jerusalem.

The speech of the man of God (1 Sam 2:27-36) reinforces this interpretation. This speech announces the fall of the house of Eli and its replacement with the “faithful priest” (v. 35). Some scholars, based on the narrator’s remark in 1 Kgs 2:27b, believe that 1 Sam 2:35 discloses the fate of Abiathar, a descendant of Eli, who was removed by Solomon (1 Kgs 2:27a)¹⁵. Thus, the house of Zadok takes over the priestly office. However, another interpretation, more related to the narrative context¹⁶, is possible. The account of 1 Sam 3 is Samuel’s call to the prophetic role in which Samuel is recognized by the people (cf. 3:20; 4:1). Eli, however, is not a prophet, but a priest¹⁷. First Samuel 2:11b-26, therefore, builds a priestly role for Samuel. Consequently, I will propose that Samuel is the “faithful priest”, who will replace Eli and his

¹⁵ This interpretation is that of the rabbinic tradition and of JOSEPHUS, *Ant.* V.350.361-362. VEIJOLA, *Die Ewige Dinastie*, 37, notes that 1 Sam 2:33 points forward to the massacre of Nob priests, an opinion widely shared by scholars. Cf. SMITH, *Samuel*, 23; ACKROYD, *The First Book of Samuel*, 40; KLEIN, *1 Samuel*, 27, 35; ALTER, *The David Story*, 15; MCCARTER, *1 Samuel*, 91-92. CAMPBELL, *1 Samuel*, 53-54: “The temptation to see Samuel as this faithful priest has to be resisted; Samuel is established as prophet, not priest (3:20)”.

¹⁶ KEIL – DELITZSCH, *Commentary*, 40, 47, think that the interpretation of 1 Sam 2:35 as the replacement of Eli’s house with that of Zadok is “too contracted, and does not exhaust the meaning of the words. The very introduction to the prophet’s words points to something greater than this”. The authors suggest, then, the theory of multiple fulfillment of the prophecy: first Samuel and then Zadok are the historical fulfillment of this prophecy. In contrast FOKKELMAN, *Vow*, 148, highlights the narrative details: the reader has no other information than that which he found in the story itself. “These data therefore are going to be our guide in answering the question as to who is to replace and succeed Eli. Up to now is only one candidate to be found: Samuel, of course, the young man who, right from the start, receives his training in the temple”. But when the reader reads this text again, other candidates can be found for the figure of the “faithful priest”. Fokkelman, therefore, distinguishes between an interpretation based on the account itself and another interpretation based on intertextual links.

¹⁷ First Samuel 4:18 builds for Eli the role of judge. Eli is never recalled as a judge until his death and he is never remembered as a judge by the biblical tradition. But Samuel is remembered as a judge and as a successor of Eli.

house¹⁸. In fact, 1 Sam 2:35 is the portrait of Samuel as he appears in the chapters that follow in 1 Sam¹⁹.

1.4 Samuel, Judge, Guide, Intercessor and Priest

When Samuel reappears in the account (1 Sam 7) his character is a combination of different roles. The background of the account is that of the Book of Judges: the people of Israel leave the Lord to serve other divinities; the Lord, in turn, leaves them in the hands of their enemies; Israel cries out to the Lord and the Lord raises the judge and delivers Israel (cf. Judg 2:11-16).

When the Israelites cry to the Lord (1 Sam 7:2), Samuel reproaches them and calls them back to loyalty to the Lord like Joshua (cf. Josh 24:14-24 – the core of the covenant is the exclusive worship of the God of Israel). The narrator comments: “and Samuel judged the people of Israel at Mizpah”²⁰ (1 Sam 7:6b). The Major Judges, however, are military leaders²¹, whereas Samuel ensures God’s victory by crying to the Lord²² (7:5.8.9b) like Moses at Rephidim (Exod

¹⁸ PISANO, *Additions*, 31: “It is obvious to the reader that at least the immediate intentions of oppositions is that Samuel is indicated as the faithful priest [...] Because of the Elide downfall with young Samuel’s growth in stature with the entire section 2:12-36, it is hard to avoid the conclusion that, at least at the time in the narrative, the «faithful priest» of v. 35 was intended to mean Samuel”. Cf. ESLINGER, *Kingship of God*, 139: “When Yahweh says he will raise a faithful priest for himself the reader is encouraged by preceding events to conclude that Yahweh is simply making explicit the developments he had planned ever since he closed and then opened Hannah’s womb”.

¹⁹ HERTZBERG, *I & II Samuel*, 38-39, states that the description of 1 Sam 3:35-36 does not fit Samuel. On the contrary, we can notice that most of the portrait of the “faithful priest” fits Samuel well. Only the detail of the “sure house” is not in Samuel’s story. But Samuel is never charged with the behavior of his sons. The comparison with 2:30 might suggest a solution. The Lord considers the covenant with the house of Eli a covenant for ever. In 13:13-14, Samuel announces to Saul that “the Lord would have established your kingship over Israel forever”. There is no antecedent to this statement in the account, however the theoretical possibility of a “covenant forever” must be there in order to justify the removal of Saul.

²⁰ Unless otherwise stated, all translations of biblical passages have been made by the author of this study.

²¹ In 1 Sam 12:8-11, Samuel includes himself in the list of Major Judges. Samuel, therefore, links his role as intercessor to the military leadership of the other judges, explicitly recalling the account of 1 Sam 7.

²² There are reasons to consider Samuel’s presence in 1 Sam 11 a later addition. As in 19:18-24, here Samuel has a marginal role and he is recalled in only three verses: in v. 7, “to come out after Samuel” is an inappropriate expression because Samuel never goes out in

17:8-13). The role of intercessor is intertwined with that of a priest, who offers sacrifice (7:9a.10a). The summary verses present Samuel in the role of governing judge (7:15-17a) but also remind us that Samuel builds an altar to the Lord in Ramah (7:17b)²³.

There are clues in the text that indicate the composite nature of 1 Sam 7. The first scene (7:2-4 – the lament of the people; Samuel’s reproach; the action of the people) does not have a narrative antecedent: the story that precedes ch. 7 is the capture and return of the Ark by the Philistines, not the fall of the people into idolatry. The second scene (7:5-6) also follows awkwardly the first: Israel has already returned to the exclusive worship of the Lord (v. 4) when Samuel proposes to them to gather in Mizpah (v. 5). Moreover, Samuel proposes himself as an intercessor, but the following verse (v. 6) describes the penitential rite of the people. Verse 7 binds the new complication of the account to the Mizpah assembly: the threat of the Philistines and the resulting fear of the Israelites. Samuel is requested to continue to intercede with God (v. 8), and he does it in v. 9b. Between the request and its execution, there is the offer of the holocaust (v. 9a), taken up at the beginning of the next scene (v. 10a). Therefore, vv. 9a and 10a are understandable as additions to the narrative to connect Samuel’s present role with his youthful training.

1.5 Samuel the Kingmaker

Chapters 8 to 16 present Samuel’s character in a continuous overlap of roles. While there are brief notes about the priestly role (1 Sam 9:12-13.22-24;

battle; in v. 12 the people asks Samuel a question to which Saul answers; in v. 14 Samuel summons the people to Gilgal, but in the next verse all the actions are performed by the people and by Saul. Otherwise, LXX^B makes Samuel the subject of all actions of v. 15. Josephus (*Ant.* VI.83) expands even more the role of Samuel.

²³ MCKENZIE, *The Four Samuels*, 12-15, points out that the title of “judge” is ambiguous. Both the charismatic heroes, who achieve great military victories, and the Minor Judges, of whom nothing is said except that they “judge” Israel, are “judges”. McKenzie concludes that if the stories of the Major and Minor Judges are two different traditions, two different traditions also converge in the character of Samuel the judge. We can notice, however, that Joshua is a charismatic hero and a governing judge. The judges, moreover, continue the role of Joshua (cf. Judg 2:6-10). The last act of Joshua is the convocation of the assembly in Shechem (Josh 24:1-28) for the covenant between God and the people. At the end of the assembly, Joshua writes a document (24:25-27). In the same way, Samuel ends the assembly of Mizpah (1 Sam 10:17-27) with a written document about the covenant between the people and the king (v. 25a).

10:8; 11:15 [only in LXX^B]; 15:30.31; 16:2-3.5), as well as about the role of intercessor (12:23a; 15:11b), Samuel's most developed role is the political one. When the elders of Israel ask Samuel to guide the transition to the monarchy (8:5.20), Samuel, the judge, transforms himself into a kingmaker, a unique role in the history of Israel. After the anointing of David, the monarchy continues as a dynastic line, thus a kingmaker is no longer needed²⁴.

If Samuel withdraws from political activity (1 Sam 12:1-5 – Samuel asks for a judgment on his conduct as judge) after the choice of Saul (chs. 9–11), he does not leave the role of guide. His speech (12:6-25) indicates the behavior that the people and his king must have, that is, the obedience to God. But Saul fails right on the obedience to God, the obedience of which Samuel is the keeper (chs. 13 and 15). Thus, Samuel plays another unprecedented role: in the name of God he decrees the dismissal of the first king of Israel and his replacement²⁵. The speech of Samuel at Endor unites Saul's rejection with the announcement of his death and that of his sons, an event that opens David's path to the throne.

In short, Samuel's character plays several roles²⁶. However, one feature binds every role of Samuel: he is the man who speaks with God, and God answers him.

²⁴ The prophet/priest continues to play a role in the anointing of the king, but not in his designation. Nathan and Zadok (1 Kgs 1:32-34.38-39.45) anoint Solomon designated by David to the succession; the priest Jehoiada gives royal signs to Joash, son of king Ahaziah, and anoints him (2 Kgs 11:12).

²⁵ First Samuel 16:1-13 suggests that the selection of a new candidate to the throne is in order to replace Saul, not to create his succession. Cf. JOBLING, *1 Samuel*, 84: "Davidic monarchy represents a new divine dispensation in Israel, not a continuation of the dispensation under which Saul reigned". This interpretation is reinforced with the link between 13:14b and 10:1: the Lord anointed Saul as a *nagid* and now chooses David as a *nagid*. The same impression offers us the rejection formula of 15:28 (the Lord "tears" the kingship from Saul and gives it to his "neighbour"). In this verse, however, we can notice an effort to create a relationship between the old and the new king with the noun "neighbour".

²⁶ Cf. ESLINGER, *Kingship of God*, 444-445, n. 42: "As in the case of Moses [...] it is likely that Samuel's multiple roles should not be regarded as contradictory. Whether the contradiction is seen in historical terms, or in terms of tradition history, is irrelevant".

2 Samuel in the OT Tradition

In the OT tradition, the references to the character of Samuel are few but significant. Two aspects are highlighted: on the one hand, the association with David (kingmaker) and, on the other, with Moses (intercessor).

Because of the omission of most of 1 Sam (chs. 1–30) from 1 Chr, Samuel's character risks to disappear from the account of the monarchy in Israel. Thus, 1 Chr builds a role alongside David for Samuel, who, in 1 Samuel, interacts mostly with Saul. The conclusion of this account explicitly ascribes to Samuel the authorship of the “Acts of King David” (1 Chr 29:29), continuing the *damnatio memoriae* of Saul. Psalm 99 and Jeremiah 15:1 develop the second line of interpretation: Samuel is the intercessor on behalf of the people. The third and most complete reference to Samuel is the Praise of the Ancestors in Ben Sira 44–50. This is a confirmation of the importance of Samuel's role in biblical memory²⁷.

2.1 1 Chr 6:12-13; 9:22; 11:1-3; 29:29 – Samuel and David

The references to Samuel in 1 Chr follow two lines of interpretation: on the one hand, bond with the priestly world is underlined, on the other, Samuel's connection with David is strengthened. Both lines start from 1 Sam 1–2 and 16:1–13, developing them according to the particular ideology of 1 Chr regarding the Davidic monarchy.

The passage in 1 Chr 6:12-13 inserts Elkanah, Samuel and Samuel's sons in the genealogy of Levi. This information not only refers to the account of 1 Sam 1–2, but also offers its interpretation. In fact, in 1 Sam it is never mentioned that Elkanah is of Levitic lineage, but his annual pilgrimage to the sanctuary of Shiloh, especially the dedication of the boy Samuel, offer the starting point for this interpretation²⁸. First Chronicles 9:22, then, refers to a role of Samuel in the

²⁷ MCKENZIE, The Four Samuels, 4, notices the place that Samuel occupies in the tradition, but states: “[...] the early traditions fail to give us a clear reason of the importance of Samuel, they fail because they give too many reasons”. We can observe, however, that the OT tradition especially underlines the role of Samuel as intercessor and his link with the monarchy. The reasons for the prominence of Samuel in the OT tradition are therefore, not “too many”, but focus on the two main characteristics that Samuel shows in 1 Sam.

²⁸ MCKENZIE, The Four Samuels, 4-5, regards the stress on the priestly role of Samuel as a late addition to Chronicles, based on few notices in 1 Sam 1–3. “These notices come from a period when the cultic functions attributed to Samuel elsewhere in the traditions were

sanctuary: David and the “seer” Samuel choose the keepers of the threshold. This information is a clear anachronism²⁹: Samuel has already died before the beginning of David’s reign (1 Sam 25:1a; 28:3a). Yet this information has a clear purpose, that is, to establish continuity in cultic roles, from the period of Exodus (Aaron, Eleazar, Phinehas; cf. 1 Chr 9:20), to the period of the monarchy (Samuel and David), to justify this same continuity even in the post-exilic period³⁰.

First Chronicles 11:3 is another indirect reference to Samuel alongside David. Verses 1-3 take up carefully the facts narrated in 2 Sam 5:1-3. The Israelites go to Hebron and recognize the leadership of David. Then the elders go to Hebron to the “king”: David makes a covenant with the elders and they anoint him king of Israel. In 2 Sam 5 David is “king” because he is anointed by the men of Judah (2:4a), while in 1 Chr 11 he is “king” by divine will (cf. 10:14bβ). The most important difference between the two accounts is not the narrated “facts”³¹, but the extra-text at the end of 11:3b: David is anointed king of Israel by the elders “according to the word of the Lord [as told] by Samuel”. This extra-text refers to the words of Samuel in 1 Sam 13:14, the announcement of the man who must replace Saul as a *nagid* over Israel, rather than to the account of David’s anointing (16:1-13). In 1 Samuel, the interaction is between Samuel and Saul, except for the anointing at Bethlehem, which is the only³² interaction between Samuel and David. First Chronicles reminds us only of Saul’s death (ch. 10). At the end of the account, which takes up ch. 31, the narrator’s comment identifies the reasons for the defeat and death of Saul in “not keeping the word of the Lord”, an allusion to ch. 15, and in the consultation of the necromancer of Endor, an allusion to 28:4-25. First Chronicles 10:13 LXX^B completes the account of Endor with Samuel’s answer. In the MT this step is missing. Without this reference to Samuel, his character disappears from the account of the beginning of the monarchy in Israel. Therefore, the extra-text in

considered the proper work of Levites”. McKenzie also stresses the “evident artificial character of these notices”.

²⁹ CURTIS – MADSEN, *Chronicles*, 176.

³⁰ Cf. BRAUN, *1 Chronicles*, 141; CURTIS – MADSEN, *Chronicles*, 176, note that this is the only reference to Samuel’s participation in the ordering of roles in the sanctuary and “it is a good example of Jewish Midrash”.

³¹ There are two small differences between the two accounts. First Chronicles 11:1 omits the word “tribes”: “all Israel”, therefore, goes to Hebron. Verse 11:3 omits the two occurrences of the word “king”. These two omissions are also in the Greek text.

³² Cf. n. 5.

1 Chr 11:3b β reminds us of Samuel's role as kingmaker and also of the theological beginning of David's kingship³³.

The last verses of 1 Chr recall the sources of the account³⁴. The *damnatio memoriae* of Saul continues in 29:29, where Samuel, Nathan and Gad are the authors of the "Acts of King David". Curtis and Madsen observe:

There can be little doubt that these are nothing more than the references to the narratives in which Samuel, Nathan and Gad are mentioned in our book of Samuel [...] but such an enumeration of works would emphasize the importance of David's reign.³⁵

Thus, 1 Chr 29:29 ascribes to Samuel the two books, which in the Canon of Scriptures bear his name³⁶, and the title of "seer" (cf. 9:22; 26:28; 29:29), the same title that Samuel has in 1 Sam 9 (equated to "prophet" in 9:9).

2.2 Ps 99:6 and Jer 15:1 – Samuel and Moses

The kingship of God in heaven and on earth is the starting point of Ps 99 (vv. 1-3). The second statement concerns the characteristics of divine kingship, that are law and justice (vv. 4-5). The reprise of God's holiness (vv. 3b β .5b β) closes the second part of this psalm. The third part (vv. 6-8) develops the theme of the relationship between God and his "exemplary servants" (Moses, Aaron and Samuel): the servants intercede with God, and God listens to them; in the same way, when God speaks, the servants listen to God and keep His Word. The third reprise of God's holiness ends the psalm (v. 9).

The point of interest of the psalm is in vv. 6-7, where the name of Samuel is associated with those of Moses and Aaron. Peter Mommer³⁷ observes that the names of Moses and Aaron and that of Samuel, are, in the first part of v. 6, in synonymic parallelism and in v. 7 are gathered in the group of intercessors heard by God. However, while the priests are a recognized group in the social structure of Israel, the intercessors, "those who invoke the name of God" (v. 6a β), are not.

³³ Cf. ACKROYD, *The First Book of Samuel*, 30, about 2 Sam 2:4a: "The story appears to know nothing of Samuel's anointing of David [...]; the later Chronicler supplies the cross-reference".

³⁴ The references to sources are also in 2 Chr 9:29; 12:15; 20:34; 32:32; 33:18.19; 35:26; 36:8.

³⁵ CURTIS – MADSEN, *Chronicles*, 307-308.

³⁶ KLEIN, *1 Chronicles*, 544.

³⁷ MOMMER, *Samuel*, 27-30.

Moreover, the reference to the “pillar of cloud” and the “statutes” (v. 7), fits well only for Moses and Aaron³⁸. Also, the “indulgence” and “punishment” (cf. v. 8b) lack exact references in the story of Samuel, while the punishment of Moses and Aaron is clearly stated in Num 20:12.24 to explain why the people’s guides during the wilderness period fail to enter the Land³⁹.

The double occurrence of the קרא qal participle overloads v. 6. If v. 6aα (Moses and Aaron, the priests) were followed by v. 6bα (the role of intercessors heard by God), nothing would be lost, and the text would be more straightforward. The priestly role of Moses is not a difficulty. As Alonso Schökel – Carniti⁴⁰ and Briggs – Briggs⁴¹ notice in their commentaries, in the time of the composition of the psalm “this calling of the Name of Yahweh is conceived as that of priestly mediation”⁴². Verse 6aβ (the name and the function of Samuel) reveals itself as a gloss modelled on v. 6aα. But, even if the name of Samuel is a gloss⁴³, it is not out of place. Even Samuel is a priest and an intercessor; even Samuel keeps what the “statutes” imply, that is loyalty to the covenant, and the covenant expresses God’s “kingship” over Israel (cf. 1 Sam 7:3-6.8; 10:18; 12:14-15.24-25). The psalm, therefore, interprets Samuel’s role of intercessor and “covenant keeper” in continuity with the same role of Moses and Aaron.

The role of intercessor alongside Moses⁴⁴ is also found in Jer 15:1. By presenting Moses and Samuel, the exemplary intercessors (cf. Ps 99:6b), the verse states the seriousness of the situation of the people: “Though Moses and Samuel stood before me, my *nephesh* would not turn to this people”. LXX^B makes the statement of the Hebrew text more severe. The protasis of the conditional sentence refers to a situation that has always had a different outcome

³⁸ TATE, *Psalms*, 530, remarks that the cloud certainly refers to Exodus, but even Samuel heard the Lord’s voice in the sanctuary of Shiloh (1 Sam 3:1-14). “There is no specific mention of a pillar of cloud, but it may be that the column of smoke from the altar in the temple represented the cloud column”. This statement goes beyond the text of 1 Sam 3 where there is no reference to the smoke from the altar.

³⁹ Cf. the repetition of the condemnation of Aaron in Num 20:24 and of Moses in 27:13-14.

⁴⁰ Alonso Schökel – Carniti, *I Salmi*, 363.

⁴¹ BRIGGS – BRIGGS, *Psalms*, 309.

⁴² Cf. DEMITRÓW, *Quattro oranti*, 168: “L’aspetto fondamentale della funzione sacerdotale [...] rimane sempre quello di essere un mediatore fra Dio e gli uomini, in modo speciale attraverso la supplica”.

⁴³ MOMMER, *Samuel*, 29.

⁴⁴ Cf. CRAIGIE – KELLEY – DRINKARD, *Jeremiah*, 204: “Moses and Samuel are legendary intercessors”; LUNDBOM, *Jeremiah*, 720.

in Israel's history; the switch of the indirect object from the people to Moses and Samuel reinforces the idea that divine anger is so strong that even the most authoritative mediations are ineffective. The link between Jer 15:1 and Ps 99:6 is reinforced by LXX^A, which adds the name of Aaron to that of Moses and Samuel.

2.3 *Sir 46:13-20*

The passage in Ben Sira 46:13-20 offers the most complete portrait of Samuel outside 1 Sam. In the Praise of the Ancestors, the portrait of Samuel has 8 verses and equals in length both to the portrait of Moses (5 verses) and that of David (10 verses).

The portrait of Samuel retells 1 Sam (chs. 1–28) with some emphasis that reveals the point of view of the sage. Jeremy Corley writes, “Although the sage bases the passage on selected portions of 1 Sam 1–12 and 1 Sam 28, he rarely copies the biblical text exactly but chooses instead to emphasize a few main aspects”⁴⁵. To this observation, we can add that, besides the choice, it is also the combination of the passages that highlights the interpretation of Samuel's character.

Most of Samuel's portrait (Sir 46:14.16-18) is a rewriting of 1 Sam 7. These verses recall the role of a governing judge (cf. Sir 46:14a; 1 Sam 7:15-16) and that of a moral guide who obtains the benevolence of the Lord on behalf of the people (cf. Sir 46:14b; 1 Sam 7:3-6). Verses 16-18 summarize the main topics of 1 Sam 7:7-13 and praise Samuel as an intercessor and a priest⁴⁶. Samuel's

⁴⁵ Cf. CORLEY, *The Portrait of Samuel*, 31.

⁴⁶ Here, the Hebrew text of Ben Sira does not use the noun (qal participle), but the piel participle בָּהֵן. NICCACCI, *La Lode dei Padri*, 209, n. 51, writes: “il participio *mkhn* qualifica Samuele come uno che offrì sacrifici, non come sacerdote in senso legale” and translates “facente funzioni di sacerdote”. So SKEHAN – DI LELLA, *Wisdom*, 518; MOPSIK, *Sagesse*, 293, n. 5; DEMITRÓW, *Quattro oranti*, 122, n. 20. CLINES, בָּהֵן, 364, suggests the meaning: “act as a priest without being one” for the piel participle. Cf. GESENIUS, בָּהֵן, 529. However, we can notice that in Num 3:3.4 the piel infinitive construct and the piel *wayyiqtol* indicate the priestly function of Eleazar and Ithamar, sons of Aaron and “anointed priests”. Leviticus 16:32 states that priests are anointed to “act as priests”. In conclusion, the use of the piel instead of the qal form can be considered a feature of style without strong semantic difference. CORLEY, *The Portrait of Samuel*, 36-38, recalls that Sir 45:15 uses the piel form for Aaron, the priest. Cf. MACK, *Wisdom*, 27-28: “Samuel is a composite figure who is designated as a priest because of his act of sacrifice, which occasioned a victory over the

prayer and the burnt offering⁴⁷ obtain the expected result. God himself annihilates the Philistine enemy. The great intercessor on behalf of Israel is Moses, as narrated in the Book of Exodus. Hence, Ben Sira, whose portrait of Samuel is mostly devoted to the role of intercessor, suggests a link between Samuel and Moses.

Intertwined with these verses, Sir 46:13b.15 recalls the role of kingmaker and seer/prophet. Although Ben Sira never mentions the proper name, the plural form ἄρχοντας in Sir 46:13b is an allusion both to the anointing of Saul and that of David. Moreover, we can observe the lexical coincidence between Sir 46:13b and 1 Sam 10:1. LXX^B translates the Hebrew word טָנָן with the Greek word ἄρχων. The same choice of words, both in Hebrew and in Greek, is used in 1 Sam 13:14 to refer to the man who replaces Saul.

The choice of words of Sir 46:15 merges different passages of 1 Sam. Verse Sir 46:15a speaks of Samuel's "faith" (πίστις) which allows him to be recognized as a "prophet". This phrase alludes to 1 Sam 3 when the Lord calls the boy Samuel, who grows virtuous in the sanctuary of Shiloh (cf. 2:26)⁴⁸. Because of this event, "all Israel, from Dan to Beer-Sheba, knew that Samuel was established (נָסַח niph'al participle) as a prophet of the Lord" (3:30). LXX^B employs the adjective πιστός instead of the Hebrew participle so that Israel knew that πιστός Σαμουηλ εἰς προφήτην τῷ κυρίῳ. Verse Sir 46:15b refers to the "words" that allow Samuel to be recognized as "reliable seer" (πιστός ὁράσεως). In this case, the allusion is to the man of God of 1 Sam 9, whose words come true (v. 6), equated to the seer and the prophet (v. 9).

The final verses (Sir 46:18-19) rewrite two rather distant episodes in the account of 1 Sam, Samuel's self-defence speech in 1 Sam 12:1-6 and the speech at Endor (28:16-19). Both the Hebrew text and the Greek text of Sir 46:19 suggest

Philistines [...]. His inclusion shows that Ben Sira saw the performance of sacrifice as definitive for the priestly office".

⁴⁷ There is an important difference between 1 Sam 7:9 and Sir 46:16. While in the first verse the offer of the holocaust precedes the invocation, as two connected but distinct actions, the text of Ben Sira reverses the order (the invocation precedes the offer) and considers the offer the instrument (ἐν) of the invocation.

⁴⁸ It is also possible to see an indirect reference to 1 Sam 2:35: the man of God announces the "faithful priest" (ιερεύς πιστός) who will replace Eli and his house in the priestly role.

the impending death of Samuel⁴⁹. This is not the situation described in 1 Sam 12: Samuel dies later in the story (25:1 and 28:3). The solemn speech near death is an interpretation that binds Samuel to other characters, such as Jacob, Joseph, Moses, Joshua and David. Sir 46:20 adds a final remark to the speech at Endor (1 Sam 28:16-19): Samuel's prophecy "removes the lawlessness of the people"⁵⁰. Some scholars interpret the "lawlessness" as the request for a king (ch. 8). Saul's death, therefore, removes the sin of the people. Otherwise, some other scholars propose the allusion to ch. 15 (the violation of Amalek's *herem* which causes Saul's rejection)⁵¹. The reference to ch. 15 rather than to the king's request is convincing. In fact, the addition of Samuel's speech in ch. 28 (vv. 17-18) links the announcement of Saul's death to 15:27-28 and not to ch. 8.

Samuel's speech in 1 Sam 12 indicates a clear prerequisite (cf. 12:14-15.24-25): both the people and the king must act in obedience to the Lord. Saul's disobedience precipitates the people into guilt, and the people's disobedience involves Saul himself (cf. 15:9). Thus, Samuel not only foretells Saul's death but also Israel's defeat in the battle of Mount Gilboa (cf. 28:19). I propose then, that the two parts of Sir 46:20 refer to the two parts of the announcement at Endor. Samuel's prophecy of Saul's death and Israel's defeat removes the disobedience of both.

The most interesting part of Ben Sira's portrait is the introduction of Samuel in Sir 46:13a. The Greek text is brief and without surprises: Samuel, loved by the Lord, is the prophet of the Lord.

⁴⁹ Sirach 46:19 refers to the wealth (*χρήματα*). This word can refer to the thefts mentioned in 1 Sam 12:3, but neither to the oppression nor corruption that 1 Sam 12:3 emphasizes. The mention of sandal, which is absent from the Hebrew text, is found in Greek text.

⁵⁰ MINISSALE, *La versione greca*, 254, considers Sir 46:20b an explanatory addition for parenetic reason. The Syriac text omits the genitive at the end of the verse. In this way, the "guilt" is Saul's disobedience (cf. MOPSIK, *Sagesse*, 295, n. 2), removed by his death. SKEHAN – DI LELLA, *Wisdom*, 518: "The guilt in question is Saul's, and the likelihood is that 'ām, 'people', was no more than a faulty dittography of 'āwōn, 'guilt' in the prototype of G".

⁵¹ Cf. DEMITRÓW, *Quattro oranti*, 225. Ben Sira emphasizes that the elimination of sin is the result of Samuel's intervention and that the people are involved in Saul's sin. The author thinks that the sin is not the request of a king because Ben Sira is in favour of this institutional change. Demitrów, then, hypothesizes that the reference is to the facts of 1 Sam 15 in which the people also have a part in the decision to spare the spoils of Amalek. So LEE, *Studies in the Form*, 16, n. 68: "More likely the sin meant here is that of Saul in his failure to put all the Amalekites under the ban [...]. His sin, in turn, encumbered the people".

The Hebrew text, which is longer than the Greek, adds to Samuel's portrait the events of his childhood and offers an interpretation of them.

The first statement ("Samuel loved⁵² by his people and appreciated by his Creator") completes the Greek text with the people's feeling about Samuel. On the one hand, this statement recalls 1 Sam 2:26 where, unlike the sons of Eli, Samuel grows in the esteem of both God and men; on the other hand, it binds Samuel to Moses, "loved by God and men" (Sir 45:1b α). Among all the biblical characters mentioned by Ben Sira, only Moses and Samuel share this characteristic⁵³.

The second sentence recalls the events before Samuel's birth. "The one dedicated from his mother's womb" recalls the prayer of Hannah (1 Sam 1:11), whereas "*nazir*⁵⁴ of YHWH" makes explicit the MT text of 1:11.22 in the same way as LXX^B and 4QSam^a. However, Ben Sira adds another detail to this statement: "in prophecy". Verse Judg 13:5 clearly states that the task of Samson, the *nazir* of God, will be "to deliver Israel from the hand of the Philistines"⁵⁵. But what is the task of Samuel, the *nazir* of YHWH? Ben Sira states that it is the prophecy. In doing this, the sage summarizes and interprets the account of 1 Sam 1–3 (cf. 1:11 and 3:20). But this is the same statement made about Moses and Joshua in Sir 46:1⁵⁶. Prophecy, therefore, is the interpretative key to Samuel's character and the many roles he plays on behalf of Israel.

Table 1 compares the statements of Sir 46:13-20 with the corresponding texts of 1 Sam.

⁵² The Hebrew participle is in the active form, the Greek participle in the passive form. In translations, scholars use both the passive (SKEHAN – DI LELLA, *Wisdom*, 516) and the active form (MOPSIK, *Sagesse*, 293).

⁵³ Cf. CORLEY, *The Portrait of Samuel*, 33.

⁵⁴ LEE, *Studies in the Form*, 221, states that Ben Sira intentionally uses the title "*nazir*" for Samuel, on the basis of a well-established interpretative tradition of 1 Sam 1:11. Cf. PISANO, *Additions*, 19-24; DRIESBACH, *4QSamuel^a*, 197-198; DEMITRÓW, *Quattro oranti*, 153-156.

⁵⁵ CORLEY, *The Portrait of Samuel*, 35, suggests a different interpretation: "While Ben Sira celebrates Samuel as a proper nazirite [...], there is an implied contrast with Samson who broke all three stipulations of the nazirite vow, as listed in Num 6:1-2".

⁵⁶ Cf. SKEHAN – DI LELLA, *Wisdom*, 518.

Table 1: Comparison between Sir 46:13-20 and 1 Sam

Sir 46:13-20	1 Sam
v. 13a Greek	3:20 (cf. Sir 45:1ba Moses)
v. 13a Hebrew	2:26 (ἀγαθὸν καὶ μετὰ κυρίου καὶ μετὰ ἀνθρώπων) 1:11.22 LXX ^B and 4QSam ^a 3:20 (πιστὸς Σαμουηλ εἰς προφήτην τῷ κυρίῳ)
v. 13b κατέστησεν βασιλείαν καὶ ἔχρισεν ἄρχοντας ἐπὶ τὸν λαὸν αὐτοῦ	10:1 (Saul) 16:13 (David)
v. 14	7:3-6.15-16
v. 15a ἐν πίστει αὐτοῦ ἠκριβάσθη προφήτης	3:1a.20 (cf. 2:26)
v. 15b καὶ ἐγνώσθη ἐν ῥήμασιν αὐτοῦ πιστὸς ὁράσεως	9:6.9
vv. 16-18	7:9-13
v. 19	12:1-5 Samuel's self-defence speech to assembly of Israel.
v. 20	28:16-19 Samuel's speech at Endor

3 Samuel in the NT Tradition: Between Moses and David

In the New Testament, we find three references to Samuel's character. The first is found in Peter's speech (Acts 3:11-26), focused on the power of God, which manifests itself from the history of the Patriarchs until the death and resurrection of Jesus Christ. The prophets of Israel announced the passover and the parousia of Christ. This is the occasion to introduce Samuel as the first of the prophets alongside Moses. The second is in Paul's speech (13:16-41), which traces the history of Israel until David, from whose house God raised Jesus the Savior (v. 23). In this history, Samuel has an important role as a kingmaker. The third is in Heb 11, where the author outlines the entire biblical history (vv. 3-38), according to the interpretative key of faith as the foundation of human life (vv.

1-2). Between the Major Judges and the prophets, there is the name of Samuel alongside that of David, representing the monarchy (v. 32).

3.1 Acts 3:24 and 13:20b-22

The speech of Peter is key to understanding the healing of the lame man at the gate of the Temple (Acts 3:1-11). The healing that the people ascribe to the Apostles (cf. vv. 11-12), is ascribed by Peter to the power of the Lord. This is the same power that was displayed from the time of the Patriarchs (v. 13a) until the glorification of Jesus (v. 13b), delivered by the people to be crucified (vv. 13-16).

Peter states that the people and their leaders acted out of ignorance, but God accomplished what he had foretold through the mouth of all the prophets⁵⁷ (Acts 3:18), that is the suffering of his Christ. This is also true for the parousia, where the Apostle refers to the prophetic announcement (v. 21). This prophetic announcement is identified in the first instance in Moses' announcement of the "prophet⁵⁸ like me" (Deut 18:15; Acts 3:22-23)⁵⁹. Peter, then, states that the announcement of the Messiah's days is the purpose of all prophecy (Acts 3:24). But he identifies by name only one "prophet": Samuel.

Verse Acts 3:24 offers two clues for understanding Samuel's character. First, Samuel is among the First Prophets (*ἀπὸ Σαμουὴλ καὶ τῶν καθ'εξῆς*). This claim testifies to the position of the Books of Samuel in the Canon of Scriptures as well as the point of view of the Hebrew Canon. The Books of Samuel are "prophetic"⁶⁰ and not "historical" books. As prophetic books, from the point of view of the NT, the Books of Samuel foretell the days of the Messiah. Secondly, all the prophets, foremost Samuel, extend the prophetic role of Moses.

⁵⁷ KEENER, *Acts*, 1117, remarks that the hyperbole is a common technique both in Greek-Roman rhetoric and among the sages of the Jewish tradition. Cf. BARRETT, *Acts*, 211.

⁵⁸ Cf. MARGUERAT, *Les Actes*, I, 134-135: "Ce n'est pas le législateur Moïse qui est invoqué, mais Moïse le prophète, en continuité avec la mention des prophéties au verset précédent". The NT recalls Moses as a mediator of the Torah: his own name is synonymous with "Law". "Dans le cadre de la fonction prophétique qu'il attribue à la Loi, Luc range son témoignage au côté des prophètes" (MARGUERAT, *Les Actes*, I, 134, n. 47). Cf. BARRETT, *Acts*, 210, states that, even though all the prophets speak about the messianic time, "in particular, Moses foretold the coming one, raised up by God as he himself had been".

⁵⁹ Cf. Deut 18:15. The second part of the statement (Acts 3:22b) is modelled on Deut 18:18-19 LXX^B. BRUCE, *Acts*, 145, underlines that the quotation in Acts 3:23, which is in a conflated form, is not taken directly from OT, but perhaps from a "testimony collection".

⁶⁰ PESCH, *Atti*, 196.

The particle *μέν* (Acts 3:22a), that follows the name of Moses, and *δέ*, that precedes the mentioning of the prophets (v. 24a), reinforces their link with Moses⁶¹, that the long quotation of the words of Moses (vv. 22b-23) can hide. Even the difficult syntax of v. 24 reinforces this connection: the main verb that is missing in v. 24, should be taken from v. 22⁶²: “Moses said [...] and so did all the prophets”. Above all, the link between the “prophet” Moses (v. 22) and the only prophet called by name is strengthened. Charles K. Barrett writes, “Samuel, is invoked as representative of all those who followed [...]. Samuel is probably mentioned by name as the next prophet after Moses, but the choice of Samuel was not only a matter of chronology”⁶³. The passage in 1 Sam 3 (cf. 3:4.6.8.10) refers to the “prophetic call” of Samuel with clear lexical references to the “call” (not “prophetic”, but for the leadership) of Moses in Exod 3 (cf. 3:4b). The presence of just the name of Samuel also highlights the importance that the NT tradition ascribes to him⁶⁴. When, then, do the Books of Samuel foretell the Messiah? The section in 1 Sam 16:1-13 narrates David’s anointing and the descent of the Spirit of God upon him⁶⁵. There is a clear difference between this “anointing account” and that of Saul, with which David’s anointing establishes an analogical relationship⁶⁶. While David is anointed “among his brothers” (16:13a)⁶⁷, Saul is anointed in solitude⁶⁸. During the baptism at the Jordan, the Spirit of God descends upon Jesus, who is in the midst of his brothers, a man

⁶¹ Cf. MARGUERAT, *Les Actes*, I, 134: “Au panorama du futur succède la convocation de l’Ecriture, et de toute l’Ecriture: Moïse d’une part [...], tous les prophètes d’autre part [...]: le binôme Moïse/prophètes correspond à la formule synthétique «la Loi et les prophètes» [...], qui englobe la parole de Dieu consignée dans le textes”.

⁶² Cf. BRUCE, *Acts*, 146; BARRETT, *Acts*, 210-211.

⁶³ Cf. BARRETT, *Acts*, 210.

⁶⁴ BARRETT, *Acts*, 211, and MARGUERAT, *Les Actes*, I, 135, quote Rabbi Judah the Prince who states: “he (= Samuel) was the greatest of them all”.

⁶⁵ Cf. KEENER, *Acts*, 1117: “Scriptures do not explicitly record messianic prophecy of Samuel, but his prophecies about the establishment of David’s kingdom would be relevant”. Keener quotes 1 Sam 16:1-13. “Positive prophecies about Israel’s anointed king could be fulfilled par excellence in the messianic Son of David”.

⁶⁶ Cf. GARSIEL, *Samuel*, 107.

⁶⁷ The presence of David’s brothers in 1 Sam 16:13 is justified by the development of the story: Jesse introduces all his sons to Samuel.

⁶⁸ Samuel orders Saul to send away the servant (cf. 1 Sam 9:27) who is with him from the beginning of 1 Sam 9. The servant comes back in the account later (implicitly in 10:10, explicitly in vv. 14-16). The anointing of Saul, the announcement of the signs and the transformation of Saul in another man (10:1-9) occur without witnesses.

among men (cf. Matt 3:13.16-17; Mark 1:5.9-11; Luke 3:21-22; John 1:32-34). Samuel, therefore, foretells the days of the Messiah, playing the role of kingmaker.

This interpretation is reinforced by Paul's speech in the synagogue of Antioch of Pisidia (Acts 13:16-41), where he retells the history of Israel, starting from the Patriarchs and the Exodus from Egypt (vv. 17-18) until the settlement of the people in Canaan (vv. 19-20a). The first individual name quoted is that of Samuel (v. 20b). Acts 13:20b states that the period of judges reaches until (ἕως) Samuel. Samuel, therefore, is still a judge. This information comes from the account of 1 Sam 7-8. But Samuel is "the⁶⁹ prophet", a characteristic that distinguishes him from the other judges of Israel. This characteristic, instead, comes from 1 Sam 3⁷⁰. Compared to the summary of the period of the Patriarchs, the time in Egypt, the journey in the desert and the dwelling in Canaan (4 verses)⁷¹, the events of 1 Samuel are recalled with a certain measure of detail (2 verses). The reason for this difference will be clear at the conclusion of the speech.

From the account of the beginning of the monarchy, Paul selects only those details that support his discourse. Table 2 compares the statements of Acts 13:21-23 with the corresponding texts of 1 Sam.

⁶⁹ BARRETT, *Acts*, 634, notes that the function of the article in v. 20b is not to distinguish between Samuel "the prophet" from another Samuel, who was not. The author concludes that it is better to omit the article. We can remark, however, that the article makes Samuel a pivotal character, who belongs fully to the category of judges but also begins the time of the prophets in Israel. The article is attested in the most important manuscripts (Papyrus 74 and codex α , B, A).

⁷⁰ Cf. BRUCE, *Acts*, 305: "Samuel was regarded as the last judge (1 Sam 7:15) [...] and as the first in prophetic succession after Moses (1 Sam 3:20)".

⁷¹ MARGUERAT, *Les Actes*, II, 43, notices that such a reminder of the history of Israel is common in biblical literature. The purpose of this is to exalt God and remind people of his identity. The same use of the story of Israel is in 1 Sam 10:18 and 12:7-11. Marguerat highlights the function of this short history of Israel: emphasizing the divine guidance of history.

Table 2: Comparison between Acts 13:21-23 and 1 Sam

Acts 13	1 Sam
v. 21	
καὶ κεῖθεν ἠτήσαντο βασιλέα	ch. 8
καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαούλ υἱὸν	chs. 9–10
Κίς, ἀνδρα ἐκ φυλῆς Βενιαμίν,	
ἔτη τεσσαεράκοντα,	missing ⁷²
v. 22a	
καὶ μεταστήσας αὐτὸν	13:13-14
v. 22b	
ἤγειρεν ⁷³ τὸν Δαυὶδ αὐτοῖς εἰς βασιλέα	13:14 16:1
ὃ καὶ εἶπεν μαρτυρήσας·	
εὗρον Δαυὶδ τὸν τοῦ Ἰεσσαί	εὕρισκω, “to find”, summarizes the meanings of ζητέω, “to look for” of 13:14 and ὀράω, in the secondary meaning “to choose”, of 16:1
ἀνδρα κατὰ τὴν καρδίαν μου	13:14 16:7bβ
ὃς ποιήσει πάντα τὰ θελήματά μου	missing

⁷² First Samuel 13:1 is an incomplete verse. LXX^B omits it. The Vulgate translates “duobus [...] annis”. The summary of Saul’s reign (14:47-51) lacks the information about the length. This information is always present concerning the reign of subsequent kings: David (2 Sam 5:5 and 1 Kgs 2:11); Solomon (1 Kgs 11:42); Rehoboam (14:21); Jeroboam (15:2). JOSEPHUS, *Ant.* VI.378, gives the length of the reign of Saul after the account of his death: eighteen years during the life of Samuel and twenty-two after the death of the prophet. KEENER, *Acts*, 2060-61, proposes that, “Forty was, however, a standard summary number for the long reign of a judge or king. [...] The forty years at least provides a literary connection with the wilderness period”.

⁷³ Cf. KEENER, *Acts*, 2062: “The «raising up» (ἐγείρω) here prefigures that of Jesus in 13:30; Luke sometimes finds in «raising up» a double entendre for resurrection”.

Unlike most of the tradition, Acts 13:21-22 recalls Saul's kingship (election and rejection⁷⁴). The choice of David for the throne⁷⁵ and the testimony of God follow the removal of Saul. The account of Saul's rejection recalled in Acts is that of 1 Sam 13, in particular, vv. 13-14, merged with 16:1-13. These narratives are also closely related in 1 Sam. In 1 Sam 13:14, David is chosen "as a *nagid*", the role for which Saul was previously anointed (cf. 10:1). In this way, the replacement of Saul with David is complete and clear. Otherwise, Acts 13:22b states that David is chosen "as a king". This is the same statement of 1 Sam 16:1. The text of the Lord's testimony also combines 1 Sam 13:14 and 16:1, "David, son of Jesse" comes from 16:1 (see also 1 Chr 10:14b), while "a man after my own heart" comes from 13:14 LXX^B ⁷⁶. The last part of Acts 13:22b is not present neither in 1 Sam 13:13-14 nor in 16:1-13. The text of 13:14aβ of Targum Samuel is the bridge between the text of 1 Sam and that of Acts⁷⁷. This sentence allows Paul to conclude his speech. On the ability to perform the will of God, Paul binds David with Jesus, who descends from the house of David (cf. Matt 1:1-17 and Luke 3:23-38), according to the promise made to David (2 Sam 7).

Therefore, Samuel, judge and prophet, in the speeches of both Peter and Paul, is recalled as the kingmaker. In this role, Samuel is part of the divine plan

⁷⁴ KEENER, *Acts*, 2061, proposes two solutions: God removed Saul "by taking away his office from him (1 Sam 16:1) or by his death (1 Sam 31:4-5)". So BRUCE, *Acts*, 305. The link between the removal and the death of Saul is suggested in 1 Sam 28:4-25. God does not respond to Saul (vv. 4-6). Samuel states that God does not respond because he has become an opponent of Saul (v. 16). The logical consequence is the death of Saul and the defeat of Israel (v. 19). The addition of 28:17-18 links the rejection narrative (ch. 15) to the death of Saul (31:1-6). Otherwise, PESCH, *Atti*, 534, suggests that the only reference is the rejection of Saul. BARRETT, *Acts*, 632, points out that *μεθίστημι* in the sense of "to remove from an office" is attested even in Luke 16:4.

⁷⁵ This condensed sequence is similar to 1 Chr 10:14: God "causes the death" (מות) of Saul and transfers the kingdom to David.

⁷⁶ Scholars (MARGUERAT, *Les Actes*, II, 44; KEENER, *Acts*, 2061) also recall Ps 89:20 and Isa 44:28. Keener, however, states that the main source is "straightforward" 1 Sam 13:14. BARRETT, *Acts*, 636, states that the testimony given to David is based on the OT, but it is not an exact quotation as much as a conflation of different biblical texts perhaps by heart.

⁷⁷ Cf. VAN STAALDUINE-SULMAN, *Samuel*, 304-305: "In many respects TJon adapted this verse to its own theological view. God did not have to search for a new king, but appointed one straightaway. The term «after his own heart» is explained as «doing his will». Note that these two adaptations are also found in Acts 13:22". Cf. WILCOX, *The Semitisms of Acts*, 21-24.54.

of salvation, which spans from Exodus until the liberation offered by the death and resurrection of Christ, through the anointing of David.

3.2 *Heb 11:32b*

Hebrews 11 is structured in three parts: an initial thesis (vv. 1-2), which takes up the concluding statement of the previous chapter; a demonstration, that occupies most of the chapter (vv. 3-38); and a conclusion (vv. 39-40), which introduces the beginning of next chapter.

The definition of πίστις is the first passage of chapter (Heb 11:1): faith gives substance to hope and is the proof (the way of knowing) of what cannot be proven otherwise (or cannot be known in any other way)⁷⁸. The second passage links the theme that will be developed in the second chapter: the life of the Ancestors of Israel, who received divine approval⁷⁹, demonstrates the definition of πίστις. All cited biblical characters⁸⁰ (Abel, Enoch, Noah, Abraham, Sarah,

⁷⁸ The first meaning of ἔλεγχος is “proof”, cf. MITCHELL, *Hebrews*, 228-229, n. 1. VANHOYE, *Hebrews*, 179, glosses “proof” with “means of knowing”: what is “proven”, in fact, is also “known”. The use of the verb ἐλέγχω in John 3:20 is an interesting intertextual link. “Who does evil hates the light, and does not come to the light, lest his deeds should be proved/corrected (ἐλέγχθῃ)”. A behavior can be corrected if it is proved and then known. A further link between the two texts is the theme of “light”. In Heb 11:1 the “proof” concerns the “things that are not seen”. In John 9:5 Jesus states that he is “the light of the world” and then he opens the eyes of the blind man (vv. 6-7). Cf. RAVASI, *Ebrei*, 107; URSO, *Ebrei*, 153. VANHOYE, *Hebrews*, 178, translates: “Faith is a way of possessing what is hoped for, a means of knowing the realities that are not seen”. The first item (11:3) of the list that follows the statement of Heb 11:1 is the knowledge (νοέω) of the world as a God’s creation.

⁷⁹ MITCHELL, *Hebrews*, 229; VANHOYE, *Hebrews*, 178. For the use of μαρτυρέω as “divine approval” cf. Acts 13:22: God testifies to David that he is the man according to his heart.

⁸⁰ RAVASI, *Ebrei*, 103, notes that this gallery of exemplary characters echoes the style of Ben Sira, a text of the Hellenistic period. Cf. MITCHELL, *Hebrews*, 232: “Such catalogues are extant within the Bible and the literature of Hellenistic Judaism, as well as in Greek and Roman Literature”.

Isaac and Jacob, Joseph, Moses⁸¹ and Joshua⁸²), embodying the *πίστις* in their life, become examples⁸³ for the believer of today.

Hebrews 11:32 is found between vv. 30-31 (the fall of Jericho) and vv. 33-38 (which alludes to several different biblical episodes) and constitutes a sort of transition⁸⁴. All items from v. 3 to v. 31 are introduced with the formula “*πίσται*+proper name”⁸⁵, while v. 32 presents only a list of names which from v. 33 onwards are replaced by generic references. A rhetorical question introduces the verse and warns the reader of the change of style⁸⁶. The verse lists⁸⁷ four Major Judges (Gideon, Barak, Samson, Jephthah) without further details, and then mentions two other characters (David, Samuel) and concludes with the generic word “prophets”. Heb 11:32b is key to understanding how the author of the Letter perceives the character of Samuel.

We can see that the list of judges is not arranged chronologically. The same inversion between the names of Gideon and Barak is found in 1 Sam 12:11a. Many scholars explain this non-chronological order by the perceived importance of the two characters⁸⁸. This explanation is certainly founded on the breadth of Gideon’s story (Judg 6–8). But, because these lists display the same inversion, we can assume either a dependency between them or the same free approach to

⁸¹ The text dedicated to Moses is also larger than the text dedicated to other characters. The birth of Moses, the choice to return to his people, the exit from Egypt, the night of Easter, the passage of the Red Sea are recalled.

⁸² Joshua is not explicitly named, but the fall of Jericho (Josh 6) is an important passage in the account of the Book of Joshua.

⁸³ The mention of Rahab as a woman of faith may surprise the reader. But Rahab contributed to the fall of Jericho (remembered in Heb 11:30) by choosing Israel and its God (cf. Josh 2:21-21), and for this reason she became part of the people (cf. Josh 6:25). Moreover, Rahab is mentioned in the genealogy of Matthew as mother of Boaz (cf. Matt 1:5).

⁸⁴ ATTRIDGE, *Hebrews*, 348: “The naming of these six figures serves primarily as a transition from the preceding pericope with its attention to individuals of the patriarchal and exodus periods to the generically depicted later history of Israel”.

⁸⁵ Two exceptions are Heb 13:8, which marks another phase of Abraham’s story, and 11:13 which introduces an author’s remark.

⁸⁶ Cf. MITCHELL, *Hebrews*, 256-257; ATTRIDGE, *Hebrews*, 347.

⁸⁷ Cf. VANHOYE, *Hebrews*, 191: “In 11:32 the author, wishing to give the impression of superabundance difficult to manage”.

⁸⁸ DELITZSCH, *Hebräerbrief*, 581; PINK, *Hebrews*, 848: “The order in which they are mentioned is not that of time, but of *dignity*”. So URSO, *Ebrei*, 164, who attributes to the same reason the inversion of the names of David and Samuel. Cf. ATTRIDGE, *Hebrews*, 347-348: “The systematic departure from a strict scriptural sequence is a part of attempt to create an image of a vast horde of exemplars of faith”.

the most recent memories. Otherwise, both lists are very accurate regarding the chronology of the most ancient events⁸⁹.

The NA²⁷ presents an asyndetic list of the four Major Judges. This list is followed by the names of David, Samuel and the mentioning of the prophets linked by two coordinating conjunctions⁹⁰. Franz Delitzsch⁹¹ states that the addition or omission of conjunctions produces different lists. This is evident in the translations of this list into modern languages⁹². The two extremes are the elimination of all conjunctions and, vice versa, the extension of them to all items. These translations produce a uniform list, which highlights the inversion between the names of Gideon and Barak, but, above all, between the names of David and Samuel. The Greek text, however, shows two different coordinating conjunctions: the name of David is linked with a reinforced conjunction (*τε καί*) to the name of Samuel; otherwise, between the name of Samuel and “the prophets” there is a simple conjunction (*καί*)⁹³.

The reinforced conjunction *τε καί* occurs 53 × in the NT. Some of these occurrences are particularly significant. In Matt 22:10, the servants go out to invite everyone to the banquet of the landlord. The *merismus* *πονηρούς τε καί ἀγαθούς* reinforces the meaning of *πάντας*, that precedes in the verse. In Luke

⁸⁹ CAMPBELL, *1 Samuel*, 125, notes that the order of the judges in 1 Sam 12:11a is wrong, whereas the events of Exodus and the conquest of the Land are re-presented in accordance with the biblical text (v. 8): “These differences raise some substantial questions about our knowledge of Israel’s past. Does ch. 12 preserve a variant tradition of Israel’s experience of oppression and deliverance and kingship that has an equal claim to authenticity with the preceding traditions? [...] Alternatively, [...] are we looking at faulty recall of tradition or theologically influenced reshaping of tradition? We do not know. When we have one tradition, it is unchallenged; when we have more than one, we may have a challenge and no easy resolution”.

⁹⁰ This text is well attested (Papyri 13-46; Codex B, A, I and some minuscule manuscripts). Other manuscripts have the conjunction *τε καί* before the name *Σαμψών* and *καί* after it. Few other manuscripts present only the conjunction *τε καί* before the name *Σαμψών*.

⁹¹ DELITZSCH, *Hebraërbrief*, 581.

⁹² For example, the French translation TOB (2011, p. 2634), strengthens the link between Samuel and the prophets (*Gédéon, Barac, Samson, Jefié, David, Samuel et les prophètes*) and breaks that between David and Samuel. In this way the chronological order is wrong, but suggests an interpretation: the prophetic role of Samuel is underlined.

⁹³ Cf. JAY, *New Testament Greek*, 56: “Sometimes *καί* is preceded by the enclitic *τε*. This denotes a somewhat closer connection than by itself”. Cf. BLASS – DEBRUNNER, *Grammatica*, 540.

12:45, the different conjunctions reinforce the link between eating and drinking: drunkenness is the consequence of both. Acts 4:27 describes the opposition to Jesus that involves all Jerusalem: the reinforced connection between Herod and Pontius Pilate highlights the collusion of political powers against the Anointed of God.

In summary, stressing the two different conjunctions, Heb 11:32b can be divided into three homogeneous parts. The four Major Judges represent the time of settlement in the Land; David and Samuel the beginning of the monarchic period; the “prophets” all the time until the present⁹⁴. In 11:32, therefore, Samuel, rather than the “prophet” or the “last judge” of Israel, is the “kingmaker”. The *damnatio memoriae* of Saul makes David the first king of Israel. Consequently, Samuel is associated with David at the beginning of the monarchy (cf. 1 Chr 11:1-3). The order of the names (David and Samuel) reflects the relationship between the two characters⁹⁵.

4 Samuel the “Prophet”?

There are “scattered traces”⁹⁶ of Samuel’s prophetic role in 1 Sam. Only two verses outside the storyline, two narrator’s comments, define Samuel as a prophet⁹⁷. In 1 Sam 9, Samuel is defined (cf. vv. 11-13.18), and he defines himself (v. 19), as a seer, a guide for the people and a minister of sacrifices, whereas the narrator at v. 9 equates the role of “seer” to that of “prophet”.

⁹⁴ ATTRIDGE, *Hebrews*, 347: “The individuals chosen as further generic representatives of faith include four judges [...] one king, David, and one prophetic judge, Samuel”. Omitting the mention of the prophets, this proposal then, identifies three groups of names linked to three roles: judge, king, and judge-prophet. This highlights the uniqueness of Samuel’s role, but not his relationship with David.

⁹⁵ Cf. 1 Chr 9:22. Otherwise, BRUCE, *Hebrews*, 334, states that the inversion between the names of Samuel and David may have been intentional to put Samuel in closer contact with the prophets.

⁹⁶ MCKENZIE, *The Four Samuels*, 6.

⁹⁷ Otherwise MCKENZIE, *The Four Samuels*, 6, recognizes the prophetic role of Samuel in chs. 3, 15, 28. But the title of “prophet” is absent in chs. 15 and 28. The role of Samuel in those chapters is that of a moral guide. This is the role even of Moses and the judges. Cf. Judg 2:6-19.

But, it is 1 Sam 3 that transforms Samuel, the apprentice-priest, into a prophet. The “call narrative” pattern, even if modified⁹⁸, which shapes the account, allows switching the statement of v. 1a (“The boy Samuel was ministering to the Lord in front of Eli”), a priestly role, to that of v. 20 (“And all Israel from Dan to Beer-Sheba knew that Samuel was established as a prophet of the Lord”), a prophetic role.

The formal coincidence between Exod 3:4 and 1 Sam 3:4.6.8.10 is clear, even though the two call narratives are different in detail. But the “call narrative” of Samuel, modelled on the pattern of the “call narrative” of Moses, builds the mosaic profile of Samuel’s character.

Similarly, Moses is never called “prophet” in the Exodus account, but only in the biblical tradition (cf. Deut 18:15.18; 34:10; Acts 3:22; 7:37. In Josh 14:6b; 1 Chr 23:14; 2 Chr 30:16; Ezra 3:2; Ps 90:1, Moses is called “man of God”). Similarly, Moses plays several roles in his life.

At the end of the “childhood cycle”, the definition as “prophet” is, above all, key to understanding Samuel’s character, as the man who speaks with God and whom God answers, the intercessor on behalf of the people with God, the living memory of the covenant of God with the people. In the same way, the definition as “prophet” is also key to understanding Moses’ character.

Abraham Heschel writes,

The prophet is a person, not a microphone. [...] The prophet’s task is to convey a divine view, yet as a person he *is* a point of view. He speaks from the perspective of God as perceived from the perspective of his own situation [...] The prophet is not only a prophet. He is also poet, preacher, patriot, statesman, social critic, moralist. There has been a tendency to see the essence and chief significance of prophecy in the display of one or another of these aspects. Yet this is a misapprehension of the intrinsic nature of prophecy.⁹⁹

⁹⁸ About 1 Sam 3 as “call narrative” see HABEL, *The Form and Significance*, 297-323; GNUSE, *A Reconsideration*, 379-390; SIMON, *Reading Prophetic Narratives*, 51-68. CAMPBELL, *1 Samuel*, 57, states: “It is important to recognize that this is not a prophetic call narrative; there is no call. It may serve in place of call narrative”.

⁹⁹ HESCHEL, *The Prophets*, XIV.

Conclusion

John McKenzie¹⁰⁰ recognized “four Samuels”, that are the priest, the prophet, the seer and the judge. In this study, I have tried to demonstrate that there are actually more than “four Samuels”.

The Books of Samuel show the multifaceted shape of this character. Samuel is requested from the Lord and then given back to him as a *nazir* forever (1 Sam 1). His education is that of a priest (chs. 2–3). When Samuel comes back into the account (ch. 7) he plays different roles: intercessor on behalf of Israel, judge, priest, seer, moral guide or covenant keeper. His unique role in the history of the monarchy is that of kingmaker. In fact, after the anointing of Saul and then of David, the monarchy continues on a dynastic line. Only twice does the narrator define Samuel as a prophet, two remarks outside the storyline. The first is the most important. The “call narrative” of 1 Sam 3 builds the “prophetic” profile of Samuel onto the model of Moses. So, “prophet” becomes key to understanding Samuel’s character and all the roles he plays.

The biblical tradition emphasizes each time one or another role of Samuel. The OT tradition highlights the role of kingmaker, and then the association with David (1 Chr 6:12-13; 9:22; 11:1-3; 29:29), or the role of intercessor, and then the association with Moses (Ps 99:6 and Jer 15:1). The NT tradition (Acts 3:11-26; 13:16-41; Heb 11:32) recalls Samuel as a judge, but, above all, as a kingmaker. In this second role, Samuel performs his prophetic role, like Moses, foretelling the Davidic Messiah.

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¹⁰⁰ MCKENZIE, The Four Samuels, 3-18.

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Zhrnutie

Biblická postava Samuela je dosť komplexná. Samuel totiž zastáva v prospech Izraela rôzne úlohy: ako príhovorca, kňaz, vládnucci sudca, vodca (strážca zákona). Hoci nie explicitne, Samuel je tiež definovaný ako *nazir* (1Sam 1,11). Ustanovovanie kráľov je Samuelovou osobitnou rolou v dejinách Izraela. Na záver „cyklu detstva“ je Samuel explicitne narátorom v poznámke mimo dejovej línie predstavený ako „prorok“. Týmto spôsobom je postava Samuela predstavená podobne ako postava Mojžiša.

Biblická tradícia spomína postavu Samuela iba na niekoľkých miestach (1Krn 6,12-13; 9,22; 11,1-3; 29,29; Ž 99,6; Jer 15,1; Sir 46,13-20; Sk 3,24; 13,20b-23; Hebr 11,32b). Starozákonná tradícia zdôrazňuje dve rozdielne interpretačné línie: asociáciu s Dávidom a úlohu ustanoviteľa kráľov a súvis s Mojžišom a úlohou príhovorcu. Novozákonná tradícia tiež spomína postavu Samuela v súvislosti s Dávidom i Mojžišom. Každá zmienka o Samuelovi ukazuje, že biblická tradícia pojala jedinečnosť tejto postavy vo vyrozprávaných dejinách Izraela i jej dôležitosť dejinách spásy.

Kľúčové slová: Samuel, Mojžiš, Dávid, tradícia Starého zákona, tradícia Nového zákona.

Summary

The biblical character of Samuel is a very complex one. Samuel, in fact, plays different roles on behalf of Israel: intercessor, priest, governing judge, guide (covenant keeper). He is also defined, even if not explicitly, *nazir* (1 Sam 1:11). His unique role in the history of Israel is that of kingmaker. At the end of the “childhood cycle” Samuel is presented explicitly as “prophet” by the narrator with a remark outside the story line. This presentation makes the character of Samuel similar to that of Moses.

Few times the biblical tradition refers to the character of Samuel (1 Chr 6:12-13; 9:22; 11:1-3; 29:29; Ps 99:6; Jer 15:1; Sir 46:13-20; Acts 3:24; 13:20b-23; Heb 11:32b). The OT tradition highlights two different interpretative lines: the association with David, and the role of kingmaker, and the association with Moses, and the role of intercessor. The NT tradition also recalls the character of Samuel between David and Moses. Each reference to Samuel shows that the biblical tradition has caught the uniqueness of this character in the narrated history of Israel and his importance in the History of Salvation.

Keywords: Samuel, Moses, David, Old Testament tradition, New Testament tradition.

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