

An Investigation of Ancient Hebrew Music During the Time of the Old Testament  
Especially the Role of Music in the Lives of Israel's First Two Kings, Saul and David

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### Abstract

Music has always been an inextricable component of Jewish culture from its beginnings. Even before the construction of the Temple, music was used for worship, feasts, festivals, and various other cultural activities. Since much of this music involves the singing of texts, poetry was also a central part of the Jewish music culture. Singing in ancient Israel often involved instrumental accompaniment. The Bible records the texts of much musical activity. Instrumental music, vocal music, and accompanied vocal music are found throughout the Bible. Instrumental music is found in 1 Samuel 16 when David played his harp to soothe Saul and in 1 Samuel 19 when Saul tried to kill David when a troubling spirit came upon him. When men were coming back from battle in 1 Samuel 18, women played instruments and sang songs of David's greatness. Psalms 16, 24, and 64 are great representations of Hebrew vocal music written by David. Music played a central role in the lives of the first two kings of Israel. This study will encompass a discussion of the role of music in the lives of the first two kings of Israel, Saul and David.

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**Introduction and Statement of Question**

The literature studied has pointed to the importance of music in the Jewish culture during the Old Testament Period. The Jewish culture included music in funeral processions, prophecies, celebrations, worship, and other aspects of everyday life. Throughout this study, texts revealing music in lives of the first two kings of Israel will be studied.

**General Overview of Music in Bible Times**

First, a general overview of ancient Hebrew music will be discussed followed by an explanation of the three overarching categories of the music found in the Bible. Those three categories are instrumental music, vocal music, and accompanied vocal music.

**History of Hebrew Music**

Music has been a very important part of the Jewish culture since Abraham.<sup>1</sup> Alfred Sendrey argues that the link between God and the Hebrews that was made through music was the most important link to a deity in any culture. Not only is the Hebrew God the One, True God, but his people were also commanded not to have tangible forms of beings to worship (idols). Sendrey writes, “[Music] united [the Hebrews] as a congregation chorusing its faith in a God who, if he was not visible in wood or stone like other deities of the time, was at least within earshot.”<sup>2</sup>

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1. Alfred Sendrey, *David's Harp: The Story of Music in Biblical Times* (New York: The New American Library of World Literature, 1964), 1.

2. *Ibid.*, 2.

Though there was most likely music of some sort already, whether it was just someone humming pitches or beating a stick on a hollow log, Jubal was the first recorded musician in the Bible. The oldest Hebrew song that historians can find (found in Gen. 4:23-24) was a chant that was attributed to Lamech, a patriarch from before the flood:

Adah and Zillah, hear my voice;  
You wives of Lamech, hearken to what I say:  
I have slain a man for wounding me,  
A young man for striking me.  
If Cain is avenged sevenfold,  
Truly Lamech seventy-sevenfold.<sup>3</sup>

The Jewish culture was intimately connected to music, as shown through many musical customs, although those customs did not all appear right away. One of the first customs recorded is in Genesis 31:27. Genesis speaks of a musical custom to honor the departure of a friend by walking with them a portion of the beginning journey while singing songs and accompanying with a tambourine and lyre. Hebrew weddings were also a place where much music was heard. Psalm 45 is thought to be a text from a song commonly sung at a Hebrew wedding.<sup>4</sup>

Though the Israelites had some musical customs, their musical culture as a whole was still quite unformed before Moses. Sendrey asserts that Moses was the first “music teacher” for the Hebrews because he had been well versed in the arts and sciences through his Egyptian education after being adopted by the Pharaoh’s daughter. He mentions that during the forty years that the Israelites spent in the desert, Moses helped

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3. Ibid., 3.

4. Ibid., 105.

provide the children of Israel with music to help preserve their faith and “intellectual heritage” using the instruments that had come from Egypt.<sup>5</sup>

There is evidence of music, including singing and musical instruments, when the Israelites left Egypt and were wandering in the desert. One example was when they used music for pagan worship while Moses had been on Mount Sinai receiving the Ten Commandments from God. When he came down, he exclaimed, “It is not the sound of victory, it is not the sound of defeat; it is the sound of singing that I hear” (Exod. 32:18). He became very angry upon seeing the reason why he heard singing and saw dancing, so much so that he cast down and broke the tablets of stone upon which God had given him the Ten Commandments.

Eric Werner discusses the evidence that the Jewish people had an outstanding reputation for music.<sup>6</sup> Jewish sources have described this, and other non-Jewish sources have also expressed this information. King Sennacherib demanded a tribute of musicians from King Hezekiah, according to an Assyrian document. Also, Babylonians asked Jewish captives to sing songs of their homeland, and it was unusual for a captor to request that a conquered enemy’s folk music be sung.<sup>7</sup>

Archaeologists have found instruments and carvings and mosaics indicating what the instruments had looked like at different times in different cultures around the Middle

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5. Ibid., 5-6.

6. Eric Werner, “The Jewish Contribution to Music,” in *The Jews: Their Role in Civilization*, Ed. Louis Finkelstein (New York: Schocken books, 1974), 116-119.

7. Winton Thomas, ed. *Documents from Old Testament Times* (New York: Harper & Row, 1961), 67.

East. One such finding was the “Standard of Ur,” which is a mosaic panel that shows a female singer accompanied by a man playing a lyre. Out of the pictures and instrument findings, string instruments were the predominant instruments used, especially in the sacred music of the Hebrews.<sup>8</sup>

### **Vocal Music**

There were many songs recorded in the Bible. Herbert Lockyer, Jr. focuses his book mostly on these Biblical songs, such as Moses’ Song and the songs of Deborah and Hannah.<sup>9</sup> Another example is in 1 Samuel 18:7 where women are found singing a song of celebration. Psalms 120-134 are the Songs of Ascent, which were to be sung when approaching Jerusalem. The song of Miriam and Moses, found in Exodus 15, was a celebration of the crossing of the Red Sea. Deborah’s song praising the Lord is found in Judges 5. Another example of vocal music was the temple choir spoken of in 2 Chronicles 5:13 and 29:27. Some of these songs may have been accompanied by a few instruments or only a tambourine, but some may have been sung a capella. Scholars are unsure of the musical context of these selections, only having the texts and no understandable notation.

It is known that some popular songs in Israel were working songs, such as harvest songs or songs for various other professions. These songs were based on a rhythmic activity and sung to pass the time and lighten the work. Some other popular songs were ones sung at the end of nearly every special occasion. Songs were a very important part

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8. Sendrey, 10-11.

9. Herbert Lockyer, Jr., *All the Music of the Bible* (Peabody: Hendrickson Publishers, 2005).

of every social gathering.<sup>10</sup> As previously stated, however, the scholars are unsure of the melodies of the songs and even some of the content of many of the songs.

In addition to their various other uses, songs were used to transmit the values of the Israelites and remind them of what God had done in the past. This music united the Israelites in their cultural roots. In speaking of the Song of Moses, Daniel Block penned:

Though a leader cannot accompany all the people to all their scattered territories, a song can... The song of God's people must declare God's just sovereignty over the universe, rehearse the history of God's grace to his people, offer frank assessments of our own condition, warn us against the folly of forgetfulness and idolatry, and give us hope for the future. Deuteronomy 32 was this kind of gift to Israel.<sup>11</sup>

In the temple, a great deal of singing happened, especially of psalms. Werner explains some of the main psalm forms in his book. He writes of the solo psalmody, the response psalm, and the antiphon. He first describes the solo psalmody, where one person had sung alone as a prayer. Examples of these are Psalms 3-5. The response psalm consisted of a soloist chanting a short formula with a congregation answering. Werner suggests Psalms 48, 100, 118 were of this form. The antiphon was a psalm form where two groups chanted alternately while a group interjected singing (Ps. 135:1-3). Werner argues that it was the Jewish psalm forms and order of Temple ceremonies that gave the Catholic Church and many modern churches their organization for worship.<sup>12</sup>

The melodic structure of music of the Orient is quite different from that of the Occident. Sendrey describes the melodies of the ancient Hebrews as “based on small

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10. Sendrey, 103.

11. Daniel Block, “Deuteronomy,” in *The NIV Application Commentary* (Grand Rapids, MI: Zondervan, 2012), 774.

12. Werner, 118.



nugget-like groups of tones, each belonging to some particular Oriental musical ‘scale.’”<sup>13</sup> They are recognized by the Oriental ear as small melodies that would be fashioned together to make a whole melody. These small “nuggets” are called *makams*. These *makams* are the basis of the organization of Oriental music. Each *makam* has a particular tempo, pitch, mood, scale sequence, and accentual pattern, each from which the artist may not depart. In the Orient, interpretation is more important than the notes themselves. This fact brings even more meaning to the Psalms, though already rich in meaning. Though not a lot is known about the melodies themselves, evidence from the way the temple was run indicates that there was great structure and organization.<sup>14</sup>

### **Instruments and Instrumental Music**

Instrumental music was also very prevalent during Old Testament times. The musical instruments that the Hebrews used were very similar to that of the ancient Assyrians and Egyptians. Carl Engel lists many of the Hebrew instruments. His interpretation may be debatable, but through his study of the aforementioned nations, he has very solid evidence for what Hebrew instruments were like. The instruments can be broken down into categories, much like the categories of today’s orchestra. The three main instrument groups from Bible times were string, wind, and percussion. For a more detailed table of the instruments, see Appendix V.

**String instruments.** The harp was the most common string instrument among the Hebrews (as well as among the Egyptians and Assyrians). The dulcimer (Heb. *nebel*) was also used extensively, and is thought to be the string instrument that was described in the

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13. Sendrey, 66.

14. Ibid., 66-70.

book of Daniel.<sup>15</sup> The western *asor* is a ten-stringed instrument that resembles the Hebrew *nebel*. The lyre, Heb. *kinnowr*, a favored instrument of King David, was the most popular string instrument during the time of the high priest Simon Maccabeus.<sup>16</sup> The *kinnowr* was used in many religious situations. It was used during prophesying (1 Sam. 10:5), in the temple (1 Chron. 15:16), when David drove the troubling spirit from Saul (1 Sam. 16:23), and in public celebrations to God (2 Sam. 6:5, 1 Chron. 13:8).<sup>17</sup>

**Wind instruments.** In the wind instrument category, end-blown and transverse aerophones were used (Heb. *chalil* [pipe] and *nekeb* [flute]). The double pipes, or *mishrokitha*, were mentioned in the book of Daniel, as well. The *ugab* is normally translated “organ,” but is arguably more accurately translated “syrinx” or “pandean pipes.” In addition to the other wind instruments, the Hebrews also had bagpipes.<sup>18</sup>

**Percussion instruments.** Percussion instruments were prominently used in Hebrew music, as well. The drum was often used, and was an especially popular instrument for females during singing and times of celebration. The sistrum, or cymbals, were often used, appearing under the names *menaaneim*, *tzeltzelim*, and *metzilthaim*. Bells were most commonly known from being worn on the bottom of the robe of the high

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15. Daniel was written in Aramaic, so a direct translation is not possible.

16. Carl Engel, *The Music of the Most Ancient Nations, Particularly of the Assyrians, Egyptians, and Hebrews* (New York: Books for Libraries Press, 1909), 282.

17. Blue Letter Bible, “Dictionary and Word Search for *kinnowr* (Strong’s 3658),” *Blue Letter Bible*, (2013), <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strong's=H3658&t=KJV> (accessed February 26, 2013).

18. Engel, 282.

priest. They functioned in this capacity often, but were also found attached to the “rolls of the law.”<sup>19</sup>

### **Accompanied Vocal Music**

Many of the Hebrew songs were sung with instrumental accompaniment, especially during celebrations. Frequently a celebration would include a song played with tambourines. Many of the Psalms were meant to be sung with instruments, as Psalm 144:9 describes, “I will sing your praises with a ten-stringed harp” (NASB).

In the temple, accompanied vocal music was plentiful. For example, during the Feast of Passover, when each person sacrificed their lamb, the Levitical singers would sing passages from the Great Hallel (Pss. 113-118) accompanied by instruments, namely harps and lyres. During the Feast of Weeks, the reed pipes were added to the normal accompaniment of harps and lyres.<sup>20</sup>

### **Music Specifically in the Time of Saul and David**

#### **Overview**

The period around the time of David was one of the most musically rich periods in Biblical times. According to historical documents, at the time of David there were 36 different types of music instruments, only half of which were mentioned in the Bible.<sup>21</sup> Saul was recorded to have prophesied with music once at the beginning of his reign (1 Sam. 10) and again later in his reign (1 Sam 19). Music was also used to soothe, for instance, when Saul had been tormented by troubling spirits, David was hired to play his

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19. Ibid., 283-284.

20. Sendrey, 98.

21. Engel, 287.

harp to calm him (1 Sam. 16). Music was used in celebrations, such as when the men were coming home from war in 1 Samuel 18 and the women playing tambourine and timbrel sang, “Saul has slain his thousands, and David his tens of thousands.”

During this period of Saul and David, it is likely that Samuel started a school of music. Sendrey writes that Samuel started a school to teach music and poetry to those not of the priestly caste. Using his influence as a prophet, he gave other learned holy men the authority to open other schools in cities around Israel.<sup>22</sup> Each student was given instruction on the law, scriptures, and psalmody.<sup>23</sup>

### **Biographical Information Pertaining to Music**

#### **Saul (pre-David)**

When reading through the story of Saul in 1 and 2 Samuel, music is found in abundance. Here were some of the times that it is mentioned throughout his life: 1 Sam 10:5; 13:3; 16:14-23; 18:6-8, 9; and 19:9, 20-24.

The story of Saul’s life started in 1 Samuel 8 when Israel demanded a King. Israel rejected God as their leader and King because of their yearning to be more like other nations and be ruled by a human king. Samuel explained the disadvantages of having a human king ruling their nation, but the Israelites did not listen to the wisdom of Samuel. God, though deeply grieved at His beloved people’s rejection, told Samuel to listen to their requests and anoint a king for them. God was grieved that His separate nation wanted to be like the other nations.

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22. It was this type of school that Elijah and Elisha attended.

23. Sendrey, 21.

The first mention of Saul is in 1 Samuel 9. Saul was of the tribe of Benjamin; he was the son of Kish (1 Sam. 9:1-2). He is described as being a רֹחֵב<sup>24</sup> “choice”<sup>25</sup> and בָּרוֹט<sup>26</sup> “handsome”<sup>27</sup> man, taller than anyone else in all Israel. In the eyes of Israel, his superior qualities made him a very attractive choice for a ruler. The Israelites were looking for outward characteristics, such as a good warrior who was handsome and tall. 1 Samuel 16:7 shows what man looks for saying, “Man looks on the outside, but the Lord looks on the heart” (NASB). Though he was chosen by God, he was a man with attractive characteristics that the children of Israel most likely would have chosen.

Saul’s first encounter with music that was documented in the Bible was in 1 Samuel 10. In hopes of finding his father’s lost donkeys, Saul sought Samuel, the “seer,” to tell him where they had gone. Samuel, having been foretold by God that this man would be the first king of Israel, set Saul’s mind at ease about the donkeys, but made it clear to him that there was an important matter to be discussed (1 Sam. 9).

Saul was invited to dine and stay with Samuel for the night. Early in the morning, Samuel woke Saul so they could have a private discussion about what God had revealed

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24. Blue Letter Bible, “Dictionary and Word Search for ‘a choice’ in the NASB,” *Blue Letter Bible*, (2013), <http://www.blueletterbible.org/search/translationResults.cfm?Criteria=choice&t=NASB> (accessed January 28, 2013).

25. רֹחֵב tr. “choice” is a word that indicates preference over others. This word is also used in Jeremiah 2:21 and 25:34 and Ezekiel 24:6.

26. Blue Letter Bible, “Dictionary and Word Search for ‘handsome’ in the NASB,” *Blue Letter Bible*, (2013), <http://www.blueletterbible.org/search/translationResults.cfm?Criteria=handsome&t=NASB> (accessed January 28, 2013).

27. בָּרוֹט tr. “handsome” is used only among the most attractive men. The only others who are described using this word are Joseph (Gen. 39:6), David (1 Sam. 16), Absalom son of David, (2 Sam. 14:25), Adonijah son of David (I Kings 1:6), and the lover in Song of Solomon (Song of Sol 1:16).

to Samuel. Samuel then anointed Saul to be king (1 Sam. 10:1). Saul was instructed not to reveal what had happened to others yet. Samuel revealed signs to Saul that he would see after his departure from him. All of these signs came to pass.

One of the signs that Saul saw that day was a procession of prophets coming down from the high place. These prophets were playing many instruments and prophesying. The instruments used were the *nebel*<sup>28</sup> (harp), *toph* (tambourine), *chaliyl* (flute), and *kinnowr* (lyre) which best equate to the modern-day harp, tambourine, flute, and lyre. The tambourine is often associated other places in the Bible with joy. David Tsumura wrote of the enhancement of music to the prophetic experience. The Bible does not indicate that all prophetic experiences included music, but they undoubtedly enhanced or even caused prophetic instances.<sup>29</sup>

When Saul came into contact with these prophets, he started prophesying, as well. Robert Alter asserts that it was out of character for Saul to be prophesying and rightly perplexed those who knew him. Alter writes, “The question [of “Is Saul, too among the prophets?”] seems to be proverbial of a case of extreme incongruity (like the English “bull in a china shop”)...”<sup>30</sup>

The author wrote that “God changed his heart...” (I Sam. 10:9 [NASB]) at that moment, meaning literally “God gave him another heart.” The Spirit of God “rushed” upon Saul. This word meaning “to rush” + “spirit” is only used relating to very few

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28. See p. 5; string instrument, kind of like a dulcimer.

29. David Tsumura, *The First Book of Samuel*, in *The New International Commentary on the Old Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2007), 287.

30. Robert Alter, *The David Story* (New York: W. W. Norton, 1999), 56.

people in the Bible. The only three people that had an experience described like this were Samson, Saul, and David. This occurrence marked a very special anointed one of God. The music in this situation was the means by which God's spirit rushed into Saul to make him fit for God's service.<sup>31</sup> The Hebrew word לֵב *leb*, can mean the inner man, mind, will, heart, understanding, or a combination of them all. It is found in 550 verses with this same meaning, and it encompasses the idea of the most inward parts of a man that only God sees.<sup>32</sup> Saul underwent a drastic change at the time this music was played. He was changed from the inside out, and many who saw him were astounded at the change (1 Sam. 10:11).

After winning the admiration of the Israelites through defending them in battle against Ammonites, Saul was crowned the King of Israel in Gilgal. There was much sacrificing to God with much rejoicing and thanksgiving.<sup>33</sup> He was 30 years old when he ascended to the throne as the first king of Israel.

In Saul's 42 years of reigning as king over Israel, he fought many battles. One sound he often heard was the blast of a trumpet. A trumpet blast was a very important indicator in the war culture of that time. In 1 Samuel 13:3, a trumpet blast is mentioned.

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31. Tsumura, 288.

32. Blue Letter Bible, "Dictionary and Word Search for *leb* (Strong's 3820)," *Blue Letter Bible*, (2013), <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?strongs=H3820&t=KJV&page=10> (accessed January 28, 2013).

33. Though the text does not specifically state that there was music, due to the culture, one can assume that music was associated with the rejoicing. In other places in the Old Testament where this word was used in a group setting about an event, music was taking place. For example, 1 Sam. 2:1 and Job 21:12 specifically include music, and many other places seem to point culturally to this being a time when music would be used. Also, often individual times of rejoicing included music, such as Pss. 5:11, 9:2, 122:1, and many others.

Long compares the battle at Gilgal that is described in chapter 13 with three other passages: Judges 3 (Ehud vs. Moab), Judges 6 (Gideon vs. Midian), and 2 Samuel 19-20 (Sheba vs. Judah). Long describes the four-part schema, “Though, not unexpectedly, the various episodes show diversity in details, they do attest a basic sequence of crisis, trumpet blast, appeal, and assembly for action.”<sup>34</sup> In all of these, one of the common parts was the trumpet. Sendrey talks of the importance of trumpets. Trumpets and shofars were meant to be signals, to be used within or outside the temple (or tabernacle). They indicated specific feasts, holidays, or happenings being celebrated, but were also signals of war. Wherever the blasts were sounded, they were to be a symbolic reminder of the presence of God, which was always carried into battle.<sup>35</sup>

The Bible does not mention how wholeheartedly Saul followed the Lord during this time, but it does share multiple situations in which he disobeyed God (1 Samuel 13, 14, and 15). His first major disobedience was when he did not wait for seven days for Samuel to make the sacrifice on the appointed feast day. Saul offered the sacrifice instead. When confronted by Samuel, he gave legitimate excuses, but it was ultimately Saul’s lack of faith in God that was wrong. Samuel rebuked Saul saying, “But now your kingdom shall not endure. The LORD has sought out for Himself a man after His own heart, and the LORD has appointed him as ruler over His people, because you have not kept what the LORD commanded you” (1 Sam. 13:14 [NASB]). Even though the Lord had changed Saul’s heart before he ascended to the throne, the change did not make him seek

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34. V. Philips Long, *The Reign and Rejection of King Saul: A Case for Literary and Theological Coherence* (Atlanta: Scholar Press, 1989), 57.

35. Sendrey, 122.



after the Lord like God wanted him to. God then chose David, whose heart was already “after God’s own heart” before he was anointed to be king.

In addition to this first recorded great disobedience, Saul made a rash vow without consulting the Lord, which almost resulted in the death of his son, Jonathan. He also greatly disobeyed God when he went to war with the Amalekites and did not follow God’s command to kill every living thing and everything Amalek had. When Samuel rebuked Saul, Saul tried to tell him that he did what the Lord had commanded him to do. Samuel knew better. Saul then tried rationalizing what he had done. Here, he not only sinned by omission (not doing what God told him to do), but he also sinned by commission (lying and trying to cover up what he knew had been wrong). Then, a poetic monologue from Samuel was recorded saying that God had rejected Saul as king because he rejected God’s words. Samuel said,

Has the LORD as much delight in burnt offerings and sacrifices  
As in obeying the voice of the LORD?  
Behold, to obey is better than sacrifice,  
*And* to heed than the fat of rams.  
For rebellion is as the sin of divination,  
And insubordination is as iniquity and idolatry.  
Because you have rejected the word of the LORD,  
He has also rejected you from *being* king (1 Sam 15:22-23 [NASB]).<sup>36</sup>

Saul’s heart condition was far more important to God than any sacrifice he could make. God removed Saul’s family from power to make room for someone whose heart condition was like that of the Lord. Though Saul was given the power of the Lord the day of his anointing, he did not rely on that power many times in his life.

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36. Emphasis in all excerpts from the original. All quotations are from the New American Standard Bible (NASB).

### **The Overlap of the Lives of David and Saul**

The fact should be noted that after Saul was rejected as king the second time (and after being rebuked by Samuel the second time), David appeared in the picture. It should also be noted that Saul's reign did not end with his second rejection. God graciously allowed him to continue his reign until he died at age 72.

Chosen by God, David was anointed by Samuel, though at first Samuel was fearful that Saul would find out. Unlike Saul's anointing, David's whole family participated in the event. Samuel invited David's family to the sacrifice with him.<sup>37</sup> Jesse, David's father, and his brothers were all there to see the ceremony when Samuel anointed David. Though his family was there, they may not have realized the reason that he was being anointed, as there were many purposes for anointing in Old Testament times. This was the first anointing of David, indicating that he was chosen of God to be king, though it was mostly likely not apparent to anyone except Samuel at that time. David was later anointed by men of Judah in 2 Samuel 2:4 to be "king over the house of Judah" (NASB) and by elders of Israel in 2 Samuel 5:3 where he was anointed "king over Israel" (NASB).

The author of 1 Samuel recorded, "...and the Spirit of the LORD came mightily upon David from that day forward" (1 Sam. 16:13b [NASB]). This was another occurrence of the Spirit of the Lord empowering his anointed, as described previously with Saul on page 14. Bergen asserts that David's anointing was superior to Saul's because the author of I Samuel particularly states that the Spirit of the Lord stayed with

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37. It is unclear whether David was with them at the sacrifice.

David for the rest of his life, whereas the Spirit of the Lord did depart from Saul.<sup>38</sup> It was at that time of David's anointing that the removal of the Lord's Spirit happened to Saul. Because of this, a troubling spirit came upon him.

David became Saul's personal musician for the times he was bothered with that troubling spirit from God. The King James Version of the Bible translates that it was an "evil" spirit. It has been debated whether the spirit was an evil spirit sent from the devil or if it was an evil spirit sent from God. Some books claim that it was an evil spirit from the devil because it would be impossible for God to send an evil spirit; it would be against His character.<sup>39</sup> Bergen claims that it was said to be an evil spirit because the Old Testament often showed that God had control over evil and good. Though it was evil, this spirit was used to complete God's work, thus it was said that it came from God.<sup>40</sup> 1 Samuel 19:9 says, "Now there was an evil spirit from the LORD on Saul as he was sitting in his house with his spear in his hand, and David was playing the harp with his hand" (NASB). In the Hebrew text "from Yahweh" is written. The troubling spirit could have even been the conviction of the Lord, but it caused him to be so troubled because he would not repent from his wrongdoings. Whether it was truly evil, though used by God, or if it was a spirit from God, this caused Saul great anxiety. When David played his harp, the upsetting spirit left.

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38. Robert Bergen, *1, 2 Samuel*, in *The New American Commentary* (Nashville, TN: Broadman & Holman Publishers, 1996), 180.

39. Samuel Ridout, *King Saul, the Man after the Flesh: Being Notes on 1 Samuel* (Sunbury, PA: Believer's Bookshelf, 1972), 181.

40. Bergen, 180-181.

David's skill seems to have been rare at that time, as the Bible particularly points out that David "played with his hand" (NASB), which was meant to imply that his skill was particularly impressive.<sup>41</sup> The instrument that David played here is the *קִינּוֹר*, or the *kinnowr*, which is the same word for the kind of harp that Jubal played. This word was used 41 other times in the Old Testament. This type of harp is also associated with the prophets who came down from the hill and prophesied with Saul when he was first anointed king by Samuel (1 Sam. 10:5). The fact that this type of harp was used when the Spirit of the Lord entered Saul and was also used to comfort Saul after the Spirit of the Lord left, is quite an intriguing thought. The correlation is fascinating, but the causation is unknown.

After the famous story of David and Goliath, David was set in command of men of war. At a later time, when David was coming back from slaying some Philistines, women who were singing, dancing, and playing tambourines and other musical instruments, came out to greet him. They sang, "Saul has slain his thousands, and David his tens of thousands" (1 Sam. 18:7 [NASB]).

The music in this instance was the tambourines and possibly three-stringed lutes.<sup>42</sup> In this instance, as well as many others, the tambourine was associated with joy and celebration. This scene shows one of the musical and poetic customs of the Israelites. Women composed short songs to memorialize the military success of warriors in this manner. The poetry here is consistent with other Near Eastern poetry using a fixed word pair, which here is the words meaning "thousand" and "ten thousand."

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41. Sendrey, 115.

42. Bergen, 200. Bergen is unsure if the Hebrew word *shaliysh* referred to a three-stringed musical instrument or the name of the form of poetry.

Saul became angry upon hearing the song, and from that day on, he did not trust David. The translation of the NASB indicates that Saul was afraid that David had become as great as he and that the only thing David did not have was his kingdom, which Saul was afraid he would obtain (especially since Samuel told him twice previously that the kingdom would be taken away from his family line because of his own sins). When Samuel had prophesied in 1 Samuel 15:28, he said “The LORD has torn the kingdom of Israel from you today and has given it to your neighbor, who is better than you” (NASB). Saul was paranoid that David was the “neighbor” to whom his kingdom would be given.<sup>43</sup>

The very next day Saul tried to kill David because he was so bothered by the troubling spirit (1 Sam. 18:10-12). David was there again to play his harp for Saul to ease his agitation from the spirit. Saul was not eased of his torment, and attempted to pin David to the wall with his spear twice. As the author of Samuel noted, Saul had seen the power that God had, and he had disobeyed the commands of Him Who was the definition of power. יָרֵא or *yare'* means “to fear, revere, or be afraid,” indicating fear or dread.<sup>44</sup> Saul was so captivated by this dread of what David might do or become that he sent him away from his presence and gave him an even higher rank in the Israelite army (1 Sam. 18).<sup>45</sup> During this time, David married Michal, Saul’s daughter, whom he hoped would be a snare for David.

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43. Bergen, 201.

44. Blue Letter Bible, “Dictionary and Word Search for *yare'* (Strong’s 3372),” *Blue Letter Bible*, (2013), <http://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H3372&t=NASB> (accessed 28 January, 2013).

45. This was a job in which Saul hoped that David would be killed.

Once again, Saul had found himself anxious due to the troubling spirit sent from the Lord, and David tried to calm him with his harp (1 Sam. 19:9). Saul once again tried to pin him against the wall with his spear. David fled to his house, but Saul sent men to find him at his house and execute him. Michal, his wife, helped David escape to Samuel. Saul did find out where he had gone, but God interrupted his plans and Saul became distracted and prophesied all day and night.

There is no specific indication here why David's music no longer calmed Saul, but it can be implied that Saul was continually being troubled to a greater degree each time. The text of 1 Samuel states that at first the troubling spirit left Saul near the beginning of David's music ministry to him; however, this was not the case nearing the end of his music ministry. Though the reason that David's playing ceased to work is unclear, it is clear that God was allowing his plans to be carried out that David would be the next King of Israel.

At this time, David and Jonathan made a pact, and Jonathan helped him find out whether his life was still in danger around Saul. Saul was greatly angered and exclaimed to Jonathan that as long as David was alive, their family would not reign over the kingdom of Israel; therefore, David must die.

From this point until the day of Saul's death, David fled for his life with his band of men.<sup>46</sup> Once, David tried to flee to the King of Gath, but he was recognized for his great deeds, so David pretended to be a madman so he would not be perceived as a

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46. There are a few exceptions when Saul repented and told David that he would cease to hunt him. These promises never lasted long.

military threat.<sup>47</sup> Another time, Saul struck down 85 priests because of his anger toward them for helping David (1 Sam. 22:18).

Throughout that time when David was being pursued, he wrote many of the Psalms, including Psalm 18, which starts,

[The Lord Praised for Giving Deliverance.] [For the choir director. A Psalm of David the servant of the Lord, who spoke to the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies and from the hand of Saul. And he said,] “I love You, O Lord, my strength” (NASB).

Back in Israel, Saul, was being threatened by an invasion of the Philistine army. In desperation, he sought to consult the deceased Samuel through the witch of Endor. He had sought the Lord, but the Lord had not answered him directly or through a prophet. Saul was distraught after talking to Samuel because he found out that he and his sons would be killed the next day in battle with the Philistines.

The next day in battle, just as Samuel had told him, the three sons of Saul were killed: Jonathan, Abinadab, and Malchi-shua. Saul was badly wounded, but he did not want to be killed by the Philistines, so he asked his armor bearer to kill him instead. His armor bearer refused, so Saul fell on his sword to end his life, and then his armor bearer followed suit and committed suicide, as well.

Saul and David’s relationship was complex. At first Saul loved David because of the abilities that God had given him, but then jealousy and fear corrupted his heart and caused him to hate David for the same reasons that he had loved him. Even in their own relationship, the disobedient heart of Saul is a foil of David’s heart for the Lord.

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47. Psalm 34 was written after this occurrence, which starts, “[The Lord, a Provider and Deliverer.] [A Psalm of David when he feigned madness before Abimelech, who drove him away and he departed.] ‘I will bless the Lord at all times; His praise shall continually be in my mouth’” (NASB).

Music was the tie that brought David and Saul together at the start of their relationship. God used David's musical service to bring him into the court of Saul eventually making him the son-in-law of the king. David was ministering to Saul with his musical abilities at the beginning of their relationship. The major turning point in their relationship was when others were using music to praise David above Saul. Music was used at very poignant instances in their lives, showing the importance of music in the culture and in their own lives.

### **David (post-Saul)**

Bearing news of the battle, an Amalekite came to David and lied, telling him that he had killed Saul after he had been wounded. David was terribly distraught and questioned him saying, "How is it you were not afraid to stretch out your hand to destroy the LORD'S anointed?" (2 Sam. 1:14 [NASB]) Then he ordered for his men to kill the Amalekite, not knowing he had lied about the situation. David, terribly grieved from the loss of his beloved friend and the Lord's anointed king, chanted a lament over them.

There is no indication of music being a part of this poetry, but David connected much of his poetry with music in the Psalms. David was an artist in many aspects. Bergen writes about the care David took to write it in unbalanced three-plus-two meter, a manner consistent with Hebrew funeral dirge poetry.<sup>48</sup>

After mourning for the late King Saul and his beloved friend Jonathan, and after seeking divine guidance on his next step, David went to Hebron where the people crowned him king over Judah. As with any joyful occasion, there most likely were instruments at this crowing, though it is not mentioned specifically. Ishbosheth, a son of

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48. Bergen, 291.



Saul, was crowned king over Israel. In an attempt to unite the kingdoms, a civil war ensued. Trying to decrease the amount of bloodshed, the heads of the armies chose twelve young men on either side to fight, all twelve of them killed each other simultaneously; therefore, a full-out battle started. The Lord was on David's side and made it possible for his army to win the battle, making him king over all Israel (2 Sam. 2-5). At his crowning, members of the Aaronic priesthood played a major role. The ceremony was religious and political.<sup>49</sup> Due to the nature of the event and the importance of music in the Hebrew culture, music most likely held a significant position.

This whole time, the Ark of the Covenant was not back at the tabernacle. David decided to bring it from Judah into Jerusalem (2 Sam. 6:1-11). On the way, great celebration ensued, including dancing and many songs of harps, lyres, tambourines, sistrums, and cymbals. The celebration quickly ended when a man died because he had touched the Ark. 2 Samuel 6:7 says, "And the anger of the LORD burned against Uzzah, and God struck him down there for his irreverence; and he died there by the ark of God" (NASB). David then left the Ark of the Covenant in Obed-Edom. After much prayer, David brought the Ark from Obed-Edom to Jerusalem. David erected a tabernacle in which the Ark was placed. Shouts and sounds of trumpets accompanied the Ark as it was brought.

When David was bringing the Ark of the Covenant to Jerusalem, before Uzzah was killed, there was joyous celebration with harps, lyres, tambourines, sistrums, and cymbals. The next time that the Ark was transported (when it finished its journey to Jerusalem), it was accompanied with shouts and trumpets. Lyres and harps were used

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49. Bergen, 318-319.

more for celebrations, though they were used in the temple, too. Trumpets were used for more serious affairs. It seemed as though the Lord was requiring a certain seriousness about the transportation of the manifestation of His Glory on earth. This is contrasted; however, with David dancing when the Ark entered Jerusalem and replying to criticism, “*It was before the LORD...therefore I will celebrate before the LORD. I will be more lightly esteemed than this and will be humble in my own eyes...*” (2 Sam 6:21b-22a [NASB]) David was a man after God’s heart. Even though David was seen as being irreverent by others, his heart was truly honoring God and he humbled himself before the Lord.

David had a very intimate relationship with the Lord, which was shown in 2 Samuel 7, as David praised the Lord. The Lord blessed David and made a covenant that his kingdom would never be taken away, and that the Lord would be blessed through him. David continued ruling Israel well. 2 Samuel 8:15 states, “So David reigned over all Israel; and David administered justice and righteousness for all his people” (NASB).

David still fought battles and wars, and God gave him victory. One spring when he was not at battle, David committed grave sins of adultery with Bathsheba and murder of her husband Uriah. 2 Samuel 11:27b sums up the happening, “But the thing that David had done was evil in the sight of the LORD.”

Because of this great evil that David had done, the prophet Nathan came to the palace to rebuke him (2 Samuel 12). David, still with a soft heart toward God, repented. Holmes Rolston claims that Bathsheba was also guilty and had a softened heart toward God to repentance.<sup>50</sup> This is a legitimate possibility, but it cannot be validated due to the

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50. Holmes Rolston, *Personalities Around David* (Richmond, VA: John Knox Press, 1968), 104-109.

lack of information. Whichever the case, as a consequence to their wrongdoing, their firstborn child died.

Through this event, like most major events in David's life, David wrote psalms. Psalm 51 was a psalm that David wrote after Nathan came to rebuke him. He spoke of his love for the Lord and his deep need for God to cleanse him from his wrongdoings. A reader can get a great picture of David's heart, even in his sin, by reading this psalm. David penned,

Be gracious to me, O God, according to Your lovingkindness;  
 According to the greatness of Your compassion blot out my transgressions.  
 Wash me thoroughly from my iniquity  
 And cleanse me from my sin.  
 For I know my transgressions,  
 And my sin is ever before me.  
 Against You, You only, I have sinned  
 And done what is evil in Your sight,  
 So that You are justified when You speak  
 And blameless when You judge...  
 ...Deliver me from bloodguiltiness, O God, the God of my salvation;  
*Then* my tongue will joyfully sing of Your righteousness.  
 O Lord, open my lips,  
 That my mouth may declare Your praise.  
 For You do not delight in sacrifice, otherwise I would give it;  
 You are not pleased with burnt offering.  
 The sacrifices of God are a broken spirit;  
 A broken and a contrite heart, O God, You will not despise.  
 (Psalm 51:1-4, 14-17 [NASB])

Throughout all David's psalms, his heart consistently desired God and truly sought God. Though David was a man after God's own heart, his children were not. There were many problems with his children, including his son Amnon raping his own half-sister and his son Absalom revolting against his rule and trying to make himself king. (Absalom died before he could complete the rebellion.)

When David was nearing the end of his life, his son Adonijah started to perform ceremonies to start the process of becoming king. Bathsheba and Nathan the prophet

found out, and they voiced their concerns to David, as he had already declared that Solomon would be the next king. In 1 Kings 1:34, David gave instructions to anoint Solomon as king, and one of his instructions was to blow a trumpet. As was mentioned before, the trumpet indicated God's presence in various situations, whether war or celebration. When the trumpet was blown, the Israelites proclaimed, "Long live King Solomon!" There was great rejoicing, including the sounds of music. The flute is the only musical instrument that was specifically mentioned in I Kings, but that does not mean that it was the only one. Though not mentioned, tambourines were often associated with celebration, so those may have been part of the celebration, as well. The rejoicing was so great that "the earth shook at their noise" (1 Kings 1:40 [NASB]). The trumpet blast was a signal that God was with Solomon and was a declaration to the nation that Solomon was the one to whom the kingdom was rightly given.

David, thankful that God granted his desire for his son Solomon to sit on the throne, charged his son to be strong, wise, and most importantly to love the Lord and follow Him all his days. Grateful and content, David died after reigning for 40 years.<sup>51</sup>

Though a man after God's heart, his heart was still touched greatly with grief. The grief aided David in growing closer to God in the difficult times. The state of David's heart for God was confirmed, but there was no indication of the heart of Saul. The author of 1 Samuel noted that God changed Saul's heart, though God's Spirit was taken from him later. (1 Sam. 10:9) In contrast to Saul, David was constantly asking God for guidance and seeking the Lord's approval for his actions. The accounts of Saul in the

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<sup>51</sup> David reigned in Hebron over Judah for 7 years and reigned in Jerusalem over Israel for 33 years (1 Kings 2:11 [NASB]).

Bible showed him coming time and again to God when he needed something or was afraid.

### **Interpreting the Stories of Saul and David**

#### **Literary Method**

Biblical interpretation is a difficult subject. One has to take into account the time period, culture, original language, author, and literary method, to name a few. It is imperative for a scholar to analyze the literary method to get the most accurate interpretation possible. For example, one could not interpret the Song of Solomon in the same way that one would interpret Revelation. The literary method used in 1 and 2 Samuel is known as the Hebrew narrative style.<sup>52</sup>

V. Philips Long, in his book *The Reign and Rejection of King Saul*, prefaces the book with a description of the literary methods used in the stories of King Saul. Throughout his description, he likens the stories to a theatrical play to aid the readers in understanding the literary method. He makes this argument after studying the stories that are found in the chapters. David Jobling also breaks down the story of Saul into a play of five acts: 1 Samuel 8:4-22; 9:1-10:16; 10:17-25; 10:26-11:13; and 11:14-12:25.<sup>53</sup>

1 and 2 Samuel, like most of the Old Testament, was not written down until many years after the events, and was orally passed down from generation to generation from the time of the event until the stories were written. The format in which 1 and 2 Samuel is written reflects the oral nature of this content.<sup>54</sup>

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52. Long, 21-24.

53. David Jobling, *I Samuel*, in *the Berit Olam Series* (Collegeville, MN: Liturgical Press, 1998), 59.

54. Long, 23-24.

Another literary element that is seen in 1 Samuel is the use of poetry for dramatic emphasis. For example, in 1 Samuel 15, Samuel uses poetic speech in this manner. In the Hebrew narrative, poetic speech indicated the height or climax of a situation. Here, Saul had just disobeyed the Lord again, and was being rejected as the King of Israel for the second time, and Samuel was pointing that out to him. It was a speech that carried great weight and importance in Saul's life and in the lives of all the descendants of Israel.

### **Role of Music in the Life of Saul**

Music played multiple roles in the life of Saul. Music was a medium through which God's Spirit was manifested in Saul's life. When Saul's heart was not full of the Spirit, jealousy hardened Saul's heart when music of celebration was heard in the honor of another. Saul, a mighty warrior, heard the trumpet blasts many times throughout his life, which was a signal to him of his might. Saul tried to rely on God, but his selfishness and lack of trust got in the way.

From the beginning of Saul's reign, music was mentioned at these climaxes of his life. The prophets were prophesying with music the day he met Samuel, who anointed him the first King of Israel the next day. When his heart turned bitter against David, music was there, too. Music, for a while, soothed Saul's tormented soul.

### **Role of Music in the life of David – the Man after God's Own Heart**

Though music played a significant role in Saul's life, music played an even greater part in the life of David. Music brought him to Saul (to the royal family), brought him joy, helped him through sorrow, presented itself in times of battle and in times of rejoicing, and most importantly brought him a more intimate connection with God. David was a very important character in the story of Jesus Christ. Saul was mentioned in 336

verses in the Bible, but David was mentioned in 983 verses.<sup>55</sup> That is nearly the amount of times that Jesus' name appears Bible, which is 990 times.<sup>56</sup>

One of the ways music manifested itself in the life of David was through the Psalms.<sup>57</sup> When something went wrong in his life, David wrote a psalm. David's relationship with God solidified through trial, tragedy, rejoicing, and triumph. David's heart is clearly seen through the Psalms. Many of the great events of David's life were seen through the Psalms.

There are many similarities between Jesus Christ and David. David took care of his sheep and even slew a bear and a lion to protect them. Jesus conquered death and Satan. (Satan was compared to a roaring lion in 1 Peter 5:8.) David later became the "Shepherd of Israel" (2 Sam. 5:2). Jesus was the Good Shepherd (John 10). Jesus was also from the line of David meaning they had the same ancestors. David was a man after God's heart. Jesus, as part of the Trinity, is one with God the Father.

*David, King of Israel* by William Blaikie says that the purpose of David's music was to help furnish channels for believers to pour out deep emotions.<sup>58</sup> Blaikie also makes the argument that the experiences David had were so that he could reach a wide

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55. See Appendix VI for the full list of verses in which Saul and David are mentioned.

56. "Search Results: Jesus," *BibleGateway*, accessed April 13, 2013, [www.biblegateway.com/quicksearch/?quicksearch=Jesus&qs\\_version=NASB](http://www.biblegateway.com/quicksearch/?quicksearch=Jesus&qs_version=NASB).

57. For a timeline of around what time and events David wrote the Psalms, see Appendix III.

58. William Blaikie, *David, King of Israel* (Minneapolis, MN: Klock & Klock Christian Publishers, 1981), 4.

variety of audiences and experience many facets of life (reflecting Christ who suffered as a man [Isa. 53] and understands sufferings, as humans do [Heb. 4:15]).

Where had David learned his musical skills? Sendrey claims that the most likely he learned his Psalm-writing when Saul first drove him out and David took refuge with Samuel in Naioth. There, he most likely studied scripture and the Law, but also learned more musical skills that he would use for the rest of his life. Some of the musical skills he learned were Psalmody and Psalm-writing there. There was a daily musical processional up the “hill of God” to the altar, a processional in which David most likely took part. He most certainly had quite impressive musical skills before this time, though, as evidenced by the musical skills he displayed when playing for Saul. He learned his musical skills earlier than this, most likely when he was a shepherd in the field. He undoubtedly already had a lyre that he had probably built himself during that time and had many hours available to him to improve his skill.<sup>59</sup>

As evidenced by the many Psalms he wrote during that time, David was very musically productive when he was running from Saul. David chose to cling to God in His hardships and worship and glorify Him even more. Though David had many years of difficulty, running for his life prepared him to be an even better King and continued providing him with circumstances in which he needed to be following after God’s heart as the only way to find peace and joy amidst his great troubles. The Bible says over and over again that David was a man after God’s own heart and that Jesus Christ was of the line of David (Luke 2:4, John 7:42). For a more complete listing of moments of music in David’s life, refer to Appendix II.

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59. Sendrey, 26-27.



### **Conclusion**

Both Saul and David had many experiences with music at defining moments in their lives. Music played a large role in their lives as individuals, but also in their culture at that time.

With David being the man after God's heart and having a connection with music unlike any other man found in the Bible, it can be concluded that music is close to the heart of God. Music is a way in which humans honor and praise God using a medium of beauty that He has given mankind. Like everything else in God's creation, Satan has distorted what God has made to be precious and made to glorify Him. Humans, also distorted by sin, do not always use music to glorify God, though both music and humans were created to do so.

God created music for our enjoyment and as a medium through which to glorify Him. Music still draws people closer to God. Through creating music and performing it, humans exercise their likeness of God by being creators, like He who created them.

As the Bible reminds readers, humans so often forget even the most important principles in life. Songs serve as a reminder. In ancient Israel, in the times of David, and even today, songs have and still recite the qualities of God and serve as reminders of what He has done in the past. Often in elementary school, teachers have students memorize a song to help them remember important concepts. God wired the brains of humans in such a way that music helps people remember. Music has a unique connection to the human brain. David used music in the Psalms to record the greatness of God and to remind people from all generations to come of His indescribable character.

As seen through this study, music had a tremendous effect on both Saul and David and was an inextricable part of their stories. God has used music in the past, as evidenced, and God will still use music to impact His Kingdom in the future.

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## Appendix I

<b>Psalms of David<sup>60</sup></b>		
II Samuel 22	Psalm 24	Psalm 63
Psalm 3	Psalm 25	Psalm 64
Psalm 4	Psalm 26	Psalm 65
Psalm 5	Psalm 27	Psalm 68
Psalm 6	Psalm 28	Psalm 69
Psalm 7	Psalm 29	Psalm 70
Psalm 8	Psalm 30	Psalm 86
Psalm 9	Psalm 31	Psalm 101
Psalm 11	Psalm 32	Psalm 103
Psalm 12	Psalm 34	Psalm 108
Psalm 13	Psalm 35	Psalm 109
Psalm 14	Psalm 36	Psalm 110
Psalm 15	Psalm 37	Psalm 138
Psalm 16	Psalm 38	Psalm 139
Psalm 18	Psalm 39	Psalm 140
Psalm 19	Psalm 40	Psalm 141
Psalm 20	Psalm 41	Psalm 143
Psalm 21	Psalm 51	Psalm 144
Psalm 22	Psalm 61	Psalm 145
Psalm 23	Psalm 62	Psalm 151 <sup>61</sup>

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60. This is a compilation of the Psalms of David, as stated in the preface to the chapter, “A psalm of David.”

61. Psalm 151 is not in the modern English translations; it is considered part of the Apocrypha. It was not in the Masoretic text, but it had been found in the Dead Sea Scrolls.

Appendix II<sup>62</sup>**Moments of music in Saul's life found in the Bible**

Prophets: 1 Samuel 10:5

Trumpet: 1 Samuel 13:3

David and the harp: 1 Samuel 16:14-23

Thousands and ten thousands: I Samuel 18:6-9

Saul tries to kill David while playing harp: I Samuel 18:10

Saul tries to kill David while playing harp again: I Samuel 19:9

Saul Prophesying: I Samuel 19:20-24

**Moments of music in David's life found in the Bible<sup>63</sup>**

David and the harp: I Samuel 16:14-23

Thousands and ten thousands: I Samuel 18:6-9

Saul tries to kill David while playing harp: I Samuel 18:10

Saul tries to kill David while playing harp again: I Samuel 19:9

Thousands and ten thousands again without Saul: I Samuel 21:10-11

Thousands and ten thousands again without Saul again: I Samuel 29:5

Saul and Jonathan's dirge: II Samuel 1:17-27

David singing about the ark of the covenant: II Samuel 6:5

Bringing the ark to Jerusalem: II Samuel 6:15

Absalom's spy's signal when trying to overthrow David: II Samuel 15:10

Sheba's revolt attempt against David: II Samuel 20:1,22

David's psalm: II Samuel 22

David's instructions to anoint Solomon: I Kings 1:34

The anointing of Solomon: I Kings 1:39-40

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62. This excludes the Psalms. For a list of Psalms of David, see Appendix I.

## Appendix III

## Psalm Timeline from Rich Valkanet and Biblos.com

<b>Approximate Date</b>	<b>Psalm Name</b>	<b>Psalm chapter</b>
1407 BC	Psalm of Moses	Psalm 90
1013 BC	David's Psalm of Deliverance (I Samuel 20)	Psalm 59
1012 BC	David's Psalm Fleeing Saul (I Samuel 21)	Psalm 52
1012 BC	David's Psalm before Ahimelech (I Samuel 21)	Psalm 34
1011 BC	David's Psalm at Gath (I Samuel 21)	Psalm 56
1011 BC	David's Psalm in the Cave (I Samuel 22)	Psalm 57, 142
1011 BC	David's Psalm at Keilah (I Samuel 22)	Psalm 54
998 BC	David's Psalm of Victory (II Samuel 8)	Psalm 60
998 BC	David's Psalm of Zion	Psalm 15
998 BC	David's Psalm of Glory to God	Psalm 24
998 BC	Psalms of Praise (I Chronicles 16)	Psalm 96, 105, 106
991 BC	David's Psalm of Repentance (II Samuel 12)	Psalm 51
979 BC	Psalms of David	Psalm 2-145 (assorted)
979 BC	Psalms of Korah	Psalms 42-44, 84, 85, 87, 88
979 BC	Psalms of Asaph	Psalms 50, 73, 75- 78, 80-83, 89
979 BC	Psalms of Unknown Authors	Psalm 1-150 (assorted)
972 BC	David's Psalm of Thirst for God (II Samuel 16)	Psalm 63
972 BC	David's Psalms of Deliverance (II Samuel 17)	Psalm 41, 55
970 BC	David's Psalm of Steadfastness (II Samuel 23)	Psalm 108
970 BC	David's Psalm of Salvation (I Kings 2)	Psalm 37
967 BC	Psalm for Solomon (II Chronicles 1)	Psalm 72
967 BC	Psalm for Korah (I Kings 3)	Psalm 45
959 BC	Psalms of Solomon (II Chronicles 7)	Psalms 135, 136
950 BC	Solomon's Psalm of Blessing	Psalm 127
701 BC	Korah's Psalms of Refuge (II Chronicles 32)	Psalm 46-48
586 BC	Psalms of Desolation (Jeremiah 52)	Psalm 74, 79

Appendix IV

Psalms Referenced (according to page)  
in NASB

**Page 3**

*Psalm 16*

*Psalm 24*

*Psalm 64*

**Page 5**

*Psalm 45*

**Page 8**

*Psalm 3*

*Psalm 4*

*Psalm 5*

*Psalm 48*

*Psalm 100*

*Psalm 118*

*Psalm 135:1-3*

**Page 10**

*The Great Hallal*

*Psalm 113*

*Psalm 114*

*Psalm 115*

*Psalm 116*

*Psalm 117*

*Psalm 118*

**Page 24**

*Psalm 51*

**Page 34 (Appendix I)**

*Psalm 151*



Appendix V

Table of Musical Instruments of the Bible<sup>64</sup> (both Israelite and Babylonian)

ISRAELITE					
	Selected Bible references	Hebrew	AV	RSV	NIV
<b>Stringed instruments</b>					
Harp	1 Sa. 10:5 Is. 5:12 Is. 14:11; Am. 5:23; 6:5	<i>nēbel</i>	psaltery viol viol(s)	harp harp harp(s)	lyres lyres harp(s)
(Zither?)	Pss. 33:2; 144:9	<i>nebel 'āsōr</i>	psaltery and an instrument of ten strings	harp of ten strings; ten-stringed harp	ten-stringed lyre
Lyre	Gn. 4:21	<i>kinnōr</i>	harp	lyre	harp
<b>Wind instruments</b>					
Horn	Jos. 6:4  1 Ch. 15:28; 2 Ch. 15:14; Ps. 98:6	<i>qeren hayyôbēl</i>  <i>šōpār</i>	trumpets of rams' horns  cornet, trumpet	trumpets of rams' horns  the horn, trumpets	trumpets of rams' horns
Trumpet	Ex. 19:13 Nu. 10:2	<i>yôbēl</i> <i>ḥ<sup>ṣ</sup>ōš<sup>ṣ</sup>rā</i>	trumpet trumpet	trumpet trumpet	rams' horns, trumpets ram's horn trumpet
Vertical flute?	Ezk. 7:14 Gn. 4:21; Jb. 21:12; 30:31; Ps. 150:4	<i>ṭāqōa'</i> <i>'ûgab</i>	trumpet organ	trumpet pipe	trumpet flute
Double pipe (?)	1 Sa. 10:5; Is. 5:12; 1 Cor. 14:7  1 Ki. 1:40	<i>ḥālīl</i>	pipe  pipe	pipe  flute  pipe	flutes  flutes
<b>Percussion instruments</b>					
Tambour or hand drum	Ex. 15:20; Ps. 81:2  Jb. 21:12 Gn. 31:27; 1 Sa. 10:5	<i>tōp</i>	timbrel  timbrel tabret	timbrel  tambourine tambourine	tambourine  tambourine tambourine
Cymbals	Is. 5:12 1 Ch. 15:19 2 Sa. 6:5; 2 Ch. 5:13; Ezr. 3:10; Ps. 150:5	<i>šels<sup>ṣ</sup>līm</i> <i>m<sup>ṣ</sup>šiltayim</i>	cymbals of brass cymbals	bronze cymbals cymbals	bronze cymbals cymbals
Sistrum (?)	2 Sa. 6:5	<i>m<sup>ṣ</sup>na'an'im</i>	cornets	castanets	sistrums
Bells	Ex. 28:33-34; 39:25-26 Zc. 14:20	<i>pā<sup>ṣ</sup>mōn</i>  <i>m<sup>ṣ</sup>šillā</i>	bells  bells of horses	bells  bells of horses	bells  bells of horses
<b>BABYLONIAN</b>					
	Selected Bible references	Aramaic	AV	RSV	NIV
<b>Stringed instruments</b>					
Horizontal harp?	Dn. 3:5, 7, etc.	<i>sabb<sup>ṣ</sup>kā</i>	sackbut	trigon	lyre
Vertical harp?	Dn. 3:5, 7, etc.	<i>p<sup>ṣ</sup>san<sup>ṣ</sup>ērīn</i>	psaltery	harp	harp
Lyre	Dn. 3:5, 7, etc.	<i>qīt<sup>ṣ</sup>rōs/qat<sup>ṣ</sup>rōs</i>	harp	lyre	zither
<b>Wind instruments</b>					
Horn	Dn. 3:5, 7, etc.	<i>qeren</i>	cornet	horn	horn
Double pipe	Dn. 3:5, 7, etc.	<i>maš<sup>ṣ</sup>rōqītā</i>	flute	pipe	flute
<b>Percussion?</b>					
Drum?	Dn. 3:5, 7, etc.	<i>sūmpōnyā</i>	dulcimer	bagpipe	pipes

64. N. Hillyer and J. Douglas, "Music," *The Illustrated Bible Dictionary*, (Downers Grove, IL: InterVarsity Press, 1980), 1032.

## Appendix VI

## Verses in the Old and New Testament that Mention Saul or David

<b>Verses that Mention Saul</b>	<b>Verses that Mention David</b>
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I Samuel 19:1-2, 4, 6-7, 9-11, 14-15, 17-21, 24	I Samuel 24:1-5, 7-9, 16-17, 22
I Samuel 20:25-28, 30, 32-33	I Samuel 25:1, 4-5, 8-10, 12-14, 20-23, 32, 35, 39-40, 42-44
I Samuel 21:7, 10-11	I Samuel 26:1-10, 12-15, 17, 21-22, 25
I Samuel 22:6-7, 9, 12-13, 21-22	I Samuel 27:1-5, 7-12
I Samuel 23:7-17, 19, 21, 24-28	I Samuel 28:1-2, 17
I Samuel 24:1-5, 7-9, 16, 22	I Samuel 29:1-3, 5-6, 8-9, 11
I Samuel 25:44	I Samuel 30:1, 3-11, 13, 15, 17-23, 26, 31
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II Samuel 2: 4-6, 7-8, 10, 12, 15	II Samuel 7:1, 5, 8, 17-18, 20, 26
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II Samuel 7:15	II Samuel 12:1, 5, 7, 13, 15-16, 18-20, 24, 27, 29-31
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