“COME OUT AFTER SAUL AND AFTER SAMUEL!”:
A CASE FOR TEXUAL ANALYSIS OF
1 SAMUEL 11:1-11

BY

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# Table of Contents

ACKNOWLEDGMENTS ........................................................................................................ vi

ABBREVIATIONS ........................................................................................................ viii

ABSTRACT ....................................................................................................................... x

CHAPTER 1 INTRODUCTION ............................................................................................. 1
  1.1 Introduction ............................................................................................................. 1
  1.2 Research problem ............................................................................................... 5
  1.3 Aims and objectives ........................................................................................... 9
  1.4 Methodology ....................................................................................................... 10
  1.5 Hypothesis ......................................................................................................... 17
  1.6 Outline of chapters ............................................................................................ 17
  1.7 Terminology and orthography ........................................................................... 19

CHAPTER 2 HISTORICAL REVIEW .................................................................................. 22
  2.1 Introduction ......................................................................................................... 22
  2.2 Royal ideology .................................................................................................... 23
    2.2.1 Egypt ............................................................................................................. 25
    2.2.2 Mesopotamia ............................................................................................... 31
    2.2.3 Canaan ....................................................................................................... 34
    2.2.4 Royal ideology of ancient Israel in the context of the ANE ....................... 37
  2.3 Biblical perspectives on the origin of kingship .................................................. 41
    2.3.1 Source approaches ....................................................................................... 42
    2.3.2 Redactional approaches ............................................................................. 43
    2.3.3 Tradition-critical approaches ..................................................................... 47
    2.3.4 New literary approaches ............................................................................ 50
    2.3.5 Synthesis ..................................................................................................... 54
  2.4 Aspects of leadership in ancient Israel ............................................................... 55
    2.4.1 Introduction .................................................................................................. 55
    2.4.2 The Judges .................................................................................................. 57
      2.4.2.1 Introduction .......................................................................................... 57
      2.4.2.2 Role of the judge ............................................................................... 58
2.4.2.3 Amphictyonic theory ................................................................. 60
2.4.3 Chieftaincy ...................................................................................... 62
2.5 Synthesis .......................................................................................... 66

CHAPTER 3 SOCIO-RELIGIOUS CONTEXT ........................................... 68
3.1 Introduction ...................................................................................... 69
3.2 Dynamics shaping traditions of the emergence of Saul's kingship 78
3.2.1 Introduction .................................................................................... 78
3.2.2 Prophetic groups ........................................................................... 80
3.2.2.1 Nabi .......................................................................................... 82
3.2.2.2 The political guild ..................................................................... 88
3.2.2.2.1 Nathan ................................................................................... 89
3.2.2.2.2 Ahijah .................................................................................... 90
3.2.2.2.3 Elisha .................................................................................... 90
3.2.2.2.4 Samuel .................................................................................. 91
3.2.2.2.5 Bamot (local sanctuaries) ......................................................... 93
3.2.2.3 Bamah as prophetic group’s religious and political base ............ 94
3.2.2.3.1 The role of bamah ................................................................. 94
3.2.2.3.2 Relationship between Samuel and prophetic group of the bamah 95
3.2.2.3.3 Personnel ............................................................................. 97
3.2.2.3.4 A cultic sanctuary for Yahweh ................................................. 98
3.2.2.3.5 Israelite kings’ relation with the bamot ................................... 100
3.2.3 People’s role in appointment of kingship ...................................... 105
3.3 Process of traditionalization ............................................................ 108
3.3.1 Introduction ................................................................................... 108
3.3.2 Historical claims are compatible ................................................... 108
3.3.3 Incompatibility of religious dynamics .......................................... 109
3.3.4 Synthesis ...................................................................................... 116

CHAPTER 4 EXPOSITION OF 1 SAMUEL 11:1-11 ......................... 119
4.1 Introduction ...................................................................................... 119
4.1.1 Literary issues ............................................................................... 123
4.1.2 Historical issues .......................................................................... 127
4.1.3 Literary setting ............................................................................. 129
4.1.4 Historical setting ......................................................................... 133
4.2 Narrative as macro structure ............................................................. 134
  4.2.1 Introduction .................................................................................. 134
  4.2.2 Necessity of kingship (Jdg 17-21) .................................................. 135
  4.2.3 Political perspective on kingship (1 Sm 1-7) .................................. 139
  4.2.4 Evil origin of the kingship of Saul (1 Sm 8-12) ............................. 140
  4.2.5 Necessity for renewal of kingship in David (1 Sm 13-2 Sm 1) ....... 141
  4.2.6 Synthesis ..................................................................................... 146
4.3 Text and translation .......................................................................... 148
  4.3.1 Textual criticism .......................................................................... 149
  4.3.2 Excursus: Melek and Nagid ......................................................... 152
4.4 Detailed textual exposition ............................................................... 156
  4.4.1 Introduction .................................................................................. 156
  4.4.2 Deliverance or shame (vv 1-3) ....................................................... 157
  4.4.2.1 Nahash versus the people of Jabesh-Gilead (v 1) ....................... 158
  4.4.2.2 A treaty. It is shame on you (v 2) ............................................... 162
  4.4.2.3 An opportunity to find a deliverer (v 3) ....................................... 165
  4.4.3 Appearance of Saul as deliverer (vv 4-9) ...................................... 169
    4.4.3.1 Introduction ............................................................................. 169
    4.4.3.2 Gibeah of Saul (v 4) ............................................................... 169
    4.4.3.3 Divinely leadership (vv 5-7) ..................................................... 173
      4.4.3.3.1 Introduction ...................................................................... 173
      4.4.3.3.2 Arrival of Saul (v 5) ......................................................... 174
      4.4.3.3.3 Empowerment by the ‘spirit of God’ (v 6) ............................. 176
      4.4.3.3.4 Mustering all the Israelites (v 7) ......................................... 177
    4.4.3.4 Successful mustering: Israel together with Judah (v 8) .......... 184
    4.4.3.5 Promise to save Jabesh (v 9) ................................................... 185
  4.4.4 No shame but victory (vv 10-11) ................................................... 186
    4.4.4.1 Introduction ........................................................................... 186
    4.4.4.2 Shame on Nahash (v 10) ....................................................... 186
    4.4.4.3 Victory for Jabesh (v 11) ....................................................... 187
  4.4.5 Summary ..................................................................................... 188
4.5 Synthesis .......................................................................................... 189
CHAPTER 5 SYNTHESIS ........................................................................... 193
5.1 Introduction ........................................................................................ 193
5.2 Saul, the divinely sanctioned king (the prophetic tradition) ............ 194
5.3 Saul divinely rejected king (a redactional perspective) ................. 195
  5.3.1 Introduction .................................................................................... 195
  5.3.2 Saul, a leader lacking knowledge .................................................. 196
  5.3.3 People-oriented characterization of Saul ...................................... 199
5.4 Synthesis .......................................................................................... 200
BIBLIOGRAPHY ...................................................................................... 204
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ABBREVIATIONS

AB  Anchor Bible
ANET  Pritchard, J B (ed), Ancient Near Eastern Texts Relating to the Old Testament
AOAT  Alter Orient und Altes Testament (Kevelaer and Neukirchen-Vluyn)
ASOR  Bulletin of the American Schools of Oriental Research
BI  Biblical Interpretation
BZAW  Beihefte zur Zeitschrift für die Allttestamentliche Wissenschaft
CBQ  Catholic Biblical Quarterly
CBOTS  Coniectanea Biblica: Old Testament Series
CBQMS  The Catholic Biblical Quarterly Monograph Series
CHANE  Culture and history of the ancient Near East
DH  Deuteronomistic History
Dtr  Deuteronomist
dtr  Deuteronomistic
DtrG  A history writer
DtrN  A nomistic redactor
FAT  Forschungen zum Alten Testament
FRLANT  Forschungen zur Religion und Literatur des Alten und Neuen Testaments
HSM  Harvard Semitic Monograph Series
IEJ  Israel Exploration Journal
JAOS  Journal of the American Oriental Society
JBL  Journal of Biblical Literature
JCS  Journal of Cuneiform Studies
JNES  Journal of Near Eastern Studies
JNLSL  Journal of Northwest Semitic Languages
JSOT  Journal for the Study of the Old Testament
JSOTSup  Journal for the Study of the Old Testament Supplement Series
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>LHB/OTS</td>
<td>Library of Hebrew Bible/Old Testament studies</td>
</tr>
<tr>
<td>MMA</td>
<td>Monographs in Mediterranean Archaeology</td>
</tr>
<tr>
<td>NAC</td>
<td>The New American Commentary</td>
</tr>
<tr>
<td>NICOT</td>
<td>The New International Commentary on the Old Testament</td>
</tr>
<tr>
<td>OBO</td>
<td>Orbis Biblicus et Orientalis</td>
</tr>
<tr>
<td>Or</td>
<td>Orientalia</td>
</tr>
<tr>
<td>OTE</td>
<td>Old Testament Essays</td>
</tr>
<tr>
<td>OTL</td>
<td>Old Testament Library</td>
</tr>
<tr>
<td>OTS</td>
<td>Oudtestamentische Studiën</td>
</tr>
<tr>
<td>NRS</td>
<td>New Revised Standard Version</td>
</tr>
<tr>
<td>SAOC</td>
<td>Studies in Ancient Oriental Civilization</td>
</tr>
<tr>
<td>SBL</td>
<td>Society of Biblical Literature Dissertation (or Monograph) Series</td>
</tr>
<tr>
<td>SBEC</td>
<td>Studies in the Bible and Early Christianity</td>
</tr>
<tr>
<td>SEÅ</td>
<td>Svensk exegetisk årsbok</td>
</tr>
<tr>
<td>SHANE</td>
<td>Studies in the History of the Ancient Near East</td>
</tr>
<tr>
<td>SOTS</td>
<td>The Society for Old Testament Study</td>
</tr>
<tr>
<td>SSN</td>
<td>Studia Semitica Neerlandica</td>
</tr>
<tr>
<td>UCOP</td>
<td>University of Cambridge Oriental Publication</td>
</tr>
<tr>
<td>UF</td>
<td>Ugarit-Forschungen (Kevelaer and Neukirchen-Vluyn)</td>
</tr>
<tr>
<td>UMI</td>
<td>University Microfilm International</td>
</tr>
<tr>
<td>VE</td>
<td>Verbum et Ecclesia</td>
</tr>
<tr>
<td>VT</td>
<td>Vetus Testamentum</td>
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<tr>
<td>VTSup</td>
<td>Supplements to Vetus testamentum</td>
</tr>
<tr>
<td>WBC</td>
<td>Word Bible Commentary</td>
</tr>
<tr>
<td>WTJ</td>
<td>Westminster Theological Journal</td>
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<tr>
<td>ZAW</td>
<td>Zeitschrift für die altestamentliche Wissenschaft</td>
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ABSTRACT

1 Samuel 11:1-11 is royal ideology for the kingship of Saul. The biblical text informs that Saul was divinely sanctioned as leader of Israel. The heroic leadership of Saul was prominent to rescue his people from the imposed national shame by Nahash the Ammonite. The leadership of Saul was endorsed by the spirit of Yahweh. The spirit of Yahweh pinpoints the prophetic connection of Saul with a group of ecstatic prophets from the high place (1 Sm 9). An original textual context for the royal ideology is referred to 1 Samuel 9:1-10:16 that provided a prophetic connection with the royal ideology.

1 Samuel 11:1-11 was involved in various textual and historical processes to form the present text and context. Through delicate redactional intentions the biblical text was incorporated in the macro-context of the royal ideology of David. In 1 Samuel 9:1-10:16 Saul was anointed as nagid by Samuel as the answer for the crying of the people (1 Sm 9:16). The anointing guaranteed a divine sanction for the leadership of Saul (1 Sm 11:1-11). The tradition of Saul (1 Sm 9:1-10:16; 11:1-11) idealized the leadership of Saul as a divinely sanctioned kingship after the defeat of the Ammonites (cf 1 Sm 11:15). However, Saul was judged as the rejected and unfaithful king of Israel throughout the Deuteronomistic History (DH). Strikingly, Saul was connected with the evil origin of the kingship in Israel.

The kingship of Saul can be perceived in the background of the ancient Near East (ANE) in terms of royal ideology. A prominent characteristic of the royal ideology in the ANE is to emphasize a divine sanction of the kingship in the ANE. In the ANE the king had to prove his divine sanction for the kingship. The tradition of Saul tells how the kingship of Saul was divinely sanctioned in the perspective of the ANE. On the other hand, the Deuteronomist emphasized the divine sanction of Saul was illegitimate in connection with his
prophetic connection with a group of ecstatic prophets from the high place. Further Saul was characterized as lacking of divine knowledge in the DH.

The research shows that 1 Samuel 11:1-11 is the royal ideology for Saul. The appearance of the kingship of Saul was inevitable in the critical period of the Israelite history. The leadership of Saul was divinely sanctioned in the prophetic manner. Such a prophetic characteristic of Saul was highly welcomed by the people.

It is a comprehensive approach resulting from synthesizing various approaches such as historical critical approaches, new literary approaches, and social scientific approaches. The methodology distinguished embedded historical information in the text from a final redactional intention, that is, theological purpose of the redactor.

Key Words
Royal ideology
The ancient Near East (ANE)
Kingship
The high place (Bamah)
Deuteronomist(s)
A group of ecstatic prophets
Redaction
Tradition
Nagid
Saul
Samuel