

Dr. Robert Chisholm, 1 & 2 Samuel, Session 6, 1 Samuel 8 – Israel Demands a King Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide Quiz, and 5) FAQs

1. Abstract of Chisholm, 1 & 2 Samuel, Session 6, 1 Samuel 8 – Israel Demands a King, Biblicalelearning.org, BeL

This lecture excerpt from Dr. Robert Chisholm's course on 1 & 2 Samuel analyzes 1 Samuel chapter 8, focusing on Israel's request for a king. The lecture explores the Israelites' rejection of God's authority, highlighting the consequences of their desire for a king like surrounding nations. Dr. Chisholm contrasts the people's superficial desire for security with God's ideal of a king who would uphold God's law and remain humble. He also discusses the seemingly contradictory perspectives on kingship in the Old Testament, arguing that God ultimately granted their request while maintaining his sovereignty. The lecture concludes by previewing the selection of Saul as king, emphasizing the contrast between outward appearance and inner devotion.

2. 22 - minute Audio Podcast Created on the basis of Dr. Chisholm, Session 6 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Historical Books → 1 Samuel).



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ession06.mp3**

3. Briefing Document: Chisholm, 1 & 2 Samuel, Session 6, 1 Samuel 8 – Israel Demands a King

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided source, "Chisholm_Sam_EN_Session06_1Sam8.pdf":

Briefing Document: 1 Samuel 8 - Israel Demands a King

Main Theme: The primary theme explored in 1 Samuel 8 is the Lord allowing Israel to reject his authority as their ultimate ruler by demanding an earthly king, while simultaneously warning them of the negative consequences. This chapter serves as a critical point in the narrative, showcasing Israel's recurring tendency to falter in their commitment to the Lord.

Key Ideas and Facts:

- **Israel's Rejection of God:**
- After a period of repentance and victory (1 Samuel 7), the Israelites quickly regress. This pattern is observed repeatedly throughout the Old Testament, where great spiritual highs are followed by "infamous letdowns." This is highlighted by examples like the Israelites complaining after crossing the Red Sea and David's fear and reliance on a human weapon shortly after his victory over Goliath.
- The elders of Israel approach Samuel, citing his old age and the corruption of his sons (Joel and Abijah) as justification for desiring a king "like all the other nations" (1 Samuel 8:5). Samuel's sons "turned aside after dishonest gain and accepted bribes and perverted justice."
- The Lord reveals to Samuel that the request for a king is not a rejection of Samuel, but a rejection of God as their king: "It is not you they have rejected, but they have rejected me as their king" (1 Samuel 8:7).
- The people's desire for a king stems from a lack of trust in God, a desire for security and military strength and a desire to be "like all the other nations" (1 Samuel 8:20), which reveals a tendency to walk by sight rather than by faith.

- **God's Response and Warning:**

- Despite the rejection, the Lord allows them to have a king. The response is described as "surprising" because God gives them what they want, but also warns them. "Listen to all that the people are saying to you. It is not you they have rejected, but they have rejected me as their king" (1 Samuel 8:7).
- God instructs Samuel to warn the people about the consequences of having a king. This warning is primarily about how the king will *take* from them, including their sons for military service, their daughters for royal service, their fields and resources, and a tenth of their produce.
- "This is what the king who will reign over you will do: He will take your sons and make them serve with his chariots and horses...He will take your daughters to be perfumers and cooks and bakers... He will take the best of your fields and vineyards... He will take a tenth of your grain... He will take a tenth of your flocks, and you yourselves will become his slaves" (1 Samuel 8:11-17)
- The people are warned that they will cry out for relief from the king in the future, but the Lord will not answer them, emphasizing the serious and irrevocable nature of their decision. "When that day comes, you will cry out for relief from the king you have chosen, and the Lord will not answer you in that day" (1 Samuel 8:18).

- **Samuel's Intercession and Silent Protest:**

- Samuel is portrayed as an obedient figure and after the warning, instead of immediately setting up the process for a king, Samuel sends the people home, which is interpreted as a form of silent protest, similar to Moses' intercession in Exodus 32.
- This act of sending the people home is possibly an attempt to give the Lord more time and potentially for the people to reconsider their demand.
- Like Moses, Samuel has a reputation as an intercessor. Chisholm suggests Samuel may be attempting a silent intercession by delaying the process of choosing a king. "It's as if he says, everybody to their corners, you guys go home. Let me talk to God."

- **God's Modified Plan and Kingship:**

- God initially seems ready to give them the kind of king they want (like the nations), but later modifies the plan. He will give them a king, but the king will be

a *nagid*, a vice-regent under God's authority, not a *melek* (king) like those of other nations.

- This shift from *melek* to *nagid* signifies that the king is not to be an absolute ruler but rather someone who serves under the authority of God.
- The choice of Saul, based on outward appearances, and not his heart is described as God giving them a king "according to their standards." God is teaching them a lesson.
- **Deuteronomy 17 and the Ideal King:**
 - The source refers to Deuteronomy 17, which anticipates the Israelites desiring a king. However, this law stipulates certain requirements for the king:
 - He must be an Israelite, not a foreigner.
 - He must not accumulate horses (chariot force) or return to Egypt for them.
 - He must not have many wives.
 - He must not accumulate large amounts of silver and gold.
 - He must write a copy of the law and study it, so as not to be prideful and to lead in obedience to God.
 - The kingship described in Deuteronomy 17 is not one of absolute power and self-indulgence, but of service to God and his people. The king must be a model of obedience to God.
- **Kingship in Judges:**
 - The book of Judges' epilogue mentions the lack of a king as a negative, suggesting that the people needed leadership. The reference, however, is not to a king like all the nations, but to the ideal king described in Deuteronomy 17.
 - The book of Judges implies they needed a king who would guide them according to God's law, not one who operates based on personal desires and worldly power.
- **Contradictions and Resolutions:**
 - The source addresses the apparent contradiction of some Old Testament passages seeming pro-kingship while others are anti-kingship, and proposes that this is not a contradiction, but instead has to do with the type of king in view.

- The ideal king is one who is chosen by God, subject to his authority, and who leads the people in obedience to the law.

Conclusion:

1 Samuel 8 is a pivotal chapter that reveals Israel's recurring tendency to reject God's rule and seek security and strength in earthly power. The chapter highlights the consequences of this choice and God's complex response, showcasing both judgment and mercy. Despite Israel's desire for a king like all the nations, God ultimately seeks to guide them through a form of kingship that remains subordinate to his divine authority. The chapter sets the stage for the subsequent narrative, emphasizing that true leadership and security come from obedience to God, not from the power and trappings of an earthly kingdom.

4. Study Guide: Chisholm, 1 & 2 Samuel, Session 6, 1 Samuel 8 – Israel Demands a King

1 Samuel 8: Israel Demands a King - Study Guide

Quiz

Instructions: Answer the following questions in 2-3 sentences each, based on the provided source material.

1. Why were the elders of Israel displeased with Samuel's sons?
2. What was the primary reason that Israel requested a king in 1 Samuel 8?
3. How did the Lord initially respond to Israel's request for a king, and what warning did he give them?
4. According to Samuel, what specific actions would the new king take that would negatively affect the people?
5. What is the significance of the word "take" as used by Samuel when warning the people?
6. Why did the people ignore Samuel's warnings about the consequences of having a king?
7. How does the concept of "walking by sight" relate to the people's desire for a king?
8. How did Samuel's initial reaction to the Lord's instruction to give the people a king differ from his usual obedience?
9. What was the significance of God choosing Saul as king, and what did that choice demonstrate?
10. According to the lecture, how does Deuteronomy 17 present a different picture of kingship than what the people sought in 1 Samuel 8?

Quiz Answer Key

1. Samuel's sons did not follow in his righteous ways; instead, they were corrupt, accepting bribes and perverting justice. Their lack of integrity was a major reason the elders did not want them to lead after Samuel's death.

2. The primary reason Israel requested a king was their desire for national security and military strength. They wanted a leader who could fight their battles and make them like other nations, demonstrating a lack of faith in God's protection.
3. The Lord was displeased with their request, viewing it as a rejection of His kingship. He told Samuel to grant their request but warned them of the negative consequences, including the king's exploitation of them.
4. The new king would take their sons for military service, their daughters for domestic work, and their best fields, vineyards, and crops for his own use and to feed his royal staff. The king would also demand a tenth of their flocks, ultimately making the people slaves.
5. The repeated use of the word "take" highlights the king's exploitation of the people, emphasizing that he would confiscate what belongs to them to build and maintain his own power and wealth. The king would benefit at the people's expense.
6. The people ignored Samuel's warnings because they were more concerned with their immediate fear and desire for a visible leader than they were about the long-term consequences. They did not trust in God and his ability to protect them, and their desire for national security overrode their trust.
7. The phrase "walking by sight" refers to their preference for a tangible leader, a king with a standing army, whom they could see and trust rather than trusting in the unseen God. They prioritized physical security over faith and spiritual trust.
8. Samuel's initial response to the Lord was not one of immediate obedience, like usual. Instead, he sent the people home, perhaps as a silent form of protest. He may have been interceding on their behalf, hoping to change God's mind.
9. God chose Saul based on outward appearances—he was tall and handsome—which mirrored the superficial desires of the people. This selection demonstrated that God would give them what they asked for, even if it wasn't ultimately beneficial, and to teach them a lesson about choosing leaders based on superficial traits.
10. Deuteronomy 17 presents a king chosen by God, who is an Israelite and is meant to be a student of the Torah and humbly lead God's people. In contrast, the people wanted a king in the likeness of other nations, with military might and extravagance.

Essay Questions

Instructions: Consider the following essay questions and provide well-structured, analytical responses. Please note that answers are NOT provided in this study guide.

1. Analyze the significance of the recurring pattern of Israel's "infamous letdowns" throughout the Old Testament, as highlighted in the lecture, and discuss how 1 Samuel 8 exemplifies this pattern.
2. Compare and contrast the views of kingship presented in 1 Samuel 8 and Deuteronomy 17, exploring the tension between God's ideal for Israel's leader and the people's desire for a king "like all the other nations."
3. Evaluate Samuel's role as a prophet in 1 Samuel 8, focusing on his obedience, intercession, and potential silent protest against God's initial decision to grant Israel a king.
4. Discuss how the themes of faith, security, and rebellion are interconnected in 1 Samuel 8, and how Israel's desire for a king reveals a fundamental lack of trust in God.
5. Examine how God's response to Israel's demand for a king demonstrates His sovereignty, relationship with his people, and His willingness to work within their choices and teach them lessons through their experiences.

Glossary of Key Terms

- **Elders of Israel:** The respected leaders of the Israelite community who represented the people's concerns and made collective decisions. In this context, they requested a king.
- **Infamous Letdowns:** A recurring pattern in the Old Testament where, after experiencing God's blessings, the Israelites quickly fall back into sin or rebellion.
- **Ramah:** The hometown of Samuel, and the place where the elders came to him to request a king.
- **Deuteronomy 17:** A chapter of the Bible outlining the rules for a king of Israel, emphasizing that he should be chosen by God, and live according to God's law.
- **"Listen to all that the people are saying":** An idiom used by God to Samuel that means to grant the people what they are asking for, in this case, a king.
- **"Not X but Y":** A Hebrew literary device indicating that Y is more important than X, or X is more important than Y. In this case, that the Lord was ultimately rejected, not just his representative, Samuel.
- **Walking by Sight:** A metaphor representing the desire for a tangible or visible form of security, instead of relying on faith in God.
- **Nagid:** A Hebrew word often translated as leader or vice-regent, emphasizing that the chosen leader is still under God's authority and not an independent king.
- **Melek:** The Hebrew word for "king", often associated with the more powerful monarchies of surrounding nations.
- **Intercession:** The act of intervening on behalf of another, often done by a prophet to influence God's actions.
- **Sha'al:** The Hebrew word for "asked".
- **Sha'ul:** The Hebrew name for Saul, meaning "the asked-for one", indicating that he was chosen because the people demanded a king.

5. FAQs on Chisholm, 1 & 2 Samuel, Session 6, 1 Samuel 8 – Israel Demands a King, Biblicalelearning.org (BeL)

FAQ: Israel's Demand for a King in 1 Samuel 8

1. **Why did Israel want a king in 1 Samuel 8, and what was wrong with this desire?**
2. Israel desired a king "like all the other nations" primarily for national security and military strength. They were tired of being a citizen-soldier nation and wanted a professional army and a leader who could guarantee their safety. They felt that the system of Judges was failing them and they did not trust in the Lord to provide victory against their enemies as he had in the past. This desire was problematic because it stemmed from a lack of faith in God's ability to protect them and represented a rejection of His authority as their ultimate ruler. They wanted a king they could see and a system that was familiar, rather than trusting in the unseen God.
3. **How did Samuel's sons contribute to Israel's demand for a king?**
4. Samuel's sons, whom he had appointed as judges, were corrupt. They "did not walk in his ways," instead turning aside after dishonest gain, accepting bribes, and perverting justice. This injustice, perpetrated by Samuel's own sons, was one reason the elders of Israel came to Samuel and asked for a king. They saw the corruption as an indication that the system of judges had failed.
5. **How did the Lord respond to Israel's request for a king?**
6. Initially, the Lord was displeased by Israel's request, as He viewed it as a rejection of His own kingship. The Lord tells Samuel that the people have rejected Him as their king. However, he ultimately grants their request, telling Samuel to "listen to all that the people are saying to you" (give them what they want). But He also warns them of the negative consequences of having a king. He is not, however, giving them a king like the nations, at first, as it becomes clear that the king is to be more of a vice-regent.

7. **What were the warnings that the Lord gave to the Israelites through Samuel about having a king?**
8. Through Samuel, the Lord warned the Israelites that a king would take their sons for military service, daughters for royal service, their best fields and vineyards to give to his attendants, and a tenth of their grain and vintage for his officials. He would take their menservants, maidservants, cattle, and donkeys. Eventually, he would enslave them and they would cry out for relief which the Lord would not provide. These warnings emphasized the burdensome nature of kingship and the loss of freedom that would come with it.
9. **What is the difference between the type of king the Israelites wanted and the type of king God envisioned for them, according to Deuteronomy 17?**
10. The Israelites wanted a king "like all the other nations," who would focus on military power and personal aggrandizement. In contrast, God's vision, detailed in Deuteronomy 17, called for a king who was an Israelite, chosen by God, who would not acquire large numbers of horses or many wives, or excessive amounts of silver and gold. More importantly, the king was to study the law, be humble, and lead the people in obedience to God. This king was to be a model of piety. This was a much different model than what the other nations had.
11. **What does the term "nagid" mean in the context of kingship, and how does it differ from "melek" (king)?**
12. In the biblical narrative, "nagid" is used to describe the kind of leader that God was willing to give them once He understood their true motivation and after they had time to contemplate the request. "Nagid" can be translated as "vice-regent" or "prince," implying a leader who is under the authority of another, while "melek" implies a king who has supreme authority. In this context, God's intended leader was to be a "nagid," under His own authority, not a "melek" like the kings of the other nations. This was meant to emphasize God's continuing kingship over Israel.

13. How does the narrative in Judges regarding kingship relate to the situation in 1 Samuel 8?

In the book of Judges, some passages seem to lament the absence of a king. The end of Judges states that "everyone did what was right in his own eyes" because there was no king. This can initially seem to contradict the negative portrayal of kingship in 1 Samuel 8. However, the kind of king longed for in Judges is not the same kind of king desired by the people in 1 Samuel 8. The author of Judges longs for a king that adheres to the law, unlike the king the people demand in 1 Samuel 8. This is not a king "like all the other nations" but the kind of leader described in Deuteronomy. This king, they say, is needed because the judges had become weak. This king would be a positive force in the nation.

1. **How does Samuel's initial silence and sending the people home after the Lord says to "listen to them" represent a potential form of intercession?**
2. Samuel's seemingly disobedient act of sending the people home after God instructed him to give them a king can be seen as a silent intercession. Like Moses in Exodus 32, Samuel may have been attempting to delay the Lord's immediate action to give them the king. Samuel may have hoped to provide time for the people and for God to reconsider their decision. Samuel seems to have understood that God wanted to be in relationship with His people. He may have hoped to use this time to appeal to God's mercy, allowing God a chance to relent on the decision to give them a king and possibly allowing the people to repent.