

Dr. J. Robert Vannoy, 1 & 2 Samuel, Lecture 2 of 4

Resources from NotebookLM

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

1. Abstract of Vannoy, 1 & 2 Samuel, Lecture 2 of 4, Biblicalelearning.org, BeL

This lecture analyzes the establishment of kingship in Israel, specifically focusing on the selection and inauguration of Saul as the first king. It highlights that while the people's request for a king was a rejection of God's kingship and the covenant, Samuel instituted the monarchy in a way that integrated it within the existing theocratic structure. The text examines the ceremonies at Mizpeh and Gilgal, emphasizing that the primary purpose of the latter was the renewal of the covenant with Yahweh, not merely the confirmation of Saul's reign. Furthermore, the lecture underscores that Israel's kings, including Saul, were never intended to have autonomous power but were to remain subject to God's law and the prophetic word, a concept that would shape the future of Israel's leadership and connect to messianic expectations.

2. 15 - minute Audio Podcast Created on the basis of Dr. Vannoy, 1 & 2 Samuel, Lecture 2 of 4 – 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 & 2 Samuel).



**Vannoy_Samuels_S
ession02.mp3**

3. Briefing Document: Vannoy, 1 & 2 Samuel, Lecture 2 of 4

Briefing Document: Kingship and Covenant in 1 Samuel 8-12

Executive Summary: This briefing document outlines the main themes and important ideas presented in Dr. Vannoy's Lecture 2 concerning the establishment of kingship in Israel as described in 1 Samuel 8-12. The lecture emphasizes that while the people's initial request for a king was a rejection of Yahweh's theocratic rule and the covenant, Samuel's institution of the monarchy was carefully designed to integrate human kingship within the existing covenantal framework. The pivotal ceremony at Gilgal is highlighted as a covenant renewal, underscoring Yahweh's continued sovereignty despite the introduction of a human king. The lecture concludes by stressing the unique, covenantal nature of Israelite kingship and its implications for subsequent redemptive history, including messianic expectations.

Main Themes and Important Ideas:

1. The People's Request for a King as a Rejection of Yahweh:

- The lecture begins by reiterating that the Israelites' demand for a king was considered a "denial of the covenant and a rejection of Yahweh, who was their King."
- This is explicitly stated in the text: "kingship as requested by the people of Israel was a denial of the covenant and a rejection of Yahweh, who was their King." (p. 1)
- This rejection is further emphasized through references to 1 Samuel 8:7, 10:19, and 12:12, where the Lord's kingship was spurned.

2. Samuel's Integration of Kingship into the Theocracy:

- Despite the people's sinful desire, the Lord commanded Samuel to give them a king. Samuel did so in a way that would be "consistent with the covenant and integrate human kingship into the structure of the theocracy." (p. 1)
- The ceremony at Mizpeh, where Saul was publicly chosen by lot, marked the first step in this integration.
- Samuel was careful to explain "the regulations of the kingship" (1 Samuel 10:25), also referred to as "the manner of the kingdom," to ensure the people

understood that their king would not rule like the autonomous monarchs of surrounding nations.

- These regulations, written down by Samuel and deposited before the Lord, are believed to have provided a more complete description of the king's duties and responsibilities than outlined in Deuteronomy 17:14-20, establishing a form of "constitutional monarch" where the king was subject to the covenant and the prophets.

3. The Three-Stage Process of Establishing the Monarchy:

- The lecture outlines a three-stage process:
- **Designation:** Private anointing of Saul (1 Samuel 9-10:16) and public selection by lot at Mizpeh (1 Samuel 10:17-27).
- **Confirmation:** Saul's victory over the Ammonites at Jabesh Gilead (1 Samuel 11:1-13).
- **Inauguration:** Covenant renewal ceremony at Gilgal (1 Samuel 11:14-12:25).

4. The Significance of Saul's Victory over the Ammonites:

- Saul's decisive victory over the Ammonites was crucial in "confirmation of his appointment to the royal office." (p. 2)
- Saul's own response after the victory, refusing to put his detractors to death and acknowledging that "it was not he, but the Lord who had delivered Israel" (p. 3), demonstrated an initial understanding of covenantal kingship.

5. The Gilgal Assembly as Covenant Renewal:

- The central argument of the lecture revolves around the Gilgal assembly (1 Samuel 11:14-12:25) being primarily a ceremony of covenant renewal, rather than simply the inauguration of Saul's reign.
- Samuel's call to "renew the kingdom" (1 Samuel 11:14) is interpreted not as renewing Saul's non-existent reign, but as renewing allegiance to "the kingdom of Yahweh." (p. 5)
- The lecture critiques translations like the NIV that use "reaffirm the kingship" instead of "renew the kingship," arguing that the Hebrew word *hadash* means "renew." The TNIV's translation is noted as an improvement.

- The inauguration of Saul as king at Gilgal (1 Samuel 11:15) occurred within the context of this covenant renewal, emphasizing that human kingship was to function under the continued sovereignty of the Lord.
- The assembly served the dual purpose of "transition in leadership; and two, restoration of covenant fellowship after covenant abrogation." (p. 6)

6. Samuel's Address in 1 Samuel 12:

- Chapter 12 is presented not as Samuel's farewell address, but as a detailed account of the covenant renewal ceremony.
- Samuel first secures a "judicial vindication of his own covenant faithfulness" (p. 8) during his leadership.
- He then proceeds to demonstrate Israel's apostasy in requesting a king, highlighting Yahweh's past faithfulness and Israel's repeated turning away.
- Samuel explicitly states, "When you saw that Nahash the king of the Ammonites was moving against you, you said to me, 'no we want a king to rule over us,' even though the Lord your God was your king." (1 Samuel 12:12, quoted on p. 10)

7. The Conditional Nature of Covenantal Kingship (1 Samuel 12:14-15):

- These verses are crucial, outlining Israel's continuing obligation of loyalty to Yahweh even with a human king.
- The lecture delves into the grammatical structure of verse 14, arguing for a protasis and apodosis where the apodosis begins with "then."
- The phrase "follow the Lord your God" (or "be after Yahweh") is interpreted, based on its usage in other Old Testament passages, as signifying a conscious choice of loyalty to Yahweh over any other authority, including the human king.
- Samuel is challenging the people and the new king to "renew their determination to obey Yahweh" (p. 12) and demonstrate their continued recognition of His sovereignty.
- Disobedience to Yahweh, as stated in verse 15, would result in the Lord's hand being against them.

8. The Sign of Thunder and Rain (1 Samuel 12:16-22):

- The miraculous appearance of thunder and rain during the wheat harvest served as a sign from heaven to demonstrate that "a right relationship with the Lord is

the source of the wellbeing of the nation" (p. 13) and to underscore the seriousness of their sin.

- This event is compared to the theophany at Sinai, reinforcing Yahweh's power and sovereignty.
- Despite the people's sin, Samuel offers assurance of God's continued faithfulness if they would "serve the Lord with all your heart and not turn away from following after him." (p. 14)

9. Samuel's Continuing Role and the Nature of Israelite Kingship:

- Samuel's statement in 1 Samuel 12:23, where he vows to continue praying for the people and teaching them "the way that is good and right," clarifies that he was not retiring from leadership.
- This continuing role established a pattern where Israelite kings would never have autonomous authority but would be "accountable to the prophets who followed in the line of Samuel." (p. 15)
- Kingship in Israel was inherently "covenantal kingship," designed to be an instrument of Yahweh's rule.

10. Implications for Redemptive History and Messianic Expectation:

- The lecture concludes by emphasizing the pivotal significance of this chapter for the entire Bible.
- The failure of Israel's kings to uphold the covenantal ideal led to prophetic pronouncements of a future "divine human king" (p. 16) who would establish justice and peace.
- Jesus, recognized as the son of David, fulfilled this messianic expectation.
- The covenantal nature of kingship established at this time forms a crucial backdrop for understanding the Old Testament's messianic promises and their fulfillment in the New Testament.

Quotes:

- "kingship as requested by the people of Israel was a denial of the covenant and a rejection of Yahweh, who was their King." (p. 1)
- "Samuel explained to the people the regulations of the kingship." (1 Samuel 10:25, NIV, quoted on p. 1)
- "They went to Gilgal and made Saul king in the presence of the Lord." (1 Samuel 11:15, NIV, quoted on p. 4)
- "Let us go to Gilgal and renew the kingdom." (1 Samuel 11:14, quoted on p. 4)
- "When you saw that Nahash the king of the Ammonites was moving against you, you said to me, 'no we want a king to rule over us,' even though the Lord your God was your king." (1 Samuel 12:12, quoted on p. 10)
- "If you fear the Lord and serve him and listen to his voice and not rebel against the commandment of the Lord [protasis] then [you start the apodosis] both you and the king who reigns over you will follow the Lord your God." (Interpretation of 1 Samuel 12:14, p. 11)
- "'Do not be afraid,' Samuel said, 'you have done all this evil, yet do not turn away from the Lord. But serve the Lord with all your heart.'" (1 Samuel 12:20, quoted on p. 14)
- "As for me, far be it for me that I should sin against the Lord by failing to pray for you, and I will teach you the way that is good and right." (1 Samuel 12:23, quoted on p. 15)
- "Fear the Lord, serve him faithfully with all your heart. Consider what great things he has done for you." (1 Samuel 12:24, quoted on p. 15)
- "Kingship in Israel was distinctly different from kingship in any other nation, because it was a covenantal kingship." (p. 16)

Conclusion: Dr. Vannoy's lecture provides a detailed analysis of the establishment of kingship in Israel, emphasizing its unique integration within the covenantal relationship between Yahweh and His people. The Gilgal assembly is presented as a pivotal moment of covenant renewal, underscoring Yahweh's continued sovereignty and establishing the framework for the role of human kings as subordinate to divine law and prophetic guidance. This understanding of covenantal kingship is crucial for interpreting the subsequent narrative of the Old Testament and its connection to messianic expectations fulfilled in the New Testament.

4. Study Guide: Vannoy, 1 & 2 Samuel, Lecture 2 of 4

Study Guide: 1 Samuel 8-12 and the Institution of Kingship in Israel

Key Themes

- **Theological Implications of Kingship:** Israel's request for a human king as a rejection of Yahweh's kingship and the covenant.
- **Covenantal Integration of Monarchy:** Samuel's role in establishing kingship in a way consistent with the existing theocracy and the Sinai covenant.
- **The Ceremony at Mizpeh:** The public selection of Saul by lot and its significance.
- **The Regulations of Kingship:** Samuel's explanation of the duties and limitations of the Israelite king.
- **The Three-Stage Process of Establishing the Monarchy:** Designation (anointing and selection by lot), Confirmation (victory over the Ammonites), and Inauguration (covenant renewal at Gilgal).
- **The Significance of the Victory Over the Ammonites:** Confirmation of Saul's appointment and the role of God's Spirit.
- **The Covenant Renewal Ceremony at Gilgal (1 Samuel 11-12):** Its purpose in reaffirming allegiance to Yahweh during the transition of leadership.
- **Samuel's Role in the Transition:** From judge and prophet to a continuing prophetic voice overseeing the monarchy.
- **The Nature of Covenantal Kingship:** The king's subservience to the Law and the prophets, and the ultimate sovereignty of Yahweh.
- **Israel's Covenant Obligations:** The continued importance of fearing, serving, and obeying Yahweh, even with a human king.
- **The Sign of Thunder and Rain:** God's demonstration of his power and the seriousness of Israel's apostasy.
- **The Redemptive Historical Significance of Kingship in Israel:** Its connection to the Davidic covenant and messianic expectations.
- **The Failure of Saul's Kingship:** His inability to live up to the covenantal ideal.

Quiz

1. Why was Israel's initial request for a king considered a rejection of Yahweh?
2. Describe the significance of the ceremony at Mizpeh in the establishment of Saul's kingship.
3. What were the "regulations of the kingship" that Samuel explained to the people, and where were they recorded?
4. Outline the three stages involved in establishing the monarchy in Israel, as presented in the text.
5. How did Saul's victory over the Ammonites serve as a confirmation of his appointment as king?
6. What was the primary purpose of the covenant renewal ceremony held at Gilgal, according to the lecture?
7. Explain the difference between viewing the "renewal of the kingdom" at Gilgal as a renewal of Saul's kingdom versus a renewal of Yahweh's kingdom.
8. What was the significance of the thunder and rain that occurred during the Gilgal assembly in 1 Samuel 12?
9. According to Samuel's address in 1 Samuel 12, what were Israel's continuing obligations to Yahweh even after the establishment of the monarchy?
10. Explain why kingship in Israel is described as "covenantal kingship" and its connection to messianic expectations.

Answer Key for Quiz

1. Israel's initial request for a king was seen as a rejection of Yahweh because He was already their King, and their desire for a human ruler like the surrounding nations demonstrated a lack of trust in God's direct leadership and a denial of their covenant relationship with Him.
2. The ceremony at Mizpeh was significant because it was the public selection of Saul as Israel's first king through the casting of lots, indicating that his appointment was ultimately by the Lord's choosing, fulfilling God's command to Samuel. It also revealed the people's initial enthusiastic acceptance of Saul based on his physical appearance.
3. The "regulations of the kingship," also referred to as the "manner of the kingdom," were the duties and responsibilities of the Israelite king that Samuel

explained to the people to distinguish their future king's role from that of autonomous rulers in other nations. Samuel wrote these regulations on a scroll and deposited it before the Lord in the sanctuary, though this specific document has not survived.

4. The three stages of establishing the monarchy were: designation, which included Saul's private anointing and public selection by lot at Mizpeh; confirmation, which occurred through his victory over the Ammonites demonstrating God's favor; and inauguration, which was the covenant renewal ceremony at Gilgal where Saul was officially made king in the context of reaffirming allegiance to Yahweh.
5. Saul's victory over the Ammonites confirmed his appointment as king because it demonstrated the Spirit of God empowering him to deliver Israel from a significant threat, leading the people to recognize and accept him as the Lord's chosen leader. This military success validated his designation and paved the way for his official inauguration.
6. The primary purpose of the covenant renewal ceremony at Gilgal was to reaffirm Israel's allegiance to Yahweh as their true sovereign, even as they were inaugurating their first human king. It served to integrate human kingship into the existing theocratic structure and ensure covenant continuity during this significant transition of leadership.
7. Viewing the "renewal of the kingdom" as a renewal of Saul's kingdom is problematic because Saul had not yet officially begun his reign at that point. It is preferable to understand it as a renewal of Yahweh's kingdom, signifying a restoration of the broken covenant relationship between the Lord and His people in the context of establishing human kingship.
8. The thunder and rain during the wheat harvest were a miraculous sign from God, requested by Samuel, to demonstrate that a right relationship with the Lord was the source of the nation's well-being and to convince the people of the seriousness of their sin in asking for a king, essentially rejecting Yahweh's kingship. This event served as both an authentication of Samuel's words and a revelation of God's power.
9. Even with the establishment of the monarchy, Israel's continuing obligations to Yahweh remained the same: to fear the Lord, serve Him faithfully with all their heart, listen to His voice, and not rebel against His commandments. Their loyalty to the human king was conditional upon their primary loyalty and obedience to God.

10. Kingship in Israel is described as "covenantal kingship" because it was intended to be integrated into the covenant between Yahweh and His people, with the king serving as an instrument of the Lord's rule and subject to the covenantal law and the word of the prophets. This unique relationship later became intertwined with the Davidic covenant and the messianic expectation of a future king who would perfectly embody God's rule.

Essay Format Questions

1. Analyze the tensions between the people's desire for a king and the Lord's sovereignty in 1 Samuel 8-12. How did Samuel attempt to resolve these tensions in the establishment of the monarchy?
2. Discuss the significance of the covenant renewal ceremony at Gilgal (1 Samuel 11-12) in understanding the nature of kingship as it was intended to function within the theocracy of Israel.
3. Compare and contrast Samuel's role as a leader in Israel before the establishment of the monarchy with his continuing role as a prophet after Saul's inauguration. What does this tell us about the integration of prophecy and kingship in Israel?
4. Evaluate the claim that the introduction of human kingship in Israel was inherently a rejection of Yahweh. To what extent does the text support or challenge this assertion, and what measures were taken to mitigate this potential conflict?
5. Trace the redemptive historical significance of the establishment of kingship in Israel as presented in the lecture. How does this event lay the groundwork for later developments in the Old Testament and the messianic expectations fulfilled in the New Testament?

Glossary of Key Terms

- **Theocracy:** A system of government in which God is recognized as the supreme ruler, and religious authorities often govern in His name.
- **Covenant:** A solemn agreement between two parties, often used in the Old Testament to describe the relationship between God and Israel, outlining mutual obligations and promises.
- **Kingship:** The system of governance by a king or queen. In the context of the lecture, specifically refers to the establishment of a human monarchy in Israel.
- **Anointing:** A ritual act of pouring oil on someone's head, signifying their consecration or appointment to a special office, such as king or priest.
- **Lot:** A method of decision-making or selection that involves casting objects to determine God's will or a random outcome.
- **Regulations of Kingship (Manner of the Kingdom):** The specific duties, responsibilities, and limitations placed upon the Israelite king, as explained by Samuel.
- **Constitutional Monarch:** A system of government in which the monarch's power is limited by a constitution or laws. The lecture argues that Israelite kingship was intended to function this way.
- **Designation:** The act of identifying or choosing someone for a particular role or office, in this context, the initial selection of Saul as king.
- **Confirmation:** The act of validating or affirming a previous designation, in this context, Saul's victory over the Ammonites served this purpose.
- **Inauguration:** The formal ceremony marking the beginning of someone's term in office, in this context, Saul's official installation as king during the covenant renewal at Gilgal.
- **Covenant Renewal:** A ceremony or event where the people of Israel reaffirmed their commitment to the covenant with Yahweh.
- **Redaction/Editorial Insertion:** Material added to a text by an editor to clarify, harmonize, or update it. The lecture discusses the view that some verses in 1 Samuel 11 might be editorial insertions.

- **Apostasy:** The act of turning away from God or abandoning religious faith or principles. Israel's request for a king was viewed by Samuel as an act of apostasy.
- **Protasis:** The subordinate clause in a conditional sentence, expressing the condition.
- **Apodosis:** The main clause in a conditional sentence, expressing the consequence of the condition.
- **Theophany:** A visible manifestation of God to humanity. The thunder and rain in 1 Samuel 12 are suggested as potentially having theophanic aspects.
- **Messianic Expectation:** The hope and anticipation of a future king or deliverer, descended from David, who would bring salvation and establish God's kingdom on earth.
- **Covenantal Ideal:** The standard of behavior and leadership expected of Israel and its king according to the terms of their covenant with Yahweh.

5. FAQs on Vannoy, 1 & 2 Samuel, Lecture 2 of 4, Biblelearning.org (BeL)

Frequently Asked Questions: The Establishment of Kingship in Israel

1. **Why did the people of Israel initially requesting a king signify a problem?** The people's request for a king was seen as a rejection of Yahweh, who was their true King under the covenant established at Sinai. Their desire to be like the surrounding nations and have a human monarch was a denial of the theocratic structure where God himself was their sovereign ruler.
2. **How did Samuel integrate human kingship into Israel's covenantal structure?** Despite the people's flawed request, God instructed Samuel to give them a king. Samuel did so in a way that was consistent with the existing covenant. This involved a public selection of Saul by lot at Mizpeh, followed by Samuel explaining the "regulations of the kingship" – a set of guidelines, possibly an expanded version of Deuteronomy 17:14-20, that established a constitutional monarchy where the king was subject to the laws of the covenant and the guidance of the prophets, ensuring God's continued sovereignty.
3. **What were the key stages in the establishment of Saul's kingship?** The establishment of Saul's kingship was a three-stage process: designation, confirmation, and inauguration. Designation involved his private anointing by Samuel and his public selection by lot at Mizpeh. Confirmation occurred through his victory over the Ammonites at Jabesh Gilead, which demonstrated God's favor. Finally, his inauguration took place at a covenant renewal ceremony in Gilgal, led by Samuel.
4. **What was the significance of the victory over the Ammonites in relation to Saul's kingship?** Saul's decisive victory over the Ammonites at Jabesh Gilead served as a crucial confirmation of his appointment to the royal office. This demonstration of divinely empowered leadership quelled doubts about his fitness to rule and paved the way for his official inauguration as king. Saul himself recognized that the victory was due to the Lord's intervention, highlighting the covenantal nature of his authority.
5. **Why was the ceremony at Gilgal described as a "renewal of the kingdom"?** The phrase "renewal of the kingdom" at Gilgal refers not primarily to the renewal of Saul's reign (as he had not yet officially begun to rule), but to the renewal of the

covenant relationship between Yahweh and Israel. The central issue throughout the events of 1 Samuel 8-12 was Israel's rejection of Yahweh as their king. The Gilgal assembly, while inaugurating Saul, more importantly served to reaffirm Israel's allegiance to Yahweh as their ultimate sovereign, restoring the broken covenant fellowship in the context of this new structure of theocracy with a human king.

6. **What was the main focus of Samuel's address in 1 Samuel 12 during Saul's inauguration?** Samuel's address in 1 Samuel 12 focused on two main themes: the transition in leadership from himself to Saul, and the restoration of covenant fellowship after Israel's apostasy in requesting a king. He defended his own covenant faithfulness as the previous leader and then demonstrated Israel's sinfulness in rejecting Yahweh's kingship, emphasizing that their security and well-being still depended on their loyalty and obedience to God, even with a human king now in place.
7. **How did Samuel emphasize the continued sovereignty of Yahweh despite the introduction of human kingship?** Samuel's emphasis on the covenant renewal at Gilgal was crucial in underscoring Yahweh's continued sovereignty. He used conditional language, stating that if both the people and the king obeyed Yahweh, it would be well. He also highlighted that their primary obligation remained to "follow after Yahweh," meaning to continue recognizing Him as their sovereign, even with a human king ruling. The miraculous sign of thunder and rain during the wheat harvest further demonstrated God's power and the seriousness of their (past) rejection of Him.
8. **What is the long-term significance of the establishment of covenantal kingship in Israel, as described in these sources?** The establishment of covenantal kingship in Israel was a pivotal moment in redemptive history. It introduced a unique form of monarchy where the king was meant to be an instrument of God's rule, accountable to the covenant and the prophets. This framework set the stage for the Davidic covenant and the messianic expectation of a future king who would perfectly embody this ideal. The failure of subsequent kings to uphold the covenantal requirements ultimately led to prophetic promises of a divine-human king, fulfilled in the New Testament by Jesus Christ, a descendant of David, who reigns as the ultimate expression of God's kingdom.