

Lecture 18- The Rise and Fall of King Saul (III)

*After that you will go to Gibeah of God, where there is a Philistine outpost. As you approach the town, you will meet a procession of prophets coming down from the high place with lyres, tambourines, flutes and harps being played before them, and they will be prophesying. The Spirit of the LORD will come upon you in power, and you will prophesy with them; and you will be changed into a different person. Once these signs are fulfilled, do whatever your hand finds to do, for God is with you. “Go down ahead of me to Gilgal. I will surely come down to you to sacrifice burnt offerings and fellowship offerings, but you must wait seven days until I come to you and tell you what you are to do.
1 Sam 10:5-8*

Key Terms

People’s demand, anointing—designation, Philistine outpost—demonstration

Lecture Objectives

- Outline and explain the flow of through in 1 Sam 8-12.
- Identify some of the complex dynamics among God, his prophet, the people, and their king.
- Explore implications of this section for how we view leaders and their role in God’s redemptive plan.

Preliminary Questions

- What are some biblical characteristics of a follower’s view of leadership? (Note: the question is *not* ‘What are biblical characteristics of a leader?’)
- How ought we view our church leadership? Our national leadership? How is a biblical understanding of leadership freeing?

The Rise and Fall of King Saul (III)

I. Before the Monarchy: God Rules and Rescues His People (1 Sam 1-7)

II. The Beginning of Monarchy: The People Demand a King (1 Sam 8-12)

A. The *locus classicus* of source criticism in Samuel (classic point or classic text)

1. Primary place, it is said, to see sources combined in a wrong way.
 - a. Anti-monarchial and pro-monarchial accounts
 - b. Multiple accession accounts
 - c. 1 Samuel 10:8 and 13:8

B. Toward a synchronic reading of 1 Samuel 9-11

1. 10:1 anoint
 - a. 10:7 “Do what your hand finds to do”
 - b. 10:8 “wait”
 - c. Some say that these two verses contradict each other.

Explain the relationship between 10:7 and 10:8 to someone who contends that they are contradictory.

- d. What does verse 7 imply? Demonstration
 - 1) v. 5 “Gibeah of God where there is a Philistine outpost”
 - e. The second part of the charge (v. 8) is dependent on the first part of the charge (v. 7).
2. Ch. 8 Elders demand a king (-)
3. 9:1-10:16 Saul anointed (+) Designation A (Demonstration A = Philistine outpost)

What does it mean in 10:9 that God changed Saul's heart?

Explain how Saul is both the Lord's choice for king and the people's sinful request.

4. 10:17-27 Lot-casting (-) Designation B
5. Ch. 11 Saul's defeat of Ammonites (+) Demonstration B
6. Ch. 12 Samuel's retirement speech (-)
 - a. Saul is the Lord's choice in answer to the people's sinful request.
 - b. Why hiding behind baggage? Traditionally, humility actually faithlessness.
7. 11:6 Spirit of God
8. 11:14 "renew the kingship"
9. 11:15 Where is Samuel?

Is Samuel wrong for not celebrating?

10. Ch. 12 the kingship can still fail
11. Ch. 13 a time of testing
 - a. v.3 Jonathan attacks the Philistines
 - b. Why would Saul go to Gilgal and leave his position of strength?
 - 1) Saul probably left his troops in position.
 - 2) Saul had been told by Samuel to go to Gilgal.

What do we learn about God's character from Saul's disobedience?

What do we learn about leadership's relationship to God by Saul's disobedience?

- c. vv. 11-12 "I have not softened the deity's face."
- d. vv. 13-14 "You didn't keep the Lord's charge, so He has charged another."
- e. God was to continue to be the great king over Israel.

Many commentators say the fault is that Saul offered the sacrifice. That does not seem to be the specific charge. Saul ignored the authority structure Samuel had set up to guard God's authority.

Was Saul acting in the role of a prophet, priest and king, which was reserved for Christ alone?

Interesting, but we need to find the reasons in the text.