

Chapter 10

v.1 “Saul is to receive three signs to authenticate Samuel’s words and to assure him that the Lord has indeed chosen him to be king.” (NIV)

v.6 “Be turned into another man.” *cf.* rebirth

v. 25 “the rights and duties of the kingship.” “Samuel here takes the first step toward resolving the tension that existed between Israel’s misdirected desire for a king (and their misconceived notion of what the king’s role and function should be) and the Lord’s intent to give them one.” (NIV)

“Saul is at this point only king *de jure*; he does not become king *de facto* until after he has proved himself.” (Wellhausen)

Chapter 11

v.1 “The Ammonites were descended from Lot.” (NIV) One Greek O.T. text records the following:

Now Nahash, the king of the Ammonites, had been oppressing the Gadites and the Reubenites grievously, gouging out the right eye of each of them and allowing Israel no deliverer. No men of the Israelites who were across the Jordan remained whose right eye Nahash, king of the Ammonites, had not gouged out. But seven thousand men had escaped from the Ammonites and entered into Jabesh-Gilead. About a month later...

“The city [of Jabesh-Gilead] is closely associated in biblical tradition with Gibeah, Saul’s home. According to Judges 21 the inhabitants of Jabesh were all but exterminated by their fellow Israelites for having failed to join in a punitive expedition against Gibeah; in the present episode Saul of Gibeah rescues Jabesh from defeat and humiliation; and later we shall see the men of Jabesh willing to endure hardship in order to give Saul and Jonathan an honorable burial (31.8-13).” (McCarter)

“The enemy is routed, and when the fighting is over, the advantage of Saul’s leadership seems so obvious that those who had doubted him before find themselves in danger for their lives. Saul, who was already king *de jure*, has now become king *de facto* and earned the loyalty of all Israel.” (McCarter)

“The king it is implied, is the successor to the heroes of the age of the judges. His office is legitimized by divine selection, and his powers are derived from divine inspiration.” (McCarter)

Chapter 12

v.1 *testify against me.* “Samuel’s purpose is to exonerate himself and provide an example for Saul in his new responsibility.” (NIV)

v.11 “The Lord repeatedly delivered Israel from her enemies right up to Samuel’s own lifetime. The Israelite desire for and trust in a human leader constituted a rejection of the kingship of the Lord and betrayed a loss of confidence in his care, in spite of his faithfulness during the time of the exodus, conquest and judges.” (NIV)

v.13 “In spite of the sinfulness of the people’s request, the Lord had chosen to incorporate kingship into the structure of the theocracy.” (NIV)

v.17 “The allusion to the what harvest marks the season as early summer when rain rarely fell.” (McCarter)

v.23 “The surprise in Samuel’s farewell message...is his promise to continue to serve. He will do so in two ways: (1) by interceding with Yahweh on their behalf; and (2) by instructing them ‘in the good and fair way.’ In the past the prophet discharged a wide variety of duties both religious and secular; but now with a king in Israel the duties of the prophet are to be more circumscribed.” (McCarter)

“I Samuel 12 marks the watershed between the end of the period of the judges and the beginning of the age of kingship.... The age of Samuel is now over. The life’s work of the old prophet is not yet completed, for there is a greater king than Saul still to be anointed; but the new era has dawned. Samuel’s few remaining tasks are important, but he will no longer be the center of interest in the narrative.” (McCarter)

“Saul had everything in his favor:

- 1) A strong body (10.23)
- 2) A humble mind (9.21)
- 3) A new heart (10.9)
- 4) Spiritual power (10.10)
- 5) Loyal friends (10.26); and
- 6) The guidance and prayers of Sameul.

Yet in spite of these advantages, he failed miserably. Why? Because he would not allow God to be the Lord of his life.” (Missler)