



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

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

BY

JEONG BONG KIM

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ABBREVIATIONS

AB	Anchor Bible
ABD	Freedman, D N (ed), <i>Anchor Bible Dictionary</i> . 6 vols. New York: Doubleday, 1992
ANET	Pritchard, J B (ed), <i>Ancient Near Eastern Texts Relating to the Old Testament</i>
AOAT	Alter Orient und Altes Testament (Kevelaer and Neukirchen-Vluyn)
ASOR	<i>Bulletin of the American Schools of Oriental Research</i>
BDB	Brown, F & Driver, S R & Briggs, C A (eds). <i>A Hebrew and English lexicon of the Old Testament</i> . Oxford: Clarendon, 1907
BI	<i>Biblical Interpretation</i>
BZAW	<i>Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft</i>
CBQ	<i>Catholic Biblical Quarterly</i>
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
GKC	Kautzsch, E (ed). <i>Gesenius' Hebrew Grammar</i> . Translated by Cowley, A E. 2 nd English ed. Oxford: Clarendon, 1910
HSM	Harvard Semitic Monograph Series
IEJ	<i>Israel Exploration Journal</i>
JAOS	<i>Journal of the American Oriental Society</i>
JBL	<i>Journal of Biblical Literature</i>
JCS	<i>Journal of Cuneiform Studies</i>
JNES	<i>Journal of Near Eastern Studies</i>
JNSL	<i>Journal of Northwest Semitic Languages</i>
JSOT	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
KAI	Donner, H & Röllig, W 1962-1964. <i>Kanaanäische und aramäische Inschriften</i> . Wiesbaden: Harrassowitz.
KB	Köhler, L & Baumgartner, L W & Stamm, J J 1966. <i>The Hebrew and Aramaic lexicon of the Old Testament</i> . 4 vols. Richardson, M E J (ed). Leiden: Brill.
KTU	Dietrich, M, Loretz, O & Sanmartín, J 1976. <i>Die Keilalphabetischen Texte aus Ugarit</i> , 1: <i>Transkription</i> (AOAT 24/1). Kevelaer and Neukirchen-Vluyn: Neukirchener Verlag
KTU ²	Dietrich, M, Loretz, O & Sanmartín, J 1995. <i>The cuneiform alphabetic texts from Ugarit, Ras Ibn Hani and other places</i> (KTU). 2 nd ed. Münster: Ugarit-Verlag



LHB/OTS	Library of Hebrew Bible/ Old Testament studies
MMA	Monographs in Mediterranean Archaeology
NAC	The New American Commentary
NICOT	The New International Commentary on the Old Testament
OBO	Orbis Biblicus et Orientalis
Or	<i>Orientalia</i>
OTE	<i>Old Testament Essays</i>
OTL	Old Testament Library
OTS	Oudtestamentische Studiën
NRS	New Revised Standard Version
SAOC	Studies in Ancient Oriental Civilization
SBL	Society of Biblical Literature Dissertation (or Monograph) Series
SBEC	Studies in the Bible and Early Christianity
SEÅ	<i>Svensk exegetisk årsbok</i>
SHANE	Studies in the History of the Ancient Near East
SOTS	The Society for Old Testament Study
SSN	Studia Semitica Neerlandica
UCOP	University of Cambridge Oriental Publication
UF	<i>Ugarit-Forschungen</i> (Kevelaer and Neukirchen-Vluyn)
UMI	University Microfilm International
VE	Verbum et Ecclesia
VT	<i>Vetus Testamentum</i>
VTSup	Supplements to <i>Vetus testamentum</i>
WBC	Word Bible Commentary
WTJ	<i>Westminster Theological Journal</i>
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>



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