

On the Cusp of Kingship:

I Samuel 1-12 and the Beginning of a Union

Rachel Sharansky Danziger * June 29th 2021 * Storytelling and the rise of Kings lesson #5

1: A tale of two families

I Samuel 1:1-8

(1) There was a man from Ramathaim of the Zuphites, in the hill country of Ephraim, whose name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite. (2) He had two wives, one named Hannah and the other Peninnah; Peninnah had children, but Hannah was childless. (3) This man used to go up from his town every year to worship and to offer sacrifice to the LORD of Hosts at Shiloh.—Hophni and Phinehas, the two sons of Eli, were priests of the LORD there. (4) One such day, Elkanah offered a sacrifice. He used to give portions to his wife Peninnah and to all her sons and daughters; (5) but to Hannah he would give one portion only—though Hannah was his favorite—for the LORD had closed her womb. (6) Moreover, her rival, to make her miserable, would taunt her that the LORD had closed her womb. (7) This happened year after year: Every time she went up to the House of the LORD, the other would taunt her, so that she wept and would not eat. (8) Her husband Elkanah said to her, “Hannah, why are you crying and why aren’t you eating? Why are you so sad? Am I not more devoted to you than ten sons?”

שמואל א א:א-ח

(א) וַיְהִי אִישׁ אֶחָד מִן־הַרְמָתִים צוּפִים
מֵהַר אֶפְרַיִם וּשְׁמוֹ אֶלְקָנָה בֶן־יִרְחָם בֶּן־
אֵלִיהוּא בֶן־תְּחוּ בֶן־צוּף אֶפְרַתִּי: (ב) וְלוֹ
שְׁתֵּי נָשִׁים שֵׁם אַחַת חַנָּה וְשֵׁם הַשֵּׁנִית
פְּנִינָה וַיְהִי לַפְּנִינָה יְלָדִים וּלְחַנָּה אִין
יְלָדִים: (ג) וְעָלָה הָאִישׁ הַהוּא מֵעִירוֹ
מִזְמִים וּמִמָּה לְהַשְׁתַּחֲוֹת וּלְזַבַּח לַיהוָה
צְבָאוֹת בְּשִׁלֹּה וְשָׁם שָׁגִי בְנֵי־עֲלֵי חַפְנֵי
וּפְנִיחִס כְּהֹנִים לַיהוָה: (ד) וַיְהִי הַיּוֹם
וַיִּזְבַּח אֶלְקָנָה וְנָתַן לַפְּנִינָה אֲשֶׁתּוֹ וּלְכָל־
בְּנֵיהָ וּבְנוֹתֶיהָ מְנוּחַת: (ה) וּלְחַנָּה יָתַן מְנָה
אַחַת אַפְּסִים כִּי אֶת־חַנָּה אָהֵב וַיְהוּה סָגֵר
רַחֲמָהּ: (ו) וּכְעֶסְתָּה צָרְתָּה גַם־כְּעַם
בְּעֶבֶר הִרְעַמָּה כִּי־סָגֵר יְהוָה בְּעַד רַחֲמָהּ:
(ז) וְכֹן יַעֲשֶׂה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ בְּבֵית
יְהוָה כִּן תִּכְעַסְנָה וּתִבְכֶּה וְלֹא תֹאכַל: (ח)
וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁה חַנָּה לָמָּה תִּבְכִּי
וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יִרְעֶ לְבָבְךָ הַלֹּא
אֲנִכִּי טוֹב לָךְ מֵעֲשָׂרָה בָּנִים:

Narrative Art in the Bible, Shimeon Bar Efrat, 116:

Eli's two sons are mentioned at the beginning of the narrative of the birth of Samuel, though they play no part in the actual narrative...The fact that Eli's two sons are mentioned at this point appears to indicate that Samuel, whose birth is recounted in this narrative, will eventually take their place, and that it is he, not they, who will inherit Eli's position...It should be emphasized that in general no information is included in the exposition which does not have a definite function in the development of the action.

2. Hannah's path:

I Samuel 1:9-17

(9) After they had eaten and drunk at Shiloh, Hannah rose.—The priest Eli was sitting on the seat near the doorpost of the temple of the LORD.— (10) In her wretchedness, she prayed to the LORD, weeping all the while. (11) And she made this vow: “O LORD of Hosts, if You will look upon the suffering of Your maidservant and will remember me and not forget Your maidservant, and if You will grant Your maidservant a male child, I will dedicate him to the LORD for all the days of his life; and no razor shall ever touch his head.”

(12) As she kept on praying before the LORD, Eli watched her mouth. (13) Now Hannah was praying in her heart; only her lips moved, but her voice could not be heard. So Eli thought she was drunk.

(14) Eli said to her, “How long will you make a drunken spectacle of yourself? Sober up!”

(15) And Hannah replied, “Oh no, my lord! I am a very unhappy woman. I have drunk no wine or other strong drink, but I have been pouring out my heart to the LORD. (16) Do not take your maidservant for a worthless woman; I have only been speaking all this time out of my great anguish and distress.” (17) “Then go in peace,” said Eli, “and may the God of Israel grant you what you have asked of Him.”

שמואל א א': ט"ז-י"ז

(ט) וַתִּקַּם חַנָּה אַחֲרַי אֲכָלָה בְּשִׁלָּה וְאַחֲרַי
שָׁתָה וְעַלִּי הִכְהִין יָשֵׁב עַל־הַכִּסֵּא עַל־מְזוּזַת
הַיֵּכָל יְהוָה: (י) וְהִיא מָרַת נַפְשׁ וַתִּתְפַּלֵּל עַל־
יְהוָה וּבְכָה תְּבֻכָה: (יא) וַתֵּדַר גִּידָר וַתֹּאמֶר
יְהוָה צְבָאוֹת אִם־רָאָה תִּרְאָה וּבְעֵינַי אֲמַתְּךָ
וּזְכַרְתָּנִי וְלֹא־תִשְׁכַּח אֶת־אֲמַתְּךָ וְנִתְּתָה
לְאֲמַתְּךָ יָרַע אֲנָשִׁים וְנִתְּתִיו לְיְהוָה כָּל־יְמֵי
חַיָּיו וּמוֹרָה לֹא־יַעֲלֶה עַל־רֹאשׁוֹ:
(יב) וְהָיָה כִּי הִרְבֵּתָהּ לְהִתְפַּלֵּל לִפְנֵי יְהוָה
וְעַלִּי שָׁמַר אֶת־פִּיהָ: (יג) וַחַנָּה הִיא מְדַבֶּרֶת
עַל־לִבָּהּ רַק שְׁפָתֶיהָ נִעְזוֹת וְקוֹלָהּ לֹא יִשְׁמָע
וַיַּחֲשֹׁבָה עַלִּי לְשֹׁכְרָה: (יד) וַיֹּאמֶר אֵלֶיהָ עַלִּי
עַד־מָתַי תִּשְׁתַּכְּרִין הַסִּירִי אֶת־יַיְגָה מֵעַלְיָה:
(טו) וַתַּעַן חַנָּה וַתֹּאמֶר לָא אֲדֹנָי אִשָּׁה קִשְׁתָּ
רוּחַ אֲנֹכִי וַיִּזַּן וְשִׁכַּר לָא שְׁתִּיתִי וְאַשְׁפָּה אֶת־
נַפְשִׁי לִפְנֵי יְהוָה: (טז) אַל־תִּתֵּן אֶת־אֲמַתְּךָ
לִפְנֵי בֵּת־בְּלִיעַל כִּי־מֵרֵב שִׁיתִי וְכַעֲסִי דִבְרַתִּי
עַד־הַנְּהָה: (יז) וַיַּעַן עַלִּי וַיֹּאמֶר לָכֵי לְשָׁלוֹם
וְאַל־הִי יִשְׂרָאֵל יִתֵּן אֶת־שְׁלָלְתְּךָ אֲשֶׁר שָׂאֵלְתְּ
מֵעַמּוֹ:

Joseph Campbell, The Hero with a Thousand Faces:

The hero is the champion of things becoming, not of things become... He does not mistake apparent changelessness in time for the permanence of Being, nor is he fearful of the next moment... as destroying the permanent with its change. (209)

...the hero goes forward in his adventure until he comes to the “threshold guardian” at the entrance to the zone of magnified power. Such custodians bound the world... standing for the limits of the hero’s present sphere, or life horizon. (64)

3: Rise and fall

I Samuel 2:11-26

(11) **Then Elkanah** [and Hannah] went home to Ramah; and the boy entered the service of the LORD under the priest Eli.

(12) **Now Eli's sons** were scoundrels; they paid no heed to the LORD.(17) The sin of the young men against the LORD was very great, for the men treated the LORD's offerings impiously.

(18) **Samuel was engaged** in the service of the LORD as an attendant, girded with a linen ephod. (19) His mother would also make a little robe for him and bring it up to him every year, when she made the pilgrimage with her husband to offer the annual sacrifice... (21) For the LORD took note of Hannah; she conceived and bore three sons and two daughters. Young Samuel meanwhile grew up in the service of the LORD.

(22) **Now Eli was very old.** When he heard all that his sons were doing to all Israel, and how they lay with the women who performed tasks at the entrance of the Tent of Meeting, (23) he said to them, "Why do you do such things? I get evil reports about you from the people on all hands. (24) Don't, my sons! It is no favorable report I hear the people of the LORD spreading about. (25) If a man sins against a man, the LORD may pardon him; but if a man offends against God, who can obtain pardon for him?" But they ignored their father's plea; for the LORD was resolved that they should die.

(26) **Young Samuel, meanwhile,** grew in esteem and favor both with God and with men.

שמואל א ב:י"א-כ"ו

(יא) וַיֵּלֶךְ אֶלְקָנָה הַרְמַתָּה עַל-בֵּיתוֹ וְהַנְּעָר וְהָיָה מִשְׁרַת אֶת-יְהוָה אֶת-פָּנָיו עָלַי הַכֹּהֵן:

(יב) וּבָנָי עָלַי בָּנָי בְּלִיעַל לֹא יָדְעוּ אֶת-יְהוָה... (יז) וַתְּהִי חַטָּאת הַנְּעָרִים גְּדוֹלָה מְאֹד אֶת-פָּנָיו יְהוָה כִּי נֶאֱצְוּ הַקְּאֲנָשִׁים אֶת מִנְחַת יְהוָה:

(יח) וּשְׁמוּאֵל מִשְׁרַת אֶת-פָּנָיו יְהוָה נֹעַר חֲגוּר אֲפוּד בֶּדֶד (יט) וּמַעֲיֵל קָטָן תַּעֲשֶׂה-לּוֹ אִמּוֹ וְהַעֲלֵתָה לּוֹ מִזִּמִּים וּמִמִּימָה בַּעֲלוֹתָהּ אֶת-אִשָּׁה לְזִבְחַת אֶת-גִּבְחַת הַיָּמִים... (כא) כִּי-פָקֵד יְהוָה אֶת-חַנּוּה וַתַּהַר וַתֵּלֶד שְׁלִשָּׁה בָנִים וּשְׁתֵּי בָנוֹת וַיִּגְדַּל הַנְּעָר שְׁמוּאֵל עִם-יְהוָה: (ס)

(כב) וְעָלַי זָקֵן מְאֹד וְשָׁמַע אֶת כָּל-אִשְׁרֵי עֲשָׂוֹן בָּנָיו לְכָל-יִשְׂרָאֵל וְאֶת אִשְׁרֵי-שְׂכַבּוֹן אֶת-הַנְּשִׁים הַצֹּבְאוֹת פֶּתַח אֹהֶל מוֹעֵד: (כג) וַיֹּאמֶר לָהֶם לָמָּה תַעֲשָׂוֹן כַּדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי שֹׁמֵעַ אֶת-דְּבָרֵיכֶם רָעִים מְאֹד כָּל-הָעָם אֵלֶּה: (כד) אֵל בָּנָי כִּי לֹא-טוֹבָה הַשְׁמָעָה אֲשֶׁר אֲנֹכִי שֹׁמֵעַ מֵעַבְרִים עִם-יְהוָה: (כה) אִם-יִחַטָּא אִישׁ לְאִישׁ וּפָלְלוּ אֱלֹהִים וְאִם לִיהוָה יִחַטָּא אִישׁ מִי יִתְפַּלֵּל-לוֹ וְלֹא יִשְׁמָעוּ לְקוֹל אֲבִיהֶם כִּי-חָפֵץ יְהוָה לְהַמִּיתָם:

(כו) וְהַנְּעָר שְׁמוּאֵל הִלָּךְ וַיִּגְדַּל וְטוֹב גַּם עִם-יְהוָה וְגַם עִם-אֲנָשִׁים: (ס)

4: The consequences of passivity

I Samuel 2:27-35

(27) A man of God came to Eli and said to him, “Thus said the LORD: Lo, I revealed Myself to your father’s house in Egypt when they were subject to the House of Pharaoh, (28) and I chose them from among all the tribes of Israel to be My priests... (29) Why, then, do you maliciously trample upon the sacrifices and offerings that I have commanded? You have honored your sons more than Me, feeding on the first portions of every offering of My people Israel. (30) Assuredly—declares the LORD, the God of Israel—I intended for you and your father’s house to remain in My service forever. But now—declares the LORD—far be it from Me! For I honor those who honor Me, but those who spurn Me shall be dishonored. (31) A time is coming when I will break your power and that of your father’s house, and there shall be no elder in your house...(34) And this shall be a sign for you: The fate of your two sons Hophni and Phinehas—they shall both die on the same day. (35) And I will raise up for Myself a faithful priest, who will act in accordance with My wishes and My purposes. I will build for him an enduring house, and he shall walk before My anointed evermore.

I Samuel 4:12-18

(12) A Benjaminite ran from the battlefield and reached Shiloh the same day.. (13) When he arrived, he found Eli sitting on a seat, waiting beside the road—his heart trembling for the Ark of God. The man entered the city to spread the news, and the whole city broke out in a cry... (17) The bearer of the news replied, “Israel fled before the Philistines and the troops also suffered a great slaughter. Your two sons, Hophni and Phinehas, are dead, and the Ark of God has been captured.” (18) When he mentioned the Ark of God, [Eli] fell backward off the seat beside the gate, broke his neck and died; for he was an old man and heavy. He had been a chieftain of Israel for forty years.

שמואל א ב':כ"ז-ל"ה

(כז) וַיָּבֹא אִישׁ־אֱלֹהִים אֶל־עֲלִי וַיֹּאמֶר
אֵלָיו כֹּה אָמַר יְהוָה הִנְגַּלְתָּהּ נִגְלִיתִי אֶל־בֵּית
אָבִיךָ בְּהִיוֹתְתָם בְּמִצְרַיִם לְבֵית פַּרְעֹה: (כח)
וּבַחֹר אֲתוּ מִכָּל־שִׁבְטֵי יִשְׂרָאֵל לִי
לְכֹהֲנָן... (כט) לָמָּה תִבְעֲטוּ בְּזֹבְחֵי וּבַמִּנְחָתַי
אֲשֶׁר צִוִּיתִי מֵעוֹן וּתְכַבֵּד אֶת־בְּנֵיךָ מִמֶּנִּי
לְהַבְרִיאֲכֶם מֵרֵאשִׁית כָּל־מִנְחַת יִשְׂרָאֵל
לְעַמִּי: (ל) לָכֵן נָא־אִם־יְהוָה אֱלֹהֵי יִשְׂרָאֵל
אָמְנֹר אֲמַרְתִּי בַּיְתֶךָ וּבַיִת אָבִיךָ יִתְהַלְכֵנו
לְפָנַי עַד־עוֹלָם וְעַתָּה נָא־יְהוָה חָלִילָה לִּי
כִּי־מְכַבְּדִי אֲכַבֵּד וּבֹנֵי יִקְלוּ: (לא) הִנֵּה
יָמַי כְּאֵיִם וּגְדַעְתִּי אֶת־זֶרְעֶךָ וְאֶת־זֶרְעַ בֵּית
אָבִיךָ מֵהַיּוֹת זָקֵן בְּבֵיתְךָ... (לד) וְזֶה־לָּךְ
הָאוֹת אֲשֶׁר יָבֹא אֶל־שְׁנֵי בְנֵיךָ אֶל־חֲפְנָי
וּפִינְחָס בְּיוֹם אֶחָד יָמוּתוּ שְׁנֵיהֶם: (לה)
וְהַקִּימְתִּי לִי כֹהֵן נֹאמָן כְּאֲשֶׁר בְּלִבִּי
וּבִנְפֹשִׁי יַעֲשֶׂה וּבְנֵיתִי לוֹ בֵּית נֹאמָן
וְהִתְהַלַּךְ לְפָנָי־מִשִּׁיחִי כָּל־הַיָּמִים:

שמואל א ד':י"ב-י"ח

(יב) וַיֵּרָץ אִישׁ־בְּנֵימִן מֵהַמַּעֲרָכָה וַיָּבֹא שִׁלְהָ
בְּיוֹם הַהוּא... (יג) וַיָּבֹא וְהִנֵּה עָלָי יֹשֵׁב עַל־
הַכֶּסֶּא יָד [גד] דָּרָךְ מִצְפָּה כִּי־הָיָה לְבוֹ חֲרֹד
עַל אֲרֹן הָאֱלֹהִים וְהָאִישׁ בָּא לְהַגִּיד בְּעִיר
וַתִּזְעַק כָּל־הָעִיר... (יז) וַיַּעַן הַמְּבַשֵּׁר וַיֹּאמֶר
נָס יִשְׂרָאֵל לְפָנָי פְּלִשְׁתִּים וְגַם מִגַּפְּהַ גְּדוּלָה
הָיְתָה בָעָם וְגַם־שְׁנֵי בְנֵיךָ מוּתוּ חֲפְנֵי וּפִינְחָס
וְאֲרֹן הָאֱלֹהִים נִלְקָחָה: (יח) וַיְהִי
כִּהִזְכִּירוּ אֶת־אֲרֹן הָאֱלֹהִים וַיִּפֹּל מֵעַל־
הַכֶּסֶּא אַחֲרָנִית בְּעַד יָד הַשָּׁעַר וַתִּשְׁבֵּר
מִפְּרָקוֹתָו וַיָּמָת כִּי־זָקֵן הָאִישׁ וְכָבֵד וְהוּא שָׁפֵט
אֶת־יִשְׂרָאֵל אַרְבָּעִים שָׁנָה:

5. Samuel's brand of leadership

I Samuel 7:3-13

(3) And Samuel said to all the House of Israel, "If you mean to return to the LORD with all your heart, you must remove the alien gods and the Ashtaroath from your midst and direct your heart to the LORD and serve Him alone. Then He will deliver you from the hands of the Philistines." (4) And the Israelites removed the Baalim and Ashtaroath and they served the LORD alone. (5) Samuel said, "Assemble all Israel at Mizpah, and I will pray to the LORD for you." (6) They assembled at Mizpah, and they drew water and poured it out before the LORD; they fasted that day, and there they confessed that they had sinned against the LORD. And Samuel acted as chieftain of the Israelites at Mizpah. (7) When the Philistines heard that the Israelites had assembled at Mizpah, the lords of the Philistines marched out against Israel. Hearing of this, the Israelites were terrified of the Philistines...(9) Thereupon Samuel took a suckling lamb and sacrificed it as a whole burnt offering to the LORD; and Samuel cried out to the LORD in behalf of Israel, and the LORD responded to him. (10) For as Samuel was presenting the burnt offering and the Philistines advanced to attack Israel, the LORD thundered mightily against the Philistines that day. He threw them into confusion, and they were routed by Israel. (11) The men of Israel sallied out of Mizpah and pursued the Philistines, striking them down to a point below Beth-car. (12) Samuel took a stone and set it up between Mizpah and Shen, and named it Eben-ezer: "For up to now," he said, "the LORD has helped us." (13) The Philistines were humbled and did not invade the territory of Israel again; and the hand of the LORD was set against the Philistines as long as Samuel lived.

שמואל א ז:ג-י"ג

(ג) וַיֹּאמֶר שְׁמוּאֵל אֶל-כָּל-בֵּית יִשְׂרָאֵל
 לֵאמֹר אִם-בְּכָל-לְבַבְכֶם אַתֶּם שׁוֹבִים אֵלַי
 יְהוָה הִסִּירוּ אֶת-אֱלֹהֵי הַנִּכְר מִתּוֹכְכֶם
 וְהַעֲשִׂיתֶם וְהִכִּינוּ לְבַבְכֶם אֶל-יְהוָה וְעַבְדֶּהוּ
 לְבַדּוֹ וַיִּצַּל אֶתְכֶם מִיַּד פְּלִשְׁתִּים: (ד) וַיִּסְרוּ
 בְּנֵי יִשְׂרָאֵל אֶת-הַבַּעַלִּים וְאֶת-הָעֲשֻׁתֹת
 וַיַּעֲבֹדוּ אֶת-יְהוָה לְבַדּוֹ: (ה) וַיֹּאמֶר
 שְׁמוּאֵל קִבְּצוּ אֶת-כָּל-יִשְׂרָאֵל הַמְצַפְתָּה
 וְאֶת־פְּלִל בְּעַדְכֶם אֶל-יְהוָה: (ו) וַיִּקְבְּצוּ
 הַמְצַפְתָּה וַיִּשְׁאַבוּ-מַיִם וַיִּשְׁפְּכוּ | לִפְנֵי יְהוָה
 וַיִּצְוּמוּ בַיּוֹם הַהוּא וַיֹּאמְרוּ שָׁם חָטְאנוּ לַיהוָה
 וַיִּשְׁפֹּט שְׁמוּאֵל אֶת-בְּנֵי יִשְׂרָאֵל בַּמְצַפָּה: (ז)
 וַיִּשְׁמְעוּ פְּלִשְׁתִּים כִּי-הִתְקַבְּצוּ בְּנֵי-יִשְׂרָאֵל
 הַמְצַפְתָּה וַיַּעֲלוּ סַרְנֵי-פְלִשְׁתִּים אֶל-יִשְׂרָאֵל
 וַיִּשְׁמְעוּ בְּנֵי יִשְׂרָאֵל וַיִּרְאוּ מִפְּנֵי
 פְּלִשְׁתִּים... (ט) וַיִּקַּח שְׁמוּאֵל טֹלֵה חֶלֶב אֶחָד
 וַיַּעֲלֶה [וַיַּעֲלֶהוּ] עוֹלָה כָּלִיל לַיהוָה וַיִּזְעַק
 שְׁמוּאֵל אֶל-יְהוָה בְּעַד יִשְׂרָאֵל וַיַּעֲנֶהוּ יְהוָה:
 (י) וַיְהִי שְׁמוּאֵל מַעֲלָה הָעוֹלָה וּפְלִשְׁתִּים
 נִגְשׂוּ לְמַלְחָמָה בְּיִשְׂרָאֵל וַיִּרְעַם יְהוָה | בְּקוֹל-
 גָּדוֹל בַּיּוֹם הַהוּא עַל-פְּלִשְׁתִּים וַיְהַלְמוּ וַיִּנְגְּפוּ
 לִפְנֵי יִשְׂרָאֵל: (יא) וַיִּצְאוּ אַנְשֵׁי יִשְׂרָאֵל מִן-
 הַמְצַפָּה וַיִּרְדְּפוּ אֶת-פְּלִשְׁתִּים וַיַּכּוּם עַד-
 מִתַּחַת לְבַיִת כָּר: (יב) וַיִּקַּח שְׁמוּאֵל אֶבֶן
 אַחַת וַיִּשֶׂם בֵּין-הַמְצַפָּה וּבֵין הַשָּׁן וַיִּקְרָא אֶת-
 שְׁמָהּ אֶבֶן הָעֶזֶר וַיֹּאמֶר עַד-הִנֵּה עֲזָרְנוּ יְהוָה:
 (יג) וַיִּכְנְעוּ הַפְּלִשְׁתִּים וְלֹא-יָסְפוּ עוֹד לְבוֹא
 בַּגְּבוּל יִשְׂרָאֵל וְתָהִי יַד-יְהוָה בַּפְּלִשְׁתִּים כָּל-
 יְמֵי שְׁמוּאֵל:

6. Unity and mobility

I Samuel 7:15-17

(15) Samuel judged Israel as long as he lived. (16) Each year he made the rounds of Bethel, Gilgal, and Mizpah, and acted as judge over Israel at all those places. (17) Then he would return to Ramah, for his home was there, and there too he would judge Israel. He built an altar there to the LORD.

שמואל א ז: ט"ו-י"ז

(טו) וַיִּשְׁפֹּט שְׁמוּאֵל אֶת־יִשְׂרָאֵל כָּל יְמֵי חַיָּיו:
(טז) וְהָלַךְ מִדֵּי שָׁנָה בְּשָׁנָה וְסָבַב בֵּית־אֵל
וְהַגְּלִיל וְהַמְּצַפָּה וְשָׁפֵט אֶת־יִשְׂרָאֵל אֶת כָּל־
הַמְּקוֹמוֹת הָאֵלֶּה: (יז) וַתָּשָׁבְתוּ הָרְמָתָה כִּי־שָׁם
בֵּיתוֹ וְשָׁם שָׁפֵט אֶת־יִשְׂרָאֵל וַיְבֹנֵן שָׁם מִזְבֵּחַ
לַיהוָה: (פ)

7. A solution.... Or a threat?

I Samuel 8:4-7

(4) All the elders of Israel assembled and came to Samuel at Ramah, (5) and they said to him, “You have grown old, and your sons have not followed your ways. Therefore appoint a king for us, to govern us like all other nations.” (6) Samuel was displeased that they said “Give us a king to govern us.” Samuel prayed to the LORD, (7) and the LORD replied to Samuel, “Heed the demand of the people in everything they say to you. For it is not you that they have rejected; it is Me they have rejected as their king.

שמואל א ח: ד-ז

(ד) וַיָּתְקַבְצוּ כָּל זְקֵנֵי יִשְׂרָאֵל וַיָּבֹאוּ אֶל־שְׁמוּאֵל
הָרְמָתָה: (ה) וַיֹּאמְרוּ אֵלָיו הִנֵּה אַתָּה זָקֵן
וּבְנֶיךָ לֹא הָלְכוּ בְדַרְכֶיךָ עֲתִידָה שְׂמִימָה־לָנוּ מֶלֶךְ
לְשֹׁפֵטֵנוּ כְּכָל־הַגּוֹיִם: (ו) וַיִּרַע הַדָּבָר בְּעֵינָי
שְׁמוּאֵל כַּאֲשֶׁר אָמְרוּ תְּנֶה־לָנוּ מֶלֶךְ לְשֹׁפֵטֵנוּ
וַיִּתְפַּלֵּל שְׁמוּאֵל אֶל־יְהוָה: (ז) וַיֹּאמֶר יְהוָה
אֶל־שְׁמוּאֵל שְׁמַע בְּקוֹל הָעָם לְכָל אֲשֶׁר־יֹאמְרוּ
אֵלֶיךָ כִּי לֹא אֶתְּךָ מֵאֲסוּ כִּי־אֲתִי מֵאֲסוּ מִמֶּלֶךְ
עָלֶיְהֶם:

I Samuel 24:6-25

(24) Above all, you must revere the LORD and serve Him faithfully with all your heart; and consider how grandly He has dealt with you. (25) For if you persist in your wrongdoing, both you and your king shall be swept away.”

שמואל א י"ב: כ' ד-כ"ה

(כד) אַךְ וַיִּרְאוּ אֶת־יְהוָה וַעֲבַדְתֶּם אֹתוֹ בְּאֵמֶת
בְּכָל־לִבְבְּכֶם כִּי רָאוּ אֵת אֲשֶׁר־הַגְּדִיל עִמָּכֶם:
(כה) וְאִם־הִרְצַע תִּרְצְעוּ גַם־אַתֶּם גַּם־מִלְּכֶם
תִּסָּפוּ: (פ)

Yoram Hazony, The Philosophy of Hebrew Scripture, 133-135:

...biblical ethics proposes to evaluate human action from a completely different point of vantage than that of Greek ethics – a point of vantage associated with the life of the nomad, who observes and evaluates all that goes on in human life **from a perspective that is outside the political state and free of any prior commitment to it**...Independence of judgement and action, then, depends on an ability to resist the creeping advance of justified fears and unjustified commitments to human beings and their institutions – which together work to deprive the individual of his freedom to discern what is right and to act in its name. A vigilant maintenance of one’s ability to resist these justified fears and unjustified commitments is thus basic to the ethics of a shepherd, the ethics of the History of Israel.