

Dr. Ted Hildebrandt, Old Testament Literature, Session 22, 1 Samuel: Eli, Ark, Samuel, Saul's Inaugurations Resources from NotebookLM

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

1. Abstract of Hildebrandt, Old Testament Literature, Session 22, 1 Samuel: Eli, Ark, Samuel, Saul's Inaugurations, Biblicalelearning.org, BeL

This lecture by Dr. Ted Hildebrandt analyzes the Book of 1 Samuel, focusing on the transition from the judges to the monarchy in ancient Israel. He examines the roles of Samuel—prophet, priest, judge, and kingmaker—and the contrasting leadership styles of Eli and Saul. The lecture also explores the literary structure of 1 Samuel, highlighting recurring patterns and thematic echoes. Further, Dr. Hildebrandt discusses the capture of the Ark of the Covenant by the Philistines and its theological significance. Finally, he addresses questions of biblical authorship, interpretation, and the nature of God's relationship with his people.

2. 18 - minute Audio Podcast Created on the basis of Dr. Hildebrandt, Old Testament Literature, Session 22 – 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 → Introduction → Old Testament Literature).



**Hildebrandt_OTLit_
Session22.mp3**

3. Hildebrandt, Old Testament Literature, Session 22, 1 Samuel: Eli, Ark, Samuel, Saul's Inaugurations

1 Samuel Study Guide

Quiz

Instructions: Answer each question in 2-3 complete sentences.

1. What four roles did Samuel hold in Israel, and why is he considered such a significant figure in the Old Testament?
2. Describe the circumstances surrounding Hannah's prayer for a child, and how does this relate to Samuel's name?
3. What were the primary sins of Eli's sons, Hophni and Phinehas, and how did these sins contrast with Samuel's behavior?
4. How does the call of Samuel in chapter 3 serve as a transition point, and what message does God give Samuel about Eli's house?
5. What was the significance of the Ark of the Covenant being brought into battle with the Philistines?
6. Explain the concept of "sympathetic magic" as it relates to the Philistines returning the ark and how it relates to the plague.
7. Why did the Israelites ask for a king, and what theological issues did this request raise?
8. What does it mean that the "prophet" used to be called a "seer" in ancient Israel? What is the significance of that change?
9. How do Saul's initial statements of humility contrast with his later actions as king, and what does that suggest about the nature of humility vs. insecurity?
10. How did the Spirit of God operate in the Old Testament, and in what ways did it differ from the work of the Spirit in the New Testament?

Quiz Answer Key

1. Samuel was a prophet, priest, judge, and king-maker. He is highly respected because he was considered to be on par with Moses as an intercessor and leader before God, and served as the last of the great judges before the monarchy.

2. Hannah was barren and prayed fervently for a son, vowing to dedicate him to the Lord as a Nazirite. Samuel's name means "God has heard," reflecting that God listened to her prayer.
3. Hophni and Phinehas were corrupt priests who desecrated the tabernacle by engaging in immoral behavior. Samuel, in contrast, grew in stature and favor with God and man, remaining obedient.
4. Samuel's call marks the transition from the era of judges to the monarchy and reveals God's rejection of Eli's house. God reveals to young Samuel the impending judgment on Eli's family for failing to restrain their wickedness.
5. The Ark, a symbol of God's presence, was brought to battle by Israel in an attempt to secure victory against the Philistines, highlighting a misplaced confidence in a physical object instead of God's direction. The Ark was not meant to be a good-luck charm.
6. The Philistines used sympathetic magic believing that by making models of the tumors and rats that were plaguing them, and sending the models away with the ark, the disease would go away. This was similar to voodoo.
7. Israel requested a king because Samuel's sons were corrupt, and they wanted a leader like other nations. The request was problematic because it showed a rejection of God as their true king.
8. The term "seer" (roeh) predates "prophet" (nabi), indicating that the book of 1 Samuel was written at a later time when terminology shifted, demonstrating how language evolves. This change also highlights the progression in the understanding of prophetic roles over time.
9. Saul initially presented himself as humble, stating that he was from the least tribe and clan, but he later exhibited arrogance and insecurity by misusing his power to go after David and the priests of Nob. This indicates that his humility was actually insecurity masquerading as such.
10. In the Old Testament, the Spirit of God often empowered individuals, such as kings and prophets, with special gifts like strength or the ability to prophesy, while in the New Testament, the Spirit unites the body of Christ to bring Jew and Gentile together as one.

Essay Questions

1. Analyze the parallels between the stories of Hannah and other barren women in the Old Testament. How do these stories contribute to the larger narrative of God's intervention and promise?
2. Discuss the complexities of leadership presented in 1 Samuel through the figures of Samuel, Eli, and Saul. How do their successes and failures illuminate the qualities of both godly and ungodly leadership?
3. Explain the significance of the Ark of the Covenant in the narrative of 1 Samuel. What does its capture and return reveal about the relationship between God and Israel, as well as the Israelites' understanding of God's presence?
4. Explore the recurring theme of fathers and sons in 1 Samuel. How do the relationships between Eli and his sons, Samuel and his sons, Saul and Jonathan, and David and his sons highlight the challenges of intergenerational faithfulness?
5. Discuss the tension between the Israelites' desire for a king and God's ultimate kingship in 1 Samuel. How does this transition reflect the changing nature of Israel's relationship with God?

Glossary of Key Terms

- **Judge:** In the context of the Old Testament, a leader who held political, military, and judicial authority before the establishment of the monarchy in Israel.
- **Prophet:** An individual who speaks on behalf of God, conveying messages, warnings, or revelations.
- **Priest:** A person who is designated to perform religious rites and sacrifices, often acting as an intermediary between God and people.
- **King Maker:** A term used in the lecture to describe Samuel, who was God's human agent in choosing the first two kings of Israel (Saul and David).
- **Monarchy:** A system of government in which a single ruler, a king or queen, exercises supreme authority.
- **Shiloh:** The location where the tabernacle was set up for a couple of hundred years, and where Eli served as priest.

- **Nazirite:** A person who is consecrated to God, often through a vow to abstain from certain practices such as cutting their hair or drinking wine.
- **Tabernacle:** A portable tent that served as the place of worship for the Israelites before the building of the Temple.
- **Ark of the Covenant:** A sacred chest that contained the tablets of the Ten Commandments. It symbolized the presence of God among the Israelites.
- **Pentapolis:** A group of five cities; in this case, the five primary cities of the Philistines: Gaza, Ashdod, Ashkelon, Gath, and Ekron.
- **Ebenezer:** A stone that Samuel sets up in remembrance of God's help during a battle against the Philistines. It means "stone of help."
- **Sympathetic Magic:** A practice based on the idea that an action performed on an object can affect a person or reality, based on the principle of similarity or contact.
- **Theocracy:** A system of government in which priests rule in the name of God or a god.
- **Seer (roeh):** An older term for a prophet, indicating one who had a direct vision or insight into the divine.
- **Prophet (nabi):** A person regarded as an inspired teacher or proclaimer of the will of God.
- **Inspiration:** The belief that the scriptures were written under the guidance of God, leading to their unique authority and accuracy.
- **Transmission:** The process by which the biblical texts were copied and passed down through generations.
- **Gibeah:** The place where Saul met a procession of prophets, and where the Spirit of God came powerfully on him.
- **Gilgal:** A holy place where the Israelites first crossed the Jordan, had Passover, and circumcised their sons, and where the covenant was renewed with Saul.
- **Ramah:** A town in the hill country of Ephraim, where Samuel resided and judged Israel.

4. Briefing Document

Okay, here is a detailed briefing document summarizing the main themes and important ideas from the provided lecture excerpts on 1 Samuel:

Briefing Document: 1 Samuel - Eli, Samuel, and the Selection of Saul

Overview: This lecture by Dr. Ted Hildebrandt explores the pivotal transition period in Israel's history from the era of Judges to the establishment of the monarchy in 1 Samuel. The lecture focuses on key figures like Samuel, Eli, and Saul, highlighting their roles, flaws, and the larger theological implications of their actions. Hildebrandt also emphasizes recurring themes in 1 Samuel such as the importance of a relationship with God, the nature of true leadership, the challenges of parenthood, and the dangers of idolatry.

I. Key Figures and Their Roles

- **Samuel:**
- **Multi-faceted leader:** Described as the last of the great judges, a priest, a prophet, and a "king-maker". He is a bridge between the old and new eras.
- **Highly Respected:** Even centuries later, Samuel was considered a figure on par with Moses in terms of his righteousness and intercessory power with God. Jeremiah 15:1 is quoted to illustrate Samuel's importance: "Even if Moses and Samuel were to stand before me, my heart would not go out to these people, send them away from my presence."
- **Anointing Kings:** Samuel is responsible for anointing the first two kings of Israel, Saul and David, marking a significant shift in Israel's governance.
- **Eli:**
- **Priest at Shiloh:** The priest in charge of the tabernacle at Shiloh.
- **Weak Father:** Despite his position, Eli is presented as a weak father who fails to restrain his evil sons, Hophni and Phinehas, leading to God's judgment against his house.
- **Hypocritical:** He rebukes Hannah for being drunk, a condition he projects onto her because of the behavior of his own sons.

- **Saul:**
- **First King of Israel:** Chosen by God, Saul's selection is detailed as a transition in Israel's leadership.
- **Insecure Ruler:** Despite a seemingly humble start, Saul is shown to be insecure and uses his power for self-aggrandizement, ultimately becoming a "jerk".
- **Loses Favor with God:** Saul's disobedience leads to his rejection as king.

II. Major Themes and Ideas

- **Transition from Judges to Kingship:** The book of 1 Samuel chronicles a critical shift in Israelite society, moving from a system of judges to a monarchy. This transition is seen as a part of God's larger plan, as quoted: "And he shall reign forever and ever."
- **Importance of Listening to God:** Samuel's name itself, meaning "God has heard," signifies the importance of being attentive to God's voice and acting upon it. This theme is emphasized by the story of Samuel's call in chapter 3: "Speak Lord, for your servant is listening."
- **The Nature of True Leadership:** The lecture juxtaposes Samuel's righteous leadership with the flaws of Eli and the failings of Saul, illustrating that true leadership is characterized by integrity, obedience to God, and a heart for the people.
- **The Problem of Sin and its Consequences:** The actions of Eli's sons, Hophni and Phinehas, and the subsequent judgment against Eli's house, show how individual and communal sins have significant repercussions.
- **The Failure of Parental Influence:** The examples of Eli, Samuel, and Saul demonstrate that godly parents are not guaranteed to have godly children, and vice versa. As Dr. Hildebrandt notes: "God has kids, but he has no grand-kids," meaning each generation must come to know God for themselves.
- **The Limitations of Ritual and Religious Objects:** The Israelites' use of the Ark of the Covenant in battle reveals a tendency to treat it as a magical object rather than a symbol of God's presence. Dr. Hildebrandt says, "We can't manipulate God. ... Is God on God's side?"

- **The Problem of Idolatry:** The Philistines' worship of Dagon and the Israelites' tendency to fall into idolatry illustrate the constant temptation to replace the true God with false idols.
- **The Importance of Humility vs Insecurity:** The initial humility of Saul is contrasted with his later arrogance when he takes the throne. Dr. Hildebrandt explains that insecurity and humility can look alike, but the test of how someone uses power will reveal their true disposition. He notes: "Will a proud person use power very differently than a humble person will? Will a humble person use it for the benefit of others?"
- **The Spirit of God in the Old Testament:** The lecture explains that the Spirit was present and active in the Old Testament, empowering individuals for specific tasks, such as making Samson big and strong, and giving Saul the gift of prophecy.

III. Important Stories and Events

- **Hannah's Prayer and Samuel's Birth:** Hannah's vow and dedication of Samuel as a Nazirite emphasizes the theme of God's response to faithful prayer.
- **The Call of Samuel:** God directly calls to Samuel while he is young, contrasting the spiritual blindness of Eli with the spiritual sensitivity of the young boy.
- **The Capture of the Ark:** The capture of the ark by the Philistines and its subsequent return highlights the danger of treating God as a magical object. The Philistines' ordeal with the ark leads them to return it with a guilt offering.
- **Samuel's Victory at Ebenezer:** Samuel's first victory as a leader at Ebenezer shows God's faithfulness and is a physical reminder to help people remember God's help.
- **The People's Demand for a King:** The people's request for a king "like all the other nations" is shown not to be necessarily sinful, as Deuteronomy 17 lays out the expectation for a king; the problem was that they were rejecting God as their king.
- **Saul's Selection and Reign:** Saul's selection, despite initial signs of humility, is revealed to be rooted in insecurity, leading to his eventual downfall.

IV. Key Quotes and Passages

- "And the LORD said to me, even if Moses and Samuel were to stand before me, my heart would not go out to these people, send them away from my presence." - Jeremiah 15:1 - Illustrates Samuel's high standing with God.
- "Speak Lord, for your servant is listening." - Samuel's response to God, emphasizing the importance of attentiveness to God's voice.
- "Don't I mean more to you than ten sons?" - Elkanah's poor understanding of Hannah's longing for a child.
- "God has kids, but he has no grand-kids." - Emphasizes the need for each generation to have their own relationship with God.
- "It is not you [Samuel] they have rejected. But they have rejected me as their king." - God's perspective on the people's request for a king.
- "They are going to write Ichabod over this church in ten years." - An example of extreme arrogance, as referenced by the meaning of Ichabod, "the glory is departed."
- "Is Saul also among the prophets?" - Question asked by those surprised to see the Spirit of God come upon Saul

V. Additional Observations

- **Repetition as a Literary Device:** The lecture notes the use of repetition or "echoes" in the book of Samuel, emphasizing the book's thematic concerns.
- **Importance of Geography:** The lecture explains the geographical location of the cities and their significance, such as the location of the Philistine cities and the importance of the coastal highway.
- **Scribal Problems:** The lecture points out the discrepancies in numerical passages of the text between different Bible translations as a problem with the scribes, but not a problem with inspiration of the biblical text.

Conclusion: This lecture provides an insightful overview of 1 Samuel, highlighting the complexities of its characters, the significance of the historical transition, and the timeless themes related to faith, leadership, and the challenges of living in a world that often rejects God's authority. It encourages listeners to understand the story of Samuel, Eli, and Saul not just as historical narrative, but as a crucial part of Israel's ongoing story and God's plan for salvation.

5. FAQs on Hildebrandt, Old Testament Literature, Session 22, 1 Samuel: Eli, Ark, Samuel, Saul's Inaugurations, Biblicalelearning.org (BeL)

Okay, here's an 8-question FAQ based on the provided source, formatted using markdown:

FAQ on 1 Samuel

- **What are the key roles that Samuel fulfilled in Israel, and why was he considered such a significant figure?**
- Samuel served as a prophet, priest, judge, and kingmaker in Israel. He was the last of the great judges and a priest who ministered at the tabernacle. As a prophet, he communicated God's messages, often calling for repentance. He was also instrumental in anointing the first two kings of Israel: Saul and David. His importance is highlighted by Jeremiah, who, centuries later, grouped Samuel with Moses as exceptionally influential intercessors before God, demonstrating the enduring impact of Samuel's life and leadership.
- **What was the significance of the transition from the period of the Judges to the Monarchy, and how did Samuel play a part in it?**
- The transition from the period of judges to a monarchy marked a significant shift in Israel's history. This transition was initiated by Samuel, who anointed the first two kings, Saul and David. This kingship was not just a political change, it was foundational to Israel's identity, ultimately culminating in the kingship of Jesus Christ. Samuel is the key figure in this transition, as his role as a "kingmaker" was unique in Israelite history.
- **How does the story of Hannah and the birth of Samuel illustrate themes of prayer, faith, and dedication?**
- Hannah's story powerfully illustrates the themes of prayer, faith, and dedication. Barren and distressed, Hannah fervently prayed for a son, vowing to dedicate him to the Lord as a Nazirite. Her prayer was answered, and she fulfilled her vow by giving Samuel over to the priest Eli. This story demonstrates the power of prayer, her deep faith, and her commitment to God's will. It also contrasts the righteousness of Hannah with the corrupt priesthood of Eli's sons.

- **What were the major failings of Eli and his sons Hophni and Phinehas, and how did this lead to Samuel's rise to leadership?**
- Eli's major failings include his weak leadership and his inability to restrain his sons, Hophni and Phinehas, from their corrupt and immoral behavior at the tabernacle. They were abusing their positions as priests, and Eli did not stop them, which brought God's judgement upon his family. These failures led to the discrediting of the priesthood and paved the way for Samuel to be called as a prophet and leader. Samuel was also a figure of contrast, as he grew in favor with God and man, and had a direct calling from the Lord.
- **How does the story of the Ark of the Covenant illustrate the idea that God cannot be controlled or manipulated?** The story of the Ark's capture and subsequent return by the Philistines highlights the theme that God cannot be contained or manipulated. The Israelites believed they could bring the Ark into battle as a kind of good luck charm. However, the Ark was captured, showing God's sovereignty. The Philistines also attempted to manipulate God by placing the Ark before their idol and sending it back with "sympathetic magic" offerings. The Ark's actions in Philistine cities showed they were not in control of God. This demonstrated that God is not confined to a physical object or any particular human idea or expectations.
- **What do we learn from the text about the nature of fathers and sons through the examples of Eli, Samuel, Saul, and David?**
- The text shows a complex and often tragic picture of fathers and sons. Eli, while possibly a godly man, had corrupt sons. Samuel, a righteous man, had sons who also corrupted their roles. Saul, an insecure and flawed leader, had a son, Jonathan, who was notably righteous. David, "a man after God's own heart," had both wise and rebellious sons (Solomon and Absalom). These diverse relationships reveal that godly parenting does not guarantee godly children, and vice-versa. Each generation must choose their path and relationship with God. Each child must develop their own faith, because as it has been said, "God has kids, he doesn't have grandkids."

- **Why did the Israelites call for a king, and what was the significance of this request in the context of their relationship with God?**
- The Israelites called for a king because Samuel's sons were corrupt and could not be trusted as judges. They wanted to be "like the other nations" and have a human king to lead them. However, this desire was not inherently wrong, as Deuteronomy had already anticipated this. The problem was that they rejected God as their direct king, which was the core issue. God viewed their request as a rejection of Him, not a rejection of Samuel. This rejection set the stage for the complicated reigns of the kings that followed.
- **How did the character of Saul develop in the text, and what does his story illustrate about the dangers of insecurity and pride?**
- Saul is introduced as a tall, seemingly impressive man, who initially expresses humility and insecurity. However, he is revealed as an insecure leader who tries to use his power to bolster himself rather than to serve his people, and becomes obsessed with eliminating David. Saul's actions, including disobedience to God and repeated attempts to kill David, demonstrate how insecurity can manifest as arrogance and eventually lead to destruction. His story serves as a cautionary tale of the dangers of misplaced pride and the inability to see oneself honestly.