

Dr. Robert Chisholm, 1 & 2 Samuel, Session 1, 1 Sam. 1:1-2:11 – Barren No More Resources from NotebookLM

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

1. Abstract of Chisholm, 1 & 2 Samuel, Session 1, 1 Sam. 1:1-2:11 – Barren No More, Biblicalelearning.org, BeL

Dr. Robert Chisholm's lecture analyzes 1 Samuel 1-2, focusing on Hannah's story as a representation of Israel's need for competent leadership. **The narrative highlights** Hannah's oppression and unwavering faith, contrasting her with other figures like Samson and Micah, illustrating the consequences of failed leadership. **Chisholm emphasizes** the themes of divine vindication, the importance of competent leadership, and the contrast between Hannah's faith in Yahweh and the Canaanite worship of Baal. **He connects Hannah's prayer** with later figures like Samuel and David, foreshadowing the development of Israelite kingship. **The lecture concludes** by comparing Hannah's song of praise to Mary's in Luke, noting their shared themes of divine intervention and provision for God's people.

**2. 14 - minute Audio Podcast Created on the basis of
Dr. Chisholm, Session 1 – 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 → Historical
Books → 1 Samuel).**



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3. Briefing Document: Chisholm, 1 & 2 Samuel, Session 1, 1 Sam. 1:1-2:11 – Barren No More

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided excerpts of Dr. Robert Chisholm's lecture on 1 Samuel 1 and 2:1-11:

Briefing Document: 1 Samuel 1-2:11 - "Barren No More"

Overview: This lecture by Dr. Robert Chisholm focuses on the opening of 1 Samuel, specifically chapter 1 and the first 11 verses of chapter 2, which center on Hannah's story. The overarching theme is God's vindication of his loyal followers, as demonstrated through Hannah's experience and anticipated for Israel. The narrative also sets up the need for competent leadership in Israel, which is introduced through Samuel's miraculous birth.

Key Themes and Ideas:

1. God's Vindication of the Loyal:

- The central idea is that "the Lord, Yahweh, the incomparable king, vindicates his loyal followers." This is evident in Hannah's story, where she is oppressed by Peninnah and her infertility, and is ultimately blessed with the birth of Samuel after praying to God.
- Hannah's experience is not merely individual; she represents all who are oppressed, and even anticipates Israel's future vindication through a king.
- This theme is particularly evident in Hannah's song (2:1-10), where she uses militaristic language to describe the victory God has given her, "My horn is lifted high. My mouth boasts over my enemies, for I delight in your deliverance." (2:1)

1. The Need for Competent Leadership in Israel:

- The book of Judges ends with a depiction of failed leadership, with everyone doing what was right in their own eyes, lacking a king. "Everyone was doing what was right in his or her own eyes because there was no king."
- 1 Samuel starts addressing this need by introducing Samuel as a prophet-priest. This will then lead to the eventual arrival of a king, David, and addresses that need. "Samuel begins with Israel needs leadership."
- The ideal king is previewed to be one described in Deuteronomy 17 – a leader who will guide the people in understanding and following the Torah.

- Samuel is presented as a solution, temporarily, before the rise of David, although Saul serves as a "false start."

1. **Literary Parallels and Contrasts:**

- The introductory style of 1 Samuel 1:1, "There was a certain man from...whose name was...," is noted to be unusual, occurring in only three other passages: Judges 13 (Samson), Judges 17 (Micah), and 1 Samuel 9 (Saul). This highlights a deliberate literary connection between these sections.
- The narrative establishes key contrasts: Hannah, the mother of a godly leader (Samuel) vs. the unnamed mother of a failed leader (Samson); and Micah's mother, a foil for Hannah, whose son was ungodly.
- Samson, despite his faith, is depicted as a failed leader, a foil for Samuel, who will complete the deliverance of Israel.
- Eli's sons, Hophni and Phineas are also contrasted with Samuel. Eli's sons are ungodly and "worthless" as they "violate the sanctuary", setting up a strong contrast with the godly service of Samuel.

1. **The Significance of Hannah's Barrenness:**

- The Lord is presented as ultimately sovereign over Hannah's womb. "The Lord had closed her womb." In ancient Israel they focused on God's sovereignty over secondary causes (medical).
- Hannah's barrenness, and Peninnah's taunting and provocation (1:6-7) is central to the narrative. It causes much pain for Hannah and creates a tension in the family.
- The text contrasts this conflict, arising from polygamy, with the ideal marriage. "The Old Testament I don't think ever really comes out and condemns polygamy. I think it's implicit in your reading of the story in Genesis 2, the story of the first marriage, but it never really comes out and condemns it. God makes provision for it in his law, but it's interesting that when we see it in action, it doesn't seem to work out well because it runs contrary to God's pattern."
- Hannah's barrenness leads to her vow and prayer (1:10-11), and her promise to dedicate Samuel to the Lord.

1. **Misunderstanding by the Men in Hannah's Life:**

- The men in Hannah's life do not seem to understand the depth of her pain, both from barrenness, and from being oppressed by Penninah. Elkanah asks, "Hannah, why are you weeping? Why don't you eat? Why are you downhearted? Don't I mean more to you than ten sons?" (1:8). And, Eli initially thinks she is drunk (1:12-14).
- Dr. Chisholm states, "One of the things we're going to discover as we read through here is the men in Hannah's life don't get it. They do not appreciate the pain that she, as a barren woman, is feeling and the pain of oppression. They just don't get it."

1. **Hannah's Prayer and Dedication:**

- Hannah prays in bitterness (1:10), promising to give her son back to the Lord for service in the temple and he will be a Nazirite: "Then I will give him to the Lord for all the days of his life, and no razor will ever be used on his head."
- This makes Samuel a parallel to Samson, as a "long-haired servant of the Lord."
- Her prayer is initially misunderstood by Eli, who accuses her of being drunk (1:12-14). This highlights his cluelessness and his ungodliness as opposed to Hannah's piety. This highlights the ungodliness of Eli's sons.
- After Eli blesses her, and the Lord answers her, Hannah's demeanor changes and "her face was no longer downcast." This serves as a model of pouring one's heart out before the Lord and finding relief.
- She names her son Samuel and dedicates him to the Lord's service after he is weaned (1:20-28).

1. **Hannah's Song (2:1-10) and Polemic Against Baal:**

- Hannah's song is not just a personal expression of gratitude, but is understood as "polemicizing against" the Canaanite god Baal.
- She uses language reminiscent of Baal's power, such as "horn lifted high" (a symbol of power like the wild ox), but reattributes it to Yahweh.
- Her declaration "There is no one holy like the Lord," (2:2) is a direct challenge to the Canaanite belief in other gods like Baal.

- She states “There is no rock like our God” (2:2), using “rock” as a reference to a place of refuge and protection, which she claims only Yahweh can provide.
- She declares God's omniscience and justice, that he “weighs deeds” (2:3).
- Her language about the reversals that the Lord brings about, such as the bows of warriors being broken and the hungry being full (2:4-5) is a polemic against Baal’s power. She also states that God brings both life and death (2:6), and poverty and wealth (2:7), a direct challenge to Baal’s power.
- She anticipates a future when the Lord will provide a king for Israel and exalt his anointed (2:10).
- She states “He will thunder against them from heaven” (2:10), taking another symbol of Baal’s power and attributing it to the Lord, as the true and righteous judge.
- The song uses strong language about the victory, deliverance and justice that Yahweh provides to his people.
- **Transition to Eli and His Sons:**The end of the section moves to contrast between Eli's wicked sons and Samuel’s pure worship.
- This sets up a contrast between Samuel, who "ministered before the Lord," and Eli's sons, who will be revealed to be corrupt in the next section.

Quotes:

- “The big idea for this section is the Lord, who is the incomparable king, Hannah is going to affirm that he is just that in her song, so the Lord, Yahweh, the incomparable king, vindicates his loyal followers.”
- "Everyone was doing what was right in his or her own eyes because there was no king."
- “Samuel begins with Israel needs leadership.”
- “The Old Testament I don't think ever really comes out and condemns polygamy. I think it's implicit in your reading of the story in Genesis 2, the story of the first marriage, but it never really comes out and condemns it. God makes provision for it in his law, but it's interesting that when we see it in action, it doesn't seem to work out well because it runs contrary to God's pattern.”

- “One of the things we're going to discover as we read through here is the men in Hannah's life don't get it. They do not appreciate the pain that she, as a barren woman, is feeling and the pain of oppression. They just don't get it.”
- “Then I will give him to the Lord for all the days of his life, and no razor will ever be used on his head.”
- “My horn is lifted high. My mouth boasts over my enemies, for I delight in your deliverance.” (2:1)
- “There is no one holy like the Lord,” (2:2)
- “There is no rock like our God” (2:2)
- “He will thunder against them from heaven” (2:10)

Conclusion:

Dr. Chisholm's lecture effectively outlines the theological and literary richness of 1 Samuel 1 and the first part of chapter 2. He establishes the theme of divine vindication for the faithful, the need for godly leadership for Israel, the contrast between the righteous and the unrighteous, and the literary elements that connect and contrast different sections of scripture. He highlights Hannah's faithfulness and her song as setting the stage for the unfolding narrative of 1 and 2 Samuel, which focuses on God's provision of a king and ultimately his anointed one.

4. Study Guide: Chisholm, 1 & 2 Samuel, Session 1, 1 Sam. 1:1-2:11 – Barren No More

1 & 2 Samuel Study Guide: Session 1, 1 Samuel 1.1-2.11

Quiz:

1. What is the main theme of 1 Samuel 1.1-2.11, according to Dr. Chisholm?
2. How does the introduction of Elkanah in 1 Samuel 1 compare to introductions in other books of the Old Testament?
3. What are some key ways in which Hannah's situation contrasts with the unnamed mothers of Samson and Micah?
4. How does the text portray Elkanah's understanding of Hannah's suffering?
5. Describe Eli's initial interaction with Hannah when he observes her praying.
6. What vow does Hannah make to the Lord in her prayer, and what are the implications of this vow?
7. How does the narrator use the word *belial* to make a comparison between Hannah and Eli's sons?
8. How does Hannah's demeanor change after receiving a blessing from Eli?
9. Explain the meaning of Hannah's metaphor, "my horn is lifted high," in the beginning of her prayer.
10. What does Hannah's prayer in 1 Samuel 2 reveal about her understanding of God's sovereignty and justice?

Quiz Answer Key:

1. The main theme of 1 Samuel 1.1-2.11 is that the Lord, as the incomparable king, vindicates his loyal followers, specifically highlighted by the story of Hannah. The Lord hears and answers her prayer for a son.
2. The introduction of Elkanah using the phrase "a certain man" is unusual, only appearing in four passages of the Old Testament that are linked to larger literary themes. They are connected to leaders and their mothers and in relation to the themes of leadership in Judges and Samuel.

3. Hannah is a godly woman who becomes the mother of a godly leader, Samuel. This contrasts with the unnamed mothers of Samson, a failed leader, and Micah, an ungodly man.
4. Elkanah demonstrates a lack of understanding of Hannah's pain as a barren woman. He seems to think his love for her should be enough. His remark about being "worth more than ten sons" further shows his lack of empathy.
5. Eli misinterprets Hannah's prayer, thinking she is drunk due to the way she is moving her lips and not audibly speaking, and unjustly accuses her. He reveals that he is not very observant or understanding of what is going on.
6. Hannah vows that if the Lord grants her a son, she will give him back to the Lord for all the days of his life, and he will never have his hair cut. This vow signifies that he will be dedicated to God. It sets up a comparison between Samuel and Samson and identifies Samuel as a Nazirite.
7. Hannah, in response to Eli's unjust accusation, says that she is not "wicked" using the term *belial*. The narrator uses the same word to describe Eli's sons, thus creating an irony. The sons of Eli are what she was falsely accused of being.
8. After pouring out her soul to the Lord, Hannah receives a blessing from Eli. This experience changes her demeanor, and she is no longer downcast, but instead has a new hope.
9. "My horn is lifted high" is a metaphor comparing herself to a wild ox that has won a battle. It represents her vindication over her rival, Peninnah, and her enemies who have questioned and oppressed her.
10. Hannah's prayer shows her understanding that God is not like Baal, but is sovereign, just, and omniscient, meaning He knows everything and does what is just. She also reveals that He reverses the fates of the humble and the proud and will provide Israel with a king.

Essay Format Questions:

1. Analyze the literary connections between 1 Samuel 1 and the book of Judges, focusing on the portrayal of leadership and the role of women, and discuss how these connections serve to advance the narrative of the Former Prophets.
2. Explore the theme of barrenness in 1 Samuel 1, considering its cultural context and its significance as a symbolic representation of both individual and national struggles.
3. Discuss the function of Hannah's song in 1 Samuel 2, detailing its connections to the Canaanite worldview, and the ways in which she challenges these notions, while also highlighting the themes of justice and God's sovereignty.
4. Examine the narrative's presentation of the characters in 1 Samuel 1, including Elkanah and Eli, and discuss how their actions and perspectives contrast with Hannah's, emphasizing what their responses reveal about the key concerns of the text.
5. Analyze the theological significance of Hannah's vow and her dedication of Samuel to the Lord, exploring how these acts foreshadow key developments in the narrative and highlight the role of divine providence in shaping Israel's history.

Glossary of Key Terms:

- **Yahweh:** The personal name of God in the Old Testament. It emphasizes his covenant relationship with his people, Israel.
- **Vindication:** The act of being cleared of blame or suspicion; in this context, God acting on behalf of his loyal followers, setting things right.
- **Barrenness:** The inability to conceive children, a significant social and religious stigma in ancient Israelite society.
- **Polygamy:** The practice of having more than one spouse at the same time, which was present in ancient Israel despite the ideal of monogamy in Genesis.
- **Shiloh:** The location of the central sanctuary for Israel during the period of the judges, where the Tabernacle and the Ark of the Covenant were located.
- **Nazirite:** A person consecrated to God for a specific period or for life, marked by specific restrictions including not cutting their hair.
- **Belial:** A Hebrew term meaning worthless or wicked. Later becomes a title for the devil in the New Testament.
- **Lament:** A passionate expression of grief or sorrow, often found in the Psalms, expressing complaint or petition to God.
- **Syncretism:** The blending of different religions or belief systems.
- **Baal:** A Canaanite fertility and storm god, often contrasted with Yahweh in the Old Testament.
- **Mot:** The Canaanite god of death.
- **El:** The high god in the Canaanite pantheon.
- **Hassidim:** A Hebrew word meaning "the pious" or "the loyal ones", often referring to God's followers.
- **Anointed:** A term referring to someone set apart for a special role, often a king or priest, in ancient Israel; associated with the pouring of oil.

5. FAQs on Chisholm, 1 & 2 Samuel, Session 1, 1 Sam. 1:1-2:11 – Barren No More, Biblicalearning.org (BeL)

FAQ: Key Themes and Ideas in 1 Samuel 1-2

1. **What is the main problem presented at the beginning of 1 Samuel?** The book of Judges concludes with a state of chaos where "everyone did what was right in his own eyes" due to the lack of a king and competent leadership in Israel. 1 Samuel opens with the pressing need for effective and Godly leadership to guide the nation, which is introduced through the narrative of Samuel's birth and subsequent ministry. The story also highlights the problem of oppression and mistreatment of women within the Israelite society.
2. **What is the significance of Hannah's barrenness in 1 Samuel?** Hannah's barrenness is not just a personal tragedy, but it serves as a metaphor for the barrenness of Israel's leadership and spiritual condition. Her suffering is depicted as representative of all those who are oppressed and in need of God's intervention. Her eventual miraculous birth of Samuel is a demonstration of God's power to bring life and hope out of seemingly hopeless situations. It is also meant to contrast with stories of other women from Judges who were not named and did not raise godly leaders. Her story also stands as an example of faith in God when many in that day would have turned to pagan gods for help in fertility.
3. **How does Hannah's story parallel and contrast with the stories in the book of Judges?** The introduction of Hannah's story mirrors the introductions of key figures in Judges like Samson and Micah. These introductions signal a connection in the narrative and are meant to contrast Hannah's story with the stories of the failed leaders Samson and Micah who had unnamed mothers. While Samson and Micah represent flawed leadership and spiritual compromise, Hannah represents faithfulness and faith, her son, Samuel, being a godly leader who will help solve the leadership crisis of Israel.
4. **What role does Elkanah play in the narrative and what does his attitude reveal?** Elkanah, Hannah's husband, while seemingly loving, does not fully comprehend the depth of her suffering due to her barrenness. His attempt to console her by asking if he is not worth more than ten sons highlights the limited male understanding of female pain in their culture. This theme is carried over with Eli's misunderstanding of Hannah's distress when she is praying in the temple.

5. **What is the significance of Hannah's prayer and vow to God?** Hannah's vow to give her son back to God signifies her deep faith and dedication. Her prayer is a lament poured out before the Lord, and it demonstrates her commitment to God despite her suffering. The promise to dedicate Samuel to the Lord for life and abstain from cutting his hair, suggests a Nazarite vow. It reveals a selflessness in the request, putting God's purposes and will above her own personal joy. This also shows her understanding that a son is a blessing to be used to further the kingdom of God and that her son is not only for her benefit.
6. **What does Hannah's song in 1 Samuel 2 reveal about her understanding of God?** Hannah's song demonstrates her deep theological understanding of God. It affirms Yahweh as the incomparable king who vindicates his loyal followers and highlights His sovereignty over life and death, poverty and wealth, and His role as a just judge who will bring down the proud and lift up the humble. It contrasts sharply with the prevalent Canaanite worldview and its emphasis on fertility gods like Baal. It uses images of military combat and is filled with allusions to the Canaanite deity Baal, demonstrating the Lord is the One who has power over what the Canaanites thought was Baal's domain. Hannah's song also anticipates a future king who will be empowered by the Lord to deliver God's people.
7. **How does Hannah's experience anticipate the future of Israel and what is her prayer's relationship to this?** Hannah's personal story of vindication and deliverance from oppression becomes a metaphor for the future deliverance of Israel. Her song's anticipation of a king who will lead and vindicate God's people highlights the need for competent, God-centered leadership. Her prayer can also be viewed as anticipating a Messiah who will ultimately deliver God's people. Her story and song show that God's promises will come to pass and not remain barren. This shows the importance of her son's calling in fulfilling those promises.
8. **What does the contrast between Samuel and Eli's sons reveal?** The narrative sets up a stark contrast between Samuel, a boy dedicated to the Lord from a young age, and Eli's sons, Hophni and Phinehas. While Samuel is presented as a worshiper of the Lord, Eli's sons are characterized as wicked and worthless, profaning the sanctuary and showing no respect for God's law. The contrast highlights the importance of godly leadership and serves as a warning against the dangers of corruption and religious hypocrisy. This emphasizes the need for the kind of leadership Samuel will provide as opposed to the corrupt leadership that is in place.