

# 1 Samuel

Preparing the way of the King

## CLASS SCHEDULE

September 25	Unit 1	1 Samuel 1–3
October 2	Unit 2	1 Samuel 4–8
October 9	Unit 3	1 Samuel 9–15
October 16	Unit 4	1 Samuel 16–23
October 23	Unit 5	1 Samuel 17–31

## RECOMMENDED RESOURCES

Davis, Dale Ralph. *1 Samuel*. Christian Focus Publications Ltd., 2000.

Long, V. Phillips. *1 and 2 Samuel*. InterVarsity Press, 2020.

Peterson, Eugene. *First and Second Samuel*. Westminster John Knox Press, 1999.

Thomas, Heath, and J. D. Greear. *1 & 2 Samuel*. B&H Publishing Group, 2016.

## **UNIT 1**

### **1 SAMUEL 1–3**

#### **I/ Introduction to 1 Samuel**

A. Historical context

B. Author and date



## II/ How to Read 1 Samuel

A. Ask good questions

B. Hebrew storytelling techniques

- Repetition
- Comparative and contrastive characterizations
- Dramatic irony
- Wordplays
- Gapping
- Narrative analogy

C. Sanctified imagination

D. Descriptive vs. prescriptive

E. Collective vs. individual

## F. The God lens

## G. The Jesus lens

When we step back and observe the entire Genesis to Revelation context in which this Samuel narrative occurs, it is obvious that the center is occupied by Jesus Christ. From the very beginning of the church's life, Christians have read the Hebrew scriptures in a way that understood that God's revelation in Jesus was implicit from the outset. Our earliest Christian writers and teachers were fond of using the phrase "before [or "from" or "since"] the foundation of the world to insist that what God revealed of God's self in Jesus was not an afterthought, something tacked on, but was in place and operative from the beginning (see Matt. 25:34; John 17:34; Eph. 1:4; 1 Peter 1:20; Rev. 13:18). And so our Christian ancestors read these Samuel narratives while keeping conscious company with Jesus, prayerfully noticing anticipations, patterns, and confirmations. If it was all one story, Genesis to Revelation, it made sense to give the final and conclusive coming together of the story (in Jesus) interpretive influence over the earlier parts. That is why Luther taught us to read the Hebrew scriptures always with an eye to "what drives (or impels) towards Christ." –Eugene Peterson

### III/ 1 Samuel 1-3

#### A. 1 Samuel 1

Truly her was a daughter of Abraham. He gave when it was demanded of him. She offers even before it is demanded. –Chrysostom



B. 1 Samuel 2

Note Yahweh's generous kindness in giving Hannah five additional children...Hannah had asked for Samuel, but she had asked him not for herself but "for Yahweh." And she gave him to Yahweh. Hannah has given and now she receives "grace on top of grace" (John 1:16). That is typical, or as we might say, "vintage Yahweh." No sacrifice ever seems to impoverish one of Yahweh's servants (Mark 10:28-30). –Dale Ralph Davis

C. 1 Samuel 3

As Samuel was God's response to the barrenness of Hannah's womb, so to he will be the response to the barrenness of the spiritual life at Shiloh. —Eugene Peterson