

4/19/09

**Samuel Called By God**  
**1Sam. 3:1-21**

Moody—for whom Lincoln gave his only recorded Sunday school address—is credited with speaking publicly to 100,000,000 (million) persons about spiritual matters. Not a high school graduate himself, he founded a vast educational system that among many accomplishments has turned out one of ten American Protestant missionaries. **#5863**  
\* The secret was that Moody was called by God!

Samuel has been prayed to be born, dedicated to the Lord, raised at Shiloh, under a corrupt environment, now Samuel is called by God by a three-fold call:

- I. The call to salvation. vs. 1-7
- II. The call to serve. vs. 8-14
- III. The call to be a prophet. vs. 15-21

**I. The call to salvation. vs. 1-7**

- A. The time Samuel's salvation was one of spiritual silence. vs. 1
  - 1. The boy Samuel was performing certain duties at the Tabernacle. vs. 1a
    - a. The identity of Samuel is said to be a boy at this point and time.

- 1) The word for boy “na’ar” is used in various ways, for a child, children, a young man and a servant.
- 2) It is used for David when he killed Goliath. 1Sam. 17:33
- 3) In view of the context and the nature of the call, Samuel most like is in his teens, not a child.
- b. The indicated responsibility of Samuel at Shiloh was to minister to the LORD before Eli.
  - 1) The word minister “sharath” means serve and attend to.
  - 2) The service was directed to the Yahweh, the becoming One, the all eternal and existing One.
  - 3) This does not indicate that Samuel was performing the duties of a priest but rather was learning and serving as an apprentice to the priesthood, before Eli, in the various duties and responsibilities, yet he did not know God at this point personally.
    - a) “But Samuel ministered before the LORD, even as a child, wearing a linen ephod.” 1Sam. 2:18
    - b) “And the child Samuel grew in stature, and in favor both with the LORD and men.” 1Sam. 2:26

2. The word of the LORD was uncommon during this time. vs. 1b-c
  - a. The word of the LORD was rare in those days. vs. 1b
    - \* The quality of God's word was rare "yaqar" means precious, highly valued.
  - b. Then it is defined by the lack of God's precious word spoken to men in those days, "there was no widespread revelation". vs. 1c
    - 1) The word widespread "parats" means to break or burst out.
    - 2) The word revelation "chazown" means divine communication, or vision from God.
    - 3) This is still the transitional period between the book of Judges, anarchy and a monarchy, through the prophet Samuel.
  - c. The reason for such silence is marked very clear.
    - 1) The sons of Eli are corrupt and immoral, abusing the things of God and the people of God.
    - 2) The High Priest Eli is complicit with the sins of his sons and permissive bringing no consequences to them.

- B. The circumstances of Samuel's salvation were like any other day. vs. 2-3
  1. Eli was turning in for the day and was laying down in his place. vs. 2a-b
    - a. Eli had to have been thinking about the words of the man of God.
    - b. Eli also had to have been thinking on all the compromise with his sons.
  2. Eli was old now, his eyes had begun to grow so dim, that he could not see. vs. 2c
    - a. Eli was almost blind, he was 98 at the time of his death, not long after the call of Samuel. 1Sam. 4:15
    - b. The priest had an apprenticeship for five years, from 25- 30
    - c. The priest then were incorporated into the priesthood at age 30.
    - d. The priest retired at 55 years of age.
  3. Samuel was also turning in for the night. vs. 3
    - a. The time was before the lamp of God went out in the tabernacle of the LORD. vs. 3a
      - 1) The lamp was to be burning all night, till the morning. Ex. 27:20-21, Lev. 24:3
      - 2) The implication being, God's voice came to Samuel just before dawn.
      - 3) The location was the Holy place, which was no sleeping quarters for the priest under the law.

- b. The location was where the ark of God was beyond the veil. vs. 3a
- c. The circumstance was while Samuel was lying down. vs. 3b

**C.** The call to Samuel for salvation by revelation. vs. 4-7

1. God called out to Samuel the first time. vs. 4-6
  - a. The name used for God is the covenant name revealed to Moses LORD. vs. 4a
    - 1) Yahweh, from the verb “to be”, the becoming One.
    - 2) This is the name God made Himself know to His people.
  - b. The call was specific to Samuel. vs. 4a
    - 1) How God called is not stated.
    - 2) The most obvious sense is a verbal calling.
    - 3) It could have been an impression.
    - 4) What ever the means, it was for Samuel and he could not miss it.
  - c. The young man Samuel responded, “And he answered, “Here I am!” vs. 4b-c
    - 1) This marks the response of a servant, even though he was aware of the permissiveness of Eli over the evil of his sons.

- 2) This marks attitude of a servant, even though he knew he had been dedicated to the LORD, he was respectful and submissive to Eli.
- d. Samuel mistaken the one who called him. vs. 5
  - 1) He thought Eli had called him, his diligent service is revealed, “So he ran to Eli and said, “Here I am, for you called me.” vs. 5a-b
    - \* Perhaps Eli needed help often at night, due to his poor eye sight?
  - 2) He was dismissed by Eli and heard Eli say, “I did not call; lie down again.” And he went and lay down.” vs. 5c-f
2. God called out to Samuel a second time. vs. 6
  - a. The voice was distinct again, “Then the LORD called yet again, “Samuel!” vs. 6a
  - b. The young man Samuel responded again being mistaken, “So Samuel arose and went to Eli, and said, “Here I am, for you called me.” vs. 6b-d
    - \* Again revealing his diligent service.
  - c. Eli again dismissed Samuel, “He answered, “I did not call, my son; lie down again.” vs. 6e-g
    - \* Again revealing his servant attitude.

3. God gave two reasons for the call to Samuel. vs. 7
  - a. His spiritual state, “Samuel did not yet know the LORD”. vs. 7a
    - 1) He had not come to a personal relationship with God.
    - 2) Though he knew about God and was doing things for God.
    - 3) Though God had allowed Samuel to be conceived and dedicated to the LORD by Hannah.
    - 4) Though God knew He would use him as judge, priest and prophet, he had to come into a personal relationship with God first.
  - b. The spiritual draught, “Nor was the word of the LORD yet revealed to him.” vs. 7b
    - 1) Samuel did not have any personal experience receiving God’s word,
    - 2) The word know “yoda” mean to know more than intellectual understanding but personal acquaintance.
    - 3) The Spirit of God had not come upon him yet!

### **Illustration**

One put it this way, “The difference between “belief about” and “belief in “ lies in commitment...Christianity is the commitment of

self to Christ.” John 3:16 might well read, “whosoever entrusts/commits himself into Him need not perish...” Thus the world’s basic sin is failure to entrust itself into the care of Christ. Of this the Spirit will convict the world .” (Cont. Wesleyan Theol., Vol. 2:434)

### **Application**

1. There are many people in ministry that have never been called by God.
  - a. It is a disservice to the people.
  - b. It is presumptuous to put oneself or others in the place of a spiritual responsibility or leader, when God has not called one.
  - c. It is a place a of many testings and temptation that can only be overcome by being called and being completely dependent on God.
2. There are various people that are doing the work of God in the energies of the flesh.
  - a. Pastors.
  - b. Elders.
  - c. Deacons or deaconesses.
  - d. Children’s ministry.
  - e. Teens ministry.
  - d. Woman’s ministry.
  - e. Missions and evangelism.
2. All men and women are lost spiritually and are sinners.

- a. All are dead in trespasses and sins, children of wrath by nature, following the prince and power of the air. Eph. 2:1-2
  - b. All have a deceitful and wicked heart. Jer. 17:9
  - c. All are fallen by the fall of Adam. Rom. 5:12
3. All men and women must be born-again, if they expect to go to heaven.
- a. Seeing themselves under the wrath of God. Jn. 3:36
  - b. Seeing their need of godly repentance. 2Cor. 7:10
    - 1) By acknowledging their sins.
    - 2) By confessing their sins.
    - 3) By abandoning their sins.
    - 4) By making restitution for their sins, whenever possible, but it is not always possible nor wise if it leads to great problems for others.
4. All men and women, as a result are sons and daughters of God.
- a. They are new creatures. 2Cor. 5:17
  - b. They have received eternal life. Jn. 3:16
  - c. They have a divine nature able to deal with all circumstance and situations of life in godliness. 2Pet. 1:3-4
  - d. They have the mind of Christ. 1Cor. 2:16
  - e. They are able to understand and live out the word of God, knowing it is the word of God. 1Thess. 2:13

- \* “For this reason we also thank **God** without ceasing, because when you received the **word** of **God** which you heard from us, you welcomed it not as the **word** of men, but as it is in truth, the **word** of **God**, which also effectively works in you who believe.”

*The call to salvation was personal and foundational!*

## II. The call to serve. vs. 8-14

- A. The God of Israel was the One who called men into His service. vs. 8-10
  - 1. The LORD Yahweh spoke once again to Samuel. vs. 8
    - a. God always initiates, the Lord called Samuel again the third time. vs. 8a
      - 1) This is the third call.
      - 2) Abraham had two calls. Gen. 11:28, 12:1-3
      - 3) Johan had two calls. Jonah 1:2, 3:1
      - 4) Peter was re-commissioned after he denied Jesus three times. Jn. 21
    - b. Man always responds, “Then he arose and went to Eli, and said, “Here I am, for you did call me.” vs. 8b
      - 1) Samuel remained a patient servant.

- 2) Samuel knew this third time he had been called by someone, “I know you did call me”.
- 3) Notice Samuel only ran the first time, perhaps suggesting he started to figure it out it was God?
- c. Eli finally grasped the voice was God, “Then Eli perceived that the LORD had called the boy.” vs. 8c
  - 1) Eli knew because he perceived “biyn” meaning to discern and understand.
  - 2) Eli knew because he had heard the voice of God at one time.
  - 3) Eli knew because he already had been told by the man of God of his judgment to come. 1Sam. 2:27-36
- 2. The man Eli commended Samuel back to God to know his call for service. vs. 9-10
  - a. Eli gave the simple instructions. vs. 9
    - 1) The command, “Therefore Eli said to Samuel, “Go, lie down.” vs. 9a-b
    - 2) The council, “And it shall be, if He calls you, that you must say, ‘Speak, LORD, for Your servant hears.’” vs. 9c-f
  - b. Samuel obeyed the instructions. vs. 9g
    - \* “So Samuel went and lay down in his place.”

- 3. The LORD Yahweh appeared to Samuel. vs. 10
  - a. God was patient and personal, “Now the LORD came and stood and called as at other times, “Samuel! Samuel!” vs. 10a-c
    - 1) Yahweh stood “yatsab”, which means to set or station oneself, implying that he saw the Lord.
    - 2) Yahweh called him by name. Samuel, two times, the fourth time.
      - \* “Then he fell to the ground, and heard a voice saying to him, “**Saul, Saul**, why are you persecuting Me?” Acts 9:4
  - b. Samuel was perceptive and obedient, “And Samuel answered, “Speak, for Your servant hears.” vs. 10d-e
- B. The God of Israel was the One who called Samuel to serve as a prophet. vs. 11-14
  - 1. God being Omniscient and having foreknowledge, knows all things. vs. 11
    - a. Revealing future things, “Then the LORD said to Samuel: “Behold, I will do something in Israel”, literally I am doing.
    - b. Revealing the response of the people, “At which both ears of everyone who hears it will tingle.”
  - 2. God being righteous unto perfection. vs. 12

- a. Would bring judgment on Eli, “In that day I will perform against Eli all that I have spoken. vs. 12a
- b. Would include his family line, “concerning his house, from beginning to end.” vs. 12a-b
- 3. God being just. vs. 13
  - a. God always warns before, “For I have told him that I will judge his house forever for the iniquity which he knows.” vs. 13a
  - b. God always holds men accountable to the light and privilege they possess, “Because his sons made themselves vile, and he did not restrain them.” vs. 13b-c
- 4. God being holy. vs. 14
  - a. God can not lie, “And therefore I have sworn to the house of Eli.” vs. 14a
  - b. God does not always judge everything in one day, “That the iniquity of Eli’s house shall not be atoned for by sacrifice or offering forever.” vs. 14b

### **Illustration**

I have in my bible written the day I knew the Lord called me to serve the Lord as teacher of His word, Sept. 25, 1976, at 7:15 P. M. And the purpose, that people be solid in the word and not be shaken by deception, in order to live victoriously.

### **Application**

- 1. The Bible is clear that God calls every person in the church to service.
  - a. The process is by equipping the saint to do the work of ministry by teaching God’s word, to not be tossed to and fro with every wind of doctrine and all doing their part edify the body in love. Eph. 4:10-16
  - b. The enabling come through the gifts of the Holy Spirit and the empowerment. Acts 1:8, Rom. 12, 1Cor. 12-14, 1Pet. 4:10
  - c. God distributes as He will, to each person the gifts, each must seek God regarding their gifts and calling in the body. 1Cor. 12:11
  - d. The qualifications for service, both elders and deacons are clear. 1Tim. 3, Tit. 1
  - e. The glory is all to God not man! 1Cor. 1:31
- 2. The standard of the word of God is vital to the health and maturity of the church.
  - a. The word of God tells us what pleases God and what displeases God.
  - b. The word of God tells us why we are sinners and how it took place, so that we can understand the world around us and ourselves.
  - c. The word of God tells us of the future wrath to come upon this world of God-haters.
  - d. The word of God tells us of the final 7 year of the Anti-christ, the false prophet and Satan, who will deceive the world.
  - e. The word of God tells us of the coming of Jesus for His church prior to the Tribulation.

- 1) “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.” 2Tim. 3:16-17
- 2) “The prophet who has a dream, let him tell a dream; And he who has My **word**, let him speak My **word** faithfully. What is the chaff to the wheat?” says the LORD. Is not My **word** like a fire?” says the LORD, “And like a hammer that breaks the rock in pieces?” Jer. 23:28-29
- 3) “And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation (**impulse or origin**), for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.” 2Pet. 1:19-21

*The call to serve was as an individual!*

### III. The call to be a prophet. vs. 15-21

- A. The proclamation of the word of God was to not be compromised. vs. 15-18

1. The fear of man was a test for Samuel. vs. 15
  - a. The setting is described, “So Samuel lay down until morning, and opened the doors of the house of the LORD.” vs. 15a-b
  - b. The thoughts of Samuel are declared, “And Samuel was afraid to tell Eli the vision.” vs. 15c
2. The fear of God caused Samuel to pass the test. vs. 16-18
  - a. Eli called out to Samuel. vs. 16
    - 1) Eli was affectionate, “Then Eli called Samuel and said, “Samuel, my son!” vs. 16a-c
    - 2) Samuel was loving, “And he answered, “Here I am.” vs. 16d-e
  - b. Eli inquired of Samuel regarding the words of the LORD. vs. 17
    - 1) Eli wanted the truth, “And he said, “What is the word that the LORD spoke to you? Please do not hide it from me.” vs. 17a-c  
\* In Hebrew it is in a chiastic structure, criss-crossing!
    - 2) Eli warned Samuel about lying to him by an imprecator oath, “God do so to you, and more also, if you hide anything from me of all the things that He said to you.” vs. 17c-e

- c. Eli excepted the confirmation of judgment by the words of Samuel. vs. 18
- 1) Samuel was faithful in the declaration of the revelation God gave him, “Then Samuel told him everything, and hid nothing from him.” vs. 18a
  - 2) Eli was honorable in the confirmation of the judgment God had revealed to him, “And he said, “It is the LORD. Let Him do what seems good to Him.” vs. 18b-d  
\* God had sent a man of God, a prophet to pronounce judgment directly to Eli. 1Sam. 2:27-36

**B.** The proclamation of the word of God faithfully insured the approval of God. vs. 19-21

1. Samuel became committed to speaking the absolute truth of God’s word. vs. 19
  - a. The evidence was by the test of time, “So Samuel grew, and the LORD was with him.” vs. 19a-b
  - b. The proof was by not omitting any of God’s words, “And let none of his words fall to the ground.” vs. 19b  
\* He was reliable and accurate, literally, to go unfulfilled!

2. Samuel was acknowledged as the spokesman of God. vs. 20
  - a. The acceptance was unanimous, “And all Israel from Dan to Beersheba knew that Samuel had been established as a prophet of the LORD.”
  - b. Dan to Beersheba is a common phrase used to indicate the entire land and tribes of Israel, from the farthest boundary of the north to the farthest one in the south, about 150 miles.
3. Samuel and the people of God witnessed God’s interaction with the priest once again. vs. 21
  - a. The presence of Yahweh abode in Shiloh, “Then the LORD appeared again in Shiloh.” vs. 21a
    - 1) The place God spoke to Samuel.
    - 2) The place of God’s government.
    - 3) The place of God’s worship.
  - b. The particular way God manifested Himself at Shiloh is stated, “For the LORD revealed Himself to Samuel in Shiloh by the word of the LORD.” vs. 21b
    - 1) Yahweh had manifested Himself by His word “debar” a key word in the Old Testament for God’s word, authority and power.

- 2) Yahweh had manifested Himself at Mount Sinai, expressing His will and standard, the Ten Commandments and all the law.
- 3) Yahweh had not changed, He was ready to fulfill His word of establishing a nation, going from anarchy to a monarchy, under a king submissive to the word of God.
- 4) The sharp contrast can not be missed, between verse one and twenty-one, what was rare was now the norm, God speaking!

### Illustration

“The seriousness of errant doctrine can be compared to a missile aimed a mere one degree off target. The difference seems slight and negligible at first, yet the results of the error increase dramatically throughout the flight of the missile, until it totally misses its intended target.

So it is with false doctrine. At first it may seem to be a tolerable mistake, a little error and not that serious, but as with all errors, the effects compound over time until they become so serious that they may not be correctable.”

### Application

1. Today there is so much compromise regarding sin in the church a violation of the word of God.
  - a. Some are not speaking against sin because they fear people will object and not come to church, so they have become “politically correct”, allowing the multi-cultural world view set the agenda for the church.
    - \* “There is a way that seems **right** to a **man**, But its end is the way of death.” Prov. 14:12
  - b. Others don’t speak out against sin because they are living in sin, so how could they demand that of others, who would call them out on their sin.
    - \* The **fear** of **man** brings a snare, But whoever trusts in the LORD shall be safe.” Prov. 29:25
  - c. Still others because they are trusting in man’s methods and strategies to grow the church and if they teach the word of God it would expose them as false shepherds and if they spoke against sin they also would lose financial support.
    - \* “Woe to the **shepherds** who destroy and scatter the sheep of My pasture!” says the LORD. Therefore thus says the LORD God of Israel against the **shepherds** who feed My people: “You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to

you for the evil of your doings,” says the LORD.” Jer. 23:1-2

- d. And others don't speak against sin nor apply Matthew 18 because they want to be popular and simply want to be known for their love, but love that is permissive is love for self, not the people, being idol shepherds.
  - 1) “Thus says the Lord GOD: “Behold, I am against the **shepherds**, and I will require My flock at their hand.” Ezk. 34:10a-d
  - 2) The **fear** of the LORD is the beginning of knowledge, But fools despise wisdom and instruction.” Prov. 1:7
  - 3) “The **fear** of the LORD is the beginning of wisdom, And the knowledge of the Holy One is understanding.” Prov. 9:10
- 2. The Emergent Church Movement should not be taken lightly, it is cancer to the church. Eric Barger
  - a. There are books or videos by teachers such as Brian McLaren, Rob Bell, Doug Pagitt or Tony Jones being recommended or used in classes, home groups or church services? These men began by simply questioning the authority of the Bible and the orthodox nature of Christian doctrine and have now redefined what they call Christianity into a completely cultic, yet loosely defined and identified, religion.
  - b. It is a completely flawed concept to believe that postmoderns are somehow different than all generations before them and that if

- we are to reach them then we must change. Sin in the hearts of men is still the problem and the Cross is still the antidote! God has entrusted us with the ONLY message that can cure the sickness of sin.
- c. Is Contemplative Prayer/Spirituality being introduced and practiced? Is there talk of "Spiritual Formation," centering prayer and something called "lectio divina" which, in a nutshell, is leading Evangelicals directly into the mystical and sometimes occult-based practices of the Roman Church? Have you heard the term "labyrinth"? (An usually intricate maze to meditate in, with basis in Greek, Egyptian and Cretan Mythology and used in Tantric Buddhism.) Mystics contend that utilizing a labyrinth will supposedly bring a relaxed mental attitude and end the search for life's meaning! In reality, this road leads to New Age mysticism and even the occult, as does the popular Emergent practice of Yoga.
  - d. A few popular contemplative adherents are Henri Nouwen, Thomas Merton, Leonard Sweet, Thomas Keating, Richard Foster and Frank Viola.
  - e. They have buzzword phrases like "Missional Christianity," "Incarnational Christianity," "Conversational Christianity" and "Relational Christianity", “New Reformation”, “Generous Orthodoxy” and

many others that contradict the Bible and the nature of the Church.

- f. They have the teachings of Open Source, Open Theism or Process Theology been embraced? (Open Theism teaches that God knows the past and lives in the present but has no idea of what the future holds. Obviously, this destroys every prophetic passage in the Bible - including the blessed hope of the Second Coming of Jesus Christ.)
- g. Is there a new, uncanny identification with saving planet Earth? Has environmentalism become common pulpit rhetoric? (Emergent author, Brian McLaren contends that it is Earth - and not unregenerate humans - that Christ came to save.)
- h. Simply speaking, this newest godless movement of the “Emergent Church” that want to replace Christianity.
  - 1) By denying the Bible as God’s word, inerrant and infallible.
  - 2) By saying there is no objective truth that can be learned from the Bible.
  - 3) Eric Barger gives these identifying marks.
    - a) Experience over Reason.
    - b) Spirituality over Doctrine and Absolutes.
    - c) Images over Words.
    - d) Feelings over Truth.
    - e) Earthly Justice over Salvation.
    - f) Social Action over Eternity.

a) “Therefore thus says the LORD God of Israel **against** the shepherds who feed My people: “You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings,” says the LORD.” Jer. 23:2

b) “Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching **ears**, they will heap up for themselves teachers; and they will turn their **ears** away from the truth, and be turned aside to fables. But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.” 2Tim. 4:2-5

- 3. God will honor those who honor His word.
  - a. For You have magnified Your word above all Your **name**.” Ps. 138:2c  
\* God honors or places a greater importance on His word above His name!
  - b. God spoke through the man of God and said, “for those who **honor** Me I will **honor**, and those who despise Me shall be lightly esteemed.” 1Sam. 2:30e-f

- c. **“Take heed** to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you”  
1Tim. 4:16
  - d. “Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus. 2Tim. 1:13
  - e. “And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.” 2Tim. 2:2
  - f. “Holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.” Tit. 1:9
  - g. “Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.”  
Jude 3
- \* As Satan was tempting a person by suggestions, the person said to Satan, I don’t believe in a Devil, Satan said, “It’s O.K.  
-I don’t believe in sin, Satan said, “It’s O.K.  
-I don’t’ believe in evil, Satan said, “It’s O.K.  
-I don’t believe in temptation, Satan said, “It’s O.K.

-Satan grabbed him and led him off to hell and he said to Satan, “I don’t believe in hell”, Satan said, “It’s O.K!

***The call to be a prophet was to speak God’s word faithfully!***

### **Conclusion**

The call of Samuel consisted of a three-fold call:

- I.** The call to salvation was personal and foundational!
- II.** The call to serve was as an individual!
- III.** The call to be a prophet was to declare God’s word faithfully!