

4/19/09

**1Sam. 3-4**

Samuel continues to grow up at the tabernacle at Shiloh and God is ready to call Samuel to be His prophet.

The first of many to come for the monarchy of the nation.

God's judgment is about to fall on the house of Eli.

**3:1-21**      **The call of Samuel and judgment of Eli.**

**3:1-5**      The first call of Samuel.

- 1) The boy Samuel was performing certain duties at the Tabernacle. vs. 1a
  - a) Samuel was a boy at this point and "na'ar" is used in various ways, for a child, children, a young man and a servant.
    - 1)) It is used for David when he killed Goliath. 1Sam. 17:33
    - 2)) In view of the context and the nature of the call, Samuel most like is in his teens, not a child.
  - b) The responsibility of Samuel at Shiloh are indicated. 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) Samuel wearing a linen ephod." 1Sam. 2:18
  - b) 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) There was a lack of God's precious word spoken to men in those days, "there was no widespread revelation". vs. 1c

- 1)) The word revelation “chazown” means divine communication, or vision from God.
- 2)) 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.
- 2) The circumstances of Samuel’s salvation were like any other day. vs. 2-3
  - a) Eli was turning in for the day and was laying down in his place. vs. 2a-b
  - b) Eli was old now, his eyes had begun to grow so dim, that he could not see. vs. 2c
    - \* Eli was almost blind, he was 98 at the time of his death, not long after the call of Samuel. 1Sam. 4:15
  - c) Samuel was also turning in for the night. vs. 3
    - 1)) The time was before the lamp of God went out in the tabernacle of

- the LORD, indication just before dawn. vs. 3a
  - \* The lamp was to be burning all night, till the morning. Ex. 27:20-21, Lev. 24:3
- 2)) The location was the Holy place, the location was where the ark of God was beyond the veil. vs. 3a
- 3)) Samuel was lying down. vs. 3b
- 3) The call to Samuel for salvation by revelation. vs. 4-7
  - a) The first call to Samuel by His covenant name, Yahweh. vs. 4-6
    - \* From the verb “to be”, the becoming One.
  - b) The manner of the call to Samuel. vs. 4a
    - \* The most obvious sense is a verbal calling.
  - c) The response of Samuel responded, “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. vs. 5a-b  
\* Perhaps Eli needed help often at night, due to his poor eye sight?
- 2) He was dismissed by Eli. vs. 5c-f

### 3:6-7 The second call of Samuel.

- 1) God called Samuel again. vs. 6
  - a) The voice was distinct again, "Samuel!" vs. 6a
  - b) The young man Samuel responded again being mistaken went to Eli. vs. 6b-d  
\* Again revealing his diligent service.
  - c) Eli again dismissed Samuel. vs. 6e-g  
\* Again revealing his servant attitude.
- 2) God gave two reasons for the call to Samuel. vs. 7
  - a) Samuel's spiritual state was that he did not yet know the LORD". vs. 7a
    - 1)) Though he knew about God and was doing things for God.
    - 2)) Though God had allowed Samuel to be conceived and dedicated to the LORD by Hannah.
    - 3)) Though God knew He would use him as judge, priest and prophet, he had to come into a personal relation 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.

### 3:8-9 The third call of Samuel.

- 1) The LORD Yahweh spoke once again to Samuel. vs. 8
  - a. God always initiates calling people into service. vs. 8a
    - 1) Abraham had two calls. Gen. 11:28, 12:1-3
    - 2) Johan had two calls. Jonah 1:2, 3:1
    - 3) Peter was re-commissioned after he denied Jesus three times. Jn. 21
  - b) Man always responds, he arose and went to Eli. vs. 8b
    - 1)) Samuel knew this third time he had been called by someone, "I know you did call me".
    - 2)) Notice Samuel only ran the first time, perhaps suggesting he started to figure it out it was God?
  - c) Eli finally grasped it was the voice was God calling Samuel. vs. 8c

- 1)) Eli perceived “biyn” meaning to discern and understand.
- 2) Eli knew because he had heard the voice of God at one time and heard the judgment of God against him through the man of god. 1Sam. 2:27-36
- 2) The man Eli commended Samuel back to God to know their call for service. vs. 9-10
  - a. Eli gave the simple command and council to Samuel. vs. 9
  - b. Samuel obeyed the instructions. vs. 9g

**3:10-14** The fourth call revealed the judgment of Eli’s house revealed to Samuel.

- 1) The LORD Yahweh appeared to Samuel. vs. 10
  - a) Yahweh stood “yatsab”, which means to set or station oneself, implying that he saw the Lord. vs. 10a-c
  - b) 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
  - c) Samuel was perceptive and obedient, “And Samuel answered, “Speak, for Your servant hears.” vs. 10d-e

\* Elijah heard the still small voice.  
1Kings 19-.12

- 2) The God of Israel called Samuel to serve as a prophet. vs. 11-14
  - a) God is Omniscient and having foreknowledge, knows all things, revealing future things and the response of the people. vs. 11
    - \* Literally I am doing.
  - b) God is righteous unto perfection, bring judgment of Eli’s house. vs. 12
  - c) God is just, always warning before judgment comes, holding those with greater light more accountable. vs. 13
  - d) God is holy and can not lie, the judgment is rightly deserved. vs. 14

**3:15-18** The proclamation of Judgment to Eli by Samuel.

- 1) The fear of man was a test for Samuel. vs. 15
  - a) Samuel began his day, as any other. vs. 15a-b
  - b) But 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 with affection and Samuel responds lovingly, there was a close bond.. vs. 16

- b) Eli inquired of Samuel regarding the words of the LORD and put him to an imprecatory oath, for all to fall on him, if he held back anything. vs. 17  
\* In Hebrew it is in a chiastic structure, criss-crossing!
- c) Samuel was faithful in the declaration of the revelation God gave him and Eli confirmed the judgment God had revealed to him. vs. 18  
\* God had sent a man of God, a prophet to pronounce judgment directly to Eli. 1Sam. 2:27-36

**3:19-21** The prophetic ministry of Samuel by God revealing His word to Samuel.

- 1) Samuel became committed to speaking the absolute truth of God's word faithfully and uncompromising. vs. 19
  - a) The evidence was by the test of time. vs. 19a-b
  - b) The proof was by not omitting any of God's words. 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 that Samuel had been established as a prophet of the LORD was unanimous by all Israel, from Dan to Beersheba knew

\* 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 at Shiloh again. vs. 21
  - a) The presence of Yahweh 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 was by the word of the LORD." vs. 21b
    - 1) The word "debar" is a key word in the Old Testament for God's word, authority and power.
    - 2) Just as God had manifested Himself at Mount Sinai, expressing His will and standard, the Ten Commandments and all the law.
    - 3) Yahweh was ready to fulfill His word to establish a nation, going from anarchy to a monarchy, under a king submissive to the word of God.
  - c) The sharp contrast can not be missed, between verse one and twenty-one,

what was rare was now the norm, God speaking!

**4:1-22      The fulfillment of the judgment over Eli's house.**

**4:1-11**    The Philistines capture the ark and Eli's son die in the battle.

**4:1-2**      *The defeat of Israel by the Philistines.*

\* This part of verse one should end chapter three, that is a better division

1) The norm at the time was that God was speaking to Samuel. vs. 1a

\* We have no idea of the length of time between chapter three and four.

2) Israel went out to battle against the Philistines, and encamped beside Ebenezer; and the Philistines encamped in Aphek. vs. 1b-d

a) The location was about 25 miles west of Shiloh.

b) first mention of the Philistines was in the time of Abraham. Gen. 21:32,34, 26:1

b) They were on the route from Egypt to Canaan in the exodus.

c) Some believe they came from Greece, or Cyprus but probably it was Crete and settle along the Gaza strip. Gen. 10:14, 1Chron. 1:12, Jer.. 47:4

3) The Philistines came against Israel and were defeated by the Philistines, killing about four thousand Israelites in the field. vs. 2

\* This was part of God's judgment to the house of Eli and those walking under their own standard in the period of the Judges.

**4:3-9**      *The superstitious trust in the ark for victory.*

1) The inquiry of the Israeli army after their defeat. vs. 3

a) The elders of Israel said, "Why has the LORD defeated us today before the Philistines?" vs. 3a-c

1)) How interesting they acknowledged God had been behind it.

2)) The knew their history and compromise.

b) The elders decided take the ark into battle to insure them victory. vs. 3d-e

1)) This is misplaced faith, trusting in an object instead of God.

2)) This was idolatry and superstition.

3)) This was concluded without any doubt, that the ark had preceded the nation across the Jordan at flood season or the conquest of

- Jericho but that was commanded by God, this was not.
- 4)) Be very careful with spiritual patterns, methods and strategies that are used as some kind of formula.
- 2) The plan to take the ark was implemented. vs. 4-5
- a) The people sent to Shiloh for the ark of the covenant of the LORD of hosts, who dwells between the cherubim.. vs. 4a-c
- \* The title the LORD of hosts means the Captain of the armies of heaven, so they were trusting God at their own command but it was God who would fight against them!
- b) The two sons of Eli, Hophni and Phinehas, were with the ark of the covenant of God. vs. 4d-f
- \* God had prophesied they would die in one day. 1Sam. 2:25f, 34
- c) The response of the armies of Israel to should loudly at the sight of the ark in the camp. vs. 5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted so loudly that the earth shook. vs. 5
- 3) The reaction of the camp of the Philistines. vs. 6-9

- a) They hearing the shouting what is meant and they were told the ark of the LORD had come into the camp. vs. 6
- b) The Philistines became fearful, as pagans, believing God has come into the camp!" And they said, "Woe to us! For such a thing has never happened before." vs. 7
- c) Their fear was well founded remembering all the plagues against the Egyptians. vs. 8
- 1) Notice they confused the plagues with destruction of the Egyptian army in the wilderness, at the Red Sea, just like all non believers.
- 2)) They said gods, being polytheist!
- d) The Philistines encouraged their men, that they not become servants of Israel, as Israel had been to them. vs. 9
- \* Again, it was not their positive mind-set nor their fearless courage that brought victory but God allowed the defeat!

**4:10-11** *The defeat, death of Eli's son's and the ark taken captive.*

- 1) The defeat was horrific, men fleeing and there fell of Israel thirty thousand foot soldiers. vs. 10

- 2) The ark of God was captured; and the two sons of Eli, Hophni and Phinehas, died, just as God had stated. vs. 11

**4:12-22** The death of Eli and the glory of God departs from Israel.

**4:12-18** *The report declared to Eli resulted in his death.*

- 1) One Benjamin ran from the battle line and came to Shiloh with his clothes torn and dirt on his head. vs. 12  
\* As a sign of great grief and mourning.
- 2) The man arrived at the city and told it, all the city cried out, as Eli was sitting on a seat by the wayside watching, his heart was fearful for the ark of God. vs. 13
- 3) Eli heard the noise of the outcry, inquiring, the man came quickly and told Eli. vs. 14
- 4) Eli was ninety-eight years old, and blind. vs. 15
- 5) The man told him he had fled from the battle line.” And Eli asked, “What happened, my son?” vs. 16
- 6) The man told Eli three things. vs. 17
  - a) Israel has fled before the Philistines, and there has been a great slaughter among the people.
  - b) His two sons, Hophni and Phinehas, are dead.

- c) And the ark of God has been captured.”

7) The reaction of Eli. vs. 18

- a) When he made mention of the ark of God Eli fell off the seat backward by the side of the gate and broken his neck and died. vs. 18a-c

\* The connection is with his sin of gluttony from the sacrifices stolen from the people by the man of God. 1Sam. 2:29

- b) The reason was that Eli was old and heavy. vs. 18d

- c) Eli had judged Israel forty years. vs. 18e

**4:19-22** *The news reached Phiehas’ wife, resulting in her death while childbearing.*

- 1) Eli’s daughter-in-law, Phinehas’ wife, went into premature labor, hearing the ark of God was captured, and that her father-in-law and her husband were dead. vs. 19
- 2) She gave birth to a boy but she was indifferent to the news. vs. 20
- 3) She named the child Ichabod, saying, “The glory has departed from Israel!” because the ark of God had been captured and because of her father-in-law and her husband. vs. 21



- a) Ezekiel saw the glory of the Lord departing from the temple. Ezk. 10-11
  - b) Ezekiel also saw in the Millennium the glory of God returning. Ezk. 43
- 4) And she said, “The glory has departed from Israel, for the ark of God has been captured.” vs. 22
- a) The destruction of Shiloh is mentioned in Scripture. Jer. 7:12, 26:6, Ps. 78:60-66