

*One Year Through the Bible*

**Week 13: March 24<sup>th</sup> through 30<sup>th</sup>**

Bible Texts for the Week	
Sunday:	Jdg. 16-18
Monday:	Jdg. 19-21
Tuesday:	Ruth 1-4
Wednesday:	1 <sup>st</sup> Sam. 1-4
Thursday:	1 <sup>st</sup> Sam. 5-8
Friday:	1 <sup>st</sup> Sam. 9-12
Saturday:	1 <sup>st</sup> Sam. 13-16

Chapter Titles	
<b>Judges</b>	
17.	The Muddle of Micah
18.	Danite Invasion & Idolatry
19.	The Levite and His Concubine
20.	Tribe of Benjamin Nearly Destroyed
21.	How to Catch a Wife

*Thoughts and Notes on Chapter 17*

- The final portion of Judges (chapters 17-21) forms an appendix to the book.
  - Various tragic stories reflect the lawless conditions of the period.
  - Israel was politically lawless.
  - Israel was Mosaically lawless.
- Chapter 17 begins with an introduction to Micah.
  - מִיִּכָּיְהוּ *miykay<sup>e</sup>huw* #4321: *who is like God?* (Jdg. 17:1,4).
  - מִיִּכָּה *miykah* #4318: *who is like God?* (Jdg. 17:5,8,9,10,12,13; 18:2,3,4,13,15,18,22,23,26,27,31).
  - An Ephraimite during the late period of the Judges (Jdg. 17:1).
  - Other Micah's in the Old Testament:
    - Head of a family of Reuben (1<sup>st</sup> Chr. 5:5).
    - A son of Mephibosheth & grandson of Jonathan (1<sup>st</sup> Chr. 8:34,35).
    - A Levite of the family of Asaph (1<sup>st</sup> Chr. 9:15). Perhaps the same as #2.
    - A Kohathite (1<sup>st</sup> Chr. 23:20; 24:24,25).
    - The father of Abdon, whom Josiah sent to inquire of the Lord when the book of the law was found (2<sup>nd</sup> Chr. 34:20).
    - The Minor Prophet, of Moresheth-gath (Mic. 1:1; Jer. 26:18).
- Micah confesses to his mother the theft of 1,100 pieces of silver (Jdg. 17:2).

- Micah's mother had previously cursed the unknown thief.
  - Micah's mother now blesses Micah for his honesty.
  - Micah's mother dedicates the silver "to the Lord" and funds Micah's idolatry.
- Micah's household idolatry is described (Jdg. 17:4,5).
    - A graven image.
    - A molten image.
    - A house shrine.
    - An ephod.
    - A teraphim.
    - A son to serve as family priest.
  - The summary statement of societal conditions is in agreement with other periods of time within the Book of Judges (Jdg. 17:6 cp. 18:1; 19:1; 21:25).
  - A second character is introduced (Jdg. 17:7).
    - A young man.
    - From Bethlehem in Judah, of the family of Judah (father's side?).
    - A Levite (mother's side?).
    - Jonathan, the son of Gershom, the son of Moses (Jdg. 18:30).
  - This fly-by-night Levite is looking for a place to live and work, so Micah hires him as his household priest (Jdg. 17:8-13).

*Thoughts & Notes on Chapter 18*

- The lawless period of Judges is furthermore described by the roaming bands of Danites (Jdg. 18:1,2).
  - Dan had been given an inheritance and allotment (Josh. 19:40-48). They were the last tribe to receive their inheritance, but they did receive one.
  - Dan had been unable/unwilling to conquer the land the Lord gave them (Jdg. 1:34; 3:3).
  - Dan decided to find their own land (Josh. 19:47; Jdg. 18:1,2,29).
- The Danites recognized the fly-by-night Levite, and ask him to inquire of the Lord for the success of their mission (Jdg. 18:3-6).

## One Year Through the Bible

### Week 13: March 24<sup>th</sup> through 30<sup>th</sup>

3. The Danites observe the Sidonian citizens of Laish (Lemesh in Josh.), and view a people they can conquer (Jdg. 18:7-10).
4. The staging-area of Dan becomes known for this event (Jdg. 18:12), and helps date these chapters as coming before the judgeship of Samson (Jdg. 13:25), and likely during the last days of Joshua, or earliest days of the Judges (i.e. Josh. 19:40-48).
5. The armies of Dan offer a promotion to the fly-by-night Levite (Jdg. 18:13-26).
6. Dan establishes a rival religion, which will continue until the captivity (Jdg. 18:27-31).
  - a. This captivity must be the Philistine captivity rather than the Assyrian captivity (Jdg. 13-16; Ps. 78:61).
  - b. Dan's idolatry fit in well with Jeroboam's idolatry (1<sup>st</sup> Kgs. 12:29,30).
6. The United Tribes of Israel endured two humiliating defeats before their final, crushing victory over Benjamin (Jdg. 20:18-48).
  - a. The Benjamite military is destroyed, with only a remnant fleeing to Rimmon for a four month refuge (Jdg. 20:47).
  - b. The United Tribes of Israel inflicted a total destruction of the Benjamite civilian population (Jdg. 20:48).

#### *Thoughts & Notes on Chapter Twenty-One*

1. Chapter 19 introduces a new character—yet another Levite dwelling in Ephraim.
  2. This Levite was willing to take back his unfaithful concubine (Jdg. 19:1-9).
  3. This Levite was unwilling to spend the night in a Canaanite city (Jdg. 19:10-13).
  4. The Levite was pleased to celebrate with a fellow Ephraimite (Jdg. 19:14-21).
  5. The ugly scene which follows reminds the reader of Lot in the city of Sodom (Jdg. 19:22-30; Gen. 19:1-11).
  6. The aftermath of this incident is far worse than the aftermath Lot's incident (incest).
- #### *Thoughts & Notes on Chapter 20*
1. The Levite's national subpoena incites all Israel to action (Jdg. 19:29,30).
  2. Israel (minus Benjamin) assembles themselves, ready for action (Jdg. 20:1,2).
  3. The Levite recites his testimony, and Israel is impassioned to punish Benjamin for their evil (Jdg. 20:3-11).
  4. The United Tribes of Israel (minus Benjamin) demand that Benjamin extradite the guilty Sons of Belial (Jdg. 20:12,13a).
  5. When Benjamin refuses their demands, a civil war ensues (Jdg. 20:13b-17).
  1. At the time that the United Tribes of Israel vowed to defeat Benjamin militarily, they also vowed to punish Benjamin maritally (Jdg. 21:1).
  2. This oath also included a "great oath" to execute any clans who did not participate in the action against Benjamin (Jdg. 21:5).
  3. Following the crushing defeat of Benjamin, Israel realized that their vow to deny Benjamite marriages will result in Benjamite extinction (Jdg. 21:2,3).
  4. Israel was delighted to discover that the inhabitants of Jabesh-gilead were not party to the vow of Mizpah (Jdg. 21:4-10).
    - a. Jabesh-gilead then became the victim of "the great oath."
    - b. The United Tribes of Israel put Jabesh-gilead to the sword, and captured 400 virgins for Benjamin's survival (Jdg. 21:11,12).
  5. In the peace talks with the 600 Benjamite fugitives, the United Tribes of Israel found themselves 200 virgins short (Jdg. 21:13-15).
  6. The United Tribes of Israel concocted a scheme by which 200 of their daughters could be kidnapped by Benjamin, thereby keeping their vow to not "give" Benjamin any of their daughters (Jdg. 21:16-24).

Chapter Titles	
<b>Ruth</b>	
1.	Ruth & Naomi Return to Judah from Moab
2.	Ruth Harvests in Boaz's Fields
3.	Ruth and the Law of the Kinsman Redeemer
4.	Ruth Marries Boaz

**Ruth**  
**Ρουθ**  
**רות**

Focus	Ruth's Love Demonstrated		Ruth's Love Rewarded	
	1:1	2:23	3:1	4:22
<b>Divisions</b>	Ruth's Decision to Remain with Naomi	Ruth's Devotion to Care for Naomi	Ruth's Request for Redemption by Boaz	Ruth's Reward of Redemption by Boaz
<b>Topics</b>	Ruth and Naomi		Ruth and Boaz	
	Death of Family	Ruth Cares for Naomi	Boaz Cares for Ruth	Birth of Family
<b>Place</b>	Moab	Fields in Bethlehem	Threshing Floor in Bethlehem	Bethlehem
<b>Time</b>	c. 30 years			

*The Book of Ruth is the Book of Personal Redemption. The God of Creation, Who redeemed His chosen nation, and established a law for them to live under, and Who led them in the Conquest of the land, doesn't just deal with nations and empires. He is a personal God, Who deals with each person on an individual basis.*

**Title:** Like Job, the Book of Ruth is named after it's principle character. The Septuagint and the Hebrew Bibles are also named Ruth, in Greek and Hebrew.

**Author:** The Book of Ruth does not declare who the author is, nor is the author of Ruth indicated in any other Book of the Bible. The Talmud attributes it to Samuel. As the historical bridge from Judges to 1<sup>st</sup> Samuel, that may be the most likely guess.

*Thoughts & Notes on Chapter One*

1. The Book of Ruth fits within the time-frame of the Judges (towards the end of that time-frame) (Ruth 1:1).
2. The Book of Ruth centers on the family of Elimelech, of the Tribe of Judah (Ruth 1:2).

- a. אֱלִימֶלֶךְ <sup>458</sup>lyimelek: *my God is king*. Used 6x, all in Ruth.
  - b. Of Bethlehem (house of bread) in Judah.
  - c. His wife was pleasant (Naomi), but their sons were sick (Mahlon) and pining (Chilion).
3. Famine in the land brought:
    - a. An unwillingness by Elimelech to sell his land, or request a kinsman to redeem it (Ruth 4:3).
    - b. An unwillingness by Elimelech to sell himself into servitude (Ex. 21:2; Lev. 25:39-43).
    - c. An unwillingness by Elimelech to remain in the land of promise, and his subsequent sin unto death in the land of Moab.

## One Year Through the Bible

### Week 13: March 24<sup>th</sup> through 30<sup>th</sup>

4. Sick and Pining, in their generation, choose to remain in Moab, and marry Moabite women—Orpah (gazelle? neck?) and Ruth (friend, girlfriend) (Ruth 1:4).
  5. God’s Divine discipline upon the family of Elimelech continues, in that both sons remained childless, and both sons died out of the (geographic) will of God (Ruth 1:5).
  6. Naomi receives word that there is food once again in Canaan, and determines to return (Ruth 1:6-8).
    - a. Naomi urges the two Moabitesses to stay in Moab, and remarry there (Ruth 1:9).
    - b. Both daughters-in-law desire to remain with Naomi, and identify with her people (Ruth 1:10).
    - c. Naomi’s lack of faith expresses itself in blaming God for her adversity, and discouraging Orpah from going with her (Ruth 1:11-14).
  7. Ruth has a love for the Lord which prevents her from being discouraged by Naomi’s lack of faith (Ruth 1:15-18).
    - a. Orpah’s return to Moab was a geographical and spiritual return to idolatry (Ruth 1:15).
    - b. This should have grieved a spiritually-minded Naomi.
    - c. Ruth’s understanding of YHWH prevents her from imitating Orpah (Ruth 1:16-18).
  8. Naomi’s continued mental attitude sin turns rejoicing into grieving (Ruth 1:19-22).
- Thoughts & Notes on Chapter Two*
1. Chapter two introduces a kinsman of Elimelech, named Boaz.
    - a. Kinsman (Ruth 2:1): מֹדֵעַ <sup>#4129</sup>: *acquaintance*. מֹדֵעַ <sup>#4130</sup>: *kindred, kinship* (Ruth 3:2).
      - 1) At the time of Naomi’s return, she is not thinking in terms of redemption, or any other spiritual activity. She is focused on survival.
      - 2) To her, Boaz is still an acquaintance, and not yet a redeemer (Ruth 2:20).
    - b. A mighty man of valor.
      - 1) גִּבּוֹר חַיִּל gibbowr chayil.
      - 2) The most common understanding is a man of tremendous military prowess, such as Gideon (Jdg. 6:12); Jephthah (Jdg. 11:1), Kish (1<sup>st</sup> Sam. 9:1), & David (1<sup>st</sup> Sam. 16:18).
      - 3) A secondary understanding would be a man of wealth (2<sup>nd</sup> Kgs. 15:20). These two concepts may also overlap—tremendous military valor producing the great wealth.
    - c. Boaz. בּוֹאֵז <sup>#1162</sup>: *fleetness*. Fr. an unused root of uncertain meaning.
  2. Ruth declares her intention to work as a gleaner in the fields of a grace-oriented believer “in whose sight I may find favor” (Ruth 2:2).
    - a. The Lord Sovereignly directed her to glean in Boaz’ fields (Ruth 2:3). “as it turned out” (NIV)
    - b. The Lord Sovereignly directed Boaz to notice Ruth (Ruth 2:5).
  3. Boaz arrives on the work-site to spiritually encourage the reapers (Ruth 2:4a). Their response indicates that they have a spiritual capacity of their own to reflect that fellowship (Ruth 2:4b).
  4. The servant’s report to Boaz also reflects how God the Father has Sovereignly arranged all of these circumstances (Ruth 2:6,11). God allowed word of Ruth’s faithfulness to come to Boaz’ attention, and his servants’ attention.
  5. Boaz invites Ruth to glean exclusively from his fields, and extends grace provisions beyond anything that gleaners were accustomed to receiving (Ruth 2:8-16,21-23).
  6. The grace provision for Ruth and Naomi was quite amazing—beyond what could be asked or thought (Ruth 2:17-19a). An ephah was ½ a bushel, about 30 pounds, and was enough food for many days.
  7. The display of grace, and the name of Boaz reminded Naomi of God’s faithful provision of redemption (Ruth 2:19b,20).

## One Year Through the Bible

### Week 13: March 24<sup>th</sup> through 30<sup>th</sup>

- a. Naomi admits knowledge of a number of redeemers (Ruth 2:20).
  - b. Naomi makes no mention of the redeemer who is closer to Elimelech than Boaz (Ruth 3:12; 4:1).
  - c. Is Naomi truly thinking about the go'el redeemer in spiritual terms, or strictly in financial terms?
- 1) That was undoubtedly Naomi's intent, but Ruth was unable to awaken Boaz.
  - 2) When Boaz was awakened, Ruth's invitation was clearly a sexual invitation—in the context of the spiritual obligation to be the go'el.
  - 3) There is no sexual immorality on Ruth's part in making the sexual offer, because she is making a kinsman-redemption marriage request.
  - 4) Ruth's sexual invitation is also conclusive evidence that the consummation had not yet occurred.

#### *Thoughts & Notes on Chapter Three*

1. Naomi initiates a plan of action for Ruth, as a quest for temporal-life security (Ruth 3:1).
  - a. מָנוּחַ manow<sup>a</sup>ch<sup>#4494</sup>: *rest*.
  - b. יָטַב yatab<sup>#3190</sup>: *to be good, well*.
2. Naomi still refers to Boaz as their גִּזְרֵי מוֹדָאֵם moda<sup>#4129</sup>: *acquaintance*, rather than their גֹּאֵל go'el<sup>#1350</sup>: *redeemer*.  
(Perhaps because she knows the closer relative is actually the legal go'el).
3. Naomi has had the entire barley harvest and wheat harvest to instruct Ruth properly in the doctrine of kinsman-redemption (Ruth 2:23).
4. Instead, she waits until the night of feasting, and drinking, and provides Ruth with methodological instructions minus the theological foundation (Ruth 3:3-6).
5. Kinsman-redemption is supposed to be a public matter (Deut. 25:5-10; Ruth 4), but Naomi is counseling an after-hours arrangement.
  - a. Remain hidden until he's asleep.
  - b. Sneak into his bed.
  - c. Do whatever he says.
6. Ruth agrees to Naomi's procedures, but does so with the theological understanding of kinsman-redemption (Ruth 3:5-9).
  - a. "Uncovering the feet" & "washing the feet" are Hebrew idioms for sexual relations (2<sup>nd</sup> Sam. 11:8; Prov. 19:2).
  - b. "Spreading a covering" is Hebrew idiom for sexual relations (Ezek. 16:8).
  - c. Some commentators believe that Boaz & Ruth engaged in sexual activity on this night.
7. Boaz is delighted to be the go'el (Ruth 3:10-18).
  - a. He has the spiritual capacity to appreciate Ruth's lovingkindness. (חֶסֶד checed<sup>#2617</sup>).
  - b. He praises her for seeking a go'el (for spiritual reasons) rather than seeking younger men (for sexual reasons).
  - c. He praises her as "a woman of excellence." אִשָּׁת חַיִּיל 'esheth chayil (Ruth 3:11) contrasted with the gibbowl chayil (Ruth 2:1).
  - d. He must defer his right to marry her, however, so he sends her home before the sun rises, and her reputation be destroyed (Ruth 3:12-18).

#### *Thoughts & Notes on Chapter Four*

1. Boaz publicly and legally arranged for Naomi & Ruth's redemption (Ruth 4:1-12).
  - a. The close relative is not named. Pastor Bob usually calls him "Dummy."
  - b. Boaz presents Dummy with the opportunity to buy Elimelech's land (Ruth 4:3,4).
  - c. Dummy agrees, until he finds out that the redemption obligation also includes the widow of childless Mahlon (Ruth 4:5,6).
  - d. With Dummy's waiver secured, Boaz claims the go'el redemption rights (Ruth 4:9-12).
2. Boaz & Ruth are promptly blessed with a son.

*One Year Through the Bible*

**Week 13: March 24<sup>th</sup> through 30<sup>th</sup>**

- a. The prophetic blessing by the women to Naomi speaks not just to the literal baby (Obed) in Naomi’s arms, but to the Redeemer (Christ) Who also comes through this particular lineage (Ruth 4:14,15).
- b. That lineage is traced, from Perez through David. [Authorship clue: Ruth was written during or after the anointing of King David.]

# First Samuel

## Βασιλειῶν Α

### א שמואל

*The Book of Samuel tells the story of the greatest prophet to arise since Moses (Jer. 15:1). Samuel faithfully ministered when there was no king. He faithfully ministered when there was a king after the people’s heart. Near the end of his life, he anointed the king after God’s own heart.*

*First and Second Samuel were originally one Book. It set the stage for, and told the story of, King Saul & King David.*

Focus	Samuel				Saul			
	1:1	7:17			8:1	31:13		
<b>Divisions</b>	Transition of Leadership #1: Eli to Samuel		Judgeship of Samuel		Transition of Leadership #2: Samuel to Saul		Reign of Saul	Transition of Leadership #3: Saul to David
	1:1	3:21	4:1	7:17	8:1	12:25	13:1	15:9
<b>Topics</b>	Decline of Judges				Rise of Kings			
	Eli		Samuel		Saul		David	
<b>Place</b>	Canaan							
<b>Time</b>	c. 94 Years							

Chapter Titles
<b>1<sup>st</sup> Samuel</b>
1. Hannah and the Birth of Samuel
2. Samuel, Eli, Eli’s Evil Sons
3. The Call of Samuel
4. Defeat, Ark Lost to Philistines
5. Dagon vs. the Ark
6. Ark Returned
7. Ark at Home
8. Israel Demands a King
9. Saul Chosen
10. Saul’s Anointing
11. Saul’s Victory
12. Samuel’s Valedictory Address
13. Saul’s Rejection by God
14. Jonathan’s Victory over the Philistines
15. Saul’s Sheep Lie
16. David Chosen and Anointed

**Author:** The traditional author of 1<sup>st</sup> and 2<sup>nd</sup> Samuel is the Prophet Samuel (hence the name of the Book). This is not likely at all, as Samuel dies in 1<sup>st</sup> Sam. 25:1. Samuel did write (1<sup>st</sup> Chr. 29:29), but “The Chronicles of Samuel the Seer” is not the same thing as “The Book of Samuel.” There are 31 chapters of Scripture material after Samuel’s death in 1<sup>st</sup> & 2<sup>nd</sup> Samuel. It’s not likely that God prophetically revealed that material to Samuel before his death. (Especially since Uriah would have read about his own murder ahead of time!) Pastor Bob personally believes that the Prophet Nathan was the author of Samuel, utilizing Samuel’s Chronicles as a written source.

**Title:** The original Hebrew title for 1<sup>st</sup> & 2<sup>nd</sup> Samuel is simply shemuel (Samuel). The Septuagint, written on papyrus scrolls needed to split the long text of Samuel in half. Kings, likewise, was split in half. Our 1<sup>st</sup> & 2<sup>nd</sup> Samuel, 1<sup>st</sup> & 2<sup>nd</sup> Kings, are found in the Septuagint as (Books of Kingdoms ) βασιλειῶν Α, Β, Γ, Δ.

## One Year Through the Bible

### Week 13: March 24<sup>th</sup> through 30<sup>th</sup>

#### Thoughts & Notes on Chapter One

1. The Book of Samuel begins with the birth of Samuel (1<sup>st</sup> Sam. 1:1-27).
2. Samuel's father was Elkanah.
  - a. אֱלְקָנָה 'elqanah <sup>#511</sup>: *God has possessed (begotten).*
  - b. Elkanah was a Levite, of the clan of Kohath, of the faithful descendants who stood back from Korah (1<sup>st</sup> Chr. 6:33-38).
  - c. Elkanah is an Ephraimite, because his Levitical city was located within the land-grant of Ephraim (Josh. 21:5).
3. Elkanah was polygamous.
  - a. Hannah. חַנָּה channah <sup>#2584</sup>: *grace.*
  - b. Peninnah. פְּנִינָה peninnah <sup>#6444</sup>: *jewel, ruby.*
  - c. Peninnah was the mother of multiple sons and multiple daughters, but Hannah had no children.
  - d. Hannah was a woman of prayer, but Peninnah was a woman of provocation.
  - e. Grace is always presented in the highest possible way, but *every use* of rubies (פְּנִינִים peninyim <sup>#6443</sup>) draws comparisons to something better (Job 28:18; Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7).
4. Penninah's provocation of Hannah produced a bitterness of soul that Elkanah was unable to minister to.
5. Elkanah possessed a love for Hannah (1<sup>st</sup> Sam. 1:5; Eph. 5:25), but not an understanding (1<sup>st</sup> Sam. 1:8; 1<sup>st</sup> Pet. 3:7).
6. Hannah made a vow to the Lord, promising that if the Lord blessed her with a son, she would dedicate that son to the Lord as a life-long Nazirite (1<sup>st</sup> Sam. 1:11; Num. 6:5).
7. Hannah is finally comforted when the High Priest joins in her petition to the Lord (1<sup>st</sup> Sam. 1:17,18).
8. With her soul comforted, Hannah was able to worship together with her husband, and return to normal family-life in Ramah (1<sup>st</sup> Sam. 1:19a).
9. God in His Sovereignty had closed Hannah's womb (1<sup>st</sup> Sam. 1:5), but now as a result of prayer, He opened her womb (1<sup>st</sup> Sam. 1:19b,20).
10. Hannah named the boy Samuel in recognition of God's faithfulness in hearing her prayer.  
שָׁמוּאֵל sh'e'muw'el <sup>#8050</sup>: *God has heard.*  
שָׁמָא' shama' <sup>#8085</sup>: *to hear, listen, obey.*
11. Elkanah fulfilled his vow (1<sup>st</sup> Sam. 1:21), and when Samuel was weaned, Hannah fulfilled her vow (1<sup>st</sup> Sam. 1:22-28).
  - a. We don't know what Elkanah's vow was. Perhaps he had a similar vow to Hannah's, or perhaps his vow was concerning Penninah's evil ways.
  - b. Elkanah understood that Hannah had to fulfill her vow, as she was led by the Lord to properly do so.
12. Samuel entered into the service of the Lord at Shiloh, as a Levitical assistant to Eli the High Priest (1<sup>st</sup> Sam. 1:28).
  - a. This occurred as soon as he was weaned, perhaps at three years of age.<sup>1</sup>
  - b. The boy, at that age, had a spiritual capacity for worship (1<sup>st</sup> Sam. 1:28; Isa. 28:9; Ps. 131:2).

#### Thoughts & Notes on Chapter Two

1. Hannah composed a hymn of praise in response to the faithfulness of the Lord (1<sup>st</sup> Sam. 2:1-10).
  - a. The song gives us some clues as to the hostility of Penninah.
    - 1) Enemies (plural) (1<sup>st</sup> Sam. 2:1) indicates that Penninah and others (her children, perhaps) teamed up in their provocation of Hannah.
    - 2) The provocation was prideful boasting (1<sup>st</sup> Sam. 2:3).
    - 3) Penninah had temporal-life abundance, but spiritual-life misery (1<sup>st</sup> Sam. 2:5).

<sup>1</sup> The date of the weaning is difficult to specify and may have varied with the mother. However, according to 2 Macc 7:27, Josephus (*Ant* 2.230), and Mesopotamian and Egyptian traditions (*ANET*, 420), it was generally celebrated when the child was three years old (Pfeiffer 1972). THE ANCHOR BIBLE DICTIONARY

## One Year Through the Bible

### Week 13: March 24<sup>th</sup> through 30<sup>th</sup>

- b. The song is a remarkable expression of God's Sovereignty, Righteousness and Justice.
  - c. The song prophetically looks forward to the eternal judgment of the wicked, and the eternal exaltation of the Anointed King (1<sup>st</sup> Sam. 2:9,10).
2. The sons of Eli were progressing in their evil.
- a. They perverted the Levitical sacrifices (1<sup>st</sup> Sam. 2:12-17).
  - b. They engaged in sexual misconduct (1<sup>st</sup> Sam. 2:22-25).
  - c. The Lord hardened their hearts, as He designated them for the Sin Unto Death (1<sup>st</sup> Sam. 2:25; cf. Josh. 11:20).
3. Samuel was progressing in righteousness.
- a. He worshiped the Lord (1<sup>st</sup> Sam. 1:28), ministered to the Lord (1<sup>st</sup> Sam. 2:11,18; 3:1), and was called by the Lord (1<sup>st</sup> Sam. 3:4,6,8,10).
  - b. He grew before the Lord (1<sup>st</sup> Sam. 2:21), in stature and favor before the Lord and with men (1<sup>st</sup> Sam. 2:26).
4. Elkanah & Hannah visited their son each year when they came to the tabernacle annually (1<sup>st</sup> Sam. 2:18,19).
5. Eli's blessing upon Elkanah & Hannah moved the Lord to provide five additional children for them (1<sup>st</sup> Sam. 2:20,21).
6. An anonymous prophet delivered a message of judgment to Eli concerning his house (1<sup>st</sup> Sam. 2:27-36).
- a. The message is a message of God's grace despised by man (1<sup>st</sup> Sam. 2:27-29).
  - b. The judgment upon the house of Eli is the removal of that Aaronic line (the line of Eli) from priestly service (1<sup>st</sup> Sam. 2:30-33).
  - c. God's previous promise to Phinehas, son of Eleazar, son of Aaron is not invalidated—only the branch of Eli is going to be disciplined (1<sup>st</sup> Sam. 2:30; Num. 25:10-13).
- d. The short-term sign for this long-term prophecy will be the death of Eli's two sons on the same day (1<sup>st</sup> Sam. 2:34).
  - e. A promise is then given of a coming faithful priest (1<sup>st</sup> Sam. 2:35).
    - 1) The human fulfillment of this promise will be realized through faithful Zadok, and the dismissal of Abiathar (1<sup>st</sup> Kgs. 2:27).
    - 2) The Divine fulfillment of this promise will be realized in the Lord Jesus Christ as the Priest-King (Ps. 110:4; Heb. 5:6).

### Thoughts & Notes on Chapter Three

1. The Lord called the boy Samuel to prophetic office, and confirmed his previous prophecy to Eli (1<sup>st</sup> Sam. 3:1-18).
2. Israel's apostasy was resulting in a spiritual famine within the land (1<sup>st</sup> Sam. 3:1b; Amos 8:11,12).
3. The Lord called Samuel three times with *preliminary callings* that the young man had no capacity to understand (1<sup>st</sup> Sam. 3:4,6,7,8).
4. The old man, Eli, recognized Samuel's call, and provided the young man with instruction for the recognition and acceptance of his calling (1<sup>st</sup> Sam. 3:8b,9).
5. Having received the old man's guidance, Samuel was then prepared for the Lord's *plenary call* to the ministry (1<sup>st</sup> Sam. 3:10).
6. Samuel's first prophetic message was not a pleasant message to deliver (1<sup>st</sup> Sam. 3:11-15).
7. Once again, it is old-man Eli, who encourages young-man Samuel in the faithful pursuit of the ministry (1<sup>st</sup> Sam. 3:16-18).
8. Samuel is then publicly recognized as a national prophet to Israel, and established in the Levitical/priesthood milieu of Shiloh (1<sup>st</sup> Sam. 3:19-21).
  - a. Samuel is a seer (1<sup>st</sup> Sam. 9:18,19; 1<sup>st</sup> Chr. 9:22; 26:28; 29:29), or prophet (1<sup>st</sup> Sam. 3:20; 19:20,24; 2<sup>nd</sup> Chr. 35:18).
  - b. Samuel is also a Judge (1<sup>st</sup> Sam. 7:6,15).
  - c. We can rightly consider him the last of the judges (Acts 13:20), and the first of the prophets (Acts 3:24).

## One Year Through the Bible

### Week 13: March 24<sup>th</sup> through 30<sup>th</sup>

#### *Thoughts & Notes on Chapter Four*

1. The placement of Samuel in ministry, and the provision of accurate Bible teaching, broke the pattern of Judges.
  - a. In Judges, Israel had to come to a terrible oppression before they would cry out to the Lord for a deliverer.
  - b. With Samuel, the Lord is providing their prophetic judge prior to the Philistine oppression of 1<sup>st</sup> Sam. 4.
2. When Israel was defeated by the Philistines, they assumed it was because they had failed to take the Ark of the Covenant with them into battle (1<sup>st</sup> Sam. 4:2-4).
3. The Philistines reaction to the Ark in the camp (1<sup>st</sup> Sam. 4:5-11).
  - a. They initially responded in fear, because of their memory of Egypt's humiliation.
  - b. They decided to die fighting, rather than submit to Hebrew slavery (imitation of the Amorites rather than imitation of the Gibeonites) (1<sup>st</sup> Sam. 4:9).
  - c. To their surprise, the Philistines were totally victorious (1<sup>st</sup> Sam. 4:10,11).
4. The report of the battle confirms to Eli the prophecy of the Lord regarding Eli's house (1<sup>st</sup> Sam. 4:12-18; cp. 2:34).
5. Eli's Judgship, like Samson's, ends in failure, with his death (1<sup>st</sup> Sam. 4:18; Jdg. 16:30,31).
6. The birth of Ichabod signifies the departure of the glory of the Lord, which will not return until Solomon dedicates the temple (1<sup>st</sup> Sam. 4:19-22; 1<sup>st</sup> Kgs. 8:10,11).

#### *Thoughts & Notes on Chapter Five*

1. The Lord will discipline His nation through the departure of His glory, but He will not allow for His name to be defiled (1<sup>st</sup> Sam. 5:1-12).
2. Placing the Ark of the Covenant in a pagan temple along-side pagan idols is an evil insult to the glory of the Lord (1<sup>st</sup> Sam. 5:2).

3. Placing the Lord Jesus Christ along-side pagan religious leaders, such as Mohammed, Buddha, Confucius, etc., is just as evil.
4. The idol of Dagon was forced to fall on its face, even as every knee will bend, and every tongue will confess that Jesus Christ is Lord (1<sup>st</sup> Sam. 5:3; Isa. 45:23).
5. On the second morning, the damage to Dagon was even worse (1<sup>st</sup> Sam. 5:4).
6. God struck the Philistines with plagues as a consequence to their possession of His mercy seat (1<sup>st</sup> Sam. 5:6-12).

#### *Thoughts & Notes on Chapter Six*

1. The Philistines consulted their pagan priests and occult diviners for help in ending the plagues on their land (1<sup>st</sup> Sam. 6:1,2).
2. Their advice was to return the Ark with a guilt-offering ransom as penance for their offense (1<sup>st</sup> Sam. 6:3ff.).

Votive or thank offerings were commonly made by the heathen in prayer for, or gratitude after, deliverance from lingering or dangerous disorders, in the form of metallic (generally silver) models or images of the diseased parts of the body. This is common still in Roman Catholic countries, as well as in the temples of the Hindus and other modern heathen.<sup>2</sup>
3. Just in case they're wrong, the pagan priests and occult diviners recommend a course of action which might save them all the gold they didn't really want to lose (1<sup>st</sup> Sam. 6:7-9).
4. By God's Sovereign direction, the cows transported the Ark directly back to Israelite territory (1<sup>st</sup> Sam. 6:10-12).
5. The inhabitants of Beth-shemesh rejoiced and worshiped God because of the Ark's return (1<sup>st</sup> Sam. 6:13-16).

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<sup>2</sup>Jamieson, R., Fausset, A. R., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: *Critical and explanatory commentary*. (1 Sa 6:4). Oak Harbor, WA: Logos Research Systems, Inc.

*One Year Through the Bible*

**Week 13: March 24<sup>th</sup> through 30<sup>th</sup>**

6. Some of the Beth-shemesh inhabitants, however, looked inside the Ark, and a great Divine judgment was inflicted upon them (1<sup>st</sup> Sam. 6:19,20).
7. Just like the Philistines, the Jews of Beth-shemesh decided the answer was to get the Ark out of their town (1<sup>st</sup> Sam. 6:21).

*Thoughts & Notes on Chapter Seven*

1. Abinidab became the host for the Ark in Kiriath-jearim, and his son Eleazar became the caretaker for it (1<sup>st</sup> Sam. 7:1,2).
2. Samuel preached a message of repentance, as a condition for the Lord's deliverance of Israel from the hand of the Philistines (1<sup>st</sup> Sam. 7:3,4).
3. Israel responds to Samuel's message, and partakes in a national confession at Mizpah (1<sup>st</sup> Sam. 7:5,6).
4. As the Philistines approached, Israel placed their confidence in the prayers of Samuel on their behalf (1<sup>st</sup> Sam. 7:7,8).
5. The Lord fought on behalf of Israel, and delivered them through the agency of Samuel (1<sup>st</sup> Sam. 7:9-11).
6. Following the battle, Samuel established a memorial at Ebenezer (stone of help), and reclaimed the Israelite cities the Philistines had conquered (1<sup>st</sup> Sam. 7:12-14).
7. A summary of Samuel's ministry is then given to close the chapter (1<sup>st</sup> Sam. 7:15-17).

*Thoughts & Notes on Chapter Eight*

1. Samuel had the second greatest ministry of any Jewish prophet (Jer. 15:1), but a terrible family life (1<sup>st</sup> Sam. 8:1-3).
2. The elders of Israel anticipated Samuel's death, and requested a king "like all the nations" (1<sup>st</sup> Sam. 8:4-9).
  - a. They rightly anticipated that Joel and Abijah would not judge them properly.
  - b. They wanted a man to look to, rather than the Lord to obey (1<sup>st</sup> Sam. 8:7).
  - c. Samuel is displeased by their request because he is like-minded with the Lord.

3. The Lord gave Samuel a prophetic word to warn Israel against making their spiritual mistake (1<sup>st</sup> Sam. 8:10-18).
4. The Law of Moses had previously provided information for this circumstance (Deut. 17:14-20).
5. The people agree to all the terms of a human king (1<sup>st</sup> Sam. 8:19,20).
6. Samuel conveys their consent to the Lord, and the Lord provided instructions for Samuel to appoint a king (1<sup>st</sup> Sam. 8:21,22).

*Thoughts & Notes on Chapter Nine*

1. Chapter nine begins with a description of a special Benjamite—Kish the son of Abiel.
  - a. Like Gideon, & Samson, Kish was a mighty man of valor (1<sup>st</sup> Sam. 9:1).  
גִּבּוֹר הַיָּלִי. See comments on Josh. 6 for this description.
  - b. He had a number of servants & donkeys (1<sup>st</sup> Sam. 9:3).
  - c. His family is described as the least of all the families of Benjamin (1<sup>st</sup> Sam. 9:21), but that may simply be modesty on Saul's part.
2. Saul, the son of Kish, is then introduced.
  - a. Choice. בַּחֲוָר bachuwr <sup>#970</sup>: *young man* (choice, in the prime of manhood, Deut. 32:25; Jdg. 14:10; Ruth 3:10; Ecc. 11:9; Isa. 62:5; Jer. 15:8).
  - b. Handsome. טוֹב towb <sup>#2896</sup>: *good, pleasant, beautiful*.
  - c. Tall. גָּבוֹהַּ gabo<sup>ah</sup> <sup>#1364</sup>: *high, exalted, proud, tall* (Gen. 7:19; Job 41:26; 1<sup>st</sup> Sam. 16:7).
3. God the Father Sovereignly utilized lost donkeys to bring about Saul's introduction to Samuel (1<sup>st</sup> Sam. 9:3-27).
  - a. Saul and the servant spent three days unsuccessfully looking for the lost donkeys (1<sup>st</sup> Sam. 9:3-5,20).
  - b. The servant suggests that they can inquire of the man of God (seer, prophet) (1<sup>st</sup> Sam. 9:6).

## One Year Through the Bible

### Week 13: March 24<sup>th</sup> through 30<sup>th</sup>

- c. Saul is hesitant to do so, as he does not have an appropriate grace gift for the prophet (1<sup>st</sup> Sam. 9:7-10).
- d. An interesting glimpse of Israel's worship, minus tabernacle, and minus Ark of the Covenant is then recorded (1<sup>st</sup> Sam. 9:11-14).
- e. The Lord prepared Samuel to receive and anoint Saul (1<sup>st</sup> Sam. 9:15-21).
  - 1) Samuel was in the right place at the right time as He obeyed the Lord's instructions (1<sup>st</sup> Sam. 9:15-17).
  - 2) Samuel prepared a feast with about 30 other guests (1<sup>st</sup> Sam. 9:19,22-24). Perhaps these other guests were the students of Samuel's prophetic school (1<sup>st</sup> Sam. 10:5,10).
- f. As Saul & his servant depart in the morning, Samuel pulls Saul off to the side for a private conversation (1<sup>st</sup> Sam. 9:25-27).
- c. When he was brought forward, many of the assembled people were impressed by Saul's physical appearance (1<sup>st</sup> Sam. 10:23,24).
- d. Samuel recorded "The Ordinances of the Kingdom" (1<sup>st</sup> Sam. 8:10-18), and placed it before the Lord (1<sup>st</sup> Sam. 10:25a).
- e. The assembly is then dismissed (1<sup>st</sup> Sam. 10:25b).
  - 1) The Lord laid it on some men's hearts to follow Saul (1<sup>st</sup> Sam. 10:26).
  - 2) Others despised Saul, and refused to offer any tribute offerings (1<sup>st</sup> Sam. 10:27).

#### *Thoughts & Notes on Chapter Eleven*

1. Saul's first test as king is to deal with an Ammonite invasion.
    - a. Nahash (נָחָשׁ nachash <sup>#5176</sup>: *serpent*) immediately challenged the new Hebrew king.
    - b. Jabesh-gilead is willing to surrender, until the terms are spelled out (1<sup>st</sup> Sam. 11:1,2).
  2. Jabesh-gilead sends messengers to King Saul, requesting his deliverance of them (1<sup>st</sup> Sam. 11:3-5).
  3. Saul was filled with the Holy Spirit (mightily), and brought about a great victory over the Ammonites (1<sup>st</sup> Sam. 11:6-11).
  4. Following the victory, some people wanted to execute the doubters from chapter 10 (1<sup>st</sup> Sam. 11:12,13).
  5. Israel conducted a second installation ceremony for King Saul (1<sup>st</sup> Sam. 11:14,15).
- #### *Thoughts & Notes on Chapter Twelve*
1. Samuel delivers a public message to Israel, transitioning the nation from the Era of Judges to the Era of Kings.
  2. Samuel calls upon Israel to bear witness to his ministry of integrity (1<sup>st</sup> Sam. 12:1-5).
    - a. This is going to be a total contrast with the treatment Israel will receive from their kings (1<sup>st</sup> Sam. 8:10-18).

#### *Thoughts & Notes on Chapter Ten*

1. Samuel privately anoints Saul as the King of Israel (1<sup>st</sup> Sam. 10:1). This will be followed by public acclaim (1<sup>st</sup> Sam. 10:24).
2. Samuel then provides Saul with detailed prophetic instructions for the remainder of the week (1<sup>st</sup> Sam. 10:2-8).
  - a. Saul becomes one of the rare Old Testament believers who experiences the filling of the Holy Spirit (1<sup>st</sup> Sam. 10:6).
  - b. Saul becomes a "changed man" by virtue of the grace blessings the Father bestowed upon him (1<sup>st</sup> Sam. 10:6,9).
3. Saul is pleased to talk to his father about temporal life, but not spiritual life (1<sup>st</sup> Sam. 10:14-16).
4. Samuel calls another solemn assembly in Mizpah for the purpose of publicly proclaiming their new king (1<sup>st</sup> Sam. 10:17-27).
  - a. Lots were drawn for each tribe, family, and man (1<sup>st</sup> Sam. 10:20,21).
  - b. Meanwhile, Saul had time to hide himself! (1<sup>st</sup> Sam. 10:22).

## One Year Through the Bible

### Week 13: March 24<sup>th</sup> through 30<sup>th</sup>

- b. Samuel reminds Israel that the faithfulness of Moses, Aaron, and the Judges has been a reflection of the Lord's faithfulness towards Israel (1<sup>st</sup> Sam. 12:6-11).
  3. Samuel admonishes Israel to understand that they are still accountable to live in obedience to the Law, even though they are now living in the Era of Kings (1<sup>st</sup> Sam. 12:12-15).
  4. Samuel emphasizes his point with a demonstration of Divine power (1<sup>st</sup> Sam. 12:16-18).
  5. The people of Israel understood that their request for a king was sinful (1<sup>st</sup> Sam. 12:19).
  6. Samuel reiterated the need for Israel to humble themselves, and obey the Lord (1<sup>st</sup> Sam. 12:20-25).
- a) As an anointed King and Judge of Israel, Saul had sacrificial privileges.
  - b) In the next administration, David will be observed to offer sacrifices as the Anointed King of Israel.
  - c. Samuel rebuked Saul for his disobedience (1<sup>st</sup> Sam. 13:13,14).
    - 1) In the permissive will of God, there was a potential for the house of Saul to have a perpetual leadership function within Israel.
    - 2) However, due to the disobedience of Saul, that particular permissive will potential will not be realized.
    - 3) God promises to select a King "after His own heart."
  - d. Samuel departed from Saul, and Saul was left with a meager force of 600 men (1<sup>st</sup> Sam. 13:15).
4. The oppression of the Philistines continued, with King Saul helpless to do anything about it (1<sup>st</sup> Sam. 13:16-23).

#### *Thoughts & Notes on Chapter Thirteen*

1. King Saul's second test of leadership was a series of wars against the Philistines.
  - a. King Saul divided the standing army of Israel into two divisions.
    - 1) Saul commanded the 2,000 man division.
    - 2) His firstborn son, Jonathan, commanded the 1,000 man division.
  - b. Jonathan wins a victory over the Philistines at Geba, but Saul took the credit (1<sup>st</sup> Sam. 13:3,4).
2. The Philistines fielded an army 12x larger than the total Hebrew force, which caused Israel to hide themselves in fear (1<sup>st</sup> Sam. 13:5-7).
3. Saul was supposed to wait for seven days, for Samuel to appear at Gilgal (1<sup>st</sup> Sam. 10:8), but Saul grew impatient of waiting, and offered the sacrifices himself (1<sup>st</sup> Sam. 13:8,9).
  - a. The moment he finished the sacrifices, Samuel arrives on the scene (1<sup>st</sup> Sam. 13:10).
  - b. Saul made pitiful excuses for his disobedience (1<sup>st</sup> Sam. 13:11,12).
    - 1) The disobedience was in not waiting for Samuel as instructed.
    - 2) The disobedience was not the offering of sacrifices *per se*.

#### *Thoughts & Notes on Chapter Fourteen*

1. Jonathan grew tired of his father's hide-in-the-caves solution to the Philistine occupation of Israel.
2. Jonathan and his armor bearer left the Hebrew forces to scout out the Philistine positions (1<sup>st</sup> Sam. 14:1-10).
  - a. He understood that two men against 36,000 Philistines was just as good as 600 men against 36,000 Philistines, as far as the Lord was concerned (1<sup>st</sup> Sam. 14:6).
  - b. His walk of faith with the Lord was an example, and encouragement, for his armor bearer (1<sup>st</sup> Sam. 14:7).
  - c. Jonathan looks to the Lord to arrange for the circumstances, and leaves it in the Lord's hands to reveal His will (1<sup>st</sup> Sam. 14:8-12).
  - d. Jonathan and his armor bearer killed about 20 Philistines in the initial encounter.
  - e. The Lord started the earth quaking, and the Philistines quaking in their heart.

## One Year Through the Bible

### Week 13: March 24<sup>th</sup> through 30<sup>th</sup>

3. Saul observed the panicking Philistines, and came to some assumptions.
  - a. Some of his forces were behind it. This assumption was confirmed as the accountability report confirmed the absence of Jonathan and his armor bearer.
  - b. The Ark of the Covenant would help them in battle against the Philistines. This assumption is not confirmed, as the Ark had previously been captured by the Philistines.
  - c. The priestly descendant of Eli would help Saul determine the will of God. This assumption is also not confirmed, as God has previously pronounced judgment upon the house of Eli.
4. In the pursuit of the Philistines, the previously scattered Israelites joined in the battle (1<sup>st</sup> Sam. 14:20-23).
5. Saul issues a stupid, selfish command: no eating until the day's fighting is over (1<sup>st</sup> Sam. 14:24-26).
  - a. Joshua, in observing a fleeing foe, commanded the sun to stand still so the Lord could be glorified all the more (Josh. 10:12).
  - b. Saul, in observing a fleeing foe, commanded his soldiers to not eat so Saul could be glorified all the more.
  - c. Jonathan had not received the message concerning food deprivation, and so he ate freely while in the field (1<sup>st</sup> Sam. 14:27-30).
  - d. The people who failed to eat during the day were so starved, they ate the oxen and the calves raw (1<sup>st</sup> Sam. 14:31-34).
6. Saul builds an altar, and inquires of the Lord, but gets no answer (1<sup>st</sup> Sam. 14:35-37).
  - a. This will become characteristic of the rest of Saul's life (1<sup>st</sup> Sam. 28:6).
  - b. Saul assumes that his lack of answer is because of somebody else's failure (1<sup>st</sup> Sam. 14:38-40).
    - 1) The Lord uses the lot to identify Jonathan (in Saul's eyes) as the guilty party (1<sup>st</sup> Sam. 14:41,42).
    - 2) Jonathan speaks the truth in love, and the Lord delivers him from his father's hand (1<sup>st</sup> Sam. 14:43-46).
7. The chapter concludes with a summary description of Saul's reign (1<sup>st</sup> Sam. 14:47-52).

### *Thoughts & Notes on Chapter Fifteen*

1. Chapter 15 marks another failure of Saul's, and Samuel's final message to the reversionist king.
2. Samuel commissions Saul for the Lord's work-assignment against the Amalekites (1<sup>st</sup> Sam. 15:1-3; Ex. 17:8-16).
3. Saul defeated the Amalekites, but disobeyed the command of the Lord (1<sup>st</sup> Sam. 15:4-9).
4. Saul's disobedience became a test of Samuel's faith, in his personal intercessory prayer ministry before the Lord (1<sup>st</sup> Sam. 15:10,11).
5. When Saul sees Samuel, he boasts of his success in the Lord's work (1<sup>st</sup> Sam. 15:12,13).
  - a. Samuel's sarcastic response exposed Saul for the liar he was (1<sup>st</sup> Sam. 15:14).
  - b. Saul is then left making lame excuses for his disobedience (1<sup>st</sup> Sam. 15:15-23).
6. Samuel's message reveals a seminal truth for all of Scripture—the real issue is not the external ritual, but the internal humble obedience (1<sup>st</sup> Sam. 15:22,23; cf. Hos. 6:6; Matt. 9:13; 12:7).
7. Saul confesses his sin, but continues to blame others for his downfall (1<sup>st</sup> Sam. 15:24-31).
8. Samuel utters another prophetic word concerning Saul's replacement—a better man than Saul (1<sup>st</sup> Sam. 15:28).
9. Samuel personally administered the Lord's Divine discipline upon Agag (1<sup>st</sup> Sam. 15:32,33).
10. This was the last time Samuel would ever "see" (visit) Saul until after his death (1<sup>st</sup> Sam. 15:35; cf. 1<sup>st</sup> Sam. 19:24; 28:15-19).

*One Year Through the Bible*

**Week 13: March 24<sup>th</sup> through 30<sup>th</sup>**

*Thoughts & Notes on Chapter Sixteen*

1. The Lord arranges for David's private anointing (1<sup>st</sup> Sam. 16:1-13), much as He arranged for Saul's private anointing (1<sup>st</sup> Sam. 10:1).
2. Samuel's arrival at Bethlehem prompted a degree of fear (1<sup>st</sup> Sam. 16:4).  
חָרַד charad #2729: *to tremble, be terrified.*
  - a. The elders of Bethlehem asked, "Do you come in peace?"
  - b. Samuel was renowned as the prophetic judge, and agent of the Lord's dismemberment (1<sup>st</sup> Sam. 15:32,33; Hos. 6:5).
  - c. The Lord Jesus Christ prompted a similar response (Lk. 5:8; 8:37).
3. Samuel proclaims a sacrifice, and invites all of Bethlehem to participate (1<sup>st</sup> Sam. 16:5).
4. Samuel carefully observes the arrival of Jesse and his sons (1<sup>st</sup> Sam. 16:6-11).
  - a. Samuel is impressed by Eliab's stature and appearance (1<sup>st</sup> Sam. 16:6,7).
  - b. The Lord admonishes Samuel to not be misled by the outer appearance (1<sup>st</sup> Sam. 16:7).
  - c. Six additional sons pass by Samuel, and one-by-one the Lord informs Samuel that His selection has not yet appeared (1<sup>st</sup> Sam. 16:8-10).
  - d. Samuel concludes that there must yet be a son remaining, and calls for his immediate appearance (1<sup>st</sup> Sam. 16:11).
5. The description of David (1<sup>st</sup> Sam. 16:11,12).
  - a. The youngest.
  - b. A shepherd.
  - c. Ruddy.
  - d. Beautiful eyes.
  - e. Handsome appearance.
  - f. After God's own heart.
6. The Lord positively identified His anointed one, as He did for Saul (1<sup>st</sup> Sam. 9:17), and as He will do again for John the Baptist at the Jordan river (1<sup>st</sup> Sam. 16:12; Matt. 3:16,17; John 1:32,33).
7. The result of this anointing is the indwelling of God the Holy Spirit (1<sup>st</sup> Sam. 16:13b).
  - a. This indwelling was powerful. חָלַץ tsalach #6743: *to rush, break forth.* This expression was also used of Samson (Jdg. 14:6,19; 15:14), & King Saul (1<sup>st</sup> Sam. 10:6,10; 11:6). An evil spirit will also come upon Saul mightily (1<sup>st</sup> Sam. 18:10).
  - b. This indwelling was life-long. This was very unusual for an OT saint.
8. After the anointing, the Lord arranged for David to obtain some experience in the King's court (1<sup>st</sup> Sam. 16:14-23).
  - a. King Saul's indwelling of the Holy Spirit is revoked (1<sup>st</sup> Sam. 16:14).
  - b. In place of the Holy Spirit, an evil spirit is sent to terrorize King Saul (1<sup>st</sup> Sam. 16:14,15).
    - 1) There are innumerable demons, evil spirits, and fallen angels eager to function within God's permissive will, and anxious to afflict believers (1<sup>st</sup> Kgs. 22:19-23).
    - 2) Satan was eager to function within God's permissive will, and afflict Job (Job 1:11,12; 2:5-7).
    - 3) Paul's thorn in the flesh is also a Satanic messenger (2<sup>nd</sup> Cor. 12:7). ἄγγελος σατανᾶ angelos satana.
  - c. Saul's servants suggest that soothing music would ease the king's demonic terror (1<sup>st</sup> Sam. 16:15-17).
    - 1) They don't suggest Saul humble himself before Samuel.
    - 2) They suggest a pagan method for calming the mind.
  - d. The servant's description of David (1<sup>st</sup> Sam. 16:18).
    - 1) A skillful musician.
    - 2) A mighty man of valor. (גִּבּוֹר חַיִּיל gibbowr chayil).
    - 3) A warrior.
    - 4) Prudent in speech.
    - 5) A handsome (well-formed) man.
    - 6) The Lord is with him.
  - e. David's youthful service to Saul was a time of blessing for both men (1<sup>st</sup> Sam. 16:21-23).

**Week 13: March 24<sup>th</sup> through 30<sup>th</sup>**

Note:

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