



BOOK OF SAMUEL -1

Bible Series

Introduction

- We are now about to step into the core of Israel's history as a nation of Kings.
- This period is recorded in the next double set of Books – Samuel, Kings & Chronicles.
- The whole period covers a span of around 500 years up until the Exile to Babylon.
- These set of six books reads like a movie series with seasons. The narrative has inspired many writings, books, literature and fantasy novels, movies etc.





Introduction

- There are four types of Leaders:
- Those who make things happen
- Those who watch things happen
- Those who use things as they happen
- Those who don't know anything is happening!
- 1 Samuel chronicles four main characters – Eli, Samuel, Saul and David
- The Priest, The Prophet, The Politician and the Psalmist/Poet.

Introduction

- The key theme running through these narratives is POWER.
- How four individuals handled Power, Influence and Authority.
- How we handle exposure to Fame, Influence, Power or Authority says a lot about our inner character.
- According to Skip Heitzig, You could find catching titles to each of these persons:
- The Reign of a Prophet
- The Ruin of a Priest
- The Rule of a Politician
- The Rise of a Poet



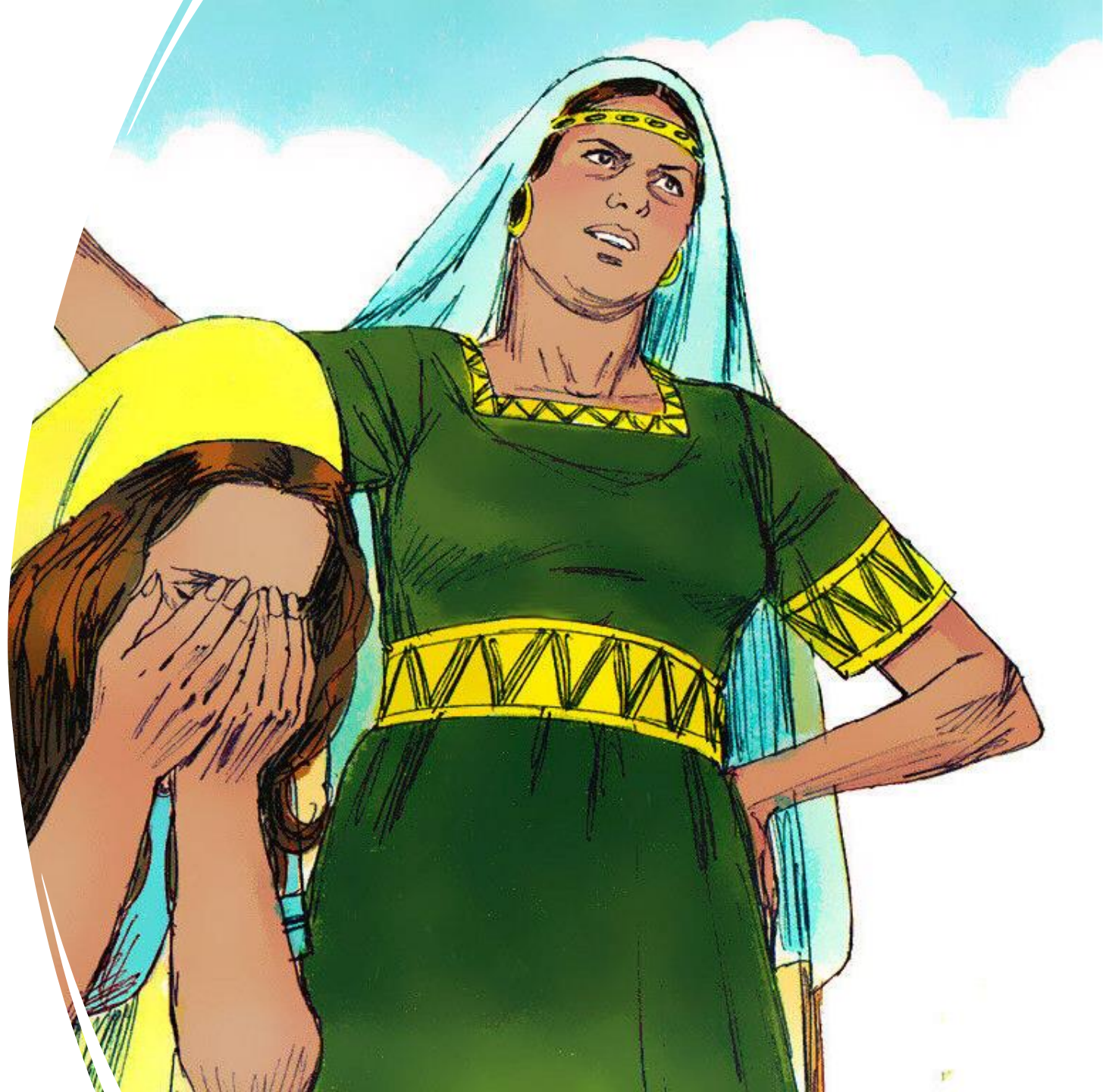
Introduction

- As we read through these scriptures, allow the Holy Spirit to scan your heart and show you strengths or gaps within your own character.
- The theme of Leadership applies to each of us;
- How do we lead our own life
- How do we lead others
- What is our leadership style/type?
- What would I have done in the same situation?
- Let us now begin with a story of a man with two wives....



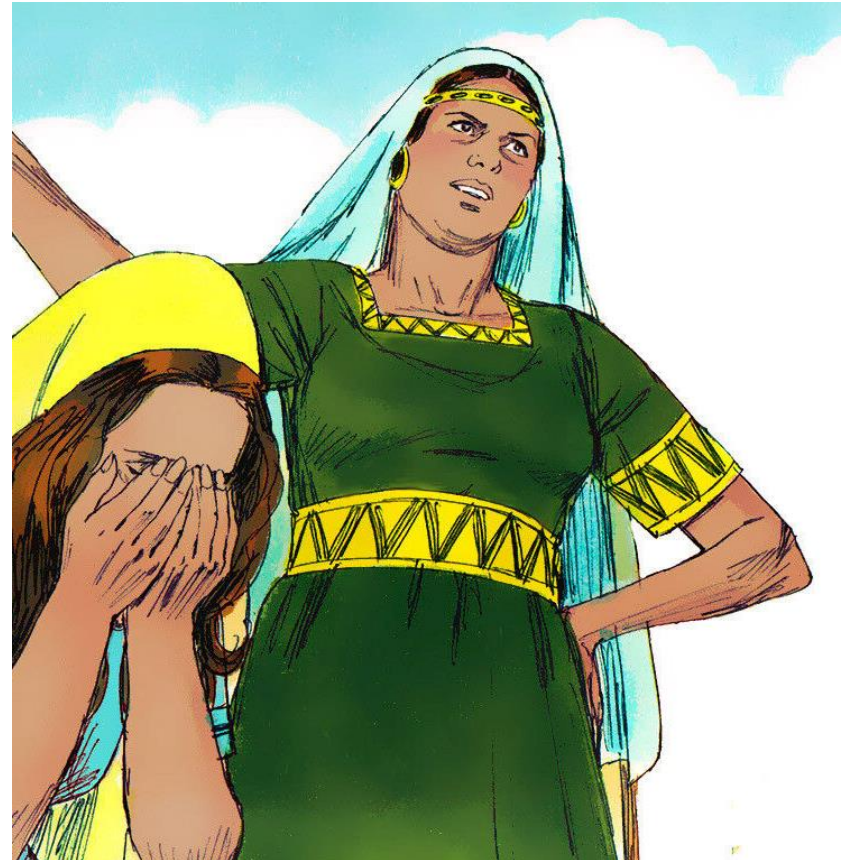
Hannah's Story...

- The book opens with a story...
- Its really great how the Scriptures often draw us in with true life stories and real issues.
- People's lives are laid bare and you can relate to their behaviour and feelings.
- Elkanah is caught in the crossfire between his two wives.
- Purely by speculation; it seems Peninnah is the arranged marriage wife whilst Hannah is the love of his life.



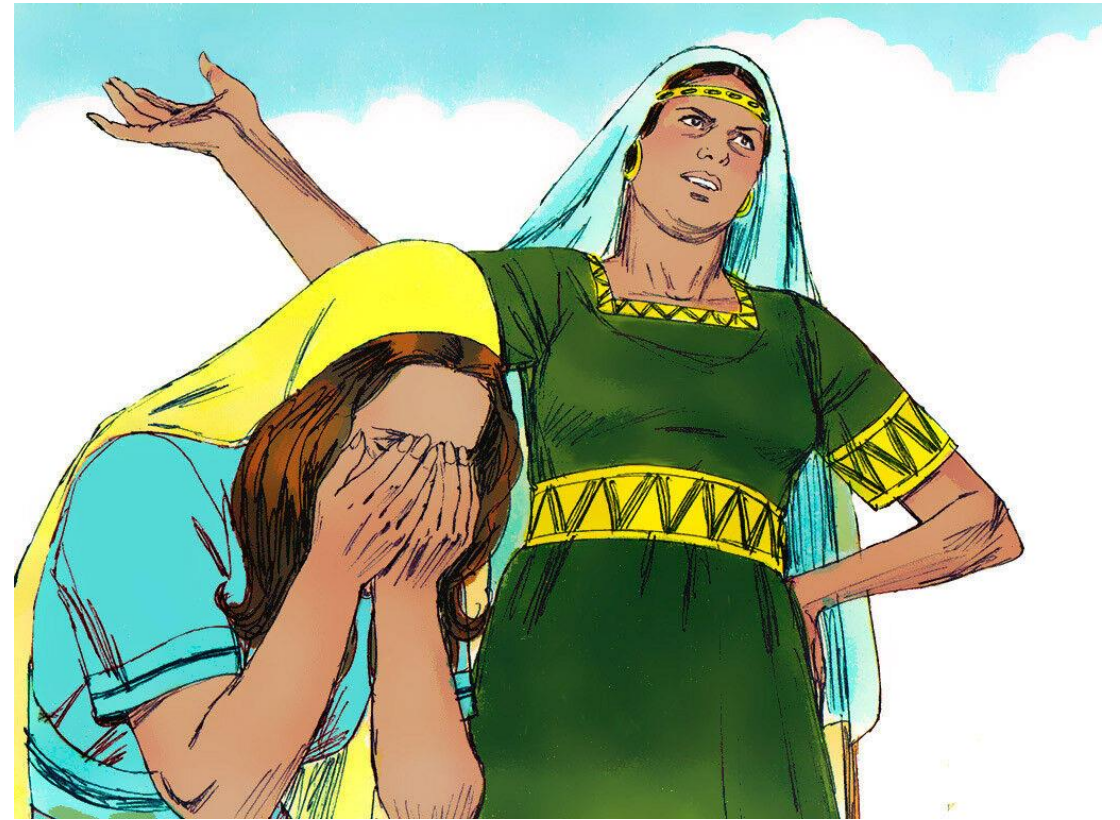
Hannah's Story...

- We could unpack this scenario in several different ways but this is not a relationship seminar!
- You know when you meet the love of your life.
- Some people fall in love with one person and actually end up marrying someone else whom they LIKE but don't LOVE.
- This does not mean you will not or cannot fulfil Destiny. This generation sometimes puts too much emphasis on feelings of happiness rather than duty and destiny.
- So stop searching for that 'Hollywood match made in Heaven' relationship and get on with your life. Make yourself Joyful and Happiness will come and visit!



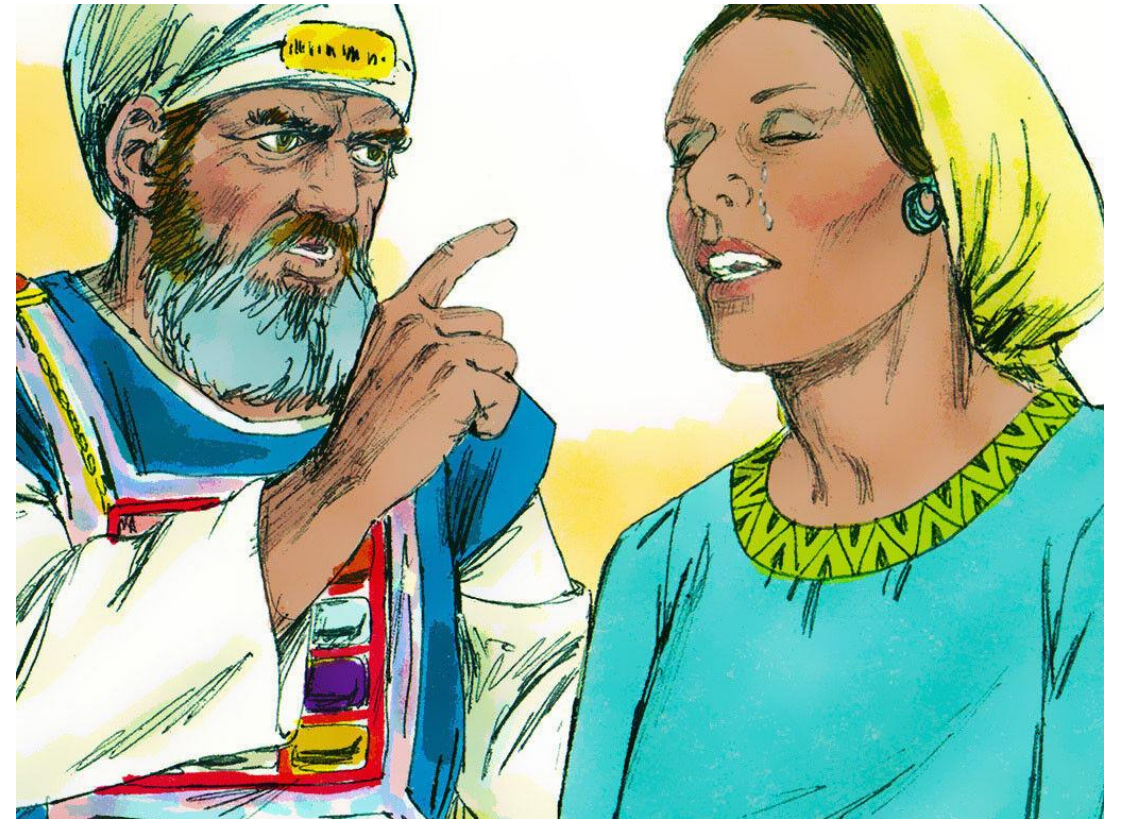
Hannah's Story...

- Hannah is in anguish for two reasons. She is childless and feels inadequate towards the love of her life and wider community.
- Secondly, Peninnah is making her life miserable because of jealousy and maybe to drive her away?
- One key point – God is always close to the broken hearted. If your soul is crushed or your heart broken, then the Lord is very close!



Hannah's Anguish...

- Eli doesn't discern what's in front of him!
- This is a repeat cycle in his life and ministry. A lack of discernment...
- This is a key requirement as a leader, parent or spouse.
- There may be things happening with your children, partner or colleagues at work.
- Some are reading their BEHAVIOUR rather than the ROOT of the problem.
- Not everyone is an Hannah to ARTICULATE the core issue. Most children or youth are REACTIONARY and will counter your lack of discernment with hurt, anger, indifference or depression,
- This is the story of many a parent, relationship or family. Many of us respond to the outer issues – nose piercing, ripped jeans, pregnancy, habits or outlandish hobbies.



Hannah's Miracle...

- Hannah is key because without her, there is no Samuel or even a Book of Samuel!
- She prayed him into the world and tops it up with handing him over to God.
- This is a very powerful principle as there are many a parent who have not released their kids.
- Samuel means God hears or God answers



Hannah's Miracle...

- This story about Hannah within the midst of all the anarchy during the time of the Judges, is a compelling and inspiring story.
- Eli blessed Elkanah (2:20) and she got dividends from her 'loan' to the LORD – three sons and two daughters. From barrenness to six children!!
- Even though Eli was compromised because of his sons, God still used him to bless Hannah and she became fruitful.
- This is an important principle. Discern the office and do not get distracted by the person occupying the office. God can and still uses compromised vessels to release His blessings.
- Even though the verses about Hannah are not many, she needs to be added to the list of key characters we mentioned before; the Priest, The Prophet, The Politician, The Psalmist.
- Add – The Role of a PARENT!



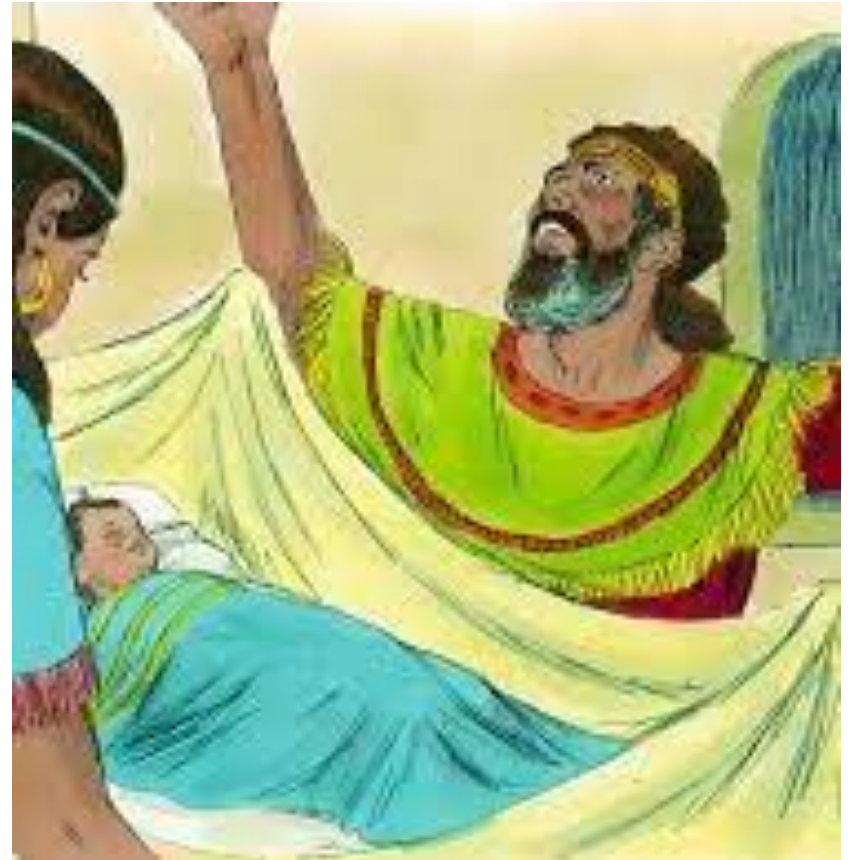
Hannah's Prayer....

- Her first prayer is silent and unrecorded
- Her new prayer is now canonised into Scripture!
- She turns from being a footnote into a keynote piece!
- Her prayer reads like a psalm
- She is an inspiration to us all to connect with heaven and put God first.
- Think about it; her long sought Child finally arrives and she gives him away! Not a Girl but a Boy in those ancient times!!



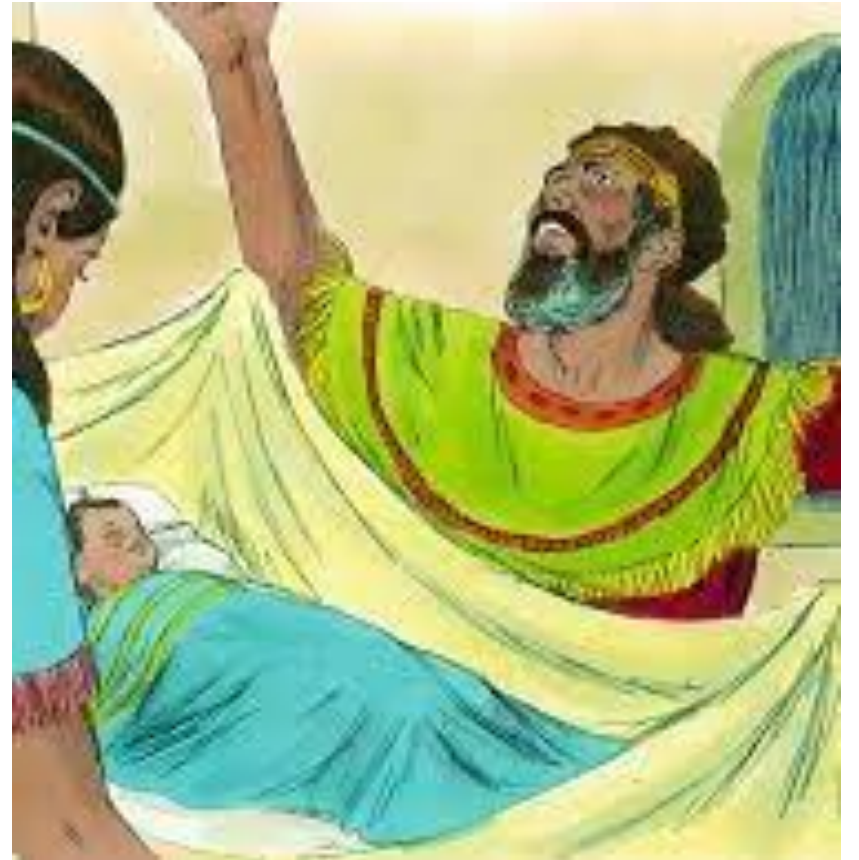
Hannah's Prayer...

- “My heart rejoices in the LORD;
My horn is exalted in the LORD.
I smile at my enemies,
Because I rejoice in Your salvation.
No one is holy like the LORD,
For *there is* none besides You,
Nor *is there* any rock like our God.
- Hannah prayed and said:
- 1 Samuel 1:28 ended, *So they worshipped the LORD there.*
This song records the worship Hannah offered on the very day she left her little boy — her only child — at the tabernacle, never for him to live in her home again.



Hannah's Prayer...

- **My heart rejoices in the LORD:**
- Hannah showed a depth of commitment and love for God that may humble us. On the day she made the biggest sacrifice of her life she **rejoices in the LORD**.
- Notice though, that she **rejoices in the LORD**. She could not rejoice in leaving her son, but she could rejoice **in the LORD**. In the most desperate situations, when we have nothing else to rejoice in, we can rejoice **in the LORD**.
- **My horn is exalted in the LORD:** The **horn** is used often as a picture of strength in the Bible (Psalms 75:4-5 and 92:10). This is because the strength of an ox or a steer could be expressed in its **horn**. Hannah spoke of strength and power being **exalted in the LORD**.



Elkanah's Sacrifice...

- **Then Elkanah went to his house at Ramah. But the child ministered to the LORD before Eli the priest.**
- a. **Then Elkanah went:** They *did* it. It was hard to do, to leave this little son behind, but they did it because they promised God they would do it.
- b. **But the child ministered to LORD before Eli the priest:** Young as he was, Samuel had a ministry to the LORD. Our young people can praise and please God and it is often a breakthrough in their walk with the Lord when they experience God in worship.
- i. The Living Bible translates it well: *And the child became the Lord's helper.* There are ways that even children can serve God and minister to Him.



Eli The Priest...

- **2:12 - Now the sons of Eli were corrupt; they did not know the LORD.**
- **a. The sons of Eli were corrupt:** Literally, the ancient Hebrew calls them *sons of Belial*. *Belial* was a pagan god, and the phrase *sons of Belial* refers to worthless and wicked men.
- This was a significant problem, because the **sons of Eli** were in line to succeed him as high priest and they already functioned in the priesthood.
- **b. They did not know the LORD:** Even though their father Eli knew the LORD that knowledge was not passed on genetically to his sons. They had to personally know the LORD for themselves.
- One of the key legacies of Parents is to pass on their spiritual heritage to their Children. It is the Number One priority.



Eli The Priest...

- 2:13-17
- And the priests' custom with the people *was that* when any man offered a sacrifice, the priest's servant would come with a three-pronged fleshhook in his hand while the meat was boiling. Then he would thrust *it* into the pan, or kettle, or caldron, or pot; and the priest would take for himself all that the fleshhook brought up. So they did in Shiloh to all the Israelites who came there. Also, before they burned the fat, the priest's servant would come and say to the man who sacrificed, "Give meat for roasting to the priest, for he will not take boiled meat from you, but raw." And *if* the man said to him, "They should really burn the fat first; *then* you may take *as much* as your heart desires," he would then answer him, "*No*, but you must give *it* now; and if not, I will take *it* by force." Therefore the sin of the young men was very great before the LORD, for men abhorred the offering of the LORD.
- a. **The priests' custom with the people:** With many of the sacrifices brought to the tabernacle, a portion was given to God, a portion was given to the priest, and a portion was kept by the one who brought the offering. According to other passages in the Old Testament, the priest received a portion of the breast and the shoulder. But now, some 400 years after the Law of Moses came, the priestly custom changed — they did not take the prescribed portion of the breast and shoulder but took whatever the fork (**fleshhook**) brought up out of the pot.



Eli The Priest...

- **Now Eli was very old; and he heard everything his sons did to all Israel, and how they lay with the women who assembled at the door of the tabernacle of meeting.**
- a. **Now Eli was very old:** This passage is not focused on Eli's sons as much as it is on Eli himself. He was old and in no condition to lead Israel as high priest. **He heard everything his sons did** but Eli *only* rebuked them about it.
- b. **They lay with the women who assembled at the door of the tabernacle of meeting:** This means the sons of Eli were committing sexual immorality with the women who came to *worship* at the tabernacle. This was an ancient version of the modern sex scandals among pastors or preachers.
- i. It is possible that the **women who assembled at the door of the tabernacle** were in some way workers at the house of the LORD.
- [Exodus 38:8](#) refers to *the serving women who assembled at the door of the tabernacle of meeting.*



Eli The Priest...

- **Why do you do such things:** It is an understandable question, but a needless one. It doesn't matter **why** because there could be no good reason. They can't excuse their sin; they had to be responsible for it instead.
- Eli did about the worst thing a parent can do in trying to correct their children: *just* talk. All he did was whine about what they did wrong, but he never took the necessary actions to correct the problem. Parents would be better off to yell less, lecture less, and to take sensible action more often, letting the children see the consequences for their disobedience.



Eli The Priest...

- **You make the LORD's people to transgress:**
- Again, this was the great sin of Eli's sons. It was bad enough that they stole and indulged their own lusts; but they also, by their corrupt behaviour, made people hate to worship God with their offerings at the tabernacle
- (1 Samuel 2:17), and they led women worshippers into sexual immorality.
- **If one man sins against another, God will judge him. But if a man sins against the LORD, who will intercede for him:**
- Fortunately, 1 John 2:1 answers Eli's question: *And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.*
- We thank God that there is someone to **intercede** for us when we sin **against the LORD**.



Eli The Priest...

- **Nevertheless, they did not heed the voice of their father, because the LORD desired to kill them:**
- This striking statement may seem unfair to some. They picture Eli's sons wanting to repent and listen to their father, but God prevented them.
- This is not the case at all. God judged Eli's sons this way: He gave them *exactly* what they wanted. They did not want to repent, and God did not work repentance in their hearts.
- God saw they were corrupt men and wanted to judge them. When **the LORD desired to kill them**, it simply meant that God desired justice towards Eli's sons.



Eli The Priest

- 2:27 - Then a man of God came to Eli and said to him, “Thus says the LORD: ‘
- Did I not clearly reveal Myself to the house of your father when they were in Egypt in Pharaoh’s house?
- Did I not choose him out of all the tribes of Israel *to be* My priest, to offer upon My altar, to burn incense, and to wear an ephod before Me?





Eli The Priest...

- **Then a man of God:**
- We don't know who this was; this **man of God** is one of the wonderful anonymous characters of the Bible. But it doesn't matter who he was.
- He was a **man of God**, and God raised him up to speak to Eli and Eli's whole family at this important time.
- **Did I not clearly reveal Myself to the house of your father:** The **father** referred to is *Aaron*, who was the first High Priest.
- Since the High Priesthood was a hereditary office, Eli was a descendant of Aaron, whom God had revealed Himself to.

Eli The Priest...

- “Now this *shall be* a sign to you that will come upon your two sons, on Hophni and Phinehas: in one day they shall die, both of them.
- **Now this shall be a sign to you:** Since the fulfilment of the judgment would be many years away (in the days of Solomon),
- God gave Eli an immediate sign to demonstrate His truthfulness.
- Eli’s sons will die **in one day**; Eli will see this and know the judgment of God has come against his house.



Eli The Priest...

- **3:11-14**
- **Then the LORD said to Samuel:
“Behold, I will do something in
Israel at which both ears of
everyone who hears it will tingle.**
- **“In that day I will perform against
Eli all that I have spoken
concerning his house, from
beginning to end.**



Eli The Priest...

- a. **Both ears of everyone who hears it will tingle:**
- God will give young Samuel spectacular news. In other places in the Old Testament,
- *tingling ears* are signs of an especially severe judgment (2 Kings 21:12, Jeremiah 19:3).
- b. **For I have told him that I will judge his house:**
- Through the word of the *man of God* in 1 Samuel 2:27-36
- Eli already heard of the judgment to come. This word to young Samuel was a word to *confirm* the previous message from God.



Eli The Priest...

- 3:15-18
- So Samuel lay down until morning, and opened the doors of the house of the LORD.
- And Samuel was afraid to tell Eli the vision. Then Eli called Samuel and said, "Samuel, my son!"
- And he answered, "Here I am." And he said, "What *is* the word that *the Lord* spoke to you?"
- Please do not hide *it* from me. God do so to you, and more also, if you hide anything from me of all the things that He said to you."
- Then Samuel told him everything, and hid nothing from him. And he said, "It *is* the LORD. Let Him do what seems good to Him."



Eli The Priest...

- **Samuel lay down until morning:** Of course, he didn't *sleep* at all. We see young Samuel laying on his bed, ears tingling at the message from God, wondering how he could ever tell Eli such a powerful word of judgment (**Samuel was afraid to tell Eli**).
- **Opened the doors of the house of the LORD:** Presumably, this was one of Samuel's duties as a servant at the tabernacle.
- **Samuel, my son!** Eli was not a good boss or a good parent to Hophni and Phinehas. But Samuel came to him as a "second chance," and Eli did a better job of raising Samuel than he did with his sons by birth.



Eli The Priest...

- **What is the thing that the LORD has said to you:** Eli had an idea of what the message of God to Samuel was. Kindly, he took the initiative and asked Samuel, knowing it was difficult for the young man to tell him.
- Eli made it clear to Samuel he had the responsibility to bring the message even if it was bad news. With a threat like **God do so to you, and more also**, Samuel was suitably motivated to tell Eli everything.
- Eli was admirable, because he was willing to be taught from an unexpected source, he wanted to hear the bad news of his condition, and he wanted to hear *all* God's message.
- **It is the LORD. Let Him do what seems good to Him:** It is hard to know if Eli's response was godly or fatalistic. We should always submit to God's rod of correction. Yet this submission is not totally passive. It is also active in repentance, and in doing what one can to cultivate a godly sorrow.



The End of Eli...

- Chapter four is a difficult read.
- It shows the end result of disobedience and rebellion for God's children,
- It is a chapter of Judgement!
- Hophni and Phinehas both die on the same day as prophesied
- Eli dies later the same day upon hearing that the Ark of the Covenant was captured!
- The baby born into the household, Phinehas' son and Eli's grandson is named ECHABOD – the Glory has departed!
- Eli had judged or led Israel for forty years





Reflections