

Pastor's Bible Study

Becoming Disciples Through Bible Study

Week Twenty-Three 1 Samuel 1 - 7

Review

Literary Period Covered: 1120 - 1011 B.C.E.

Review

- Ended the Book of Judges asking ourselves what will happen to the plan of Salvation
- The Israelites went for conquest to settlement
- The Israelite failed to teach their children and “lived among the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. ⁶ They took their daughters in marriage and gave their own daughters to their sons, and served their gods” Chapter 3:5-6.
- Each Judge led the Israelites in a downward spiral of sin, distress, crying out, as salvation left Israel in greater darkness.
- ²⁵ In those days there was no king in Israel: every man did that which was right in his own eyes. Judges 21:25
- Then we recapitulated back into Book of Judges at the time of Sampson in the Book of Ruth
 - In it we discovered a wonderful love story
 - The plan of salvation is back in the mix *Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse,⁶ and Jesse the father of King David*

The Plan of Salvation is back in the fold.

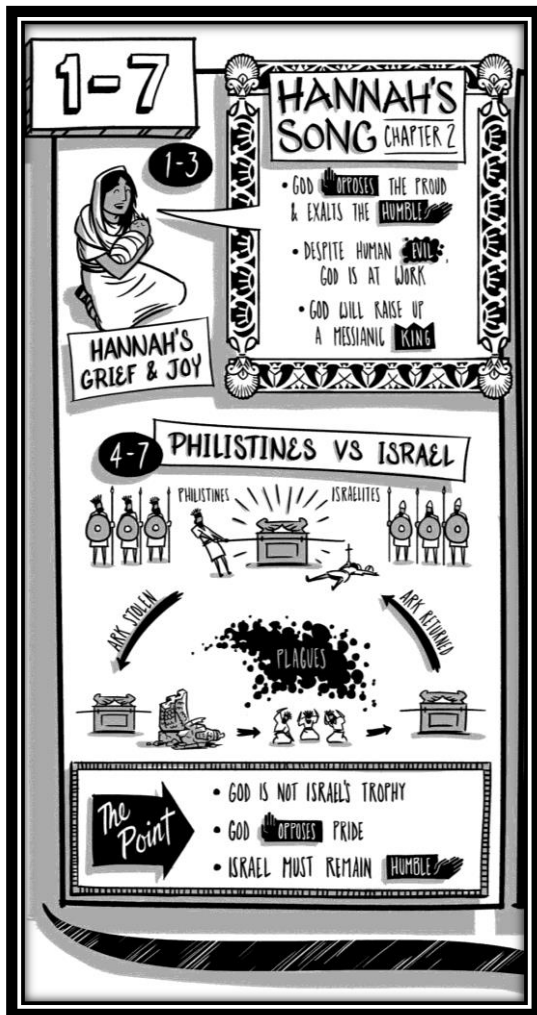
Lecture Segment

1 Samuel 1 – 7

First and Second Samuel were originally one book in the Hebrew Bible. The Greek Septuagint and the Latin Vulgate first divided the Hebrew into two books. The Septuagint entitled Samuel and Kings as four consecutive books called “First—Fourth Kingdoms.” The Vulgate also had four books but with the title “Kings.” In the Hebrew Bible the division into two books was established with the first printing of the Hebrew Bible (A.D. 1488). The English versions followed the Hebrew title “Samuel.”

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First and Second Samuel are anonymous. According to Jewish tradition, based on 1 Chronicles 29:29, the Books of Samuel were authored by Samuel and completed by the prophets Nathan and Gad. Since 1 Samuel 25:1 records Samuel's death and he seldom appears after the anointing of David (1 Sam 16:1-13), alternative explanations for the compilation of the books of Samuel have been sought.¹

Chapters 1 – 7 – Tell the story of Samuel

Miracle Birth – Hannah is barren. There are six barren women in the Bible: three of the four matriarchs (Sarah, Rebekah and Rachel) in Genesis; Hannah, mother of the prophet Samuel (1 Samuel 1-2); the anonymous wife of Manoah, mother of Samson (Judges 13); and the “great woman of Shunem,” also called the Shunammite, an acolyte of the prophet Elisha (2 Kings 4:8-44)³

By God's grace, [Hannah] finally has a son, Samuel, and in joy she sings an amazing poem in chapter 2

[Hannah] sings about how God opposes the proud and exalts the humble, how, despite human evil, God is working out his purposes, and how God will one day raise up an anointed king for his people. Hannah's poem has been placed at the beginning to introduce themes that we will see throughout the story.

Samuel grows up to become a great prophet and leader for the people of Israel as the Philistines rise to power as their enemy (1 Sam. 4-7). In a crucial battle, the Israelites become arrogant, and rather than praying, they trot out the ark of the covenant as a kind of magical trophy that will grant them victory in battle. Because of their pridefulness and presumption, God allows Israel to lose the battle, and the ark is stolen. The Philistines take the ark and place it in the temple of their god, Dagon. The God of Israel

¹ Dockery, D. S., ed. (1992). *Holman Bible Handbook* (p. 224). Holman Bible Publishers.

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responds by thoroughly defeating the Philistines and their idols without an army, by sending plagues on them. At this, the Philistines send the ark back to Israel. The point is clear—God is not Israel's trophy, and he opposes pride among both the Philistines and the Israelites. Israel is to remain humble and obedient if they want to experience his covenant blessing.⁴

Samuel as the 14th Judge is the transition from Judges to Kings

7:2–17 Samuel's "Ebenezer"

Unlike the sons of Eli, who sinned, Samuel was faithful. He turned the people away from their worship of the Canaanite fertility deities, Baal and Ashtoreth (7:1–6). As in the Book of Judges, God responded to His people's repentance by raising up a judge or national deliverer. God honored Samuel's faithfulness by giving him victory over the Philistines (7:7–13a). Samuel commemorated the victory by erecting a stone at the site. He named it "Ebenezer" (*stone of help*), saying, "Thus far has the LORD helped us" (7:12). Samuel spent his life serving the LORD as an itinerant judge, priest and prophet (7:13b–17).²



Here I raise my Ebenezer
Here by Thy great help I've come
And I hope by Thy good pleasure
Safely to arrive at home

Conclusion

- God is not Israel's Trophy
 - God opposes Pride
- Israel must remain Humble

The Plan of Salvation is back in the fold.

We are on the path towards a righteous King.

Scripture for next week

Read 1 Samuel 8 - 15

² Dockery, D. S., ed. (1992). *Holman Bible Handbook* (p. 226). Holman Bible Publishers.

³ [https://jwa.org/encyclopedia/article/barren-women-in-the-bible#:~:text=There%20are%20six%20barren%20women,of%20the%20prophet%20Elisha%20\(2](https://jwa.org/encyclopedia/article/barren-women-in-the-bible#:~:text=There%20are%20six%20barren%20women,of%20the%20prophet%20Elisha%20(2)

⁴ <https://bibleproject.com/guides/books-of-samuel/>