

Samuel

Introduction:

The life of Samuel forms **an important transition** in how God worked with His people. Listen to Paul describe the transition from the wilderness wandering and entrance into the promised land :

The God of this people Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an uplifted arm He brought them out of it. 18 Now for a time of about forty years He put up with their ways in the wilderness. 19 And when He had destroyed seven nations in the land of Canaan, He distributed their land to them by allotment. 20 "After that He gave them judges for about four hundred and fifty years, until Samuel the prophet. 21 And afterward they asked for a king; so God gave them Saul the son of Kish, a man of the tribe of Benjamin, for forty years. 22 And when He had removed him, He raised up for them David as king, Acts 13:17-22

Paul begins with the Exodus and forty years in the wilderness. Then the days of Joshua and the judges until Samuel. Finally, also during the time of Samuel, they asked for a king. First God used Samuel to give them Saul and later He used Samuel to give them David. Hence **Samuel forms the transition from the Judges to the Kings**. He is **the last Judge** and counted **among the first of the prophets** who spoke of the coming Messiah.

*And **Samuel judged Israel** all the days of his life. 1 Sam 7:15-16*

*So Samuel grew, and the Lord was with him and let none of his words fall to the ground. 20 And **all Israel from Dan to Beersheba knew that Samuel had been established as a prophet** of the Lord. 1Sam 3:19-20*

*There had been no Passover kept in Israel like that since the days of **Samuel the prophet**; 2 Chr 35:18*

*Yes, and **all the prophets, from Samuel** and those who follow, **as many as have spoken, have also foretold these days**. Acts 3:24-25*

The events of his life are among the most fascinating of all the Bible Characters. The details that God has given us about his special birth due to a vow, his call, his work, first as a judge and then as a prophet who advised King Saul and David make an epic life story.

Samuel, along with Moses and Jesus are among the few men in the Scriptures whose parents and details of their birth is recorded. Most accounts of judges and prophets simply begin when their work commenced. But in these three instances, their parents and events surrounding their birth had a important role in their work.

Birth and Early Life

Samuel's lineage is given both the book of Samuel and in Chronicles.

Now there was a certain man of Ramathaim Zophim, of the mountains of Ephraim, and his name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. 1 Sam 1:1

Of the sons of the Kohathites were Heman the singer, the son of Joel, the son of Samuel, 34 the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, 35 the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, 36 the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, 37 the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, 38 the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. 1 Chron 6:33-39

Comparing the two genealogies we find they are nearly identical. The biggest difference is that in Samuel, Elkanah is called an Ephraimite and in Chronicles he is a Levite and specifically a Kohathite.

Zuph	Zuph
Tohu	Toah
Elihu	Eliel
Jeroham	Jeroham
Elkanah	Elkanah
Samuel	Samuel

There is no question that Samuel was a Levite and a son of Kohath. The reason he is called an

Ephraimite is because he lived in Ephraim, not because he was of that tribe.

It is evident from the account that Elkanah was a devout man. First, because he went to sacrifice each year, and second because he allowed his wife's vow to stand and gave up her firstborn son to the Lord.

The account is another clear indication of the terrible consequences of polygamy. First there is a jealousy on the part of the wife who played second to Hannah, and the bitterness in the heart of Hannah because of this rivalry.

But to Hannah he would give a double portion, for he loved Hannah, although the Lord had closed her womb. 6 And her rival also provoked her severely, to make her miserable, because the Lord had closed her womb. 7 So it was, year by year, when she went up to the house of the Lord, that she provoked her; therefore she wept and did not eat. 8 Then Elkanah her husband said to her, "Hannah, why do you weep? Why do you not eat? And why is your heart grieved? Am I not better to you than ten sons?" 1Sam 1:5-8

The bitter sorrow and loss of her situation finally led her to a vow. God even wanted it known that Eli was present when she had made the vow and because of a misunderstanding, she would have stood out in his memory.

And she was in bitterness of soul, and prayed to the Lord and wept in anguish. 11 Then she made a vow and said, "O Lord of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a male child, then I will give him to the Lord all the days of his life, and no razor shall come upon his head." 12 And it happened, as she continued praying before the Lord, that Eli watched her mouth. 13 Now Hannah spoke in her heart; only her lips moved, but her voice was not heard. Therefore Eli thought she was drunk. 14 So Eli said to her, "How long will you be drunk? Put your wine away from you!" 15 But Hannah answered and said, "No, my lord, I am a woman of sorrowful spirit. I have drunk neither wine nor intoxicating drink, but have poured out my soul before the Lord. 16 Do not consider your maidservant a wicked woman, for out of the abundance of my complaint and grief I have spoken until now." 1 Sam 1:10-16

After learning his mistake, Eli blessed Hannah and prayed that God would answer her petition. This brought joy and peace to her heart as she now had hope.

Then Eli answered and said, "Go in peace, and the God of Israel grant your petition which you have asked of Him." 18 And she said, "Let your maidservant find favor in your sight." So the woman went her way and ate, and her face was no longer sad. 1Sam 1:17-18

Sometime during that next year, Hannah conceived and informed her husband that she would not return to Shiloh with him until the child was weaned and she could fulfill her vow.

Now the man Elkanah and all his house went up to offer to the Lord the yearly sacrifice and his vow. 22 But Hannah did not go up, for she said to her husband, "Not until the child is weaned; then I will take him, that he may appear before the Lord and remain there forever." 23 So Elkanah her husband said to her, "Do what seems best to you; wait until you have weaned him. Only let the Lord establish His word." Then the woman stayed and nursed her son until she had weaned him. 1Sam. 1:21-23

It was at least three years before she returned to Shiloh with Samuel and met again with Eli.

Wean (*gāmal* from the *completion* of the infant at that time) Most Oriental mothers suckle their children much longer than is usual in Europe, and the same custom seems to have prevailed among the ancient Hebrews. When Samuel was weaned, he was old enough to be left with Eli for the service of the tabernacle (1 Sam 1:24). As no public provision was made for the children of priests and Levites until they were three years of age, it is probable that they were not weaned sooner (2 Chron 31:16; 2 Macc 7:27). ..." (McClintock and Strong Encyclopedia)

As noted above, both the word itself (*completion*) and that fact that Hannah felt comfortable to leave her son with the old man Eli makes it evident that the child was no longer an infant or toddler.

Now when she had weaned him, she took him up with her, with three bulls, one ephah of flour, and a skin of wine, and brought him to the house of the Lord in Shiloh. And the child was young. 25 Then they slaughtered a bull, and brought the child to Eli. 26 And she said, "O my lord! As your soul lives, my lord, I am the woman who stood by you here, praying to the Lord. 27 For this child I prayed, and the Lord has granted me my petition which I asked of Him. 28 Therefore I also have lent him to the Lord; as long as he lives he shall be lent to the Lord." So they worshiped the Lord there. 1 Sam 1:24-28

Again the godly and devout nature of these two people becomes even clearer. They have both agreed to fulfill the vow and even though it means the loss of her only son, there is no hesitation. Even in the act of this sacrifice, there is worship and joy over God giving Hannah a son. Her prayer

is not inspired, but rivals any of the songs we sing in our songbooks today. A prayer of praise, thanksgiving and adoration.

"My heart rejoices in the Lord; My horn is exalted in the Lord. I smile at my enemies, Because I rejoice in Your salvation. 2 "No one is holy like the Lord, For there is none besides You, Nor is there any rock like our God. 1 Sam 2:1-2

After this act of devotion, sacrifice and praise, God blessed Hannah with more children:

And the Lord visited Hannah, so that she conceived and bore three sons and two daughters. Meanwhile the child Samuel grew before the Lord. 1 Sam 2:21

Eli and His Sons

While the sons were introduced first, it was Eli who is actually the main character with Samuel for the first few chapters. Eli was old and had judged the people faithfully for forty years.

And he had judged Israel forty years. 1 Sam 4:18

Although Eli was never called the High Priest, there are several inferences that lead one to conclude that he might have been and the probability is strong that he was.

1st Eli, Hophni and Phinehas are the only ones mentioned as priests who are ministering at the tabernacle in Shiloh. It is to them that the people brought their sacrifices.

This man went up from his city yearly to worship and sacrifice to the Lord of hosts in Shiloh. Also the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there. 1 Sam 1:3-4

2nd God held Eli solely responsible for their wickedness. If there had been another High Priest, he too would have been accountable.

For I have told him that I will judge his house forever for the iniquity which he knows, because his sons made themselves vile, and he did not restrain them. 1 Sam 3:13-14

3rd Eli and Samuel are sleeping near the tabernacle and Samuel is the one who opened the doors (1 Sam 3:15).

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. 1 Sam 3:15-16

4th They are direct descendants of Aaron through Ithamar.

Eli... the high-priest of the Jews when the ark was in Shiloh (1 Sam 1:3,9). He was descended from Aaron through Ithamar, the youngest of his two surviving sons (Lev 10:1,2,12), as appears from the fact that Abiathar, who was certainly a lineal descendant of Eli (1 Kings 2:27), had a son Ahimelech, who is expressly stated to have been "of the sons of Ithamar" (1 Chron 24:3; compare 2 Sam 8:17). With this accords the circumstance that the names of Eli and his successors in the high-priesthood up to and including Abiathar are not found in the genealogy of Eleazar (1 Chron 6:4-15; compare Ezra 7:1-5). As the history makes no mention of any high-priest of the line of Ithamar before Eli, he is generally supposed to have been the first of that line who held the office (McClintock and Strong Encyclopedia)

6th God tied Eli directly to his father Aaron and called him a priest.

"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? 28 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? And did I not give to the house of your father all the offerings of the children of Israel made by fire? 29 Why do you kick at My sacrifice and My offering which I have commanded in My dwelling place, and honor your sons more than Me, to make yourselves fat with the best of all the offerings of Israel My people?' 30 Therefore the Lord God of Israel says: 'I said indeed that your house and the house of your father would walk before Me forever.' But now the Lord says: 'Far be it from Me; for those who honor Me I will honor, and those who despise Me shall be lightly esteemed. 1 Sam 2:27-30

Eli's sons were exceedingly wicked men.

(1) They were corrupt and did not know the Lord

Now the sons of Eli were corrupt; they did not know the Lord. 1 Sam. 2:12

(2) In their selfish desire for the meat, they ruined the sacrifices of those who came to sacrifice. They became so disgusting to Israel that they began feeling an abhorrence to sacrificing the

Lord at all.

*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 flesh hook in his hand while the meat was boiling. 14 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. 15 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." 16 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." 17 **Therefore the sin of the young men was very great before the Lord, for men abhorred the offering of the Lord.** 1 Sam. 2:13-17*

- (3) They committed adultery with the women who were there to minister to the Lord(2:22)

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. 1 Sam. 2:22-23

- (4) They refused to listen to their father's rebuke(2:25).

So he said to them, "Why do you do such things? For I hear of your evil dealings from all the people. 24 No, my sons! For it is not a good report that I hear. You make the Lord's people transgress. 25 If one man sins against another, God will judge him. But if a man sins against the Lord, who will intercede for him?" Nevertheless they did not heed the voice of their father, because the Lord desired to kill them. 1 Sam 2:23-25

Eli's Sins Regarding His Sons

When the man of God was sent to Eli God revealed to him the terrible punishment that would be given first to Eli, then to his two sons, and finally to all their posterity Eli had no defense since for whatever reason Eli did not have the courage, strength, wisdom, or devotion to God to do anything about it.

Why do you kick at My sacrifice and My offering which I have commanded in My dwelling place, and honor your sons more than Me, to make yourselves fat with the best of all the offerings of Israel My people?' 30 Therefore the Lord God of Israel says: 'I said indeed that your house and the house of your father would walk before Me forever.' But now the Lord says: 'Far be it from Me; for those who honor Me I will honor, and those who despise Me shall be lightly esteemed. 1 Sam 2:29-31

For I have told him that I will judge his house forever for the iniquity which he knows, because his sons made themselves vile, and he did not restrain them. 14 And therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever." 1 Sam 3:13-14

This passage is a classic example of Jesus warning to His own disciples

"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. 35 For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law'; 36 and 'a man's enemies will be those of his own household.' 37 He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me. Matt 10:34-38

"If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. 27 And whoever does not bear his cross and come after Me cannot be My disciple. 28 For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it — 29 lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him, Luke 14:25-30

There is always a grave danger when children and parents are concerned. Many children accept what their parents believe without question. They refuse to even consider anything other than what they have been taught. Those who do this will be condemned because they are placing their parents above the truth.

The danger to parents comes when the children grow up and choose evil paths. In order for the parents to maintain a relationship with the children and grand children they compromise on truth and morality. Many a godly man has changed a position on doctrine or morality based on decisions of their children. After the decisions, a man must decide if he loves Jesus and the truth or his children.

Samuel's Childhood.

Samuel is raised by Eli and from the earliest times, in spite of the wickedness all around him is a servant ministering and serving the LORD.

But Samuel ministered before the Lord, even as a child, wearing a linen ephod. 19 Moreover his mother used to make him a little robe, and bring it to him year by year when she came up with her husband to offer the yearly sacrifice. 1 Sam 2:18-19

Like Jesus after him, Samuel grew in stature and in favor with God and man.

And the child Samuel grew in stature, and in favor both with the Lord and men. 1 Sam 2:26

Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart. 52 And Jesus increased in wisdom and stature, and in favor with God and men. Luke 2:51-52

This encompasses the physical, spiritual, and mental and emotional (personality) elements of one's character. Luke adds wisdom to what he said about Jesus. These are the areas each parent / grandparent, and teacher / guide must be vitally concerned with and overseeing. Most parents are concerned about their stature and care for their physical needs. But the true mark God is concerned with is the favor they seek to instill within the child. This would include training them to love, be devoted toward and submissive to the Lord. To trust in Him with all their heart and not lean upon their own understanding.

Samuel's First Prophecy

While Hannah made the vow to give Samuel to the Lord all the days of his life, and Samuel had been ministering to the Lord, God had not yet made know the role Samuel would have. Samuel never received a formal call. God simply began speaking to Samuel and used him as a prophet.

As the scene unfolds, it is a normal evening in every respect. Eli was preparing for his sleep, but special emphasis is made about his blindness which was now far advanced. Samuel had also prepared and has laid himself down for the night to sleep. We also are told that the light of the tabernacle was still lit, which might infer Samuel was inside the tabernacle, or only be recorded to reveal the time of day. The fact that God's word was rare (meaning He was not revealing himself to prophets), probably explains why it took Eli so long to understand what was happening.

Now the boy Samuel ministered to the Lord before Eli. And the word of the Lord was rare in those days; there was no widespread revelation. 2 And it came to pass at that time, while Eli was lying down in his place, and when his eyes had begun to grow so dim that he could not see, 3 and before the lamp of God went out in the tabernacle of the Lord where the ark of God was, and while Samuel was lying down, 4 that the Lord called Samuel. And he answered, "Here I am!" 5 So he ran to Eli and said, "Here I am, for you called me." And he said, "I did not call; lie down again." And he went and lay down. 1 Sam. 3:1-6

All of this sets the stage. Samuel did not know who was calling him, and Eli did not quickly realize the full significance because it hadn't happened before. Samuel could only think of one person who would be calling him so he kept returning to Eli to see what he needed. The first time, Eli simply sent him back to bed thinking he had imagined someone calling him.

God again called out to Samuel and Samuel again went to Eli. It was not until the third time that Eli understood what had occurred and gave Samuel the advice that would begin the conversation.

Then the Lord called yet again, "Samuel!" So Samuel arose and went to Eli, and said, "Here I am, for you called me." He answered, "I did not call, my son; lie down again." 7 (Now Samuel did not yet know the Lord, nor was the word of the Lord yet revealed to him.) 8 And the Lord called Samuel again the third time. So he arose and went to Eli, and said, "Here I am, for you did call me." Then Eli perceived that the Lord had called the boy. 9 Therefore Eli said to Samuel, "Go, lie down; and it shall be, if He calls you, that you must say, 'Speak, Lord, for Your servant hears.'" So Samuel went and lay down in his place. 1 Sam 3:6-9

As soon as God called the fourth time, Samuel spoke the exact words Eli had told him to speak. With no explanation or preface, God simply revealed Eli's fate and its reason. Samuel may have already heard some of these things from Eli, or from the man of God who spoke similar words to him (2:27-36).

Now the Lord came and stood and called as at other times, "Samuel! Samuel!" And Samuel answered, "Speak, for Your servant hears." 11 Then the Lord said to Samuel: "Behold, I will do something in Israel at which both ears of everyone who hears it will tingle. 12 In that day I will perform against Eli all that

I have spoken concerning his house, from beginning to end. 13 For I have told him that I will judge his house forever for the iniquity which he knows, because his sons made themselves vile, and he did not restrain them. 14 And therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever." 1Sam 3:10-14

Samuel was afraid to tell Eli the news, but Eli was able to get the information from him and humbly accepted God's words.

Although we are given a small glimpse into the type of revelations Samuel received, we do not see it again until the his dealings with Saul and David. Yet God made it clear that He continued to reveal things to Samuel in Shiloh and all that God revealed to Samuel came to pass.

So Samuel grew, and the Lord was with him and let none of his words fall to the ground. 20 And all Israel from Dan to Beersheba knew that Samuel had been established as a prophet of the Lord. 21 Then the Lord appeared again in Shiloh. For the Lord revealed Himself to Samuel in Shiloh by the word of the Lord. 1 And the word of Samuel came to all Israel. 1Sam 3:19-21; 4:1

Death of Eli and His Sons

The opening words of the fourth chapter are a clear indication of how much time had passed. As the chapter opened Samuel was then the established prophet and Judge of Israel, and it was the word of Samuel that was coming into all Israel. Eli's life and influence are clearly over, and at this time in Eli's life, he is completely blind and has lived to the age of 98.

Eli was ninety-eight years old, and his eyes were so dim that he could not see. 1 Sam 4:15

The fulfillment of God's word to Samuel regarding the house of Eli is then fully revealed. A battle between Israel and the Philistines ends badly for Israel with the loss of 4,000 men. The elders of Israel ask the right question, but come up with a completely wrong answer. The superstitious nature of the age is clearly revealed by Israel's foolish notion that the ark itself had some power that would force God to act. That notion hasn't left the earth yet as it is still on display in such movies and Raiders of the lost ark. Instead of reasoning as the Law had revealed that when God was not with them it was because they were unfaithful and in need of repentance, they reason that we just need to have the ark here to solve everything.

And when the people had come into the camp, the elders of Israel said, "Why has the Lord defeated us today before the Philistines? Let us bring the ark of the covenant of the Lord from Shiloh to us, that when it comes among us it may save us from the hand of our enemies." 4 So the people sent to Shiloh, that they might bring from there the ark of the covenant of the Lord of hosts, who dwells between the cherubim. And the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. 1Sam 4:3-4

They sent word to Shiloh which brought Eli's two sons to the battle zone. With the arrival of the ark, Israel's misdirected zeal leads them to shout with great enthusiasm. Within the Philistines words we find how rumors had changed the truth into a myth.

So the Philistines were afraid, for they said, "God has come into the camp!" And they said, "Woe to us! For such a thing has never happened before. 8 Woe to us! Who will deliver us from the hand of these mighty gods? These are the gods who struck the Egyptians with all the plagues in the wilderness. 9 Be strong and conduct yourselves like men, you Philistines, that you do not become servants of the Hebrews, as they have been to you. Conduct yourselves like men, and fight!" 1 Sam 4:7-9

First, by using the term "gods," they have changed the greatness of the LORD God into the same type of deities that they worshiped. Second, they have the plagues coming upon the Egyptians in the wilderness and not in the land of Egypt.

But their superstitious dread was misplaced. God had no intention of honoring Israel. Not even the threatened loss of his ark could move God to act to help Israel. Subsequent events prove that God can take care of His ark without any human agency at all. Instead of the former 4,000, in this battle, 30,000 died along with Hophni and Phinehas and the ark was captured.

So the Philistines fought, and Israel was defeated, and every man fled to his tent. There was a very great slaughter, and there fell of Israel thirty thousand foot soldiers. 11 Also the ark of God was captured; and the two sons of Eli, Hophni and Phinehas, died. 1 Sam 4:10-11

Perhaps we again see the weakness in Eli's character or maybe just the weakness of his body, as his heart was trembling for the fate of the ark, but he did not have the strength to stop them from taking it. As the message of the battle is carried to the people, it is obvious that something terrible had happened. As he sought to find the reason, the messenger stands before him and revealed the terrible outcome of the wickedness of Israel and his two sons. Upon hearing this, he falls

backward and dies.

Later, when the wife of Phinehas heard the terrible news, it brought her labor upon her and soon after giving birth she died, but not before giving her son that name “no glory” or “inglorious.”

God’s Dealings with the Philistines – 1Sam. 5-6

The events in these chapters bring great joy and excitement to those who have a heart of faith. We all know God has this power, but it is thrilling to see God exert even a small amount of it in this manner. Though only a minor skirmish, this contest between God’s ark and the idol Dagon of the Philistines left no doubt regarding God’s power and majesty. The events in Chapter Five all occur in a seven month period(1Sam 6:1).

One can easily imagine the initial enthusiasm in the hearts of the Philistines as they brought the proof of their great victory into Dagon’s temple. But it only lasted for one night because the next morning when they entered into Dagon’s temple in Ashdod, they found their idol fallen upon its face in seeming homage to the ark. By their own power they were forced to place Dagon back in his position.



And when the people of Ashdod arose early in the morning, there was Dagon, fallen on its face to the earth before the ark of the Lord. So they took Dagon and set it in its place again. 1Sam 5:4-5

The next morning not only is the idol fallen to the ground again, but the hands and head have been broken off and only the trunk is lying before the ark. If the evidence put forth from an image found in Assyria is correct then Dagon was the fish god and had a tail like a fish(like the picture on the left. With the hands and head broken off it would simply be the trunk with a tail.

And when they arose early the next morning, there was Dagon, fallen on its face to the ground before the ark of the Lord. The head of Dagon and both the palms of its hands were broken off on the threshold; only Dagon's torso was left of it. 1Sam 5:3-5

It is highly unlikely that the head and hands would have landed in this position by chance. But the people had little time to ponder this by itself for this soon became the least of their worries. There was a plague, tumors, and other disasters that began immediately after the ark’s arrival.

These events were too close together and obviously tied to the arrival of the ark of the LORD. The connection was obvious enough to the people of Ashdod that they wanted the ark removed from their city.

But the hand of the Lord was heavy on the people of Ashdod, and He ravaged them and struck them with tumors, both Ashdod and its territory. 7 And when the men of Ashdod saw how it was, they said, "The ark of the God of Israel must not remain with us, for His hand is harsh toward us and Dagon our god." 1 Sam 5:6-8

They call a counsel with the “*Lord’s of the Philistines*” who are still in power to “so that the generations of the children of Israel might be taught to know war,” as the Lord has said:

Now these are the nations which the Lord left, that He might test Israel by them, that is, all who had not known any of the wars in Canaan 2 (this was only so that the generations of the children of Israel might be taught to know war, at least those who had not formerly known it), 3 namely, five lords of the Philistines, Judg 3:1-3

From the outcome of the counsel it appears that most of the Philistines are not yet convinced that the God of the Hebrews had more power than their god, Dagon. So those in Ashdod are glad to be rid of it and those in Gath have not yet been convinced. But soon after the ark arrived in Gath the same things occurred there.

So they carried the ark of the God of Israel away. 9 So it was, after they had carried it away, that the hand of the Lord was against the city with a very great destruction; and He struck the men of the city, both small and great, and tumors broke out on them. 1Sam. 5:8-9

This time evidently some are convinced or some are not. At any rate with no council called, those

in Gath send the ark to Ekron. But the people in Ekron immediately go into a panic. They send for all the Lord's of the Philistines and demand that the ark be sent back.

Therefore they sent the ark of God to Ekron. So it was, as the ark of God came to Ekron, that the Ekronites cried out, saying, "They have brought the ark of the God of Israel to us, to kill us and our people!" 11 So they sent and gathered together all the lords of the Philistines, and said, "Send away the ark of the God of Israel, and let it go back to its own place, so that it does not kill us and our people." For there was a deadly destruction throughout all the city; the hand of God was very heavy there. 12 And the men who did not die were stricken with the tumors, and the cry of the city went up to heaven. 1Sam. 5:10-12

When we compare the facts about the three cities we get a clear picture of the death, havoc and destruction that had occurred.

<u>Ashdod</u>	<u>Gath</u>	<u>Ekron</u>
hand was heavy	Hand against the city	hand of God was very heavy there
He ravaged them	A very great destruction	Deadly destruction throughout all the city
struck them with tumors	Struck them with tumors	Men who did not die stricken with tumors
The fact that both tumors and rats are placed in the ark indicates the type of plague.		
<i>Then they said, "What is the trespass offering which we shall return to Him?" They answered, "Five golden tumors and five golden rats, according to the number of the lords of the Philistines. For the same plague was on all of you and on your lords. 5 Therefore you shall make images of your tumors and images of your rats that ravage the land, and you shall give glory to the God of Israel; perhaps He will lighten His hand from you, from your gods, and from your land. 1 Sam 6:4-6</i>		

The panic in the three cities had led to a powerful suspicion that the God of Israel who dwelt above the ark had brought all these problems upon them. But there were still some who were skeptical and did not want to simply capitulate. They called together all the priests and diviners to discuss the best way to proceed.

They chose what we could call the "scientific method." But their method was still not completely fair since the mothers of the calves would not have willingly been separated from them. First, as noted above they made golden images of tumors and rats and since there were five Lord's of the philistines they made five of each.

Then they posed a question that revealed that even hundreds of years after the Exodus the historical account had not been forgotten.

Why then do you harden your hearts as the Egyptians and Pharaoh hardened their hearts? When He did mighty things among them, did they not let the people go, that they might depart? 1Sam 6:6

Yet though they speak like this, there is still some skepticism in the minds of some. So they decide to force God to act and prove that it was truly Him who had done all these things.

Now therefore, make a new cart, take two milk cows which have never been yoked, and hitch the cows to the cart; and take their calves home, away from them. 8 Then take the ark of the Lord and set it on the cart; and put the articles of gold which you are returning to Him as a trespass offering in a chest by its side. Then send it away, and let it go. 9 And watch: if it goes up the road to its own territory, to Beth Shemesh, then He has done us this great evil. But if not, then we shall know that it is not His hand that struck us — it happened to us by chance." 1 Sam 6:6-9

After everything was done exactly as they proposed, the mothers of the calves were hitched and God left no doubt in their minds. For without any whip or urging left of their own accord, but lowing in pain and sorrow for the loss of their calves all the way from Gath to Beth Shemesh.

Then the men did so; they took two milk cows and hitched them to the cart, and shut up their calves at home. 11 And they set the ark of the Lord on the cart, and the chest with the gold rats and the images of their tumors. 12 Then the cows headed straight for the road to Beth Shemesh, and went along the highway, lowing as they went, and did not turn aside to the right hand or the left. And the lords of the Philistines went after them to the border of Beth Shemesh. 1Sam 6:10-12

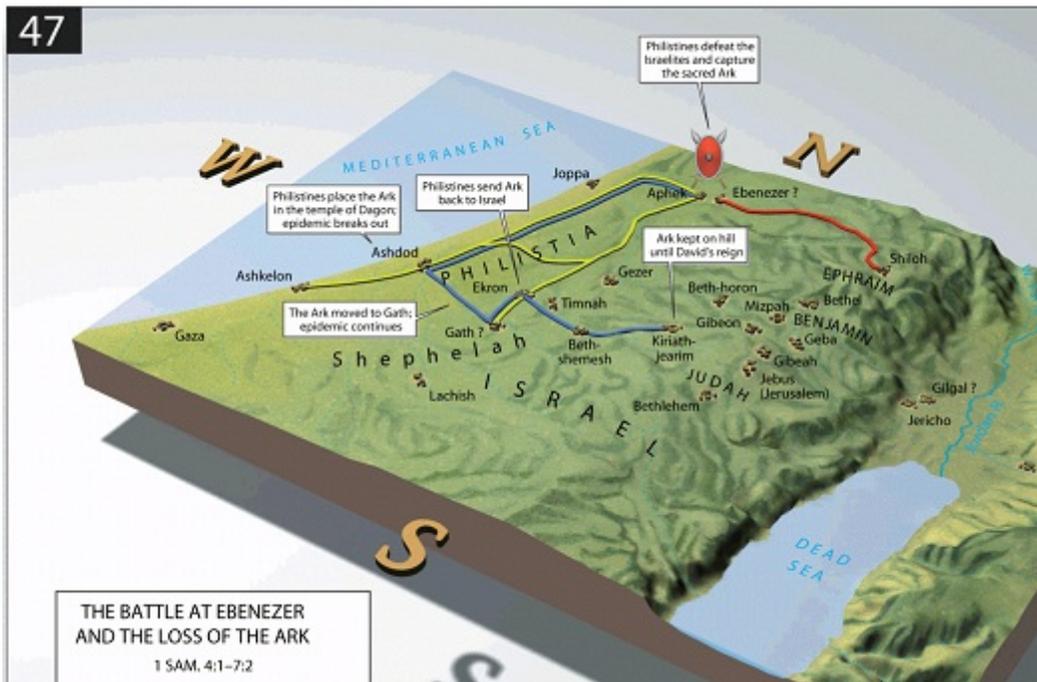
If anyone of the Philistines has any interest in truth, these events would have softened their hearts.

The Ark at Beth Shemesh

This was during the wheat harvest and when they saw the cows bringing the ark into their community, they rejoiced.

Now the people of Beth Shemesh were reaping their wheat harvest in the valley; and they lifted their eyes and saw the ark, and rejoiced to see it. 14 Then the cart came into the field of Joshua of Beth

Shemesh, and stood there; a large stone was there. So they split the wood of the cart and offered the cows as a burnt offering to the Lord. 1 Sam 6:13-15



But their ignorance or presumption came out for instead of covering the ark and calling for Samuel, the people presume to open the ark even though they clearly know what it is. The Levites should have know better. The Kohathites were charged with carrying the ark, but God had made it clear that no one was to touch or look upon the ark.

And when Aaron and his sons have finished covering the sanctuary and all the furnishings of the sanctuary, when the camp is set to go, then the sons of Kohath shall come to carry them; but they shall not touch any holy thing, lest they die. ... 17 Then the Lord spoke to Moses and Aaron, saying: 18 "Do not cut off the tribe of the families of the Kohathites from among the Levites; 19 but do this in regard to them, that they may live and not die when they approach the most holy things: Aaron and his sons shall go in and appoint each of them to his service and his task. 20 But they shall not go in to watch while the holy things are being covered, lest they die." Num 4:15; 17-20

Because they did not follow these instructions God was forced to strike some of them dead. There is a textual problem here regarding the number. There is really no way to know which is the right number today. But whether it was 70, or 50,070, it was a terrible tragedy for Beth Shemish.

*Then He struck the men of Beth Shemesh, because they had looked into the ark of the Lord. **He struck fifty thousand and seventy men of the people**, and the people lamented because the Lord had struck the people with a great slaughter. 20 And the men of Beth Shemesh said, "Who is able to stand before this holy Lord God? And to whom shall it go up from us?" 21 So they sent messengers to the inhabitants of Kirjath Jearim, saying, "The Philistines have brought back the ark of the Lord; come down and take it up with you." 1Sam 6:19-21 KJV*

*And he struck some of the men of Beth-shemesh, because they looked upon the ark of the Lord. **He struck seventy men of them**, and the people mourned because the Lord had struck the people with a great blow. 1Sam 6:19 ESV*

*And he smote of the men of Beth-shemesh, because they had looked into the ark of Jehovah, **he smote of the people seventy men, (and) fifty thousand men**; and the people mourned, because Jehovah had smitten the people with a great slaughter. 1Sam 6:19-20 ASV*

Shiloh was Forsaken

After the events at Beth Shemesh, They plead with the neighboring city of Kirjath Jearim.

So they sent messengers to the inhabitants of Kirjath Jearim, saying, "The Philistines have brought back the ark of the Lord; come down and take it up with you." 7 Then the men of Kirjath Jearim came and took the ark of the Lord, and brought it into the house of Abinadab on the hill, and consecrated Eleazar his son to keep the ark of the Lord. 1 Sam 6:21; 7:1

No mention is made of Samuel, or whether Abinadab was a Levite or of the priesthood. Nothing is stated about the worship of the Lord continuing during this time. It is all left in obscurity. But one thing is made clear. The ark never went back to Shiloh.

So it was that the ark remained in Kirjath Jearim a long time; it was there twenty years. And all the house of Israel lamented after the Lord. 1Sam. 7:2

Ultimately it was David who brought the ark and other articles of the tabernacle to Jerusalem.

*and **let us bring the ark of our God back to us, for we have not inquired at it since the days of Saul.** 4 Then all the assembly said that they would do so, for the thing was right in the eyes of all the people. 1Chr. 13:3-4*

*And David and all Israel went up to Baalah, to **Kirjath Jearim**, which belonged to Judah, to bring up from there the ark of God the Lord, who dwells between the cherubim, where His name is proclaimed. 7 So they carried the ark of God on a new cart **from the house of Abinadab**, and Uzza and Ahio drove the cart. 1 Chron 13:6-8*

*So they set the ark of God on a new cart, and **brought it out of the house of Abinadab**, which was on the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart. 4 And they brought it out of the house of Abinadab, which was on the hill, accompanying the ark of God; and Ahio went before the ark. 2Sam 6:3-5*

The Importance of Shiloh

Even before Israel entered into the promised land, God had prophesied that He would choose a place for his tabernacle and that all the people would gather there for the feasts to offer sacrifices at the tabernacle.

***And you shall destroy their altars, break their sacred pillars**, and burn their wooden images with fire; you shall cut down the carved images of their gods and destroy their names from that place. 4 **You shall not worship the Lord your God with such things.** 5 "But you shall seek the place where the **Lord your God chooses**, out of all your tribes, to **put His name for His dwelling place**; and there you shall go. 6 **There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks.** 7 And there you shall eat before the Lord your God, and you shall rejoice in all to which you have put your hand, you and your households, in which the Lord your God has blessed you. 8 "You shall not at all do as we are doing here today — every man doing whatever is right in his own eyes — 9 for as yet you have not come to the rest and the inheritance which the Lord your God is giving you. 10 But **when you cross over the Jordan and dwell in the land which the Lord your God is giving you to inherit, and He gives you rest from all your enemies round about, so that you dwell in safety,** 11 **then there will be the place where the Lord your God chooses to make His name abide. There you shall bring all that I command you:** your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, and all your choice offerings which you vow to the Lord. 12 And you shall rejoice before the Lord your God, you and your sons and your daughters, your male and female servants, and the Levite who is within your gates, since he has no portion nor inheritance with you. 13 **Take heed to yourself that you do not offer your burnt offerings in every place that you see;** 14 **but in the place which the Lord chooses, in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you.** Deut 12:5-14*

Although it is not openly stated, by putting together several passages it is evident that the place that was initially chosen for the place of the tabernacle was Shiloh.

*Now **the whole congregation of the children of Israel assembled together at Shiloh**, and **set up the tabernacle of meeting there.** And the land was subdued before them. Josh 18:1-2*

*Then the men arose to go away; and Joshua charged those who went to survey the land, saying, "Go, walk through the land, survey it, and come back to me, that I may cast lots for you here before the Lord in Shiloh." 10 **Then Joshua cast lots for them in Shiloh before the Lord**, and there Joshua divided the land to the children of Israel according to their divisions. Josh 18:8, 10*

*These were the inheritances which Eleazar the priest, Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel **divided as an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of meeting.** So they made an end of dividing the country. Josh 19:51*

*Then the children of Dan set up for themselves the carved image; and Jonathan the son of Gershom, the son of Manasseh, and his sons were priests to the tribe of Dan until the day of the captivity of the land. 31 So they set up for themselves Micah's carved image which he made, **all the time that the house of God was in Shiloh.** Judg 18:30-31*

*This man went up from his city yearly to **worship and sacrifice to the Lord of hosts in Shiloh**. Also the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there. 1 Sam 1:3-4*

*Now when she had weaned him, she took him up with her, with three bulls, one ephah of flour, and a skin of wine, and brought him **to the house of the Lord in Shiloh**. 1 Sam 1:24*

But when the ark was taken from Shiloh, not only was Eli and his house rejected, but so also was Shiloh.

***So the people sent to Shiloh, that they might bring from there the ark of the covenant of the Lord of hosts**, who dwells between the cherubim. And the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. 1 Sam 4:4*

*For they **provoked Him to anger with their high places**. And **moved Him to jealousy with their carved images**. 59 When God heard this, He was furious, And **greatly abhorred Israel**, 60 So that **He forsook the tabernacle of Shiloh**. The tent He had placed among men, 61 And **delivered His strength into captivity**, And **His glory into the enemy's hand**. 62 He also gave His people over to the sword, And was furious with His inheritance. Ps 78:58-62*

*Moreover **He rejected the tent of Joseph**, And **did not choose the tribe of Ephraim**, 68 **But chose the tribe of Judah**, **Mount Zion** which He loved. 69 And He built His sanctuary like the heights, Like the earth which He has established forever. 70 He also chose David His servant, And took him from the sheepfolds; Ps 78:67-70*

*"But **go now to My place which was in Shiloh, where I set My name at the first**, and see what I did to it because of the wickedness of My people Israel. 13 And now, because you have done all these works," says the Lord, "and I spoke to you, rising up early and speaking, but you did not hear, and I called you, but you did not answer, 14 **therefore I will do to the house which is called by My name, in which you trust, and to this place which I gave to you and your fathers, as I have done to Shiloh**. Jer 7:12-15*

So the ark was no longer at Shiloh for God had rejected that place. The period from that time until the ark was brought to Jerusalem, by David is left in obscurity. We simply don't know where Israel assembled for their feasts and to bring their sacrifices. The ark was in Kirjath Jearim. The rest of the tabernacle is not accounted for. Did it remain in Shiloh desolate? The altar, table of show bread, golden lampstand were left at Shiloh when the ark was taken, and we are not told what happened to all of it.

The closest thing we have to the tabernacle is at Samuel's home in Ramah.

*He went from year to year on a circuit to Bethel, Gilgal, and Mizpah, and judged Israel in all those places. 17 But **he always returned to Ramah, for his home was there. There he judged Israel, and there he built an altar to the Lord**. 1 Sam 7:16-17*

The next time the tabernacle is described it has been moved to Gibeon and David has again set up the service to the Lord there.

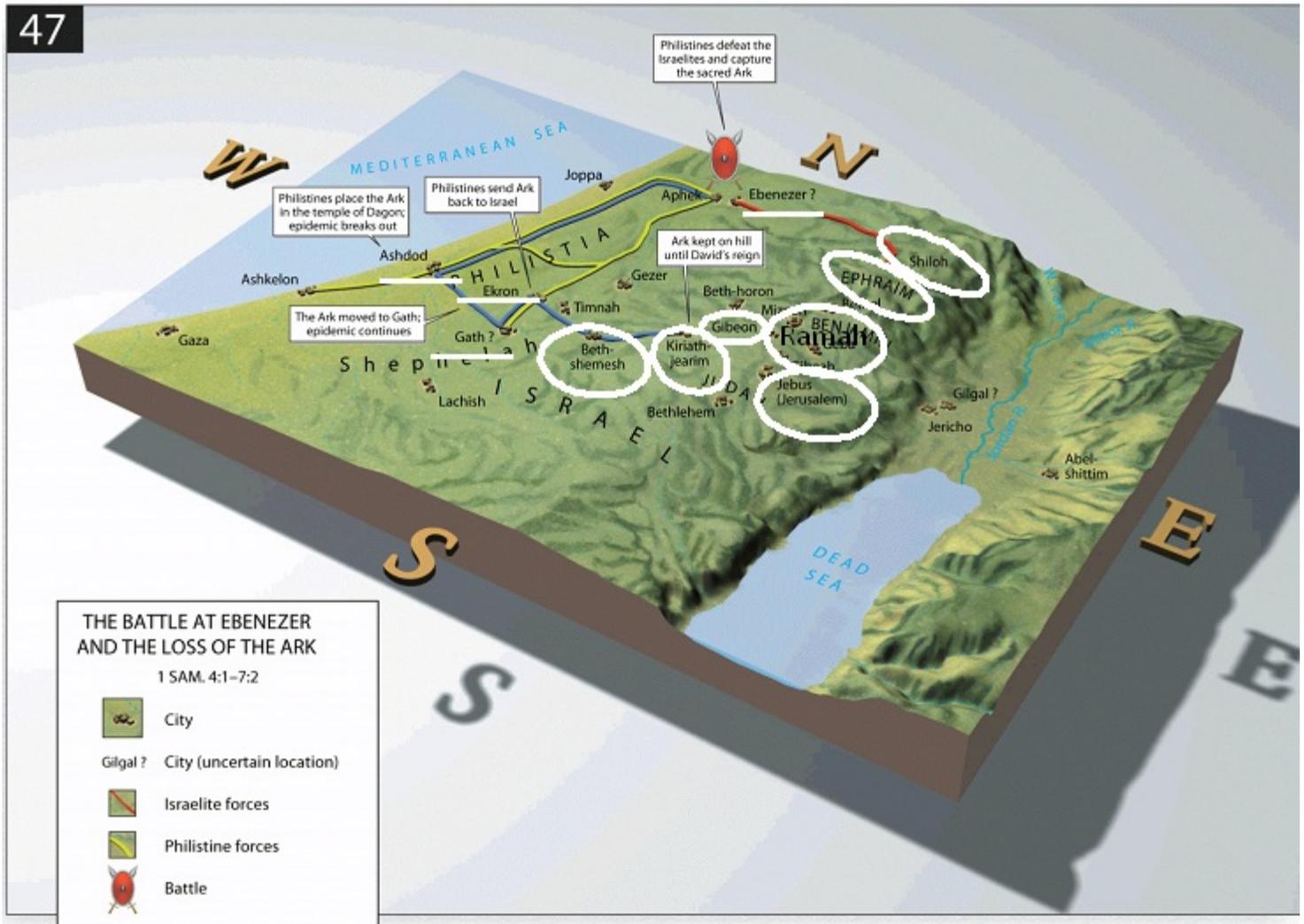
*and Zadok the priest and his brethren the priests, **before the tabernacle of the Lord at the high place that was at Gibeon**, 40 to offer burnt offerings to the Lord on the altar of burnt offering regularly morning and evening, and to do according to all that is written in the Law of the Lord which He commanded Israel; 1 Chron 16:39-40*

*At that time, when David saw that the Lord had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there. 29 **For the tabernacle of the Lord and the altar of the burnt offering, which Moses had made in the wilderness, were at that time at the high place in Gibeon**. 30 But David could not go before it to inquire of God, for he was afraid of the sword of the angel of the Lord. 1 Chron 21:28-30*

***Now the king went to Gibeon to sacrifice there, for that was the great high place: Solomon offered a thousand burnt offerings on that altar**. 5 At Gibeon the Lord appeared to Solomon in a dream by night; and God said, "Ask! What shall I give you?" 1 Kings 3:4-5*

During this period of time, the ark was at the house David had prepared for it in Jerusalem and the rest of the tabernacle was at Gibeon.

***Then Solomon, and all the assembly with him, went to the high place that was at Gibeon; for the tabernacle of meeting with God was there, which Moses the servant of the Lord had made in the wilderness**. 4 But **David had brought up the ark of God from Kirjath Jearim to the place David had prepared for it, for he had pitched a tent for it at Jerusalem**. 5 Now the bronze altar that Bezalel the son of Uri, the son of Hur, had made, he put before the tabernacle of the Lord; Solomon and the assembly sought Him there. 2 Chron 1:3-6*



Here I lay my Ebenezer

As we noted in Jeremiah and again in the Psalms, God's worship at this time in the history of Israel was an abhorrence to God.

*For they **provoked Him to anger with their high places**, And **moved Him to jealousy with their carved images**. 59 When God heard this, He was furious, And **greatly abhorred Israel**, 60 So that **He forsook the tabernacle of Shiloh**, The tent He had placed among men, 61 And **delivered His strength into captivity**, And **His glory into the enemy's hand**. 62 He also gave His people over to the sword, And was furious with His inheritance. Ps 78:58-62*

So as Samuel takes over after the terrible disaster at Ebenezer the first time, he begins with a call to repentance.

Then Samuel spoke to all the house of Israel, saying, "If you return to the Lord with all your hearts, then put away the foreign gods and the Ashtoreths from among you, and prepare your hearts for the Lord, and serve Him only; and He will deliver you from the hand of the Philistines." 4 So the children of Israel put away the Baals and the Ashtoreths, and served the Lord only. 1 Sam 7:3-4

The sermon accomplished its purpose and the fruits of repentance are evident. Samuel chooses Mizpah as the place where Israel is to assembly and offer a great fast to the Lord.

And Samuel said, "Gather all Israel to Mizpah, and I will pray to the Lord for you." 6 So they gathered together at Mizpah, drew water, and poured it out before the Lord. And they fasted that day, and said there, "We have sinned against the Lord." And Samuel judged the children of Israel at Mizpah. 1Sam 7:5-6

They spend the day fasting and pleading for mercy(it could have been the day of atonement). As they are gathered together in worship, the Philistines hear that Israel has assembled and decide to take action. It seems foolish for them to do this after the events with the ark, but the last time they had fought against Israel in Ebenezer, it had gone well so they decided to try again.

Now when the Philistines heard that the children of Israel had gathered together at Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard of it, they were afraid of the Philistines. 8 So the children of Israel said to Samuel, "Do not cease to cry out to the Lord our God for us, that He may save us from the hand of the Philistines." 1 Sam 7:7-8

There is one great difference this time. Israel has repented, they have a godly judge leading them and the Lord will now fight for them. Yet Israel is not feeling confident. They plead with Samuel to pray for them. He builds an altar and makes an offering.

And Samuel took a suckling lamb and offered it as a whole burnt offering to the Lord. Then Samuel cried out to the Lord for Israel, and the Lord answered him. 10 Now as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel. 1 Sam 7:9-10

Samuel's offering of a burnt offering raises the question of the altar. If the tabernacle had already been moved to Ramah as it appeared it must have been later when Saul came in the next chapter, then Mizpah is only a few miles away and the altar could have been brought there. Or it may be they simply made an altar of stones as they had so many times before.

And if you make Me an altar of stone, you shall not build it of hewn stone; for if you use your tool on it, you have profaned it. Ex 20:25-26

And there you shall build an altar to the Lord your God, an altar of stones; you shall not use an iron tool on them. 6 You shall build with whole stones the altar of the Lord your God, and offer burnt offerings on it to the Lord your God. 7 You shall offer peace offerings, and shall eat there, and rejoice before the Lord your God. Deut 27:5-7

The glorious days of old return with great magnificence as God again fights with and for Israel.

But the Lord thundered with a loud thunder upon the Philistines that day, and so confused them that they were overcome before Israel. 11 And the men of Israel went out of Mizpah and pursued the Philistines, and drove them back as far as below Beth Car. 12 Then Samuel took a stone and set it up between Mizpah and Shen, and called its name Ebenezer, saying, "Thus far the Lord has helped us." 1 Sam 7:10-12

After this battle, Samuel set up the *Ebenezer* stone with the statement that the Lord(and not themselves) had helped them to that point

ebenezer = "stone of help" the memorial stone erected by Samuel to mark where God helped Israel to defeat the Philistines, north of Jerusalem..." (BDB #72)

After this defeat, the Philistines learned a valuable lesson that seems to have stayed with them for a short time.

So the Philistines were subdued, and they did not come anymore into the territory of Israel. And the hand of the Lord was against the Philistines all the days of Samuel. 14 Then the cities which the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; and Israel recovered its territory from the hands of the Philistines. Also there was peace between Israel and the Amorites. 1 Sam 7:13-14

The End of the Judges

The end of this period of Israel's history(the Judges), is summed with the final years of Samuel's life. Since he judged Israel all the days of his life, he evidently continued to judge Israel even during the reign of King Saul. So the judges would officially end at the end of his life.

And Samuel judged Israel all the days of his life. 16 He went from year to year on a circuit to Bethel, Gilgal, and Mizpah, and judged Israel in all those places. 17 But he always returned to Ramah, for his home was there. There he judged Israel, and there he built an altar to the Lord.

His final years are summarized by the circuit he made from year to year to the cities of Bethel, Gilgal and Mizpah. There are more than one city named Gilgal, so there is some doubt as the exact length or area this circuit would have encompassed. There is a Gilgal in the Jordan valley not far from the ruins of Jericho, and there is a city of Gilgal above the city of Bethel.

Although not even close to the end of his judging, a pivotal event occurred when Samuel appointed his sons to help him with the work of judging Israel. The time frame is only identified with the vague "when Samuel was old," which at the least takes in his marriage, bearing children, and the children

reaching an age where they could begin to help their father.

Now it came to pass when Samuel was old that he made his sons judges over Israel. 2 The name of his firstborn was Joel, and the name of his second, Abijah; they were judges in Beersheba. 3 But his sons did not walk in his ways; they turned aside after dishonest gain, took bribes, and perverted justice. 1 Sam 8:1-3

Although they were judges far to the south in Beersheba, their dishonesty and guilt of bribery and perverted justice made its way back to the ears of "all the elders of Israel," who decided to come to Samuel about it.

Instead of asking him to reign in his sons or to find better people to help him, they make a startling proclamation that forever changed the history of Israel. As God will later reveal, it was here that they "rejected me from reigning over them."

There is really no indication of what led them to make this request except for the one single statement: "like the rest of the nations."

Then all the elders of Israel gathered together and came to Samuel at Ramah, 5 and said to him, "Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations." 1 Sam 8:4-5

Thus this was peer pressure. The desire to be like the rest of the nations. They never really had the faith to understand that God was the source of their protection and guidance. They use the age of Samuel and the wickedness of his sons as an excuse. What do these two things have to do with God's providential care? Like so many, they have used the weakness of other people to justify turning against God.

Samuel is shocked! He spends the night pondering and considering the implications of what has been done and probably taking it very personally. God appears to him and comforts him by telling Samuel that the people have not in fact rejected him, but they had rejected God.

But the thing displeased Samuel when they said, "Give us a king to judge us." So Samuel prayed to the Lord. 7 And the Lord said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them. 1 Sam 8:6-7

This was a continuation of the same unfaithfulness that God had tolerated since the very beginning of Israel's history. Although God is angry and hurt over this rejection, He still wants Israel to be warned of the terrible consequences of this act.

According to all the works which they have done since the day that I brought them up out of Egypt, even to this day — with which they have forsaken Me and served other gods — so they are doing to you also. 9 Now therefore, heed their voice. However, you shall solemnly forewarn them, and show them the behavior of the king who will reign over them." 1 Sam 8:8-9

The king they will choose will not be as fair or generous as God has been with them. God warns of taxation and servitude.

This will be the behavior of the king who will reign over you: 1Sam 8:10-18

- 1 Take your sons and appoint them for his chariots horsemen, run before his chariots.
- 2 Appoint captains over his thousands and his fifties, will set some to plow his ground and reap his harvest, and some to make his weapons of war and equipment for his chariots.
- 3 He will take your daughters to be perfumers, cooks, and bakers.
- 4 Take the best of your fields, vineyards, and olive groves, and give them to his servants.
- 5 Take a tenth of your grain and your vintage, and give it to his officers and servants.
- 6 Take your male servants, female servants, finest young men, & donkeys, & put them to his work.
- 7 He will take a tenth of your sheep. And you will be his servants.

And you will cry out in that day because of your king whom you have chosen for yourselves, and the Lord will not hear you in that day."

Even with this stern warning, the people once again can't see far enough ahead to be concerned about such things. Once again, the peer pressure of their day and desire to be like all the other nations takes precedence in their minds over the power God Himself could wield to help them.

Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a

king over us, 20 that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles." 1Sam. 8:19-20

In the end, Samuel returns to God with their message of unfaithfulness and rebellion. God then gives them a king, but not in joy and happiness but in anger and wrath.

And Samuel heard all the words of the people, and he repeated them in the hearing of the Lord. 22 So the Lord said to Samuel, "Heed their voice, and make them a king." And Samuel said to the men of Israel, "Every man go to his city." 1 Sam 8:21-22

9 "O Israel, you are destroyed, But your help is from Me. 10 I will be your King; Where is any other, That he may save you in all your cities? And your judges to whom you said, 'Give me a king and princes'? 11 I gave you a king in My anger, And took him away in My wrath. Hos 13:9-11

From this point on in the book of Kings, Samuel recedes into a secondary role so we will cover the rest of his life as we consider the lives of Saul and David.