

1. I Samuel - 1105 B.C. to 1010 B.C. - has 5 main characters:

- a. Eli
- b. Hannah
- c. Samuel
  - 1) Last judge of Israel
  - 2) First of the prophets
  - 3) Oversaw the transition from theocracy to monarchy

\*Explanatory paragraph on the 3 offices that are important to the people of God:

- \*The prophet speaks to the people for God
- \* The priest speaks to God on behalf of the people
- \* The king rules the nation as God's vice-regent on earth

#1 continued: d. Saul e. David

2. In this passage, we again encounter a polygamous marriage.

- a. God permitted it but did not condone it.
- b. God's pattern is for one man and one woman in a faithful monogamous relationship.
- c. Polygamy causes nothing but grief.
  - 1) Abraham, Sarah and Hagar
  - 2) Jacob and his 4 wives
  - 3) Hannah was Elkanah's second wife
    - a) Hannah was barren.
    - b) Elkanah was an Ephraimite - a Levite living in a Levitical town in Ephraim

3. Hannah's prayers

a. Her second prayer - the one of Thanksgiving - is one of the great prayers of the Bible and serves a model for Mary's prayer in Luke.

b. Her first prayer can be summed up by these words - "Remember me."

- 1) Samson prayed a "remember me" prayer in the temple of Dagon.
- 2) David prays many "remember me" prayers in the Psalms.
- 3) The Israelites in Egypt cried out to God, "remember me".
- 4) The thief dying on the cross next to Jesus asked Jesus, "...remember me..."

c. Again, her second prayer: A model for us.

- 1) It was prayed after Samuel was born.
- 2) Samuel means, "Heard of God."
- 3) Her joy is found in who God is. She looks beyond the blessing she has received and rejoices in the nature and plan of the One who blessed her.

4. Prayer - God does hear His people when they pray. Sometimes His answer is "yes". Sometimes His answer is "no". Sometimes His answer is "wait". We must pray and keep on praying.

5. Eli and his sons - "...he honored his sons more than he honored the Lord."

- a. Eli's sons were responsible before God for their own actions.
- b. Eli was guilty for not having done all he could to restrain the evil of his sons.

6. "Those who honor me I will honor, but those who despise me will be distained." I Samuel 2:30  
- This is God speaking!

1. I Samuel 3-5: Samuel's call to ministry; God's judgment on the house of Eli; the Philistines
2. God's call - specially marked out by God for a certain job or task - "calls" in Scripture are not at all unusual, and are unique and sometimes very dramatic.
  - a. Here we have Samuel's call.
  - b. In Genesis, we learned about the calls that came to Enoch, Noah and Abram.
  - c. In Luke we saw the call of John the Baptist and the 12 disciples.
  - d. In Judges, we will see the call of Gideon and Samson.
  - e. In Exodus, Moses got a call from God.
  - f. In Joshua, we read of Joshua's call from God.
  - g. In Acts, we read of the dramatic call of Saul (Paul).
3. Questions about the "call of God" that are relevant:
  - a. Should we expect a vision or a voice to articulate the call of God upon our life? It is not the 'norm', but God has done it, and can still do it.
  
  - b. If we do not hear a voice, or have some sort of supernatural encounter, are we to assume that God does not have specific plan for us? Eph. 2:10; Ps. 139:16
  
  - c. Does God actually speak to anyone in this age, or is that just a means of revelation that was used in olden times and now is past?
4. Four steps to follow as you seek the will of God for your life:
  - a. Read God's Word and ask, "How does this passage, this truth, this command or this promise apply to my life right now?"
  
  - b. Pray - ask God to guide and direct; meditate on the Word in prayer; ask for the discernment of the Holy Spirit; listen to God.
  
  - c. Check out your impressions and ideas about what you think God is saying to you with other in the body who are mature and have discernment that we have come to recognize comes from God.
  
  - d. When you believe I have an understanding of what God is saying, pray that God will open and shut doors. Prov. 16:1

1. I Samuel 6-8 covers about 40 years of Israel's history.
  - a. Eli's death to the return of the Ark by the Philistines was about 7 months.
  - b. It stayed in Kiriath Jearim for about 20 years.
  - c. The demand for a king came about 20 years later.
  
2. The Philistines believed that the God of Israel had brought a plague among them as punishment for their capture of the Ark of the Covenant.
  
3. The Israelites did not know how to get the Ark back, but God arranged the circumstances to bring it back, unattended. He is quite capable of accomplishing His won purposes at any time and in any way!
  
4. The battle with the Philistines at Mizpah:
  - a. Samuel himself led it.
  - b. It began in humility before God with prayer, fasting and confession of sin.
  - c. They confessed their helplessness without the help of God.
  - d. The "Ebenezer" stone - the "stone of help" - erected to commemorate the Lord's help in winning the battle.
  - e. They "drew water and poured it out before the Lord." This is unique in all of Scripture. Ps. 62:8 - "...pour out your hearts before Him..."
  
5. The clamor for a king:
  - a. Everyone else had an earthly king
  - b. Samuel was bitterly opposed to the idea
  - c. He warned them of the consequences of having a king
  - d. The immediate cause of them wanting a king was the prospect of living with leaders like Samuel's sons
  
6. Samuel had not learned for Eli's mistakes. His sons were not like him. He had not restrained them in their sinfulness.
  
7. Lesson: Eli and Samuel were so busy leading that they forgot to take the time to train leaders who would follow them.
  - a. Moses trained Joshua.
  - b. Jesus trained the disciples.
  - c. Pass on your ministry to 2 or 3 others who can stand on your shoulders and go higher - **ESPECIALLY** your children.
  
8. Samuel was a great leader, but he forgot to reproduce himself and much of his ministry was therefore lost when he died.

1. I Samuel 9-10 - A great turning point in the history of the Israelite nation  
(The Beginning: Gen. 1-11 - Creation of the world to the Tower of Babel)  
  
Period 1: Gen. 12 - The call of Abram and the age of the patriarchs  
  
Period 2: The Mosaic Period - Exodus to Moses' death on the brink of the Promised Land  
  
Period 3: The period of settlement in the Promised Land through the life of Samuel  
  
Period 4: Today we began the period of the monarchy with Saul, the first King of Israel
2. God arranged for Saul and Samuel to have a divine appointment.
3. The Doctrine of Providence is at work in the life of Saul p circumstances and choices on the human side...a very clear and well-executed plan on the divine side.
4. Saul was from the tribe of Benjamin. According to Genesis 49:10, the kings of Israel would come from the tribe of Judah. The next king, David, was from the tribe of Judah. He was the 10<sup>th</sup> generation from Judah's illegitimate son Perez (Deut. 23:2) - was this the reason for an "interim" king?
5. Saul did not know who Samuel was, which seems incredible. Perhaps he was not a spiritual man.
6. Saul appears to be a sensible and humble man.
7. Saul's height and physical appearance impressed the people.
8. The work of the Holy Spirit in the Old Testament:
  - a. In the O.T., the Holy Spirit did not indwell people.
  - b. The Holy Spirit came upon people from time to time to assist them in the performance of some task, spiritual, physical or civil.
  - c. God never calls anyone to a task without also providing all the equipment necessary to carry out the task.
9. Development in this period in the nature of the prophetic office:
  - a. They were previously called "seers" but are now called "prophets" - there is an expansion in the job description of a "prophet", making it more public and more national
  - b. The number of prophesy expands. There is now a band (or school) of prophets.

1. Saul's reign as king started very well.
  - a. He made good choices - he did not ask for all the earthly privileges of kingship - he went home and plowed his fields and acted wisely.
  - b. He was a decisive leader at this point. He was able to raise an army in a flash when Jabesh Gilead was oppressed by the Ammonites.
  - c. He was not an ambitious man - he ascribes the victory over the Ammonites solely to the Lord.
  - d. He had courage - he led the troops himself, from the front.
2. Saul made a good beginning but he did not finish well. In our Christian lives, it is important not only to begin well, but to finish well.
3. Saul's was magnanimous in victory - he did not seek revenge.
4. The ceremony at Gilgal:
  - a. The third time that Saul is confirmed as King of Israel
    - 1) The private anointing
    - 2) The public assembly (during which Saul initially hid)
    - 3) Here, after the tremendous victory over the Ammonites, Samuel calls this assembly not only to re-confirm Saul as king, but to restore the covenant relationship they had with God. It was at Gilgal that the covenant relationship had been established after they first entered the Promised Land. Saul was the earthly king, but God was still Israel's real king.
5. Samuel gives his farewell address at Gilgal.
  - a. He reminds Israel of all the ways God has helped them.
  - b. He briefly recounts the story of the Exodus.
  - c. He recites their negligence in remembering the benefits of the Lord.
  - d. He reminds them that the Lord sent the judges who delivered them from their oppressors.
  - e. The rules are the same now that there is a king - "Obey the Lord your God. Do not worship idols."
  - f. He reminds them that they have sinned against the Lord in asking for a king.
  - g. He calls upon God to reinforce his words with thunder and God obliges him.
6. Samuel prays. God hears. God answers The people are impressed. People today need to see the presence and power of God evident in the lives of His people. Then the hearts of unbelievers will be turned toward Him.