

Hello everyone,

PERCENT OF BIBLE COMPLETED: 24.3%

Weekly Readings will cover: 1 Samuel 2 through 1 Samuel 8

Sunday: 1 Samuel 2

Monday: 1 Samuel 3

Tuesday: 1 Samuel 4

Wednesday: 1 Samuel 5

Thursday: 1 Samuel 6

Friday: 1 Samuel 7

Saturday: 1 Samuel 8

Current # of email addresses in the group: 601

I hope your first week back into the study after the Feast went well! I also hope you enjoyed the book of Ruth and the start of 1 Samuel. With the conclusion of Ruth, we have now finished a deep dive through nine books of the Bible! Yay!

This week we continue on through 1 Samuel.

We also had two additional individuals join the reading program this week. Welcome!

Website archive location for audio files & PDFs:

<https://www.ucg.org/congregations/san-francisco-bay-area-ca/posts/audio-links-re-three-year-chronological-deep-dive-reading-program-circa-2022-2025-903711>

### **3-YEAR CHRONOLOGICAL STUDY: Week 42**

Read the following passages & the Daily Deep Dive on the daily reading.

Day 267 - SUNDAY: October 22<sup>nd</sup>

1 Samuel 2

Daily Deep Dive:

The UCG reading program states: “Eli's sons are incorrigible. They do not administer their priestly responsibilities in the manner commanded in the law. They commit other sins as well (verse 22), and cause the Israelites to sin (verse 24). The people even begin to despise God's offerings—to hate coming to Shiloh for the Passover or for a voluntary sacrifice (verse 17). God sends a prophet to Eli to pronounce judgment on him for allowing these sons to continue to serve as priests. The

judgment is severe, and involves the eventual end of Eli's descendants serving as priests.

In verse 35, God says: "I will raise up for Myself a faithful priest who shall do according to what is in My heart and in My mind. I will build him a sure house, and he shall walk before My anointed forever." Samuel was not that replacement, as he was not of the priestly line and his sons did not continue in his role. Eli's descendants retained the high priesthood for a few more generations until Solomon sent Abiathar, a descendant of Eli, into forced retirement (1 Kings 2:26-27). Then Zadok took over any duties Abiathar had (1 Kings 2:35), and, from that point on, the high priest was reckoned through the line of Zadok. It is evident from the prophecy of Ezekiel that the Zadokite priesthood was faithful to God, and the time will come when all earthly priests will be descendants of Zadok, not just Aaron (see Ezekiel 43:19; 44:15ff; 48:11).

Although Hannah brought her son a new robe every year at the Passover (verse 19), it is probable that she saw him more often than that since her hometown of Ramah was only 15 miles south of the tabernacle in Shiloh. Nevertheless, she was undoubtedly kept very busy taking care of Samuel's five younger brothers and sisters (verse 21)."  
[END]

Verse 1 – These are beautiful words of praise from Hannah to the Lord. They remind and encourage us of how God is in full control of all things and He can at any point save us from difficult circumstances and help us in our time of need. He is not limited in any way.

Regarding her saying "My horn is exalted" the John Gill commentary states: "now she could lift up her horn and her head, as horned creatures, to whom the allusion is, do, when they are lively and strong; now she could look pleasant and cheerful, and even triumph, being raised to an high estate, and greatly favoured of the Lord, to whom she

ascribes this change of her state and circumstances: it was owing to his power and grace that she was thus strengthened and exalted; as it is owing to the same, that the people of God, who are in a low estate by nature, are raised out of it in conversion, and brought into an open state of grace and favour with God, and put into the possession of rich blessings and mercies, and have hope of eternal glory, on account of which they can exult and triumph:" [END]

Verse 10 – Regarding the statement “and exalt the horn of His anointed”, the JFB commentary states: “This is the first place in Scripture where the word “anointed,” or Messiah, occurs; and as there was no king in Israel at the time, it seems the best interpretation to refer it to Christ. There is, indeed, a remarkable resemblance between the song of Hannah and that of Mary ([Luk 1:46](#)).”

Verse 11 – Regarding the child “ministering” unto the Lord, this Hebrew word means “to attend to”, to serve, to wait on. Samuel was a servant to the Lord.

Verse 12 – The NKJV says the “sons of Eli were corrupt”. This word here translated corrupt is most often translated as “Belial” (compare Deuteronomy 13:13). Its root means “worthlessness”, “without profit”. It’s also translated as evil and wicked.

Verse 13 – This is something that the sons of Eli had come up with and had become a practiced “custom” among the priests. As we saw in the early chapters of Leviticus God was very specific in detailing how and what parts of the offerings were to be used.

This appears to be in association with peace offerings. The JFB commentary states: “When persons wished to present a sacrifice of peace offering on the altar, the offering was brought in the first instance to the priest, and as the Lord’s part was burnt, the parts appropriated respectively to the priests and offerers were to be

sodden. But Eli's sons, unsatisfied with the breast and shoulder, which were the perquisites appointed to them by the divine law (Exo 29:27; Lev 7:31, Lev 7:32), not only claimed part of the offerer's share, but rapaciously seized them previous to the sacred ceremony of heaving or waving (see on Lev 7:29); and moreover they committed the additional injustice of taking up with their fork those portions which they preferred, while still raw." [END]

Verse 16 – Even the people not serving in the priesthood knew this wasn't to be done and tried to advise them on the proper order, but the priests were foolish and wouldn't listen to wise counsel.

Verse 17 – The peace offering was meant to picture a time when God, the priests, and the people were at peace and sharing a meal together in unity and oneness. It was supposed to be a joyful celebration and feast, yet the people despised bringing these peace offerings because of the terrible behavior of the priests.

Verse 21 – Hannah was obedient, dedicated, and faithful and God blessed her with more children. Hannah was once barren and brokenhearted. She now had many children and was greatly blessed.

Verse 22 – It's almost unbelievable how despicable these priests were acting.

Verse 26 – This almost exact same thing is said about Jesus Christ in Luke 2:52.

Verse 31 – The family of Eli would lose their strength, power and influence.

Verse 32 – The NKJV adds "in My". It changes the meaning. Other translations state this more clearly. The ERV states: "Good things will

happen to Israel, but you will see bad things happening at home. No one in your family will live to be an old man. “

Verse 33 –Adam Clarke’s commentary contains: “The posterity of Eli possessed the high priesthood to the time of Solomon; and even when that dynasty was transferred to another family, God preserved that of Eli, not to render it more happy, but to punish it by seeing the prosperity of its enemies, to the end that it might see itself destitute and despised.”

Day 268 - MONDAY: October 23<sup>rd</sup>

1 Samuel 3

Daily Deep Dive:

The UCG reading program contains only a short paragraph for this chapter and states: “While still a child, God speaks directly to Samuel. In his first message, God reiterates His prophecy regarding Eli. And through subsequent messages and their fulfillment, it becomes clear to all Israel that Samuel has been called to be a prophet (verses 19-21), and God is once again making his will known through a servant of His (see verse 1). "The term *prophet* means 'spokesman' and refers to one who speaks for another (see Ex. 7:1, 2)" (*Nelson Study Bible*, note on 3:20).” [END]

Verse 1 – John Gill’s commentary states: “a word from the Lord in a dream or vision, directing, informing, instructing, or reproof, this was very rarely had; of late there had been but very few instances; and which accounts for it why not only the child Samuel knew not that it was the voice of the Lord that called to him, but Eli himself thought nothing of it until he had called a third time, so rare and scarce was any instance of this kind”

Verse 13 – Notice, that God holds us accountable for what occurs under our authority and responsibility. We can’t control others, but we must

not tolerate or allow sinful behavior when it's under our authority and responsibility.

### Day 269 - TUESDAY: October 24<sup>th</sup>

1 Samuel 4

Daily Deep Dive:

The UCG reading program states: “The Israelites had developed a superstitious approach to God, the tabernacle and the ark. They thought that if they brought the ark into battle, they would automatically have God's help. Instead, God teaches them a lesson about thinking this way. The ark is captured, the Israelites are defeated and the sons of Eli are killed as God had prophesied would happen.

When the bad news reaches Shiloh, it results in the deaths of Eli and Phinehas' wife during her grief-induced labor. Although it is not stated here, apparently in connection with the death of the priests and the removal of the ark, Shiloh was abandoned soon after as the place of worship, as we read in Psalm 78:56-69. Samuel, who takes over all duties as judge, is never mentioned in connection with Shiloh again, taking up residence instead in the hometown of his family at Ramah (compare 1 Samuel 7:17).

Shiloh's abandonment is further described in Jeremiah 7:12-15 and 26:4-9, where God uses its example to demonstrate that the presence of the temple and the ark was no guarantee of protection from Israel's enemies. The Israelites would receive God's protection only insofar as their ways pleased Him.” [END]

Verse 21 – The name “Ichabod” means “no glory”.

### Day 270 - WEDNESDAY: October 25<sup>th</sup>

1 Samuel 5

Daily Deep Dive:

The UCG reading program states: “The plague many of the Philistines suffer and die from produces “tumors,” the Hebrew word for which “literally means ‘swellings’ and may refer to any kind of tumor, swelling, or boil” (Nelson, note on 5:6). When the ark is sent back, the people include an “offering” consisting of five golden sculptures of these “tumors.” But they also for some unstated reason include five golden rats. It would appear that rats had some sort of involvement with whatever the plague was. It is interesting to note that bubonic plague, the black death of the Middle Ages, is characterized by the formation of buboes, i.e. inflammatory swellings of the lymph glands, especially in the groin area—and that the plague was spread by the fleas of rodents, particularly rats. This, then, may have been what the Philistines were suffering from.” [END]

Verse 1 – Ashdod means “powerful”. It’s interesting to me that God would reveal that He was the truly powerful One.

Verse 2 – Regarding the Philistine god Dagon, the JFB commentary states: “Stately temples were erected in honor of this idol, which was the principal deity of the Philistines, but whose worship extended over all Syria, as well as Mesopotamia and Chaldea; its name being found among the Assyrian gods on the cuneiform inscriptions [Rawlinson]. It was represented under a monstrous combination of a human head, breast, and arms, joined to the belly and tail of a fish. The captured ark was placed in the temple of Dagon, right before this image of the idol.” [END]

Adam Clarke’s commentary adds: “Some think that this idol was the same with Dirceto, Attergatis, the Venus of Askelon, and the Moon.” [END]

Verse 3 – This is one of my absolute favorite moments in the Bible! The false god statue bowing down before the True God!

Verse 4 – John Gill’s commentary states: “of the temple, upon which he fell with such force, that the threshold cut off his head, and both his hands; which signified he had neither wisdom to contrive for his own safety, nor strength and power to defend himself; and therefore of what advantage could he be to his votaries?” [END]

Verse 9 – The Adam Clarke’s commentary states: “As it was at Ashdod, so it was at Gath. The Vulgate says, *Et computrescebant prominenter extales eorum*; which conveys the idea of a bloody flux, dysentery, and ulcerated anus; and it adds, what is not to be found in the Hebrew text, nor many of the versions, except some traces in the Septuagint, *Et fecerunt sibi sedes pelliceas*, “And they made unto themselves seats of skins;” for the purpose of sitting more easy, on account of the malady already mentioned.” [END]

What a clear and powerful sign to all the Philistines. No matter where they took the ark, disease and destruction followed.

#### Day 271 - THURSDAY: October 26<sup>th</sup>

1 Samuel 6

Daily Deep Dive:

The UCG reading program states: “When the Philistines decide the ark is most likely the cause of their problems, and agree to send it back, they devise a test to try to determine for sure whether the God of Israel is behind all of this. They find two cows that have never pulled a cart and that have recently given birth, and they take their calves from them. If the cows are willing to be harnessed to a cart for the first time and cooperate together to pull it without balking, without any guidance, and in the correct direction away from their own calves, then, the Philistines reason, God would have to be involved. The lords of the Philistines follow the cart in astonishment as the cows pull the ark directly back to the land of Israel. For some reason, the ark is never returned to the tabernacle. It remains in the house of Abinadab for 70



years or more until David brings it to Jerusalem when he pitches a new tent for it (1 Chronicles 15:1; 16:1)” [END]

Verse 13 – This would be around the Feast of Pentecost when the wheat was harvested.

Verse 19 – John Gill’s commentary states: “which was forbidden the Levites, Num 4:20 out of curiosity these men opened the ark, to see whether the Philistines had taken anything out of it, or put anything into it; and this, when in the tabernacle, being only to be seen by the high priest; and supposing they should never have the like opportunity again, to look upon the tables of the law which were in it, took it; and the rather they might be emboldened to this action, since it had been in the hands of the uncircumcised Philistines, who had profaned it; and as yet not restored to its pristine purity, holiness, and place:” [END]

Day 272 - FRIDAY: October 27<sup>th</sup>

1 Samuel 7

Daily Deep Dive:

The UCG reading program states: “After some 20 years, the Israelites begin to seek God again, and relief from the Philistines. Samuel gathers them together at Mizpah, about two miles north of his home in Ramah. Here Samuel leads them in pouring out water to God, evidently symbolic of pouring out one's heart in repentance (compare Lamentations 2:19; Psalm 62:8). The gathering incites the Philistines to attack, but the Israelites are in a particularly God-oriented frame of mind following Samuel's preaching, and God grants them a great victory.” [END]

Verse 3 – Times change, days, years, decades, and centuries go by, but this is the simple truth that always remains the clear marching order for all of God’s people: Repent from evil, stop practicing sin, turn to God with all your heart and serve Him and He will be with us through life.

Verse 6 – Notice, they removed the idols and they repented and fasted before God.

Day 273 - SATURDAY: October 28<sup>th</sup>

1 Samuel 8

Daily Deep Dive:

The UCG reading program states: “But as Samuel gets older, Israel's faith begins to waver again. Samuel's sons are not righteous. (It is interesting to note, however, that Samuel's grandson, Joel's son Heman, becomes one of the chief musicians in David's time, see 1 Chronicles 6:32-33; 15:16-19). The people (or at least the elders, verse 4) worry about what will happen to them when Samuel dies, and decide that what they really need is a human king like those ruling and leading the nations around them. God had anticipated this years earlier (see Deuteronomy 17:14-20). But He has Samuel describe to them the problems inherent in having a human king, which they either don't believe or think they can endure.

The problem is that Israel *already had a King*—ever since the time of Moses and the Exodus, around 1445 B.C., when Israel became a true nation. The King at that time and for the next nearly 400 years was the Rock of Israel, the Eternal God Himself—in fact, the preincarnate Word, Jesus Christ (compare Deuteronomy 32:4; 1 Corinthians 10:4; John 1:1-3, 14; 17:5). Though ruling through His chosen "judges"—from Moses and Joshua all the way to Samuel—God in the person of Christ sat on the throne of Israel (compare Judges 8:22-23). Indeed, Samuel later tells the Israelites that the period of the judges was the time "when the Lord your God was your King" (1 Samuel 12:12). And it is the reason that when the Israelites told Samuel around 1050 B.C. that they wanted a human king like the nations around them, the Lord told him, "They have not rejected you, but they have rejected Me, that I should not

reign over them" (1 Samuel 8:7). So God then gives them a physical monarch.

It is interesting to note, as we will see in the next few chapters, that unlike other ancient rulers, the king of Israel was not to be an absolute despot. God will have Samuel anoint Saul "commander" (9:16; 10:1) or "captain" (KJV) over His people. This Hebrew term *nagiyd* used here could be rendered in English as viceroy or governor-general—the stand-in for the *real* monarch. In fact, the very act of anointing a ruler in the ancient world implied a vassal relationship. It is later explained that Israel's king "sat on the throne of the Lord," reigning as king *for* Him (1 Chronicles 29:23; 2 Chronicles 9:6-8).

Also quite different than in other realms was the fact that the king was not also priest over the national religion. Furthermore, in other countries, kings made law and were thus above it. But in Israel, God's prophet will explain "the rights and duties of the kingship" (1 Samuel 10:25, NRSV). The ruler was *subject* to the law (see Deuteronomy 17:14-20). Essentially, the Almighty set up a constitutional limited monarchy—in which He would send a prophet as His representative to the king to give him his "report card." [END]

Verse 3 – Like so much of mankind, the power and position went to their head.