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Week 13 – Judges 17-21

Week 13 Bible Readings

Sunday: Jdg. 16-18

Monday: Jdg. 19-21

Tuesday: Ruth 1-4

Wednesday: 1st Sam. 1-4

Thursday: 1st Sam. 5-8

Friday: 1st Sam. 9-12

Saturday: 1st Sam. 13-16

Week 13 Chapter Titles

Judges 17. The Muddle of Micah

Judges 18. Danite Invasion & Idolatry

Judges 19. The Levite and His Concubine

Judges 20. Tribe of Benjamin Nearly Destroyed

Judges 21. How to Catch a Wife

Ruth 1. Ruth & Naomi Return to Judah from Moab

Ruth 2. Ruth Harvests in Boaz's Fields

Ruth 3. Ruth and the Law of the Kinsman Redeemer

Ruth 4. Ruth Marries Boaz

1 Samuel 1. Hannah and the Birth of Samuel

1 Samuel 2. Samuel, Eli, Eli's Evil Sons

1 Samuel 3. The Call of Samuel

1 Samuel 4. Defeat, Ark Lost to Philistines

1 Samuel 5. Dagon vs. the Ark

1 Samuel 6. Ark Returned

1 Samuel 7. Ark at Home

1 Samuel 8. Israel Demands a King

1 Samuel 9. Saul Chosen

1 Samuel 10. Saul's Anointing

1 Samuel 11. Saul's Victory

1 Samuel 12. Samuel's Valedictory Address

1 Samuel 13. Saul's Rejection by God

1 Samuel 14. Jonathan's Victory over the Philistines

1 Samuel 15. Saul's Sheep Lie

1 Samuel 16. David Chosen and Anointed

Judges 17

1. The final portion of Judges (chapters 17-21) forms an appendix to the book.
 - a. Various tragic stories reflect the lawless conditions of the period.
 - b. Israel was politically lawless.
 - c. Israel was Mosaicallly lawless.

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2. Chapter 17 begins with an introduction to Micah.
 - a. *miykay^{ehuw} #4321: who is like God?* (Jdg. 17:1,4).
 - b. *miykah #4318: who is like God?* (Jdg. 17:5,8,9,10,12_{x2},13; 18:2,3,4,13,15,18,22_{x2},23,26,27,31).
 - c. An Ephraimite during the late period of the Judges (Jdg. 17:1).
 - d. Other Micah's in the Old Testament:
 - 1) Head of a family of Reuben (1st Chr. 5:5).
 - 2) A son of Mephibosheth & grandson of Jonathan (1st Chr. 8:34,35).
 - 3) A Levite of the family of Asaph (1st Chr. 9:15). Perhaps the same as #2.
 - 4) A Kohathite (1st Chr. 23:20; 24:24,25).
 - 5) The father of Abdon, whom Josiah sent to inquire of the Lord when the book of the law was found (2nd Chr. 34:20).
 - 6) The Minor Prophet, of Moresheth-gath (Mic. 1:1; Jer. 26:18).
3. Micah confesses to his mother the theft of 1,100 pieces of silver (Jdg. 17:2).
 - a. Micah's mother had previously cursed the unknown thief.
 - b. Micah's mother now blesses Micah for his honesty.
 - c. Micah's mother dedicates the silver "to the Lord" and funds Micah's idolatry.
4. Micah's household idolatry is described (Jdg. 17:4,5).
 - a. A graven image.
 - b. A molten image.
 - c. A house shrine.
 - d. An ephod.
 - e. A teraphim.
 - f. A son to serve as family priest.
5. The summary statement of societal conditions is in agreement with other periods of time within the Book of Judges (Jdg. 17:6 cp. 18:1; 19:1; 21:25).
6. A second character is introduced (Jdg. 17:7).
 - a. A young man.
 - b. From Bethlehem in Judah, of the family of Judah (father's side?).
 - c. A Levite (mother's side?).
 - d. Jonathan, the son of Gershom, the son of Moses (Jdg. 18:30).
7. This fly-by-night Levite is looking for a place to live and work, so Micah hires him as his household priest (Jdg. 17:8-13).

Judges 18

1. The lawless period of Judges is furthermore described by the roaming bands of Danites (Jdg. 18:1,2).
 - a. Dan had been given an inheritance and allotment (Josh. 19:40-48). They were the last tribe to receive their inheritance, but they did receive one.
 - b. Dan had been unable/unwilling to conquer the land the Lord gave them (Jdg. 1:34; 3:3).
 - c. Dan decided to find their own land (Josh. 19:47; Jdg. 18:1,2,29).
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2. The Danites recognized the fly-by-night Levite, and ask him to inquire of the Lord for the success of their mission (Jdg. 18:3-6).
3. The Danites observe the Sidonian citizens of Laish (Lemesh in Josh.), and view a people they can conquer (Jdg. 18:7-10).
4. The staging-area of Dan becomes known for this event (Jdg. 18:12), and helps date these chapters as coming before the judgeship of Samson (Jdg. 13:25), and likely during the last days of Joshua, or earliest days of the Judges (i.e. Josh. 19:40-48).
5. The armies of Dan offer a promotion to the fly-by-night Levite (Jdg. 18:13-26).
6. Dan establishes a rival religion, which will continue until the captivity (Jdg. 18:27-31).
 - a. This captivity must be the Philistine captivity rather than the Assyrian captivity (Jdg. 13-16; Ps. 78:61).
 - b. Dan's idolatry fit in well with Jeroboam's idolatry (1st Kgs. 12:29,30).

Judges 19

1. Chapter 19 introduces a new character—yet another Levite dwelling in Ephraim.
2. This Levite was willing to take back his unfaithful concubine (Jdg. 19:1-9).
3. This Levite was unwilling to spend the night in a Canaanite city (Jdg. 19:10-13).
4. The Levite was pleased to celebrate with a fellow Ephraimite (Jdg. 19:14-21).
5. The ugly scene which follows reminds the reader of Lot in the city of Sodom (Jdg. 19:22-30; Gen. 19:1-11).
6. The aftermath of this incident is far worse than the aftermath Lot's incident (incest).

Judges 20

1. The Levite's national subpoena incites all Israel to action (Jdg. 19:29,30).
2. Israel (minus Benjamin) assembles themselves, ready for action (Jdg. 20:1,2).
3. The Levite recites his testimony, and Israel is impassioned to punish Benjamin for their evil (Jdg. 20:3-11).
4. The United Tribes of Israel (minus Benjamin) demand that Benjamin extradite the guilty Sons of Belial (Jdg. 20:12,13a).
5. When Benjamin refuses their demands, a civil war ensues (Jdg. 20:13b-17).
6. The United Tribes of Israel endured two humiliating defeats before their final, crushing victory over Benjamin (Jdg. 20:18-48).
 - a. The Benjamite military is destroyed, with only a remnant fleeing to Rimmon for a four month refuge (Jdg. 20:47).
 - b. The United Tribes of Israel inflicted a total destruction of the Benjamite civilian population (Jdg. 20:48).

Judges 21

1. At the time that the United Tribes of Israel vowed to defeat Benjamin militarily, they also vowed to punish Benjamin maritally (Jdg. 21:1).
 2. This oath also included a "great oath" to execute any clans who did not participate in the action against Benjamin (Jdg. 21:5).
 3. Following the crushing defeat of Benjamin, Israel realized that their vow to deny Benjamite marriages will result in Benjamite extinction (Jdg. 21:2,3).
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4. Israel was delighted to discover that the inhabitants of Jabesh-gilead were not party to the vow of Mizpah (Jdg. 21:4-10).
 - a. Jabesh-gilead then became the victim of “the great oath.”
 - b. The United Tribes of Israel put Jabesh-gilead to the sword, and captured 400 virgins for Benjamin’s survival (Jdg. 21:11,12).
5. In the peace talks with the 600 Benjamite fugitives, the United Tribes of Israel found themselves 200 virgins short (Jdg. 21:13-15).

The United Tribes of Israel concocted a scheme by which 200 of their daughters could be kidnapped by Benjamin, thereby keeping their vow to not “give” Benjamin any of their daughters (Jdg. 21:16-24).

Ruth ???? ??

The Book of Ruth is the Book of Personal Redemption. The God of Creation, Who redeemed His chosen nation, and established a law for them to live under, and Who led them in the Conquest of the land, doesn’t just deal with nations and empires. He is a personal God, Who deals with each person on an individual basis.

Title: Like Job, the Book of Ruth is named after it’s principle character. The Septuagint and the Hebrew Bibles are also named Ruth, in Greek and Hebrew.

Author: The Book of Ruth does not declare who the author is, nor is the author of Ruth indicated in any other Book of the Bible. The Talmud attributes it to Samuel. As the historical bridge from Judges to 1st Samuel, that may be the most likely guess.

Focus	Ruth’s Love Demonstrated		Ruth’s Love Rewarded	
	1:1	2:23	3:1	4:22
Divisions	Ruth’s Decision to Remain with Naomi	Ruth’s Devotion to Care for Naomi	Ruth’s Request for Redemption by Boaz	Ruth’s Reward of Redemption by Boaz
	1:1	1:18	1:19	2:23
	3:1	3:18	4:1	4:22
Topics	Ruth and Naomi		Ruth and Boaz	
	Death of Family	Ruth Cares for Naomi	Boaz Cares for Ruth	Birth of Family
Place	Moab	Fields in Bethlehem	Threshing Floor in Bethlehem	Bethlehem
Time	c. 30 years			

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Ruth 1

- The Book of Ruth fits within the time-frame of the Judges (towards the end of that time-frame) (Ruth 1:1).
- The Book of Ruth centers on the family of Elimelech, of the Tribe of Judah (Ruth 1:2).
 - עֲלִימֶלֶךְ ^{#458}: *my God is king*. Used 6x, all in Ruth.
 - Of Bethlehem (house of bread) in Judah.
 - His wife was pleasant (Naomi), but their sons were sick (Mahlon) and pining (Chilion).
- Famine in the land brought:
 - An unwillingness by Elimelech to sell his land, or request a kinsman to redeem it (Ruth 4:3).
 - An unwillingness by Elimelech to sell himself into servitude (Ex. 21:2; Lev. 25:39-43).
 - An unwillingness by Elimelech to remain in the land of promise, and his subsequent sin unto death in the land of Moab.
- Sick and Pining, in their generation, choose to remain in Moab, and marry Moabite women—Orpah (gazelle? neck?) and Ruth (friend, girlfriend) (Ruth 1:4).
- God's Divine discipline upon the family of Elimelech continues, in that both sons remained childless, and both sons died out of the (geographic) will of God (Ruth 1:5).
- Naomi receives word that there is food once again in Canaan, and determines to return (Ruth 1:6-8).
 - Naomi urges the two Moabitesses to stay in Moab, and remarry there (Ruth 1:9).
 - Both daughters-in-law desire to remain with Naomi, and identify with her people (Ruth 1:10).
 - Naomi's lack of faith expresses itself in blaming God for her adversity, and discouraging Orpah from going with her (Ruth 1:11-14).
- Ruth has a love for the Lord which prevents her from being discouraged by Naomi's lack of faith (Ruth 1:15-18).
 - Orpah's return to Moab was a geographical and spiritual return to idolatry (Ruth 1:15).
 - This should have grieved a spiritually-minded Naomi.
 - Ruth's understanding of YHWH prevents her from imitating Orpah (Ruth 1:16-18).
- Naomi's continued mental attitude sin turns rejoicing into grieving (Ruth 1:19-22).

Ruth 2

- Chapter two introduces a kinsman of Elimelech, named Boaz.
 - Kinsman (Ruth 2:1): מִשְׁכָּנִי ^{#4129}: *acquaintance*. מִשְׁכָּנִי ^{#4130}: *kindred, kinship* (Ruth 3:2).
 - At the time of Naomi's return, she is not thinking in terms of redemption, or any other spiritual activity. She is focused on survival.
 - To her, Boaz is still an acquaintance, and not yet a redeemer (Ruth 2:20). מִשְׁכָּנִי ^{#1350}: *to act as kinsman, redeem; participle redeemer*.
 - A mighty man of valor.
 - גִּבּוֹר ^{#1350} gibbowr chayil.
 - The most common understanding is a man of tremendous military prowess, such as Gideon (Jdg. 6:12); Jephthah (Jdg. 11:1), Kish (1st Sam. 9:1), & David (1st Sam. 16:18).
 - A secondary understanding would be a man of wealth (2nd Kgs. 15:20). These two concepts may also overlap—tremendous military valor producing the great wealth.

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- c. Boaz. *bo'az* ^{#1162}: *fleetness*. Fr. an unused root of uncertain meaning.
2. Ruth declares her intention to work as a gleaner in the fields of a grace-oriented believer “in whose sight I may find favor” (Ruth 2:2).
 - a. The Lord Sovereignly directed her to glean in Boaz’ fields (Ruth 2:3). “as it turned out” (NIV)
 - b. The Lord Sovereignly directed Boaz to notice Ruth (Ruth 2:5).
3. Boaz arrives on the work-site to spiritually encourage the reapers (Ruth 2:4a). Their response indicates that they have a spiritual capacity of their own to reflect that fellowship (Ruth 2:4b).
4. The servant’s report to Boaz also reflects how God the Father has Sovereignly arranged all of these circumstances (Ruth 2:6,11). God allowed word of Ruth’s faithfulness to come to Boaz’ attention, and his servants’ attention.
5. Boaz invites Ruth to glean exclusively from his fields, and extends grace provisions beyond anything that gleaners were accustomed to receiving (Ruth 2:8-16,21-23).
6. The grace provision for Ruth and Naomi was quite amazing—beyond what could be asked or thought (Ruth 2:17-19a). An ephah was ½ a bushel, about 30 pounds, and was enough food for many days.
7. The display of grace, and the name of Boaz reminded Naomi of God’s faithful provision of redemption (Ruth 2:19b,20).
 - a. Naomi admits knowledge of a number of redeemers (Ruth 2:20).
 - b. Naomi makes no mention of the redeemer who is closer to Elimelech than Boaz (Ruth 3:12; 4:1).
 - c. Is Naomi truly thinking about the go’el redeemer in spiritual terms, or strictly in financial terms?

Ruth 3

1. Naomi initiates a plan of action for Ruth, as a quest for temporal-life security (Ruth 3:1).
 - a. *manow'ach* ^{#4494}: *rest*.
 - b. *yatab* ^{#3190}: *to be good, well*.
2. Naomi still refers to Boaz as their *moda* ^{#4129}: *acquaintance*, rather than their *go'el* ^{#1350}: redeemer.
(Perhaps because she knows the closer relative is actually the legal go’el).
3. Naomi has had the entire barley harvest and wheat harvest to instruct Ruth properly in the doctrine of kinsman-redemption (Ruth 2:23).
4. Instead, she waits until the night of feasting, and drinking, and provides Ruth with methodological instructions minus the theological foundation (Ruth 3:3-6).
5. Kinsman-redemption is supposed to be a public matter (Deut. 25:5-10; Ruth 4), but Naomi is counseling an after-hours arrangement.
 - a. Remain hidden until he’s asleep.
 - b. Sneak into his bed.
 - c. Do whatever he says.
6. Ruth agrees to Naomi’s procedures, but does so with the theological understanding of kinsman-redemption (Ruth 3:5-9).
 - a. “Uncovering the feet” & “washing the feet” are Hebrew idioms for sexual relations (2nd Sam. 11:8; Prov. 19:2).
 - b. “Spreading a covering” is Hebrew idiom for sexual relations (Ezek. 16:8).

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- c. Some commentators believe that Boaz & Ruth engaged in sexual activity on this night.
 - 1) That was undoubtedly Naomi's intent, but Ruth was unable to awaken Boaz.
 - 2) When Boaz was awakened, Ruth's invitation was clearly a sexual invitation—in the context of the spiritual obligation to be the go'el.
 - 3) There is no sexual immorality on Ruth's part in making the sexual offer, because she is making a kinsman-redemption marriage request.
 - 4) Ruth's sexual invitation is also conclusive evidence that the consummation had not yet occurred.
7. Boaz is delighted to be the go'el (Ruth 3:10-18).
 - a. He has the spiritual capacity to appreciate Ruth's lovingkindness. (??? checked #2617).
 - b. He praises her for seeking a go'el (for spiritual reasons) rather than seeking younger men (for sexual reasons).
 - c. He praises her as "a woman of excellence." ??? 'esheth chayil (Ruth 3:11) contrasted with the gibbowl chayil (Ruth 2:1).
 - d. He must defer his right to marry her, however, so he sends her home before the sun rises, and her reputation be destroyed (Ruth 3:12-18).

Ruth 4

1. Boaz publicly and legally arranged for Naomi & Ruth's redemption (Ruth 4:1-12).
 - a. The close relative is not named. Pastor Bob usually calls him "Dummy."
 - b. Boaz presents Dummy with the opportunity to buy Elimelech's land (Ruth 4:3,4).
 - c. Dummy agrees, until he finds out that the redemption obligation also includes the widow of childless Mahlon (Ruth 4:5,6).
 - d. With Dummy's waiver secured, Boaz claims the go'el redemption rights (Ruth 4:9-12).
2. Boaz & Ruth are promptly blessed with a son.
 - a. The prophetic blessing by the women to Naomi speaks not just to the literal baby (Obed) in Naomi's arms, but to the Redeemer (Christ) Who also comes through this particular lineage (Ruth 4:14,15).
 - b. That lineage is traced, from Perez through David. [Authorship clue: Ruth was written during or after the anointing of King David.]

First Samuel Basileiwn A a lawmv

The Book of Samuel tells the story of the greatest prophet to arise since Moses (Jer. 15:1). Samuel faithfully ministered when there was no king. He faithfully ministered when there was a king after the people's heart. Near the end of his life, he anointed the king after God's own heart.

First and Second Samuel were originally one Book. It set the stage for, and told the story of, King Saul & King David.

Author: The traditional author of 1st and 2nd Samuel is the Prophet Samuel (hence the name of the Book). This is not likely at all, as Samuel dies in 1st Sam. 25:1. Samuel did write (1st Chr. 29:29), but "The Chronicles of Samuel the Seer" is not the same thing as "The Book of Samuel." There are 31 chapters of Scripture material after Samuel's death in 1st & 2nd Samuel. It's not likely that God prophetically revealed that material to Samuel before his death. (Especially since Uriah would have read about his own murder ahead of time!) Pastor Bob personally believes that the Prophet Nathan was the author of Samuel, utilizing Samuel's Chronicles as a written source.

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Title: The original Hebrew title for 1st & 2nd Samuel is simply shemuel (Samuel). The Septuagint, written on papyrus scrolls needed to split the long text of Samuel in half. Kings, likewise, was split in half. Our 1st & 2nd Samuel, 1st & 2nd Kings, are found in the Septuagint as (Books of Kingdoms) basileiwn A, B, G, D.

Focus	Samuel				Saul					
	1:1		7:17		8:1		31:13			
Divisions	Transition of Leadership #1: Eli to Samuel		Judgeship of Samuel		Transition of Leadership #2: Samuel to Saul		Reign of Saul		Transition of Leadership #3: Saul to David	
	1:1		3:21		4:1		7:17		8:1	
					12:25		13:1		15:9	
							15:10		31:13	
Topics	Decline of Judges				Rise of Kings					
	Eli		Samuel		Saul			David		
Place	Canaan									
Time	c. 94 Years									

1 Samuel 1

- The Book of Samuel begins with the birth of Samuel (1st Sam. 1:1-27).
- Samuel's father was Elkanah.
 - ??????? 'elqanah ^{#511}: *God has possessed (begotten)*.
 - Elkanah was a Levite, of the clan of Kohath, of the faithful descendants who stood back from Korah (1st Chr. 6:33-38).
 - Elkanah is an Ephraimite, because his Levitical city was located within the land-grant of Ephraim (Josh. 21:5).
- Elkanah was polygamous.
 - Hannah. ?????? channah ^{#2584}: *grace*.
 - Peninnah. ???????? peninnah ^{#6444}: *jewel, ruby*.
 - Peninnah was the mother of multiple sons and multiple daughters, but Hannah had no children.
 - Hannah was a woman of prayer, but Peninnah was a woman of provocation.

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- e. Grace is always presented in the highest possible way, but *every use* of rubies (????????? peniyniym ^{#6443}) draws comparisons to something better (Job 28:18; Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7).
4. Penninah's provocation of Hannah produced a bitterness of soul that Elkanah was unable to minister to.
5. Elkanah possessed a love for Hannah (1st Sam. 1:5; Eph. 5:25), but not an understanding (1st Sam. 1:8; 1st Pet. 3:7).
6. Hannah made a vow to the Lord, promising that if the Lord blessed her with a son, she would dedicate that son to the Lord as a life-long Nazirite (1st Sam. 1:11; Num. 6:5).
7. Hannah is finally comforted when the High Priest joins in her petition to the Lord (1st Sam. 1:17,18).
8. With her soul comforted, Hannah was able to worship together with her husband, and return to normal family-life in Ramah (1st Sam. 1:19a).
9. God in His Sovereignty had closed Hannah's womb (1st Sam. 1:5), but now as a result of prayer, He opened her womb (1st Sam. 1:19b,20).
10. Hannah named the boy Samuel in recognition of God's faithfulness in hearing her prayer.
? ? ? ? ? ? sh^emuw'el ^{#8050}: *God has heard.* ? ? ? ? ? shama' ^{#8085}: *to hear, listen, obey.*
11. Elkanah fulfilled his vow (1st Sam. 1:21), and when Samuel was weaned, Hannah fulfilled her vow (1st Sam. 1:22-28).
 - a. We don't know what Elkanah's vow was. Perhaps he had a similar vow to Hannah's, or perhaps his vow was concerning Penninah's evil ways.
 - b. Elkanah understood that Hannah had to fulfill her vow, as she was led by the Lord to properly do so.
12. Samuel entered into the service of the Lord at Shiloh, as a Levitical assistant to Eli the High Priest (1st Sam. 1:28).
 - a. This occurred as soon as he was weaned, perhaps at three years of age.¹
 - b. The boy, at that age, had a spiritual capacity for worship (1st Sam. 1:28; Isa. 28:9; Ps. 131:2).

1 Samuel 2

1. Hannah composed a hymn of praise in response to the faithfulness of the Lord (1st Sam. 2:1-10).
 - a. The song gives us some clues as to the hostility of Penninah.
 - 1) Enemies (plural) (1st Sam. 2:1) indicates that Penninah and others (her children, perhaps) teamed up in their provocation of Hannah.
 - 2) The provocation was prideful boasting (1st Sam. 2:3).
 - 3) Penninah had temporal-life abundance, but spiritual-life misery (1st Sam. 2:5).
 - b. The song is a remarkable expression of God's Sovereignty, Righteousness and Justice.
 - c. The song prophetically looks forward to the eternal judgment of the wicked, and the eternal exaltation of the Anointed King (1st Sam. 2:9,10).
2. The sons of Eli were progressing in their evil.
 - a. They perverted the Levitical sacrifices (1st Sam. 2:12-17).

¹ The date of the weaning is difficult to specify and may have varied with the mother. However, according to 2 Macc 7:27, Josephus (*Ant* 2.230), and Mesopotamian and Egyptian traditions (*ANET*, 420), it was generally celebrated when the child was three years old (Pfeiffer 1972). THE ANCHOR BIBLE DICTIONARY

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- b. They engaged in sexual misconduct (1st Sam. 2:22-25).
 - c. The Lord hardened their hearts, as He designated them for the Sin Unto Death (1st Sam. 2:25; cf. Josh. 11:20).
- 3. Samuel was progressing in righteousness.
 - a. He worshiped the Lord (1st Sam. 1:28), ministered to the Lord (1st Sam. 2:11,18; 3:1), and was called by the Lord (1st Sam. 3:4,6,8,10).
 - b. He grew before the Lord (1st Sam. 2:21), in stature and favor before the Lord and with men (1st Sam. 2:26).
- 4. Elkanah & Hannah visited their son each year when they came to the tabernacle annually (1st Sam. 2:18,19).
- 5. Eli's blessing upon Elkanah & Hannah moved the Lord to provide five additional children for them (1st Sam. 2:20,21).
- 6. An anonymous prophet delivered a message of judgment to Eli concerning his house (1st Sam. 2:27-36).
 - a. The message is a message of God's grace despised by man (1st Sam. 2:27-29).
 - b. The judgment upon the house of Eli is the removal of that Aaronic line (the line of Eli) from priestly service (1st Sam. 2:30-33).
 - c. God's previous promise to Phinehas, son of Eleazar, son of Aaron is not invalidated—only the branch of Eli is going to be disciplined (1st Sam. 2:30; Num. 25:10-13).
 - d. The short-term sign for this long-term prophecy will be the death of Eli's two sons on the same day (1st Sam. 2:34).
 - e. A promise is then given of a coming faithful priest (1st Sam. 2:35).
 - 1) The human fulfillment of this promise will be realized through faithful Zadok, and the dismissal of Abiathar (1st Kgs. 2:27).
 - 2) The Divine fulfillment of this promise will be realized in the Lord Jesus Christ as the Priest-King (Ps. 110:4; Heb. 5:6).

1 Samuel 3

- 1. The Lord called the boy Samuel to prophetic office, and confirmed his previous prophecy to Eli (1st Sam. 3:1-18).
 - 2. Israel's apostasy was resulting in a spiritual famine within the land (1st Sam. 3:1b; Amos 8:11,12).
 - 3. The Lord called Samuel three times with *preliminary callings* that the young man had no capacity to understand (1st Sam. 3:4,6,7,8).
 - 4. The old man, Eli, recognized Samuel's call, and provided the young man with instruction for the recognition and acceptance of his calling (1st Sam. 3:8b,9).
 - 5. Having received the old man's guidance, Samuel was then prepared for the Lord's *plenary call* to the ministry (1st Sam. 3:10).
 - 6. Samuel's first prophetic message was not a pleasant message to deliver (1st Sam. 3:11-15).
 - 7. Once again, it is old-man Eli, who encourages young-man Samuel in the faithful pursuit of the ministry (1st Sam. 3:16-18).
 - 8. Samuel is then publicly recognized as a national prophet to Israel, and established in the Levitical/priesthood milieu of Shiloh (1st Sam. 3:19-21).
 - a. Samuel is a seer (1st Sam. 9:18,19; 1st Chr. 9:22; 26:28; 29:29), or prophet (1st Sam. 3:20; 19:20,24; 2nd Chr. 35:18).
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- b. Samuel is also a Judge (1st Sam. 7:6,15).
- c. We can rightly consider him the last of the judges (Acts 13:20), and the first of the prophets (Acts 3:24).

1 Samuel 4

1. The placement of Samuel in ministry, and the provision of accurate Bible teaching, broke the pattern of Judges.
 - a. In Judges, Israel had to come to a terrible oppression before they would cry out to the Lord for a deliverer.
 - b. With Samuel, the Lord is providing their prophetic judge prior to the Philistine oppression of 1st Sam. 4.
2. When Israel was defeated by the Philistines, they assumed it was because they had failed to take the Ark of the Covenant with them into battle (1st Sam. 4:2-4).
3. The Philistines reaction to the Ark in the camp (1st Sam. 4:5-11).
 - a. They initially responded in fear, because of their memory of Egypt's humiliation.
 - b. They decided to die fighting, rather than submit to Hebrew slavery (imitation of the Amorites rather than imitation of the Gibeonites) (1st Sam. 4:9).
 - c. To their surprise, the Philistines were totally victorious (1st Sam. 4:10,11).
4. The report of the battle confirms to Eli the prophecy of the Lord regarding Eli's house (1st Sam. 4:12-18; cp. 2:34).
5. Eli's Judgship, like Samson's, ends in failure, with his death (1st Sam. 4:18; Jdg. 16:30,31).
6. The birth of Ichabod signifies the departure of the glory of the Lord, which will not return until Solomon dedicates the temple (1st Sam. 4:19-22; 1st Kgs. 8:10,11).

1 Samuel 5

1. The Lord will discipline His nation through the departure of His glory, but He will not allow for His name to be defiled (1st Sam. 5:1-12).
2. Placing the Ark of the Covenant in a pagan temple along-side pagan idols is an evil insult to the glory of the Lord (1st Sam. 5:2).
3. Placing the Lord Jesus Christ along-side pagan religious leaders, such as Mohammed, Buddha, Confucius, etc., is just as evil.
4. The idol of Dagon was forced to fall on its face, even as every knee will bend, and every tongue will confess that Jesus Christ is Lord (1st Sam. 5:3; Isa. 45:23).
5. On the second morning, the damage to Dagon was even worse (1st Sam. 5:4).
6. God struck the Philistines with plagues as a consequence to their possession of His mercy seat (1st Sam. 5:6-12).

1 Samuel 6

1. The Philistines consulted their pagan priests and occult diviners for help in ending the plagues on their land (1st Sam. 6:1,2).
2. Their advice was to return the Ark with a guilt-offering ransom as penance for their offense (1st Sam. 6:3ff.).
 Votive or thank offerings were commonly made by the heathen in prayer for, or gratitude after, deliverance from lingering or dangerous disorders, in the form of metallic (generally silver) models or images of the

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diseased parts of the body. This is common still in Roman Catholic countries, as well as in the temples of the Hindus and other modern heathen.²

3. Just in case they're wrong, the pagan priests and occult diviners recommend a course of action which might save them all the gold they didn't really want to lose (1st Sam. 6:7-9).
4. By God's Sovereign direction, the cows transported the Ark directly back to Israelite territory (1st Sam. 6:10-12).
5. The inhabitants of Beth-shemesh rejoiced and worshiped God because of the Ark's return (1st Sam. 6:13-16).
6. Some of the Beth-shemesh inhabitants, however, looked inside the Ark, and a great Divine judgment was inflicted upon them (1st Sam. 6:19,20).
7. Just like the Philistines, the Jews of Beth-shemesh decided the answer was to get the Ark out of their town (1st Sam. 6:21).

1 Samuel 7

1. Abinidab became the host for the Ark in Kiriath-jearim, and his son Eleazar became the caretaker for it (1st Sam. 7:1,2).
2. Samuel preached a message of repentance, as a condition for the Lord's deliverance of Israel from the hand of the Philistines (1st Sam. 7:3,4).
3. Israel responds to Samuel's message, and partakes in a national confession at Mizpah (1st Sam. 7:5,6).
4. As the Philistines approached, Israel placed their confidence in the prayers of Samuel on their behalf (1st Sam. 7:7,8).
5. The Lord fought on behalf of Israel, and delivered them through the agency of Samuel (1st Sam. 7:9-11).
6. Following the battle, Samuel established a memorial at Ebenezer (stone of help), and reclaimed the Israelite cities the Philistines had conquered (1st Sam. 7:12-14).
7. A summary of Samuel's ministry is then given to close the chapter (1st Sam. 7:15-17).

1 Samuel 8

1. Samuel had the second greatest ministry of any Jewish prophet (Jer. 15:1), but a terrible family life (1st Sam. 8:1-3).
2. The elders of Israel anticipated Samuel's death, and requested a king "like all the nations" (1st Sam. 8:4-9).
 - a. They rightly anticipated that Joel and Abijah would not judge them properly.
 - b. They wanted a man to look to, rather than the Lord to obey (1st Sam. 8:7).
 - c. Samuel is displeased by their request because he is like-minded with the Lord.
3. The Lord gave Samuel a prophetic word to warn Israel against making their spiritual mistake (1st Sam. 8:10-18).
4. The Law of Moses had previously provided information for this circumstance (Deut. 17:14-20).
5. The people agree to all the terms of a human king (1st Sam. 8:19,20).

²Jamieson, R., Fausset, A. R., & Brown, D. (1997). *A commentary, critical and explanatory, on the Old and New Testaments*. On spine: Critical and explanatory commentary. (1 Sa 6:4). Oak Harbor, WA: Logos Research Systems, Inc.

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6. Samuel conveys their consent to the Lord, and the Lord provided instructions for Samuel to appoint a king (1st Sam. 8:21,22).

1 Samuel 9

1. Chapter nine begins with a description of a special Benjamite—Kish the son of Abiel.
 - a. Like Gideon, & Samson, Kish was a mighty man of valor (1st Sam. 9:1).
??? ???. See comments on Josh. 6 for this description.
 - b. He had a number of servants & donkeys (1st Sam. 9:3).
 - c. His family is described as the least of all the families of Benjamin (1st Sam. 9:21), but that may simply be modesty on Saul's part.
2. Saul, the son of Kish, is then introduced.
 - a. Choice. *??? bachuwr* ^{#970}: *young man* (choice, in the prime of manhood, Deut. 32:25; Jdg. 14:10; Ruth 3:10; Ecc. 11:9; Isa. 62:5; Jer. 15:8).
 - b. Handsome. *??? towb* ^{#2896}: *good, pleasant, beautiful*.
 - c. Tall. *??? gaboh* ^{#1364}: *high, exalted, proud, tall* (Gen. 7:19; Job 41:26; 1st Sam. 16:7).
3. God the Father Sovereignly utilized lost donkeys to bring about Saul's introduction to Samuel (1st Sam. 9:3-27).
 - a. Saul and the servant spent three days unsuccessfully looking for the lost donkeys (1st Sam. 9:3-5,20).
 - b. The servant suggests that they can inquire of the man of God (seer, prophet) (1st Sam. 9:6).
 - c. Saul is hesitant to do so, as he does not have an appropriate grace gift for the prophet (1st Sam. 9:7-10).
 - d. An interesting glimpse of Israel's worship, minus tabernacle, and minus Ark of the Covenant is then recorded (1st Sam. 9:11-14).
 - e. The Lord prepared Samuel to receive and anoint Saul (1st Sam. 9:15-21).
 - 1) Samuel was in the right place at the right time as He obeyed the Lord's instructions (1st Sam. 9:15-17).
 - 2) Samuel prepared a feast with about 30 other guests (1st Sam. 9:19,22-24). Perhaps these other guests were the students of Samuel's prophetic school (1st Sam. 10:5,10).
 - f. As Saul & his servant depart in the morning, Samuel pulls Saul off to the side for a private conversation (1st Sam. 9:25-27).

1 Samuel 10

1. Samuel privately anoints Saul as the King of Israel (1st Sam. 10:1). This will be followed by public acclaim (1st Sam. 10:24).
 2. Samuel then provides Saul with detailed prophetic instructions for the remainder of the week (1st Sam. 10:2-8).
 - a. Saul becomes one of the rare Old Testament believers who experiences the filling of the Holy Spirit (1st Sam. 10:6).
 - b. Saul becomes a "changed man" by virtue of the grace blessings the Father bestowed upon him (1st Sam. 10:6,9).
 3. Saul is pleased to talk to his father about temporal life, but not spiritual life (1st Sam. 10:14-16).
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4. Samuel calls another solemn assembly in Mizpah for the purpose of publicly proclaiming their new king (1st Sam. 10:17-27).
 - a. Lots were drawn for each tribe, family, and man (1st Sam. 10:20,21).
 - b. Meanwhile, Saul had time to hide himself! (1st Sam. 10:22).
 - c. When he was brought forward, many of the assembled people were impressed by Saul's physical appearance (1st Sam. 10:23,24).
 - d. Samuel recorded "The Ordinances of the Kingdom" (1st Sam. 8:10-18), and placed it before the Lord (1st Sam. 10:25a).
 - e. The assembly is then dismissed (1st Sam. 10:25b).
 - 1) The Lord laid it on some men's hearts to follow Saul (1st Sam. 10:26).
 - 2) Others despised Saul, and refused to offer any tribute offerings (1st Sam. 10:27).

1 Samuel 11

1. Saul's first test as king is to deal with an Ammonite invasion.
 - a. Nahash (נָחָשׁ ^{#5176}: *serpent*) immediately challenged the new Hebrew king.
 - b. Jabesh-gilead is willing to surrender, until the terms are spelled out (1st Sam. 11:1,2).
2. Jabesh-gilead sends messengers to King Saul, requesting his deliverance of them (1st Sam. 11:3-5).
3. Saul was filled with the Holy Spirit (mightily), and brought about a great victory over the Ammonites (1st Sam. 11:6-11).
4. Following the victory, some people wanted to execute the doubters from chapter 10 (1st Sam. 11:12,13).
5. Israel conducted a second installation ceremony for King Saul (1st Sam. 11:14,15).

1 Samuel 12

1. Samuel delivers a public message to Israel, transitioning the nation from the Era of Judges to the Era of Kings.
2. Samuel calls upon Israel to bear witness to his ministry of integrity (1st Sam. 12:1-5).
 - a. This is going to be a total contrast with the treatment Israel will receive from their kings (1st Sam. 8:10-18).
 - b. Samuel reminds Israel that the faithfulness of Moses, Aaron, and the Judges has been a reflection of the Lord's faithfulness towards Israel (1st Sam. 12:6-11).
3. Samuel admonishes Israel to understand that they are still accountable to live in obedience to the Law, even though they are now living in the Era of Kings (1st Sam. 12:12-15).
4. Samuel emphasizes his point with a demonstration of Divine power (1st Sam. 12:16-18).
5. The people of Israel understood that their request for a king was sinful (1st Sam. 12:19).
6. Samuel reiterated the need for Israel to humble themselves, and obey the Lord (1st Sam. 12:20-25).

1 Samuel 13

1. King Saul's second test of leadership was a series of wars against the Philistines.
 - a. King Saul divided the standing army of Israel into two divisions.
 - 1) Saul commanded the 2,000 man division.
 - 2) His firstborn son, Jonathan, commanded the 1,000 man division.
 - b. Jonathan wins a victory over the Philistines at Geba, but Saul took the credit (1st Sam. 13:3,4).
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2. The Philistines fielded an army 12x larger than the total Hebrew force, which caused Israel to hide themselves in fear (1st Sam. 13:5-7).
3. Saul was supposed to wait for seven days, for Samuel to appear at Gilgal (1st Sam. 10:8), but Saul grew impatient of waiting, and offered the sacrifices himself (1st Sam. 13:8,9).
 - a. The moment he finished the sacrifices, Samuel arrives on the scene (1st Sam. 13:10).
 - b. Saul made pitiful excuses for his disobedience (1st Sam. 13:11,12).
 - 1) The disobedience was in not waiting for Samuel as instructed.
 - 2) The disobedience was not the offering of sacrifices *per se*.
 - a) As an anointed King and Judge of Israel, Saul had sacrificial privileges.
 - b) In the next administration, David will be observed to offer sacrifices as the Anointed King of Israel.
 - c. Samuel rebuked Saul for his disobedience (1st Sam. 13:13,14).
 - 1) In the permissive will of God, there was a potential for the house of Saul to have a perpetual leadership function within Israel.
 - 2) However, due to the disobedience of Saul, that particular permissive will potential will not be realized.
 - 3) God promises to select a King “after His own heart.”
 - d. Samuel departed from Saul, and Saul was left with a meager force of 600 men (1st Sam. 13:15).
4. The oppression of the Philistines continued, with King Saul helpless to do anything about it (1st Sam. 13:16-23).

1 Samuel 14

1. Jonathan grew tired of his father’s hide-in-the-caves solution to the Philistine occupation of Israel.
 2. Jonathan and his armor bearer left the Hebrew forces to scout out the Philistine positions (1st Sam. 14:1-10).
 - a. He understood that two men against 36,000 Philistines was just as good as 600 men against 36,000 Philistines, as far as the Lord was concerned (1st Sam. 14:6).
 - b. His walk of faith with the Lord was an example, and encouragement, for his armor bearer (1st Sam. 14:7).
 - c. Jonathan looks to the Lord to arrange for the circumstances, and leaves it in the Lord’s hands to reveal His will (1st Sam. 14:8-12).
 - d. Jonathan and his armor bearer killed about 20 Philistines in the initial encounter.
 - e. The Lord started the earth quaking, and the Philistines quaking in their heart.
 3. Saul observed the panicking Philistines, and came to some assumptions.
 - a. Some of his forces were behind it. This assumption was confirmed as the accountability report confirmed the absence of Jonathan and his armor bearer.
 - b. The Ark of the Covenant would help them in battle against the Philistines. This assumption is not confirmed, as the Ark had previously been captured by the Philistines.
 - c. The priestly descendant of Eli would help Saul determine the will of God. This assumption is also not confirmed, as God has previously pronounced judgment upon the house of Eli.
 4. In the pursuit of the Philistines, the previously scattered Israelites joined in the battle (1st Sam. 14:20-23).
 5. Saul issues a stupid, selfish command: no eating until the day’s fighting is over (1st Sam. 14:24-26).
 - a. Joshua, in observing a fleeing foe, commanded the sun to stand still so the Lord could be glorified all the more (Josh. 10:12).
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- b. Saul, in observing a fleeing foe, commanded his soldiers to not eat so Saul could be glorified all the more.
- c. Jonathan had not received the message concerning food deprivation, and so he ate freely while in the field (1st Sam. 14:27-30).
- d. The people who failed to eat during the day were so starved, they ate the oxen and the calves raw (1st Sam. 14:31-34).
- 6. Saul builds an altar, and inquires of the Lord, but gets no answer (1st Sam. 14:35-37).
 - a. This will become characteristic of the rest of Saul's life (1st Sam. 28:6).
 - b. Saul assumes that his lack of answer is because of somebody else's failure (1st Sam. 14:38-40).
 - 1) The Lord uses the lot to identify Jonathan (in Saul's eyes) as the guilty party (1st Sam. 14:41,42).
 - 2) Jonathan speaks the truth in love, and the Lord delivers him from his father's hand (1st Sam. 14:43-46).
- 7. The chapter concludes with a summary description of Saul's reign (1st Sam. 14:47-52).

1 Samuel 15

- 1. Chapter 15 marks another failure of Saul's, and Samuel's final message to the reversionist king.
- 2. Samuel commissions Saul for the Lord's work-assignment against the Amalekites (1st Sam. 15:1-3; Ex. 17:8-16).
- 3. Saul defeated the Amalekites, but disobeyed the command of the Lord (1st Sam. 15:4-9).
- 4. Saul's disobedience became a test of Samuel's faith, in his personal intercessory prayer ministry before the Lord (1st Sam. 15:10,11).
- 5. When Saul sees Samuel, he boasts of his success in the Lord's work (1st Sam. 15:12,13).
 - a. Samuel's sarcastic response exposed Saul for the liar he was (1st Sam. 15:14).
 - b. Saul is then left making lame excuses for his disobedience (1st Sam. 15:15-23).
- 6. Samuel's message reveals a seminal truth for all of Scripture—the real issue is not the external ritual, but the internal humble obedience (1st Sam. 15:22,23; cf. Hos. 6:6; Matt. 9:13; 12:7).
- 7. Saul confesses his sin, but continues to blame others for his downfall (1st Sam. 15:24-31).
- 8. Samuel utters another prophetic word concerning Saul's replacement—a better man than Saul (1st Sam. 15:28).
- 9. Samuel personally administered the Lord's Divine discipline upon Agag (1st Sam. 15:32,33).
- 10. This was the last time Samuel would ever “see” (visit) Saul until after his death (1st Sam. 15:35; cf. 1st Sam. 19:24; 28:15-19).

1 Samuel 16

- 1. The Lord arranges for David's private anointing (1st Sam. 16:1-13), much as He arranged for Saul's private anointing (1st Sam. 10:1).
 - 2. Samuel's arrival at Bethlehem prompted a degree of fear (1st Sam. 16:4).
drj ;charad ^{#2729}: *to tremble, be terrified*.
 - a. The elders of Bethlehem asked, “Do you come in peace?”
 - b. Samuel was renowned as the prophetic judge, and agent of the Lord's dismemberment (1st Sam. 15:32,33; Hos. 6:5).
 - c. The Lord Jesus Christ prompted a similar response (Lk. 5:8; 8:37).
 - 3. Samuel proclaims a sacrifice, and invites all of Bethlehem to participate (1st Sam. 16:5).
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4. Samuel carefully observes the arrival of Jesse and his sons (1st Sam. 16:6-11).
 - a. Samuel is impressed by Eliab's stature and appearance (1st Sam. 16:6,7).
 - b. The Lord admonishes Samuel to not be misled by the outer appearance (1st Sam. 16:7).
 - c. Six additional sons pass by Samuel, and one-by-one the Lord informs Samuel that His selection has not yet appeared (1st Sam. 16:8-10).
 - d. Samuel concludes that there must yet be a son remaining, and calls for his immediate appearance (1st Sam. 16:11).
5. The description of David (1st Sam. 16:11,12).
 - a. The youngest.
 - b. A shepherd.
 - c. Ruddy.
 - d. Beautiful eyes.
 - e. Handsome appearance.
 - f. After God's own heart.
6. The Lord positively identified His anointed one, as He did for Saul (1st Sam. 9:17), and as He will do again for John the Baptist at the Jordan river (1st Sam. 16:12; Matt. 3:16,17; John 1:32,33).
7. The result of this anointing is the indwelling of God the Holy Spirit (1st Sam. 16:13b).
 - a. This indwelling was powerful. *j l x;tsalach* ^{#6743}: *to rush, break forth*. This expression was also used of Samson (Jdg. 14:6,19; 15:14), & King Saul (1st Sam. 10:6,10; 11:6). An evil spirit will also come upon Saul mightily (1st Sam. 18:10).
 - b. This indwelling was life-long. This was very unusual for an OT saint.
8. After the anointing, the Lord arranged for David to obtain some experience in the King's court (1st Sam. 16:14-23).
 - a. King Saul's indwelling of the Holy Spirit is revoked (1st Sam. 16:14).
 - b. In place of the Holy Spirit, an evil spirit is sent to terrorize King Saul (1st Sam. 16:14,15).
 - 1) There are innumerable demons, evil spirits, and fallen angels eager to function within God's permissive will, and anxious to afflict believers (1st Kgs. 22:19-23).
 - 2) Satan was eager to function within God's permissive will, and afflict Job (Job 1:11,12; 2:5-7).
 - 3) Paul's thorn in the flesh is also a Satanic messenger (2nd Cor. 12:7). *aggel o" satana`angelos satana*.
 - c. Saul's servants suggest that soothing music would ease the king's demonic terror (1st Sam. 16:15-17).
 - 1) They don't suggest Saul humble himself before Samuel.
 - 2) They suggest a pagan method for calming the mind.
 - d. The servant's description of David (1st Sam. 16:18).
 - 1) A skillful musician.
 - 2) A mighty man of valor. (??????? gibbowr chayil).
 - 3) A warrior.
 - 4) Prudent in speech.
 - 5) A handsome (well-formed) man.
 - 6) The Lord is with him.
 - 7) David's youthful service to Saul was a time of blessing for both men (1st Sam. 16:21-23).