



# Three Rivers Fellowship

## *The Rise of Israel's United Monarchy*

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1. Abstract

In this session we examine the person and characters of Eli and Samuel the two last priests of Israel just prior to the united Monarchy of Israel. We also examine the specific sins of Eli and his two sons Hophni and Phinehas as well as their judgment. The person of Samuel in his early life in particular is examined as it relates to his birth and ruling of Israel and his gentle reign over the 12 tribes. Finally, we examine the nature of the nation of Israel prior to the united Monarchy and make a possible application to modern-day.

2. Introduction

Continuing from our study on the Judges of Israel<sup>1</sup> herein we shall take a high-level look at the end of the Judges *Period*<sup>2</sup> and the initial setting up of Israel's United Monarchy. The last two Judges of Israel were Eli and the great Samuel. Israel had been polluted with the pagan gods of their "live-in" Gentiles, of whom they were to rid the land under Joshua and the Judges Generation. However, Israel did not obey God in this measure and was constantly plagued with the paganism, idolatry, and outright sexual perversion of the pagan Gentiles living in the Land promised to Abraham and his seed by the Triune-Creator-God, Jehovah-Elohim. Israel continued to seek autonomy from God, Who brought them out Egypt, through the Red Sea, and miraculously gave them the Law of God, often called the Law of Moses. This autonomy is seen throughout the Book of Judges in the phrase "...and every man did that which was right in his own eyes".<sup>3</sup>

The following figure provides an over view of where the Books of Samuel fit into the greater Biblico-History of Israel.

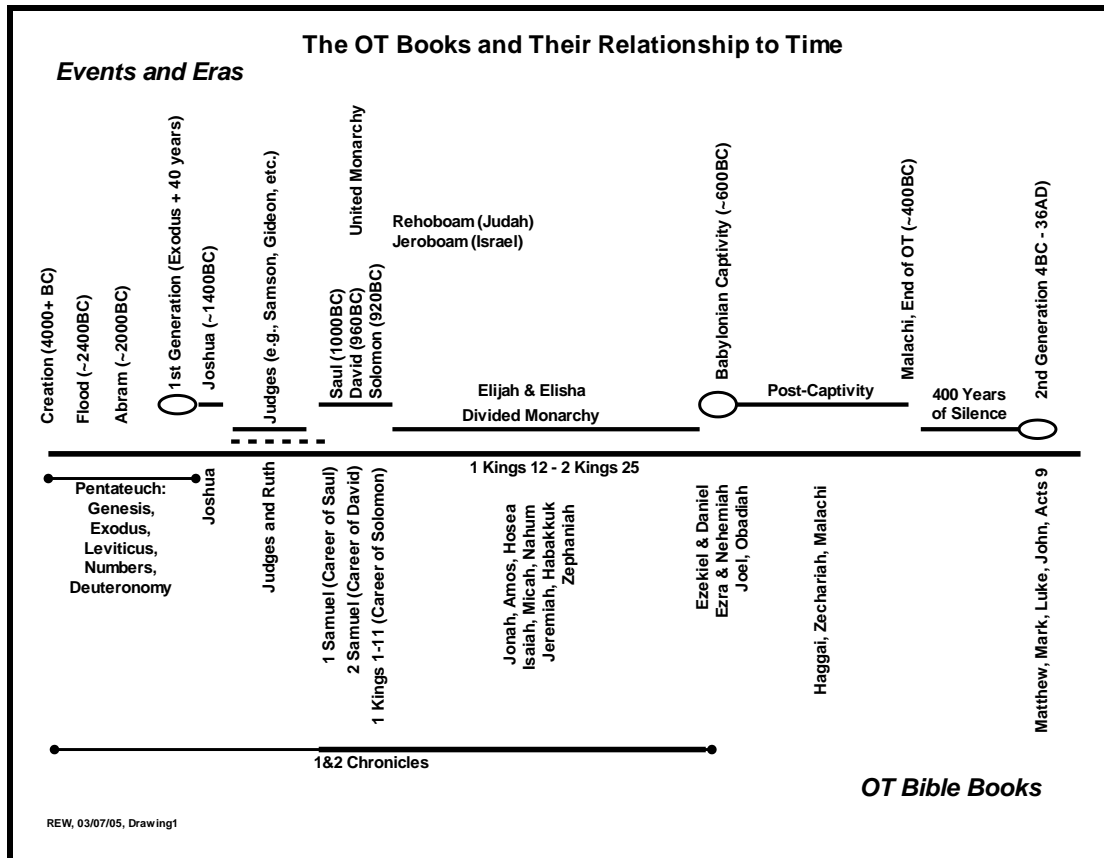


Figure 1. A Historical Look at the Old Testament Books and their Inter-Relationships

<sup>1</sup> Robert E. Walsh, *A Survey of the Book of Judges*, Trinity Grace Fellowship, Pittsburgh, PA, 2004, Revised 2005

<sup>2</sup> Recall in our study on the Book of Judges we showed a distinction between the terms "book of Judges" and "period of Judges". The last two judges to adjudicate Israel's affairs are Eli and Samuel, who are not part of the inspired account in the *Book of Judges*. Their accountings are in the historical books.

<sup>3</sup> Emphasis is that of the author's.

It is important to pay close attention to the inter-relationships of the historical books of the Old Testament, which are:

- 1 and 2 Samuel
- 1 and 2 Kings
- 1 and 2 Chronicles

First, 1 Samuel introduces us to our immediate topic at hand, namely the rise and fall of Eli the Judge and the rise and wonderful career of Samuel the Prophetic-Judge, last of Israel's Judges. The remaining portion and most of the book is devoted to the rise, career, and fall of Saul, the first King of Israel.

Secondly, 2 Samuel deals exclusively with the career of King David the Great, who is described as a "man after God's own heart".

Thirdly, the first eleven chapters of 1 Kings is devoted to David's son Solomon, who became King of Israel upon the death of his father and brought Israel to remarkable material heights.

Finally, the rest of 1 Kings and all of 2 Kings are devoted to the Kings of the divided Monarchy: Israel being the northern 10 tribes and Judah being the southern 2 tribes. As we will see in future studies not one King of the northern kingdom was regenerate; all kings from the sub-nation of Israel were reprobate. On the other hand, Judah enjoyed several Kings who followed in the footsteps of David.

The Books of Chronicles covers the period from Creation to the final carrying off of Judah to Babylon, ending Israel's Old Testament History, not picked up until the Gospels and the Book of Acts.

So we see that Chronicles covers the entire Old Testament history (except for the post-exilic prophets), while the books of Samuel and Kings cover portions of that time.

### 3. Eli, the Priest-Judge

In this section we shall examine the person of Eli the High Priest of Israel, just prior to the coming on the scene of Samuel. Eli's two sons also play a large role in forming this discussion. Before we do that however we shall examine the geographical context of Israel during this time.

#### 3.1. Israel's Geographical Setting during the Days of Eli

When examining the life and times of Eli and Samuel we find ourselves in the city of Shiloh. Shiloh was the temporary location containing the Tabernacle and hence the Ark of the Covenant. The Hebrew Word Shiloh means "Resting Place", which as we shall see is significant since Shiloh plays a major eschatological role in Israel's future Millennial Kingdom.

Shiloh lies in the foothills of what became to be the land of Ephraim. While there were other sanctuaries within the nation of Israel (Bethel, Gilgal, Gibeon, Dan, Hebron, etc.) Shiloh was the central location of worship for the Nation.<sup>4</sup> As the home location for the Tabernacle, Shiloh was the place of the annual sacrifice which as we shall see shortly is the place where we are introduced to the beloved Hannah.

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<sup>4</sup> M.F. Unger, *Archeology of the Old Testament*, Zondervan Publishing House, Grand Rapids, MI, 1977, p.190.

## THREE RIVERS FELLOWSHIP



Figure 2. Shiloh's Geographical Relationship to Jerusalem

The figure above is a map showing the strategic location of ancient Shiloh. Shiloh is almost directly north of Jerusalem and just south of Mt. Gerizim, and just a "stone's throw" north of the famous cities of Bethel and Ai.

Shiloh is arguably the most important city in the early days of Israel's history and is the village where God set up His Tabernacle during the Conquest (Joshua) and Judges Period.

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

Indeed when the Tribe of Dan migrated to the north (as they rejected the Land-Parcel given to them by Jehovah) they kept a graven image on display manifesting their unregenerate state. All this while God had setup His Tabernacle in Shiloh. The Tribe of Dan eventually went extinct.

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

When the Tribe of Benjamin was almost completely wiped out they appropriated new virginal wives from the young ladies in Jabesh Gilead and brought them to Shiloh

Judg 21:12 And they found among the inhabitants of Jabesh Gilead four hundred young virgins, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

Shiloh is an important city both in Israel's history and in her future history as well. It is the source of the future river<sup>5</sup> that extends south to Jerusalem and splits into the Mediterranean and Dead Seas that brings life to the surrounding area. According to Ez 47 Shiloh is the site of the source of Israel's future river that feeds much of the holy land. The figure below graphically describes the Holy Oblation of the Millennial Kingdom.

<sup>5</sup> For a detailed look into this wonderful topic see R.E. Walsh, The Land and the Holy Oblation of the Millennial Kingdom, Pittsburgh, PA, 15015, 2003, Revised 2007.

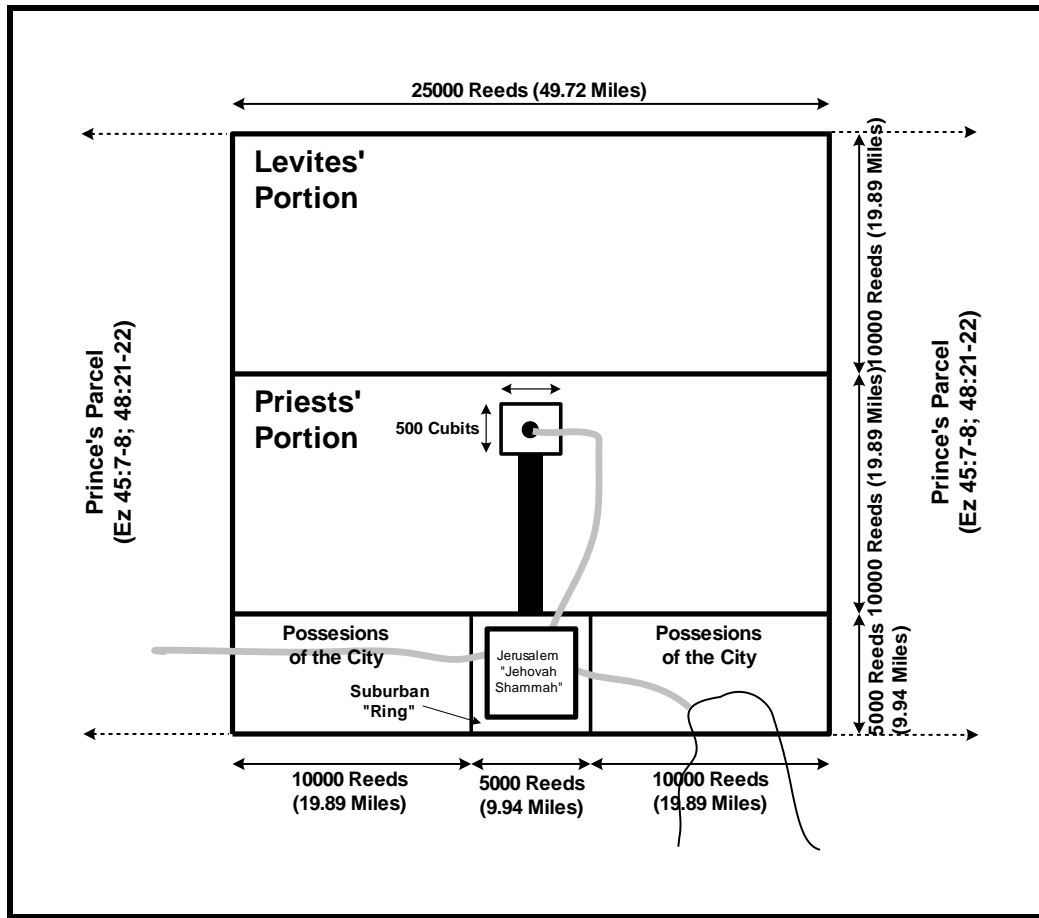


Figure 3. The Holy Oblation of the Millennial Kingdom

Ez 47:1 Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.

6 And he said unto me, Son of man, hast thou seen *this*? Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the bank of the river *were* very many trees on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from Engedi even unto Eneglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many.

11 But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.

12 And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

The future river comes out of the temple in Shiloh and travels east, then eventually turns south toward Jerusalem. Within Jerusalem the river forks to the east and west. The eastern fork empties into the so-called Dead Sea (then no longer “dead”), while the western fork empties into the Great Mediterranean Sea. Shiloh is the source of this life giving water, otherwise known as “living waters”.<sup>6</sup>

### 3.2. Eli and His Sons

Eli was Israel’s priest-judge stationed at Shiloh along with his two sons Hophni and Phinehas. Each year they would preside over the annual sacrifice.

“...sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.” (1 Sam 1:3b)

Eli served as Israel’s priest-judge at Shiloh around 1065 B.C. setting up through his sin and his sons sins the eventual realigning of Israel under a monarchy.

We are first introduced to Eli in 1 Samuel 1 where in Shiloh Hannah (Samuel’s Mother) enquires of the Lord to relieve her of her barrenness. Eli sees Hannah earnestly praying, but mistakes her for being drunk, since she is only moving her lips but not making a sound. Interestingly, one can see her agony without knowing the source of her agony nor hear her specific prayer.

1 Sam 1:13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

Here we see Eli operating as the “head” prophet-priest of Israel during this time. His sons as part of his genetic line served with him under his authority.

As Israel’s leading prophet-priest part of his job was to bless the saints. His blessing for Elkanah (Samuel’s father) and Hannah are seen below.

1 Sam 1:20 And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan which is lent to the LORD. And they went unto their own home.

<sup>6</sup> In order for this river system to exist major geological upheaval must take place. Indeed, when we correlate all of the geologico-eschatological references together we conclude that Pangea reforms just prior to the Millennial Kingdom, bringing about the “Golden Age” spoken so often by Israel’s Prophets. This is not the Golden Age spoken of by the secularists and western deities. This is the Golden Age of Messiah; an Age of Perfect Justice in a Fallen World.

The blessing resulted in 3 boys and 2 girls (vs. 21).

#### 4. The Fall of the House of Eli

The sons of Eli were corrupt, morally bankrupt, and slanderers of the high office to which they were born.

1 Sam 2:12 Now the sons of Eli were sons of Belial; they knew not the LORD.

13 And the priests' custom with the people was, *that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay*; but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

##### 4.1. The Sins of the Sons of Eli

Let's examine in brief some of the specific violations of God's Moral and Ceremonial Law performed by the sons of Eli.

###### Sin Number 1 (Robbery/Theft)

Verses 13 and 14 provide for us a remarkably clear picture as to what the sons of Eli were up to.

13 And the priests' custom with the people was, *that*, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

First, note that this procedure was that of Eli's sons and not sanctioned by Jehovah ("And the priests' custom with the people was,"). The Mosaic Law specified what portions of the people's sacrifice belonged to the priests.

Secondly, while the flesh was boiling the priests (or servants of the priests) would take for themselves a larger portion than allowed by the Mosaic Law ("...the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand; 14 And he struck *it* into the pan, or kettle, or caldron, or pot; all that the fleshhook<sup>7</sup> brought up the priest took for himself).

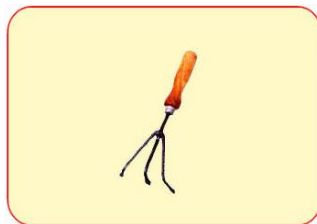


Figure 4. Modern-day Three Pronged Cultivator

The proper procedure in this offering is provided for us in the Book of Leviticus (See also Deut 18:3).

Lev 7:31 And the priest shall burn the fat upon the altar: but the breast shall be Aaron's and his sons'.

<sup>7</sup> The flesh hook may have looked like a modern-day three pronged hand cultivator, but arguably with a longer handle. With this device the corrupt priest could pull up as much of the sacrifice that he wanted, thus robbing the people of their sacrifice to Jehovah, and more importantly, robbing God of His ownership. The latter is a direct sin against the Person of Jehovah – indeed, against God Himself.



32 And the right shoulder shall ye give unto the priest *for* an heave offering of the sacrifices of your peace offerings.

33 He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for *his* part.

34 For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

35 This *is the portion* of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office; 36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

37 This *is* the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the LORD, in the wilderness of Sinai.

Finally, the evil sons of Eli took the offering before the meat was roasted, thus demanding “raw meat” (15 Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.). This is in direct conflict with the Levitical Law (see also Lev 7:23, 25, 30, 31):

Lev 3:3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

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16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire for a sweet savour: all the fat *is* the LORD'S.

17 *It shall be* a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

## Sin Number 2 (Assault)

The evil brutes/thugs of Eli threatened force upon anyone who wanted to follow God's law in the sacrifice.

16 And *if* any man said unto him, Let them not fail to burn the fat presently, and *then* take *as much* as thy soul desireth; then he would answer him, *Nay*; but thou shalt give *it me* now: and if not, I will take *it* by force.

These men were corrupt to their very core, indeed even their core was corrupted against the God of Israel. In summary Keil and Delitzsch off some insightful comments:

“These abuses were practiced by the priests in connection with the thank-offerings, with which a sacrificial meal was associated. Of these offerings, the portion which legally fell to the priest as his share was the heave-leg and wave-breast. And this he was to receive after the fat portions of the sacrifice had been burned upon the altar (see Lev 7:30-34). To take the flesh of the sacrificial animal and roast it before this offering had been made, was a crime which was equivalent to a robbery of God, and is therefore referred to here with the emphatic particle [sic], as being the worst crime that the sons of Eli committed.”<sup>8</sup> [emphasis that of the current author]

<sup>8</sup> Keil and Delitzsch, Commentary on the Old Testament, I & II Samuel, Eerdmans Press, Grand Rapids, MI, 1976, p. 35.

**Sin Number 3 (Fornication)**

The sin of fornication was arguably top priority with the sons of Eli. No doubt they used the office of priest to establish “favors” of the women who “assembled at the door of the tabernacle”.

1 Sam 2: 22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

24 Nay, my sons; for *it is* no good report that I hear: ye make the LORD'S people to transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

Using the office of priest in obtaining “sexual favors” is a perversion of God’s ceremonial law that is “beyond the pale”. Yet, all Israel knew of this debauchery and told their father of their sin. Hophni and Phinehas were unruly and used their office as priests of Jehovah for personal gratification, both material (in the form of food stuffs) and sexuality. This is a slandering of God’s high office of priest, yet Eli as a “permissive” parent did virtually nothing to stop the sins of his sons, not thinking of God’s laws, or the people his sons were corrupting.

**4.2. God’s Judgment Upon the House of Eli**

Because of the sins of Hophni and Phinehas and more importantly the sin of Eli as a permissive parent and chief priest-judge of Israel the priesthood would be taken from the house of Eli forever. This judgment however did not take place overnight. It was carried out in a progressive manner, until the reign of Solomon when the final piece of Eli’s permissiveness came to an end.

**4.2.1. The Prophesying of Eli’s Doom**

This judgment of God was prophesied to Eli by “a man of God” as recorded in 1 Sam 2:27-36.

1 Sam 2:27 And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my habitation*; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel *my people*?

30 Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see an enemy *in my habitation*, in all *the wealth* which God shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And I will raise me up a faithful priest, *that* shall do according to *that which is* in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

36 And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

First, Eli was in the priestly line as mentioned in verses 27 and 28. Secondly, Eli's permissiveness is in fact a way that he honored his sons more than God and His Law. Apparently, Eli received either directly or indirectly the "benefits" of their son's sins of taking more than they were allowed by law. Thirdly, Eli's family shall come to a bitter end (vs. 31 & 36) and his two sons shall both be killed in a single day (vs. 34). Finally, in Eli's stead shall God raise up a faithful priest not of the family of Eli (vs. 35 - Samuel the Great).

This was the prophecy given to Eli from the man of God, perhaps a traveling prophet. But, the prophesying of this destruction is not over. Samuel himself receives this prophecy and relays it to Eli.

1 Sam 3:11 And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

#### 4.2.2. The Fulfillment of the Prophecy

The deaths of Hophni and Phinehas took place on a single day, when leading Israel in battle against the Philistines with the Ark of the Covenant being secured by Eli's two sons.

1 Sam 4:10 And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain

Thus, the first step in fulfilling the decree against the house of Eli was accomplishing the deaths of his two evil brutish sons. Arguably, if it weren't for the loss of the Ark of the Covenant and Israel's defeat at the hands of the Philistines Israel may have nationally rejoiced over the deaths of Hophni and Phinehas.

Next we see the see the death of Eli himself.

1 Sam 4:12 And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.

14 And when Eli heard the noise of the crying, he said, *What meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What is there done, my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

Waiting to hear word back from the battle a young man escaped the travesty of that day to return to Eli and report on the battle. Four things were told to Eli:

1. That Israel had lost the battle and was retreating (how could this happen with the Ark of the Covenant before them?)

2. The Jewish casualty list was massive – some four thousand men (vs. 2)
3. Eli's sons Hophni and Phinehas were both killed
4. The Ark of the Covenant was stolen and became booty of the Philistines' victory.

Note that Eli was not so much shocked at the deaths of his sons, but the loss of the Ark of the Covenant. This loss happened under his watch as the leading priest of God and in charge of the Ark's safety. At the hearing of this last piece of news, Eli fell back, broke his neck, and died. Note that the text makes mention that at the time of Eli's death that he was a heavy man; no doubt the result of the plentiful diet he incurred at the hands of his felonious sons, who continually stole from the sacrifices to Jehovah.

Saul's ruthless slaying of the priests at Nob continued the judgment of Eli's house for these priests were the descendants of Eli through his sons Hophni and Phinehas.

1 Sam 22:9 Then answered Doeg the Edomite, which was set over the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.  
 10 And he enquired of the LORD for him, and gave him victuals, and gave him the sword of Goliath the Philistine.  
 11 Then the king sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.  
 12 And Saul said, Hear now, thou son of Ahitub. And he answered, Here I *am*, my lord.  
 13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?  
 14 Then Ahimelech answered the king, and said, And who *is* so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house?  
 15 Did I then begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, less or more.  
 16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.  
 17 And the king said unto the footmen that stood about him, Turn, and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the LORD.  
 18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.  
 19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.  
 20 And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped, and fled after David.  
 21 And Abiathar shewed David that Saul had slain the LORD'S priests.  
 22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy father's house.  
 23 Abide thou with me, fear not: for he that seeketh my life seeketh thy life: but with me thou *shalt be* in safeguard.

Because of his faithfulness to David, Abiathar was “allowed to live” and actually share in the priesthood of Zadok.

2 Sam 19:11 And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

Finally, under the reign of Solomon and in fulfillment of the prophecy against Eli Abiathar was demoted, but allowed to live.

1 Kings 2:26 And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the ark of the

Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfill the word of the LORD, which he spake concerning the house of Eli in Shiloh.

It is important not to down play Eli's great sin. By not disciplining his sons as the chief priest in Shiloh he dishonored God's law. This is indeed a slandering of God Himself and for this Eli and his sons manifested themselves to be reprobate, unworthy of honor. We see today in the evangelical community the excusing of sin and the psycho-babelizing of sin as an excuse as to why someone might do this or that.<sup>9</sup> Indeed, there are those who "invent" doctrines to justify the sins of themselves and others which is a serious breach of God's moral character and His law. In all of these things man slanders God and his moral law by placing others and other things above the law of God.

## 5. The Coming of Samuel

### The Birth, Weaning, and Early Days of Samuel

Toward the end of the Judges Period, a Jewish man named Elkanah had two wives, Hannah and Peninnah.<sup>10</sup> Hannah was Elkanah's very beloved wife and it grieved him to see his wife in agony of soul. As we saw in section 3.2, Hannah was without children and despondent over this unfortunate state.

1 Sam 1:4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a worthy<sup>11</sup> portion; for he loved Hannah: but the LORD had shut up her womb.

6 And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb.

Hannah's agony was not something she could keep to herself. Her adversary (Peninnah) continued to tease her about her inability to have children. However, Hannah did not turn to violence, slander, or anger; rather she turned to Jehovah-Elohim for comfort and an end of her barrenness. Also, note that it was Jehovah Who shut her womb so that through Hannah's faithfulness, God's grace<sup>12</sup> might be seen.

1 Sam 1:9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

10 And she was in bitterness of soul, and prayed unto the LORD, and wept sore.

11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

12 And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord, I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.

18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

<sup>9</sup> Recall the book entitled "Whatever Became of Sin" by Karl Menninger, Hawthorn Books, 1973.

<sup>10</sup> Hannah means "grace" and Peninnah means "ruby" or "pearl" a "precious jewel".

<sup>11</sup> A "worthy" portion means a "double" portion.

<sup>12</sup> It is no surprise that Hannah's name means "grace".

In Hannah's agony she prays to Jehovah that she be given a man-child and if so she would devote him to the priesthood as a Nazarite.<sup>13</sup> Hannah's faithful agonizing is honored when Eli, God's priest, grants Hannah's request.

1 Sam 1:18 And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad*.

19 And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her.

20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, Because I have asked him of the LORD.

After Samuel was weaned, Hannah brought him to Eli to be given to the priesthood.

1 Sam 1:26 And she said, Oh my lord, as thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

Samuel eventually ministered as priest to the Lord and in this respect was brought up in the ways of Jehovah by Eli the priest.

1 Sam 2:11b And the child did minister unto the LORD before Eli the priest.

:

18 But Samuel ministered before the LORD, *being* a child, girded with a linen ephod.

19 Moreover his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

:

26 And the child Samuel grew on, and was in favour both with the LORD, and also with men.

:

35 And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed forever.

Samuel's faithfulness to the priesthood and its high honor brought him favor in the eyes of Jehovah and men, especially over-against the likes of Hophni and Phinehas.

### Samuel and the Pneuma Hagion

Though Samuel had been a faithful young Nazarite priest, he had not yet received the anointing of the Lord. As the one to be anointed as Eli's successor, it is appropriate that his anointing be related to the demise of the house of Eli.

1 Sam 3:2 And it came to pass at that time, when Eli *was* laid down in his place, and his eyes began to wax dim, *that* he could not see;

3 And ere the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*;

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

<sup>13</sup> It is an interesting note that the three persons mentioned in Scripture as being Nazarites from the womb, all played major positive parts in Israel's history - Samson, Samuel, and John the Baptist.

## THREE RIVERS FELLOWSHIP

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

13 For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

15 And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

The young Samuel was given a vision from the Lord and in it contained the demise of Eli's ministry and house. Samuel was to be the new priest to guide Israel as a gentle theocracy. This was Samuel's regeneration and the receiving of πνευμα ἄγιον (divine power) to administrate the high office of Israel's priest.

1 Sam 3:19 And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

20 And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

The Lord is now with Samuel and will bless him and he will be a steadfast priest of the Lord on Israel's behalf. Indeed, the overwhelming majority of Israel placed themselves under the righteous authority of Samuel; indeed the entire land of Palestine, the land west of the Jordan River. No doubt all of Israel was influenced by Samuel's gentle reign. See the figure below to ascertain a "gut feel" as to Samuel's influence.<sup>14</sup>

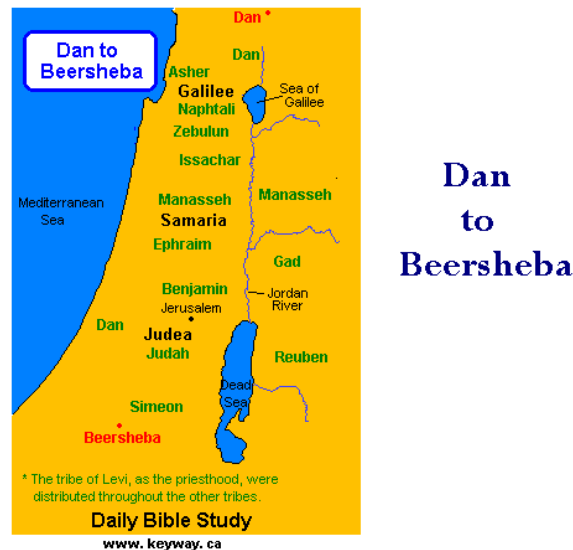


Figure 5. The Land under Samuel's Direct Authority

<sup>14</sup> See <http://www.keyway.ca/htm2000/20000504.htm>

Furthermore, with the “ousting” of Eli and the coming of Samuel the Lord’s Presence returned to Shiloh. This event places Samuel into a unique position, for as Bullinger<sup>15</sup> well notes, Samuel was the last of the Judges, but the first of the Prophets; this places Samuel into the perfect position of providing the transfer of leadership and governmental structure and infrastructure to a Monarchy. Nevertheless, as a testimony to the days of Eli, the word of God was “precious” under his rule; namely, that the clear teaching of Scripture was *rare* indeed. Samuel and later David were to take care of that problem.

1 Samuel 4:1 And the word of Samuel came to all Israel.

## 6. Israel’s Rejection of Samuel’s Leadership

As a result of Eli’s evil ministry and his son’s grievous sins, Israel goes to war with the Philistines with the Ark of the Covenant leading them in battle. However, God has other plans for the nation in this battle. The Ark of the Covenant, rather, is used to allow the defeat of Israel and it is captured by the Philistines. Chapters 4 through 7 record the “goings-on” during this period. It is during this period that the Tabernacle is without the Ark of the Covenant, but Samuel righteously judges Israel and provides the teaching of God’s law during this time (4:1).

The Philistines are plagued with emeralds<sup>16</sup> and field mice and are thus judged by God where many of them are slaughtered for the evil they have done. As a result of these torments the Philistines move the Ark from place to place trying to get away from the power of the Ark. The map<sup>17</sup> below shows the various resting places of the Ark under Philistine rule during the first eight chapters of the book of Samuel.



Figure 6. The Philistine Resting Place for the Ark

As a result of this terrible time the Israelites repent of their sin and gave up the worship of Baalim and Ashtaroth and Samuel gently judges Israel until he was a very old man.

1 Sam 7:3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the LORD.

<sup>15</sup> See the Companion Bible, page 371, note on verse 20.

<sup>16</sup> Burning hemorrhoids. One might think that God has a sense of humor, considering the nature of the Philistine’s pagan religion and their worshipping of Ashtaroth. This was a “fertility cult” and thus was a means of remarkable sexual perversion.

<sup>17</sup> <http://allenbiblesources.com/wp-content/uploads/2010/09/Journey-of-the-Ark-1-2-Samuel1.pdf>



6 And they gathered together to Mizpeh, and drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

7 And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard *it*, they were afraid of the Philistines.

8 And the children of Israel said to Samuel, Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 And Samuel took a sucking lamb, and offered *it for* a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him.

10 And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Bethcar.

12 Then Samuel took a stone, and set *it* between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the LORD helped us.

13 So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.

15 And Samuel judged Israel all the days of his life.

16 And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the LORD.

When Samuel gets too old to manage all of his priestly duties he appoints his two sons to perform much of his priestly and judging duties. However, like Hophni and Phinehas, Samuel's sons were not much better.

1 Samuel 8:1 And it came to pass, when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were* judges in Beersheba.

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.

6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

As a result of the sons of Samuel and their dishonest judgment the nation of Israel comes to desire a king just like the Gentile nations have before them. In this way, Israel “throws out the baby with the bath water”. Through the theocracy of the judges Israel as a nation (or rather confederation tribes) are closer to God in an intercessory perspective. There is not a massive infrastructure between them and God and the infrastructure does not take care of them from “cradle to grave”.

However, it is not necessarily the lust for a monarchy for which Israel sins; it is rather the “timing” of insistence on having a king. God is to setup the kingdom for Israel, but here Israel desires to do it themselves. Below are verses about the future monarchy and its king.

### Speaking to Abraham

Gen 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee....

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a *mother* of nations; kings of people shall be of her.

### Speaking to Jacob

Gen 35:11 And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

### The Regal Sceptre

Gen 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*.

Num 24:17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth

### The Nature of God's King(s)

Deut 17:14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me; 15 Thou shalt in any wise set *him* king over thee, whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of *that which is* before the priests the Levites:

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to the right hand, or to the left*: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

### God's thoughts about Saul, the People's Selection

Hos 13:9 O Israel, thou hast destroyed thyself; but in me *is* thine help.

10 I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and took *him* away in my wrath.

Saul's rejection was performed in God's wrath for Saul was a perverted man, not regenerate and spent most of his reign lying in wait for David. But, it was David who was to be God's anointed king to fulfill the words of Deut 17 as a man after God's own heart. We see all of this in the inspired account of Acts 13.

Acts 13:20 And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

It is quite interesting and fearful that the entire political history of reprobate Israel can be summarized by examining their lust for a king. They demanded a king like the Gentiles and they go so far as rejecting their Messiah-King in favor of Caesar.

John 19:15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

John 19 is an amazing testimony to the reprobate heart of Second Generation Israel. They reject God's King, the Messiah of Israel, in favor of a reprobate Gentile King – literally, Tiberius Caesar specifically, and any Gentile Czar generally. The next king Israel accepts (via the Third Generation) will be the Anti-King (Rev 13).

## 7. Calling for a King: Just like the Gentiles around Them

What was Israel requesting? Did they know what they were getting into? Arguably yes, since they knew very well what the Gentile kings were like.

1 Sam 8:7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set *them** to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, *even the best of *them**, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; 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.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

In this remarkable passage God through Samuel warns Israel of the type of king (government) they shall get if they reject Jehovah and put a king in Samuel's place.

1. Involuntary conscription – the governmental-state will draft Israel's young men for military service. This is not a voluntary service as under the judges. It is now required by the government.
2. Massive governmental infrastructure - all manner of youth will be taken for various federal services, such as, farming, cooking, baking. Did not the people of Israel do this for themselves before the king came into being? Indeed, many functions that were performed by the people are now performed by the governmental-state (baking, cooking, agriculture, husbandry, manufacturing, etc.).
3. Heavy taxation – the government will at the point of a sword demand a 10<sup>th</sup> of everything an Israelite makes, thus taking from his handiwork and out of the sweat earned labor of Israel.

All of this is to be dumped on the individual Israelite. Government under the orders of king can take what it wants and put anyone to war, work, or tax their hard earned goods and services. Note also, that the government has the possibility of becoming massive, having then to extort a further taxation and emptying more of the people's pockets just to keep the beast alive.

What kind of government did Israel have under the reign of the Judges prior to the Monarchy? Israel was a collection of tribes connected by God's moral, ceremonial, and civil law. The tribes were to help each other out when necessary. There was no conscription, no heavy tax burden, and no massive central government extorting the people of their goods and services. In a very real sense, Israel under the judges was a confederation of tribes united for the purposes of Jehovah as expressed by His moral, ceremonial and civil law. They were genetically related which provided for a "family" kind of relationship. One might say that they were the united Tribes of Israel (UTI).

## 8. A Modern-day Application of Israel and 1 Sam 8

Regarding this section of the outline the author makes no claim that what is put forth is "gospel". It is merely an "application" of some of the author's observations over the years when studying chapter 8 of 1 Samuel. The application will be to the history and current crisis in the United States.

### Very Brief Comments on America's History

Regarding the Constitution of the United States, there are two works by the Founding Fathers that can be referred to as "commentaries" on the Constitution and its making; these are the Federalists Papers and the Anti-Federalist Papers. A thorough reading of these and other works seems to indicate that the opinions of the Founders could be classified into three schools of thought.<sup>18</sup> The Federalists (as represented by Alexander Hamilton) wanted a very strong central government, while the Anti-Federalists wanted a very loose sort of arrangement between the states (as represented by Patrick Henry). In between these two positions were the "Con-Federalists" who wanted a unified collection of states that included a "relatively" weak central government (as represented by Thomas Jefferson and James Madison). Many people were afraid of a strong central government, seeing what the British attempted to do to the colonies, and others understood that a loose connection between the states would simply not work as demonstrated by the ineffective Articles of Confederation. In between these two positions rested what came to be the Con-Federalist position, defining a collection of States held together by the Constitution, where the Federal Government had limited power over the States.

In a very real but non-theocratic way, the American Founders fought against the very ideas that Samuel fought against with Israel. The King of England (George III) had placed heavy taxation on the Colonies and ruled the Colonies in a tyrannical manner as enumerated in the Declaration of Independence.

The Federal government as defined in the Constitution ("fathered" by James Madison) represents a document, a governmental infrastructure, unique in the history of the world. Attempted in the Constitution is essentially a trinal Federal Government, where each branch is to be co-equal with the other, where the role of the Federal government is severely limited by the Constitution itself. Indeed, two groups are mentioned as being protected by the Constitution: (1) the People and (2) the States. All powers are given to these two groups, unless explicitly stated in the Constitution to be the responsibility of the Federal government. The limiting of the Federal government by the Founders was expressly and manifestly for the purpose of eliminating a possible "rogue Fed", which the Founders viewed similarly to their view of Britain under George III.

Thus, in a very real way (though inconsistently) America is a country not defined by ethnic distinction, bloodlines, monarchy, or gender. Rather, the Constitution defined the United States of America to be a country, society, and culture on a particular concept of Liberty.

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<sup>18</sup> In the opinion of the author.

**Characteristics of the “Desired” State**

1. Very large infrastructure (a maximized state)
2. Requiring a large tax burden upon the people
3. Government control of economy “human action”
4. Unitarian governmental structure with a king (singular branched government)
5. Government requires conscription of every sort (military, agricultural, manufacturing, etc.)
6. Israel rejected God’s government, falling into Statism (where god is the Government)

**Characteristics of God’s Government**

1. Minimal governmental infrastructure
2. Small tax burden (typically 10%. 20% only when necessary and very limited in scope and duration)
3. Government plays little in the managing of the economy [Governmental hands off]
4. A trinal infrastructure (David as king, Apostles as judges, and Ezekiel and perhaps Samuel as chief priests)
5. No involuntary conscription of any sort (for Israel)
6. God is on the throne, not the State