

SAMSON

BC Youth Conference 2018 Workbook

**DYING
TO SIN**

*Living to
Righteousness*



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WORKBOOK INTRODUCTION

January 2018

Dear young person,

We are excited that you have chosen to undertake this study which spans an important period of history for Israel and in which we will find many powerful principles and lessons applicable to ourselves.

We'll be looking at two contrasting characters. One who is notable for his continual failures in sin, the other who is distinguished for his life-long integrity. One who provides deliverance through incredible bouts of strength without any help from his countrymen, the other who provides deliverance through leadership and bringing the whole nation together in repentance before God. Yet, while contrasting, both are given as examples of acting by faith, and both are incredible types of Christ, having a unique connection in their births and lives, and in the case of Samson, to Christ's death. We believe both Samson & Samuel will be in the Kingdom (Heb. 11:32,39-40), and in the study of these two we will learn powerful lessons, both what we should and should not do which if we apply to ourselves will help us to join them in the Kingdom of God. The great conflict of their days was against the Philistines who we will see typify Sin, and so in them we will recognize the great conflict of our own lives as we seek to overcome the Philistine in ourselves.

We'll be looking at the whole life of Samson, but only the beginning of Samuel's life till he becomes the judge and brings the nation to repentance. Part of looking at these two is also the study of some incredible women of faith, their mothers, from whom too we can gain some powerful lessons.

But you are probably wondering, why look at both Samson and Samuel, instead of focusing on just one? As we will identify at the beginning of the workbook, they actually live very close together, even concurrently for part of their lives. Samson's God-given purpose was to begin the deliverance of Israel from the Philistines, and it was Samuel who completes it. There are also the clear & unique connections to Christ from Samson & Samuel which we will explore in detail, and there must be a reason for that. We believe a significant part of the reason is that between these two characters we see the principles of putting sin to death and living to God (1 Pet. 2:24, Rom. 8:13) which are seen in perfection in Christ. Samson, in whose life God highlights the struggle against sin and shows what must be done to sin, as in Samson's death he in type puts sin (the Philistines) to death. And Samuel, who throughout his life, displays what it's like to consistently live to God and to righteousness. Later in his life he stands before the nation and when asked, they can find no fault in him.

We will look into this in much more detail as we get into the study, and let you be convinced in your own mind.

THE WORKBOOK

The workbook is made up of three sections:

1. An introduction with the background to the times of Samson & Samuel
2. A study of the birth and life of the character Samson from Judges 13-16
3. A study of the birth and early life of the character Samuel from 1 Samuel 1-3, along with some brief highlights of his life in 1 Sam. 7 & 12.

THE IMPORTANCE OF PREPARATION

The discussion format at Youth Conference can be an extremely effective means of promoting the useful exchange of scriptural principles, and of encouraging one another in their application. This model depends for its success on all participants coming to Youth Conference prepared. **Completion of your workbook is essential** to promote profitable discussion.

Please ensure that the workbook in its entirety is completed in advance of the conference.

GOING DEEPER

This workbook will take you through the study of Samson & Samuel, but we encourage you to go deeper in your own study. Think about the questions and expand on them. Perhaps think of your own questions and find answers to them. While it's necessary that you complete this workbook and you will find great value in it, don't constrain your study to the workbook alone.

EFFECTING CHANGE

The effect of going through this workbook, as with all our Bible reading and study, must be to make changes in your life. So as you go through this study, apply the principles and lessons to your own life, and commit to effecting change so that you can be more of a reflection of God.

RECOMMENDED RESOURCES

Audio Class Series

- Samson by Bro. Ron Kidd
- Samson by Bro. John Martin
- Samson by Bro. Jim Cowie
- Hannah the Handmaid of the Lord – Roger Lewis
- Samuel by Bro. Ken Styles
- Samuel by Bro. John Martin



Reading Material

- Better is He Who Rules his Spirit – C.S.S.S Book by Bro. Ron Abel on Samson
- Samuel the Seer – Book by Bro. Michael Ashton
- Christadelphian magazine articles
- Online Bible or E-Sword – free downloadable Bible software programs

We would like to thank all those who helped review and edit this workbook, particularly Bro. Alex Boiko.

May our Heavenly Father bless your study of His word, that you may gain a greater understanding of these two characters and those around them, and glean the powerful lessons for us that God has given in their lives.

Your fellow Bible student, by grace,

Bro. Josh Bartholomew – joshbartholomew@gmail.com

We have compiled a number of useful suggestions and study tips from the introduction sections of previous Youth Conference workbooks. Come back to this page periodically throughout the study for reminders.

BIBLE STUDY TOOLS

YOUR BIBLE: Questions and references are from the KJV, but a few different reputable translations such as RSV or NASB or Rotherham's would be helpful to have around to compare passages with.



MARGINAL REFERENCES: If your Bible has marginal references, these are great resources. The *Treasury of Scriptural Knowledge* provides even more references.

CONCORDANCE: Strong's, Englishman's, and BDB. Englishman's is particularly useful when you want to find all the places that word/number occurs and the actual English word translated in every case. Brown-Driver-Briggs Hebrew Definitions (BDB) which is used by Online Bible is also very helpful as it often gives more complete meanings.

COMPUTER & ONLINE TOOLS: Bible software like Libronix, e-Sword (www.e-sword.net) or Online Bible. You can download all kinds of versions and dictionaries. Websites like www.blueletterbible.com have many resources as well.

STUDY TIPS



Many have found the following three-step approach extremely helpful for Bible study:

STEP 1 – Find the Facts

STEP 2 – Establish the Principle

STEP 3 – Apply the Exhortation

Following this process ensures that we first do a thorough background study (*'finding the facts'*); that we then tie together these facts and from them develop spiritual principles (*'establishing the principle'*); and finally that we consider how these principles apply to and affect our lives (*'applying the exhortation'*).

ASK QUESTIONS

Asking questions is one of the best ways to find deeper levels in Bible study. The workbook will guide you through a whole host of questions – but make sure you're constantly asking questions of your own, and searching for the answers! Bring the fruits of your own questions with you to Youth Conference.

BALANCE OF PERSONAL AND GROUP STUDY

Study groups are a good way to get motivated, and share lessons, insights and discoveries. They also are a fun and rewarding fellowship opportunity. Having said that, it is important that we develop the habit and skill in *personal* Bible Study. Be sure you have some balance in this area of your Youth Conference preparations.

BIBLE MARKING Don't forget to Bible mark any neat points you discover. You're going to make some amazing discoveries – preserve them in your Bible margin!

ASK FOR HELP! If you're having trouble answering (or understanding!) a question, mark it and come back later. If you still are unable to make any progress, confer with a friend or ask someone for help! Feel free to contact the email on the previous page.

PRAY Make sure to begin your studies in prayer.

INTRODUCTION

PERIOD OF THE JUDGES

Samson & Samuel finished the period of the judges, with Samuel ushering in the period of the kings. This time of judges came after Joshua and the elders of his generation fell asleep. It was a period full of darkness but also great deliverance. In this first section of the introduction we will consider this Period of the Judges, and in particular look at the tribe of Dan which Samson came from. Understanding this background will bring great insight into Samson & his parents and will help set the scene for when Samuel comes on the scene soon after Samson.

The Book of Judges can be split into 3 sections as follows:

- I. Judges 1:1-3:7 – Israel’s failure to take their inheritance
- II. Judges 3:8-16:31 – Period of the Judges
- III. Judges 17-21 – Corruption of Doctrine & Practice – Occurs at the beginning of Judges

Judges: Section I – 1:1-3:7

In the first section we find in chapter 1 that Israel takes their inheritance but fails to drive out the Canaanites. Note that there is a progression, from Canaanites dwelling among the tribes, to tribes dwelling among the Canaanites.

1. Why were they not able to drive out the Canaanites? See 2:2-3

2. The people were faithful while Joshua and the elders who outlived him were alive. What does Judges 2:7-10 say happened after that generation died off?

3. What does this tell you that the previous generation failed to do? Find some verses which speak of the importance of passing on the truth to future generations. (eg. Deut. 6:7). How should we be teaching the next generation?

4. Since this new generation wasn’t taught the truth, what wickedness did they commit? See Judges 2:11-13

5. You may be familiar with the cycle of the judges – Sin, Suffer, Seek, Salvation. We see this cycle given to us in Judges 2:11-19 which summarizes the whole period of the Judges. Identify the verses in 2:11-19 which apply to each one. We've filled out the first one.

- Israel **Sins** – 2:11-13,17,19
- God causes them to **Suffer** – _____
- God brings **Salvation** through Judges – _____
- Because of their groanings (**Seeking**) – _____

Below is a chart of when the cycle is clearly shown in the book of Judges (this doesn't have all the judges). Fill out the last column with the name of the Judge who God sent to bring Salvation.

CYCLE	SIN	SUFFER	SEEK	SALVATION
1	Served Baalim - 3:7	Cushan-rishathaim	Judges 3:9	Othniel
2	Did evil – 3:12	Eglon	Jud. 3:15	
3	Did evil – 4:1	Jabin and Sisera	Jud. 4:3,6,22	
4	Did evil – 6:1	Midian	Jud. 6:6,11	
5	Did evil – 10:6	Ammonites	Jud. 10:10	
6	Did evil – 13:1	Philistines	No specific vs.	

6. What lesson(s) does this cycle in the period of the judges teach you about God's character?
7. Even though God is so longsuffering and keeps saving Israel, they do wickedly, 2:19-20. What does God do in response in vs. 21-23 and why?
8. Just as with the nation of Israel, God puts trials in our lives to prove us, to know what is in our hearts, and to see whether or not we will walk in His way. What verses/examples can you think of that speak of God proving or trying us? Eg. 2 Chr. 32:31.
9. What does this tell you about how we should view the trials in our lives?

Judges: Section II – 3:8-16:31

10. The 2nd section of the book in Judges 3:8-16:31 is the Period of the Judges in which there are 12 judges. Who is the last judge? How % of the chapters out of the 14 are about his birth & life?

The map below shows the 12 judges and where they were from. You will see Samson is from Dan.



Judges: Section III – 17:1-21:25

The last section of the book in chapters 17-21 shows the corruption of doctrine & practice in the nation of Israel. It actually occurs chronologically at the beginning of Judges, about 2:9-10. We know this because Phinehas & the grandson of Moses are still alive (Judges 18:30 – see margin; 20:28), and since the period of the Judges spanned hundreds of years, those chapters have to be at the beginning of that period.

- Judges 21:25 is a key verse in this section. What does it tell us about what Israel was like before and during the period of the Judges?
- Where else does this idea of doing what is right in someone's sight come up? (hint: search "right" & "eyes"/"sight" together). Who are those verses talking about? What lessons can we apply to ourselves?

TIMELINE

We have briefly looked at the book of the Judges which ends historically in ch. 16 with Samson. In our Bibles, Judges 17-21 and the book of Ruth separate Samson in Judges 16 & Samuel in 1 Samuel, so how close were they together in time? It's important that we spend some time establishing the timeline for Samson & Samuel. There are some key passages which reveal this to us which we will step through.

Samson's Timing

13. What does Judges 13:1 tell us about the length of the Philistine oppression?
14. When was Samson likely born in relation to that 40 years? Before or during it?
15. How long did Samson judge Israel according to Judges 15:20?
16. Refer again to Judges 13:5, did Samson complete the deliverance?
17. So what is the likely maximum age that Samson would have been when he died?

Based on the previous few questions, for Samson to be old enough to judge, his 20 years would have to be near the end of the 40 year oppression.

18. Samson had only begun the deliverance from the 40 year oppression of the Philistines. So we need to look for when that deliverance is completed. If we search where next the Philistines were subdued, it's not until 1 Sam. 7:13. Who is the leader, and therefore the one who completes the deliverance?

Samson & the Ark

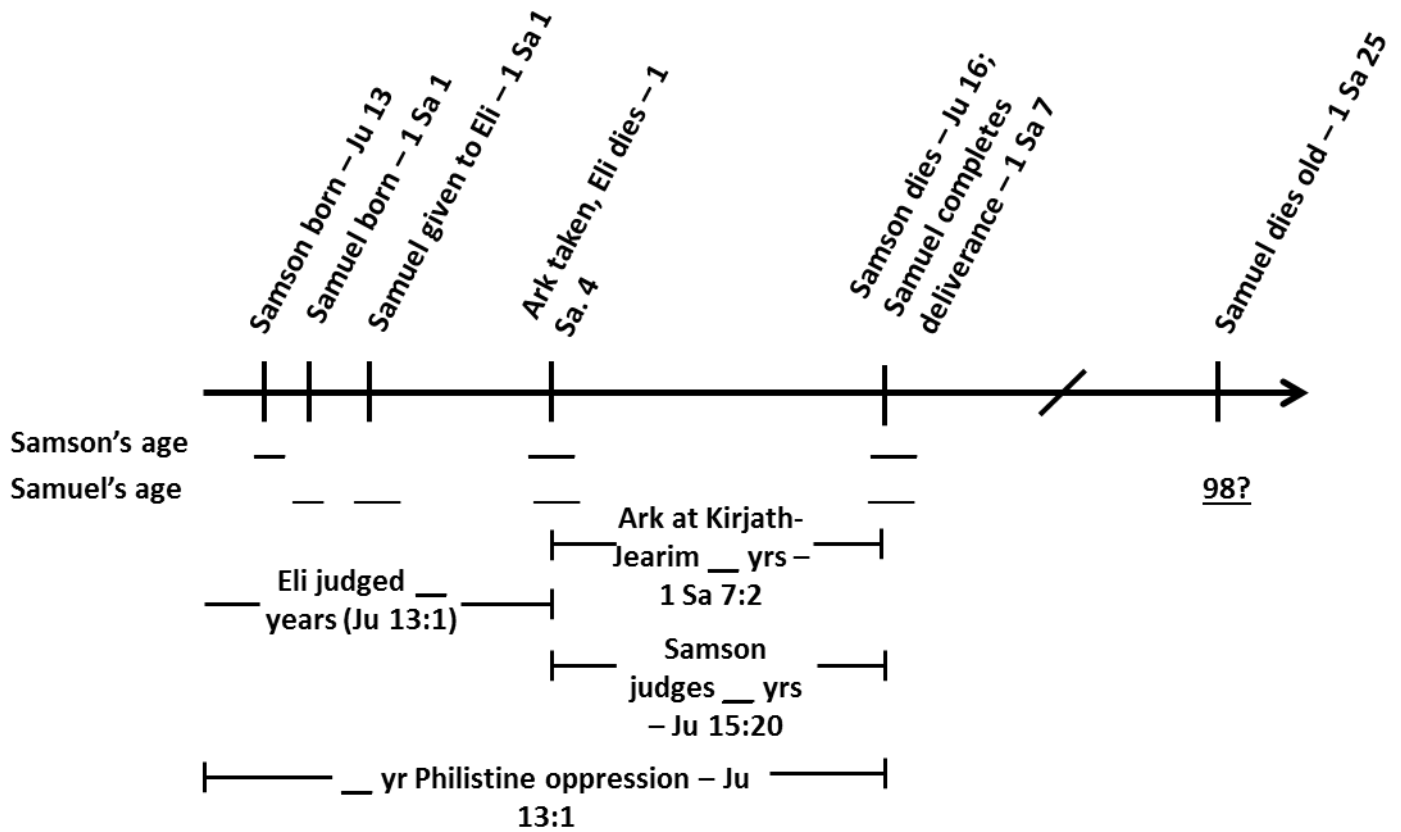
19. By the time the Philistines are subdued, where was the ark and how long had it been there according to 1 Sam. 7:2?
20. If the ark had been there for that long by the end of the 40 year oppression and Samson judged for 20 years near the end of the 40 years, do you think those times might be almost concurrent? Why might this be significant based on Judges 18:12 when we understand that Samson lived in Mahaneh-Dan (Judges 13:25 – see KJV margin)?

Samuel's Timing

21. In what chapter was the ark captured and who died at that point?
22. Samuel had already been established as a prophet to the nation in 1 Sam. 3:19-4:1. Roughly what minimum age do you think he might be at that point? How old therefore would that make Samuel when he completes the deliverance from the Philistines 20 years later?

23. Based on the questions above, how close together do you think Samson & Samuel's births were?

Keeping in mind the questions and conclusions above complete the timeline below, both for Samson & Samuel's ages, and the length in years of the time periods below their ages.



*ages of Samuel & Samson are approximate

TRIBE OF DAN

Samson came from the tribe of Dan (Judg. 13:2), so it's helpful to consider the background to this tribe which will bring out some insights into Samson and his family.

24. When Dan entered the land, how many fighting men does Num. 26:43 say they had? Was this one of the larger or smaller tribes?
25. Consider the following maps. The 1st shows the tribal allotments while the 2nd shows how much land was actually under Israelite control after Joshua's conquests. Is Dan's inheritance large or small? What does Judges 1:34 say? What does this tell you about the tribe of Dan considering your answer to the previous question?



In fact, the tribe seems to end up being forced into a small camp between Zorah & Eshtaol, right on the border with Judah. That's the only place we hear mentioned in Dan through this period.

26. What does Josh. 19:47 tell us about Dan being able to take their inheritance? What do other translations like the ESV say? Was there not enough room in the inheritance, or were they just unable to take it?

27. What was Dan's solution to being unable to take their God-given land? What does this tell you about their faith keeping in mind that God left the nations in their inheritance to test them?

28. Dan gave up on God's ability to help them take their inheritance. Considering their response to trial, what lesson arises out of this for us?

Judges 18 gives the events of Dan searching out their new inheritance. On the map on the previous page, draw an arrow showing where the Danites go.

29. Judges 18:7-31 tells how the Danites took their easier inheritance. In v. 7 what kind of land specifically were they looking for? And what were they afraid of?

In vs. 12-26, the 600 men of Dan go north, forcibly taking the corrupt priest Jonathan & the idols from Micah. Then in vs. 27-31 they take Laish, name it Dan & set up false worship & a corrupt priesthood.

30. Summarize in your own words the character of the tribe of Dan during this time.

Yet, many years later, a faithful family arose in this faithless tribe – Manoah & his wife (Judges 13:2), who stayed in the southern inheritance which God had given them.

31. What does Manoah mean? How might that be significant in relation to the inheritance he chose?

32. What does Samson mean?

Into this dark, faithless tribe, God was to cause a brilliant ray of sunlight to burst onto the scene.

THE PHILISTINES

The Philistines figure prominently throughout the period of the Judges, and particularly in the times of Samson and Samuel. They were a major thorn to Israel as they continually fought against them.

33. Look up the Philistines in a Bible dictionary and make some notes of what it says, particularly of their character, technological capabilities & their relationship with Israel.

34. The Philistines consisted of the 5 Lords of the Philistines who were the Lords of the 5 major Philistine cities. Look these cities up in Samson's life to see which figure prominently in his life and circle them on this map which shows their 5 cities identified by squares.



The Type of the Philistines

The Philistines are a clear type of Sin in scripture. Let's consider the proof.

35. What does the word 'Philistines' mean? (we will have to look at the roots to find this)

Strong's # H6430

Word: *pelishtiy* Meaning:

From Strong's # H6429

Word: *pelesheth*

Meaning:

Prim. Root Strong's # H6428

Word: *palash*

Meaning:

a) What echo does the meaning of the primitive root remind you of from Gen. 3:14?

b) So what seed do the Philistines represent from Gen. 3:15?

36. What phrase is often used to describe the Philistines in scripture, especially by David? And where are the occurrences?

37. What does it mean to be spiritually uncircumcised? Provide scriptural proof.

There was great enmity between Israel and the Philistines, and as we consider the deliverance from the Philistines that's accomplished by Samson & Samuel, we will see the deeper lessons of how we need to deal with the Philistine in our life.

SAMSON



SAMSON

WHY STUDY SAMSON

So why study Samson? What value does God want us to take from considering Samson? There are a number of reasons and a tremendous value which we will summarize below. There are also a number of questions and challenges that arise from Samson's life which we look forward to exploring. First of all though, let's consider the divine commentary on Samson which is made outside of Judges and which is a key to understanding Samson.

1. There is only one other place in scripture that Samson is mentioned outside of the record of his life in Judges 13-16. Where is that place and which actions in its context could be attributed to Samson? Are there any that you think specifically apply to Samson? You may want to come back to this question at the end of the study as well.

2. How do we know from that same chapter that Samson will be in the Kingdom?

Here is a summary of some of the reasons to study Samson:

- God's emphasis on the story of Samson – 4 chapters out of the 14 that are on the Judges (3-16). Some judges only have 1 verse. There must be a reason for this.
- Samson is a unique, interesting & challenging character in Scripture, full of contrasts.
- Samson showed faith at times in his life and particularly in the end, but he had huge weaknesses & committed great sin.
- In fact, sin is undeniably highlighted in Samson's life. He judges 20 years but we are only given 3 short periods of his life, each involving serious sin:
 - Woman of Timnath and the conflict with the Philistines [period of months]
 - Visit to harlot of Gaza; taking of city gate [1 day]
 - Delilah, his capture, and his victory in death [period of months.]
- Yet despite this, God continuously works through Samson to achieve His purpose

God gives Samson as an example of one who showed faith, and who will be in the Kingdom! (Heb. 11:32-34,39-40) – "out of weakness were made strong"

- Great lessons for us in Samson. He was someone who struggled mightily with sin in his life, and yet God worked with him and he was counted faithful.
- There are great types in the life of Samson:
 - He is a type of state of Israel in period of judges
 - He is a type of Israel as a nation, from beginning to end
 - He typifies Christ in incredible ways

TYPES IN SAMSON

Types in scripture help us understand the deeper meaning behind the events in scripture and are one of the incredible and wonderful aspects of God's Word.

SAMSON: TYPE OF ISRAEL

Samson was a type of Israel during the period of the Judges. Consider the following references and how they match the cycle of the Judges we considered on page 6.

- _____ – 14:1,3*; 15:1,16; 16:1,4
- _____ – 14:20; 15:6,13,18; 16:19,21
- **Seek** _____ – 15:18; 16:28
- _____ – 14:6,19; 15:15,19; 16:3,30

Samson was also a type of Israel from its beginning with the patriarchs to its end with King Zedekiah. Complete the chart below by filling in some of the similarities based on the verses/ideas given. Keep this in mind as we go through the study.

Similarities	Samson	Israel
	Manoah's wife –13:3	Sarah, Rebecca, Rachel
	13:5 – Nazarite from womb	Lev. 20:24-26; Ex. 4:22
	14:6	Ex. 15:2,13
	14:1,3; 15:1,16; 16:1,4	Judges 2:17-18
Impregnable as long as faithful to vows	14:6,19; 15:15,19; 16:3	Deut. 28:7; Psa. 81:13-14
Mystifying strength	16:5	Mic. 7:16
Broke vow which brought downfall	16:17	Lev. 26:15-20 - Went into captivity after completely breaking vow
	16:21	Zedekiah – 2 K. 25:7; Jer. 52:11.
Future Salvation	Heb.11:32,39	Rom. 11:25-26

SAMSON: TYPE OF CHRIST

Samson was an incredible type of Christ, from his birth, to certain events in his life, through to the circumstances of his death. There is probably no other character who is as much of a type of Christ in their birth & death.

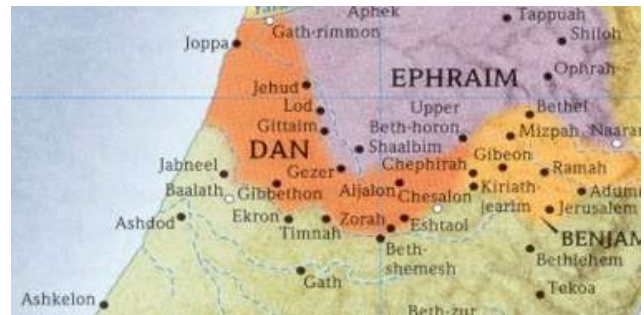
At the end of most chapters we will have a section exploring the type of Christ in that chapter.

JUDGES 13

Read Judges 13 and summarize in your own words what this chapter is about.

Manoah

1. What does Manoah's name mean?
2. Where was Manoah from in v. 2? Find & circle the place on the map.



3. What does the fact that Manoah stayed in the south suggest about his faith? You can go back to q. 31 on page 7.
4. What does v. 8 tell you about the character of Manoah?

Manoah's Barren Wife

Manoah's wife was a very faithful woman, and we'll find was more discerning than her husband. Much emphasis is placed on her in this chapter.

5. What is repeated concerning Manoah's wife in vs. 2-3, and how many times?
6. Barren women play key roles in God's purpose. Who else can you think of that was barren? (there are at least 6 others)
7. Why does God use barren women to achieve His purpose? What principle do you think is being established? Jn. 1:12-13 may help.
8. Is Manoah or his wife emphasized more in this chapter? Who does the angel work with and give instruction to?

God makes clear to us in the record that the focus is all on Manoah's wife, and mostly to the exclusion of Manoah. He makes the point that man is to play a very little part in this birth. There must be a reason for this which we will explore at the end of this chapter when we'll find an amazing type in this chapter centred around Manoah's wife.

9. In Judges 13:3-5, the angel of the LORD appears to the woman. Summarize what the angel tells her.
10. What a joy this message would be that she would bear a son. It was a unique message though in that she was told to play a part as well. What was she to abstain from, and what does that remind you of from the law?

A Nazarite

11. In v. 5, she is told that her child will be a Nazarite unto God. What does "Nazarite" mean?
 Strong's # H5139 Word: *naziyr* Meaning:
12. The Law of the Nazarite is given in Numbers 6 and summarized well in vs. 2-9. What word is repeated many times, and what are the three things that the Nazarite was to do/not do in vs. 3-6?
13. The word for "separation/consecration" is very similar to the word for Nazarite itself. Look up the word below and then answer the questions following.
 Strong's # H5145 Word: *nezer* Meaning:
- How is it most often translated outside of Num. 6?
 - The use of this word *nezer* in Lev. 8:9 is particularly insightful in giving us the key principle of the Nazarite separation. What is this verse talking about?
 - What was written on the 'holy nezer', and where was it worn? (Ex. 29:6) What does this represent?
 - Based on the above, what specifically is to be separated by the Nazarite, and what is it separated to?

The key of the Nazarite is that their head is separated. Their thinking needed to be lifted up to be spiritual instead of natural and fleshly. We see this principle explored further by the three particular requirements the Nazarite had to follow.

14. The first was no strong drink(v.3). What does this represent in scripture in relation to our thinking? We have provided some references, but look for others as well. (Isa. 28:7; Pro. 23:20-21,29-34; Rev. 17:2)

15. The second was no cutting hair (v. 5). This is especially important for us to consider as it is the key Nazarite requirement focused on in Samson's life. What does the hair represent in Num. 6? Consider vs. 5,9,18.
16. The third was not to touch any dead body, including immediate family (vs. 6-7). They couldn't do what they would naturally want to do. What would this represent? (2 Cor. 6:17)
17. Now the Law of the Nazarite was unique in who could separate themselves to God which is revealed in Num. 6:2. What is unique about it and how does this apply to Judges 13:3-5.
18. The Law of the Nazarite was particularly unique in that it allowed a man or woman to be as much as the high priest as possible. Complete the table below comparing a Nazarite with the High Priest.

Similarities	The Nazarite	The High Priest
Separated to God...	Num. 6:2	Lev. 21:6 (holy)
	Num. 6:3	Lev. 10:9
	Num. 6:5	Lev. 21:5
	Num. 6:6	Lev. 21:10-11 (only High Priest)
	Num. 6:8	Ex. 28:36
	Num. 6:7	Lev. 21:12

19. Those who wanted to be a Nazarite only did it for a period of time as a vow. How was Samson unique according to Jud. 13:4-5.
20. Who else can you think of in scripture who was to be a life-long Nazarite? This is another link between these characters.
21. Having considered the Nazarites, and the principles they teach us, what lessons can/will you apply to yourself?
...
22. At the end of v. 5 what does the angel say will be the child's purpose?
23. Would Samson complete that deliverance?

Vs. 6-8 - Manoah's Wife Tells Her Husband

24. In vs. 6-7, Manoah's wife tells her husband the message of the unnamed man of God. What does she add to the message that we weren't told in v. 5? Why do you think she added it?
25. In v. 8, does Manoah believe what his wife tells him, and that it will happen? Who can you think of that did not believe a promise of a son? What does this verse reveal to us about his faith and prayer life?

Vs. 9-14 – The Angel Returns with Further Instruction

26. God listens and responds to Manoah's prayer in v. 9, but who does He send the angel to, and where is Manoah?
27. Manoah's wife hastily finds him and brings him to the man of God in vs. 10-11. Once Manoah confirms that he was the man who spoke to his wife, what is his first phrase in v. 12 and what does it tell you about his belief in the promise? (other translations may help).
28. Manoah asks two questions of the man of God in v. 12. In the KJV they don't really make sense. What is Manoah asking? (use other translations, the Hebrew meanings, and/or commentaries)
29. The angel replies to Manoah in vs. 13-14.
 - a) Does he answer Manoah's questions?
 - b) Does he add any new instruction to what was told to Manoah's wife in v. 5?
 - c) Who is his response focused on?
 - d) What is the angel emphasizing to Manoah?

Throughout this chapter, the point is being driven home that this is all about the woman and the son. Man was not to influence it. This is God's work with "the woman"

Vs. 15-23 – Manoah and the Angel Interact Further

30. In v. 15 Manoah asks the angel to stay while they prepare a 'thank you meal' as it were to the man for his message. (Cp. Abram in Gen. 18). Does Manoah know this is an angel? When does he find out?
31. Who does the angel turn Manoah's focus to in v. 16, to whom should any offerings should be directed?
32. Manoah feels he must do something for this messenger, so he asks for his name to give him honour when his saying comes to pass. What is the angel's response in v. 18? Does this remind you of anyone else?

The Wonderful Angel

33. The angel says his name is “secret”. What does “secret” mean?

Strong’s # H6383 Word: *piliy* Meaning:

34. (Optional) Who do you think this angel was? (Bro. Ron Cowie’s series on Angels touches on this)

35. The angel whose name is “wonderful” does “wonderously” in vs. 19-20 after Manoah makes an offering. What was the wondrous thing the angel did, and where else do we read of an angel in a flame in a wonderful/incomprehensible situation?

36. The angel never appears again. What does Manoah finally realize? Do you think his wife knew already?

37. In v. 20 Manoah and his wife had fallen on their faces. What is Manoah’s fear in v. 22?

38. Manoah’s wife speaks sense to him in v. 23. What three reasons does she give that they won’t die?

SAMSON’S BIRTH AND GROWTH

39. As promised, the woman bears a son. Who names him? What does his name and its root mean?

Strong’s # H8123 Word: *shimshon* Meaning:

Strong’s # H8121 Word: *shemesh* Meaning:

40. The end of v. 24 tells us that “the child grew and Yahweh blessed him”. Can you find three other characters who have similar phrases used of their growth from a child?

41. What do you think tie these 4 characters together and why?

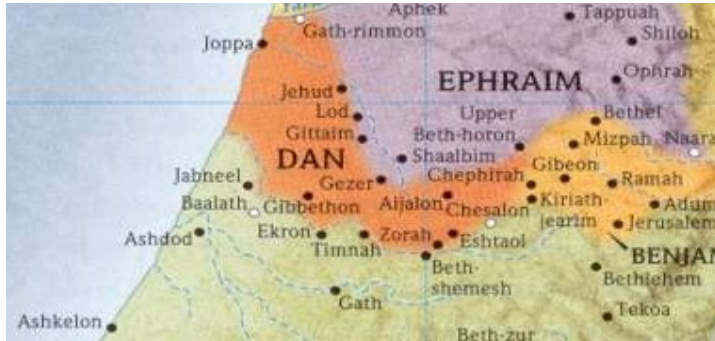
42. Samson was to be a Nazarite from the womb. How does the Nazarite blessing of Num. 6:23-24 match Jud. 13:24?

The Spirit of Yahweh Begins to Move Samson

43. In v. 25, the Spirit of Yahweh began to “move” Samson. Look up what “move” means.

Strong’s # H6470 Word: *pa-am* Meaning:

44. Where else does this word occur, how is it translated, and who is being affected?
45. Based on the above, what do you think it means that the Spirit of Yahweh began to move Samson at times?
46. V. 25 tells us that this happened in the camp of Dan between Zorah & Eshtaol which may give a hint to us as to why Samson was agitated. Identify that area in the map below.



47. What do Zorah & Eshtaol mean?

Strong's # H6881	Word: <i>tsorah</i>	Meaning:
Strong's # H6880	Root Word: <i>tsirah</i>	Meaning:
Strong's # H847	Word: <i>eshtaol</i>	Meaning:

48. What do previous occurrences of hornet(s) such as Ex. 23:28, Deut. 7:20, & Josh. 24:12 tell us about their significance in the way that God would help Israel?

There are three different plausible reasons for the agitation of Samson that we have heard:

- I. Based on what we considered on page 6, it seems likely that the tribe of Dan has been forced into this little camp. Our suggestion is that God agitates Samson by causing him to consider the sad state of his tribe not taking their inheritance. This inheritance in which God had said He would send hornets before them to drive out the inhabitants, but the tribe had failed because they had turned away from entreating God to serve other gods. Now was the time for God through Samson to, as it were, bring a hornet against the Philistines to begin to drive them out of the inheritance. God would have done this in response to the entreaty of faithful ones such as Manoah and his wife to be saved from the Philistine oppression.
- II. Another possibility or additional reason is that the ark coming to Kirjath-jearim, right in Samson's backyard, was what sparked the Spirit of God moving him at times as the ark returned from the Philistines in miraculous ways, and the glory of God was among the nation again. Remember from our consideration of the timeline of Samson & Samuel that when the ark goes there, it corresponds to when Samson's 20 years began (q. 20 on p. 4).
- III. A further suggestion is that Zorah & Eshtaol are the story of Samson's life, with Zorah, the hornet, representing the power of God to strike down the enemy like the stinging of a hornet, while Eshtaol is suggested to be the entreaty of the flesh, so Samson entreating/demanding of his parents to marry the Philistine woman in ch. 14. Through the rest of his life he oscillates "at times" between the entreaty of the flesh, and the power of God.

49. Which do you think it might be, and why? Or can you think of other reasons?

...

THE TYPE IN JUDGES 13

We have seen in this chapter that Manoah's wife's namelessness & barrenness are emphasized, and that it is very much focused on the woman and the son. Manoah was to have little influence as this is God's work with "the woman". These facts highlight an amazing type of Christ in this chapter. We can't think of anyone else whose birth is as much a type of Christ as Samson's was.

50. As we saw in q. 9. Manoah's wife is never named, and is referred to as "wife" or "the woman". Go through the chapter to find out how many times they are each used.
51. The number 7 is the covenant number (eg. "covenant" comes up 7x in Gen. and in this case it is doubled to 14. What does it mean to double something according to Gen. 41:32?

Now we may think that we are making too much of the occurrences of a word and are going to go on to stretch things to make a type. Consider the following though which we believe lends weight to at least considering this. We'll briefly consider the contrasting women in Samson's life to his faithful mother

52. How many times is Samson's Philistine "uncircumcised" wife referred to in Judges 14-15? (hint: look up Strong's #H802). What does this number represent?
53. How many times does the name "Delilah" occur in Judges 16? What does this number represent?

So the occurrences of the women set in contrast to Samson's mother represent rebellion & flesh, while Samson's mother is referred to by a number representing an established covenant. There is something to this that we believe God is trying to tell us.

54. So we are speaking of an established covenant. Where else do we see "the woman" and an established covenant which is a key verse for us? Summarize the significance of this verse and who in the context is called "the woman" multiple times.
55. Who is the seed of the woman that would bruise the head of the serpent?
56. Samson was to begin to deliver Israel from the Philistines. What did the Philistines represent and how are they connected to Gen. 3:14-15 again? (refer to q.34 on p. 8)

In this chapter, in type we see that "The Woman" is told she will bear the "Seed of the Woman" who will begin to deliver Israel from the "Seed of the Serpent".

We saw other major connections to Christ in this chapter as Samson is one of the very few who were life-long Nazarites, who were meant to separate their heads to God. In Christ, though he was not a Nazarite under the law, was found all the principles of the Nazarite in perfection.

Below are some more similarities between Samson & Christ. Fill out the similarity based on the verses provided.

Similarities	Samson	Christ
Birth announced by angel to mother	13:3	Lk. 1:28-31
	13:5	Lk 1:35 – “holy” (separate)
	13:5 – Began deliverance	Lk. 1:74
	13:24	Lk 2:52
	13:25	Lk 4:18

JUDGES 13 CONCLUSION

57. What did you find interesting or powerful out of chapter 13?

58. What lessons can you take from chapter 13?

JUDGES 14

In chapter 14 we will get into Samson's life and the first terrible departures from the principles of separation of the head/thinking that his life-long Nazariteship was supposed to follow. In this chapter will be some powerful lessons and principles for us to consider.

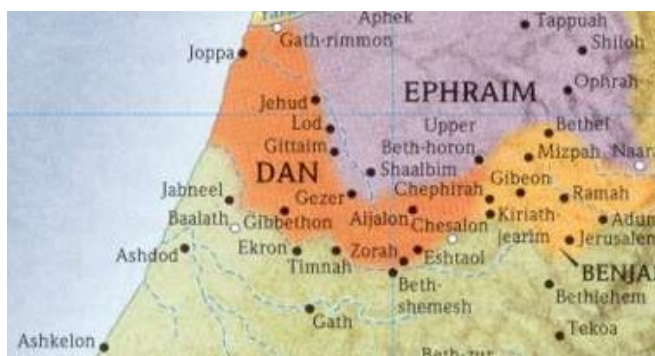
Read Judges 14 and summarize in your own words what this chapter is about.

Went Down to Timnath – v. 1

1. In v. 1, the first thing we are told is that Samson "went down". Where else in this chapter does this phrase come up? This is a great phrase to highlight in this chapter.
2. This phrase actually begins each section of the chapter, and each of those sections contains something hidden. It is a chapter of secrets. Fill out the following table:

Section	What is Secret
Vs. 1-4	Secret of Yahweh's purpose with Samson. Hid from his parents.
Vs. 5-6	
Vs. 7-9	
Vs. 10-18	
Vs. 19-20	Secret of Samson's strength as he slays those of Ashkelon by God's Spirit

3. What often is the spiritual meaning of "going down"?
4. Samson "went down" to Timnath. Where is that located on the map below?



5. Timnath means "a portion assigned". Where do we find proof that it was part of Dan's original inheritance?

Why does Samson go down to Timnath? We would suggest based on what we considered about Samson being “agitated” at times in 13:25, that Samson is agitated about the inheritance that Dan should have had, so he goes down to “a portion assigned” to Dan’s inheritance, which was now in Philistine hands. He seems to go down with good motives – to see his tribe’s God given inheritance.

He “Saw a Woman” – vs. 1-3

6. If Samson did have this good motive, he is nevertheless immediately and completely distracted. What was that distraction?
7. What does Samson tell and demand of his parents in v. 2?
8. What had God said about marriages to the nations? Deut. 7:2-3 is one of a number of passages.
9. God’s view is repeated again as they come into the land. What is very fitting about Josh. 23:12-13 with Samson, a Philistine wife, and his eyes?
10. What a shocking thing his parents would have heard. Their son who was a Nazarite and to deliver the nation was demanding to do something that transgressed the law and went against the whole purpose of the Nazarite - separation. What is their response to Samson? In what situation was a similar one made in Gen. 27:46?
11. Does their plea sway Samson at all? What does he again demand?
12. What reason does he give this time? What does your margin or another version say this means?
13. This same phrase is repeated again in v. 7. Where else in Judges does the meaning of this phrase come up? What does this tell you about Samson’s spiritual level at this point?
14. Samson’s lifelong problem was his eyes – what he “saw” and desired. State beside each verse below what is said in relation to his sight.
 - a) 14:1 –
 - b) 14:2 –
 - c) 14:3,7 –
 - d) 16:1 –
 - e) 16:4 – While we aren’t told, it’s clear that Delilah’s beauty captivated Samson
15. What happened to Samson’s “offending eyes” at the end of his life before he turned fully to God?

16. We believe Christ bases what he says in Matthew 5:28-29 on Samson's life. How does it fit Samson so well?
17. Scripture records a number of bad situations where someone "saw" or looked at something and took sinful action. Who saw what in the following verses, and what action did they take?
- Gen. 3:6 -
 - Gen. 6:2 -
 - Gen. 34:1-2 -
 - Gen. 39:7 -
 - 2 Sam. 11:2,4 -
18. What's very interesting is that there is only one other event recorded in scripture that is at Timnath – Gen. 38:12-14. What happened here that ties in to Samson's issue at Timnath?

A further connection to Judah with the theme of the eyes, is that Tamar sat in an "open place" which means "the door of eyes"(see KJV margin). We will consider this connection further in ch. 15.

MAJOR LESSONS FROM VS. 1-3

These first 3 verses are rich with important principles and practical lessons which are major lessons that we learn from the character Samson. They include controlling our eyes, dealing with temptation, and marriage with the unbeliever.

Controlling Our Eyes

The issue of having to control our eyes is nothing new, whether looking with desire at riches, objects, or particularly in the context of Samson, looking with sexual desire. It's been around for millennia. What is new today is the ease with which we can look at whatever we may desire at any point, whether in the grocery store, in entertainment, or particularly in private on screens.

The promiscuity of the world is prevalent all around us, crying out to us to look with desire and covetousness – whether in advertising, in clothing (or lack thereof!), or in entertainment. We would be naive to think that it doesn't have an effect on us. It is therefore imperative that we consider what scripture tells us about how to deal with our eyes lest we follow Samson's greatest failing.

A major issue today is becoming entrapped in the use of the internet to try to satisfy the desire of the eyes. For some this has become habitual. Once it gets to that point, it is incredibly difficult to overcome. It's vital that we uproot this deadly thorn before it has a chance to grow. But for any who are already in this terrible position, the record of Samson shows that there is still hope! Samson was addicted to the desire of his eyes, but by God's strength he was ultimately able to overcome and be an incredible man of faith. It required drastic action in Samson's life, and so we too need to be willing to make significant change in our lives so we don't perish forever. We see the longsuffering and mercy of our God shown with Samson.

Prov. 27:20 tells us that "Hell and destruction are never full; so the eyes of man are never satisfied." Trying to satisfy our desires by permitting ourselves to look at things or people with desire will never actually satisfy, just as the grave never stops taking people. In fact, giving in to the lusts of our eyes will lead right to the grave. We will want to keep looking, and at a certain point that will turn into taking further action which is what Samson did.

19. This idea of the challenge of our eyes and controlling what we look at with them comes up multiple times in scripture. Spend some time considering the following passages to find God's instruction and how we should apply it to our lives. Look at other versions and the meaning of any words to help you understand the message. Add any other passages you can think of.

a) **Matt. 5:28-29**

The message:

Practical application/principle:

b) **1 Jn. 2:16**

The message:

Practical application/principle:

c) **Job 31:1**

The message:

Practical application/principle:

d) **Psa. 101:3**

The message:

Practical application/principle:

e) **Psa. 119:37**

The message:

Practical application/principle:

f) **Pro. 23:30-33**

The message:

Practical application/principle:

g) **Isa. 33:15**

The message:

Practical application/principle:

Dealing with Temptation

We have looked at dealing with our eyes specifically, but let's look more broadly at how to deal with temptation. In other words how to overcome the lusts of the flesh.

20. There are two keys to not fulfilling the lusts of the flesh. Identify what those are from the following references.

- I. Gal. 5:16 –
- II. Rom. 13:14 –

The more permanent solution is to walk in the spirit. This requires a change of thinking – replacing our carnal thinking with spiritual. It requires living as a Nazarite by separating our thoughts from our natural lust and desires. By doing this we can learn to hate evil, and love what is good (Amos 5:14-15). Then when times come that we're placed in a difficult situation of temptation, our spiritual mind will help us overcome. This can only be achieved by a regular diet of the Word of God and effort in putting it into practice in our lives.

21. Consider what the following verses tell us about walking in the spirit and how to change our thinking:

- a) Rom. 8:1-14 –
- b) Gal. 6:8 –
- c) Matt. 3:3-10 –
- d) Rom. 12:1-2 –
- e) Deut. 6:5-9 –
- f) Pro. 4:25-27 –

The second key is taking proactive steps to remove ourselves from temptation by making no provision to fulfil the lusts of the flesh. We often refer to the 'Joseph principle' which is to flee temptation.

22. Prov. 27:12 is helpful when we consider fleeing temptation. Based on this verse what should we be doing in our lives? Is it being spiritually weak or shameful to not be able to stand up to temptation?

23. There are many things we can do to make no provision for the flesh. What are some proactive steps that have helped you? What are three things you should do?

Marriage to the Uncircumcised

The last major lesson from vs. 1-3 is marriage to the uncircumcised. Dating (or courtship) and marrying those who have not accepted and/or do not live the truth is often addressed in scripture. We have provided on the following page a helpful summary of key principles and verse related to this topic which was considered in the Jehoshaphat workbook. Take the time to review this in detail.

COURTSHIP AND MARRIAGE IN THE TRUTH

By Bro. Roy Styles, compiled and edited by Bro. Dan Osborn

Marriage out of the Truth is NOT God's will

- Do not be mis-mated with unbelievers (2 Cor. 6:14)
- A wife is bound to her husband as long as he lives. If the husband dies, she is free to be married to whom she wishes, **only in the Lord** (1 Cor. 7:39)
- You should not make marriages with them, giving your daughters to their sons, nor taking their daughters for your sons (Deut. 7:1/3)

Scriptural examples of bad marriages with unbelievers

- Esau with two Hittite wives, a grief of mind to his parents (Gen. 26:34-35; 27:46)
- Esau married Ishmael's daughter, vainly hoping to please Isaac (Gen 28:9)
- Solomon's many foreign wives turned him away to idols (1 Kings 11:1-8)
- Samson's bad experiences with foreign women (Judges 14-16)
- Jews intermarried with women of the land, then put their wives away at Ezra's counsel (Ezra 9:2-10:3)
- Jews married foreign women, and children grew up not understanding Hebrew. Nehemiah beat and cursed some of them and pulled out their hair (Neh. 13:23-29)
- There are **no** examples of good marriages out of the Truth in the Bible.

Warnings not to marry unbelievers

- Abraham to his servant about Isaac (Gen. 24:3-4)
- Isaac to Jacob (Gen. 28:1)
- God to all Israel (Deut. 7:1-3)
- Joshua to all Israel (Josh. 23:11-13)

Some people will be baptized just to marry us

- Men of Shechem were circumcised just to marry Jews (Gen. 34:1-24)

Some of the day to day problems for those who marry unbelievers

- Harder to attend ecclesial classes and activities.
- Will the children go to our meetings or a church?
- Must put up with the unbeliever's family and friends of the world.
- Where will the home be located-near an ecclesia, 30 miles away, or in isolation?
- How to handle the unbeliever's association with their church - attendance, money, activities, etc.?
- Will the unbeliever accept out of town Christadelphian guests?
- High rate of divorce in the world-who would get the children?
- Possibility of being drawn away from God forever.

Every major period of apostasy in the Bible included a casual attitude to relationships and marriage outside the Truth

- **The Flood:** the Sons of God saw the daughters of men that they were fair...
- **The Exodus:** The whoredoms committed with the daughters of Moab at Balaam's prompting
- **The Judges:** Elimelech's sons, Samson and the Philistine women, also Judges chapter 1-2.
- **The Kings:** Solomon and his wives; Ahab and Jezebel
- **The Exile:** intermarriage to the point that the children produced didn't speak Hebrew
- **1st Century:** Paul's warnings re: marriage '*only in the Lord*'

24. If someone came to you saying they met this amazing person in the world who they wanted to, or were dating, what advice would you give them?
25. With Judges 14:3 in mind, is believing that there is no one in the ecclesia who is compatible or available for us a good excuse to date someone outside the truth?

It was of Yahweh – v. 4

26. After Samson's parents' protests in v. 3, what does v. 4 say Samson's parents didn't know?
27. Some take this verse to mean that God approved of what Samson was doing even if it was wrong, because it was a means to a good end. Others say that this verse tells us that God told Samson to do this, and Samson was just obeying God. Does this fit with what we have already considered? Does God only care about the end result, and not how it is achieved?

So what does this verse mean then? It can be a challenge to understand, but we'll explore this in the next few questions.

28. Consider the example of Rehoboam in 2 Chron. 10:15. Because the cause was of God, did that make what Rehoboam did the right thing to do, or show that God approved of what he did?
29. Can you think of other situations in scripture where God uses someone's bad character, sins, or weaknesses to further His purpose? Pharaoh would be one example to get you started.
30. In the situations you found, did God approve of the sins these people committed?
31. So was God condoning what Samson did, or was it rather that He used Samson's weakness as an opportunity to further His purpose?

Yahweh sought occasion against the Philistines through Samson, so when Samson did what he chose to do of his own freewill, God used it as an opportunity to bring conflict between Samson & the Philistines to begin delivering Israel from the Philistines.

The Lion & the Honey – vs. 5-9

32. In v. 5, Samson goes down again to Timnath with his parents. Samson came to the vineyards of Timnath which it was known for. Was it wise for Samson to be in the vineyards considering his vow?

33. At some point Samson is separated from his parents, and a young lion roars against him. Is this a small, weak cub or a strong young lion at the peak of its strength & fierceness? Find some other occurrences of “young lion” to determine this. Isa. 5:29 is a good start.



34. In v. 6 the Spirit of Yahweh came mightily on Samson. Where else in Samson’s life does this happen?

35. Samson kills the lion. How does the record describe it? Did he use any weapons?

36. Could Samson have done this without God’s strength? Samson is popularly portrayed as being a large muscle-bound man with impressive natural strength. Is that the case?

37. At the end of v. 6 we are told that Samson doesn’t tell his parents. Why do you think we are told that?

38. Samson talks with the woman again and is pleased with her, or finds her right in his eyes, confirming to him that he did want her as his wife. Do you think his conversations had anything to do with the truth?

39. Samson returns home, and then after a time in v. 8 returns to Timnath to take her for his wife. He turns aside to see the carcass of the lion. What does he find and do?

40. Samson also brings honey to his parents. Again he doesn’t tell them where he got it? Any thoughts as to why?

The Parable of the Lion & the Honey

This event of the lion and honey is very curious, and there must be something deeper behind this. We will consider the meaning of the different symbols to find out what God was trying to tell Samson in this event.

41. This occurs at the vineyards of Timnath. Timnath means “assigned place”. What do vineyards represent according to Psa. 80:8-9 & Isa. 5:1-2?

42. What do lions often represent, particularly a roaring lion? Consider Jer. 2:15, 50:17.
43. What nation do you think this particular lion represents?
44. The lion roared against Samson. What do the Philistines do against Samson in 15:14?
45. So what does Samson killing the lion, and the resulting lion's carcass represent?
46. What might the "swarm of bees" represent? Look up the meaning of the words & any helpful root words.
- | | | |
|----------------------|----------------------|----------|
| Strong's root #H5712 | Word: <i>edah</i> | Meaning: |
| Strong's #H1682 | Word: <i>deborah</i> | Meaning: |
| Strong's root #H1696 | Word: <i>dabar</i> | Meaning: |
47. What does honey represent? Consider Ex. 3:8 & Psa. 119:103.
48. What about the honey being in the carcass?
49. So what message do you think God is trying to tell Samson ?

By God's strength, Samson (& Israel), could destroy the Philistines in the land of inheritance, and would be able to partake of the honey of the Promised Land, with their families, as a congregation in orderly motion. Or in other words, as a nation working together. At this point in Israel's history they were working against each other and in fear of the Philistine oppressor.

50. Despite what God is trying to tell Samson, what does he still go ahead and do in the next verses?

The Wedding Feast – vs. 10-18

51. Samson makes a wedding feast with the Philistines to celebrate his marriage to the Philistine woman. What does "feast" mean?
- | | | |
|-----------------|----------------------|----------|
| Strong's #H4960 | Word: <i>mishteh</i> | Meaning: |
|-----------------|----------------------|----------|
52. How long was this feast? (v. 12) As a Nazarite, was it right for Samson to make and partake in a drinking feast?
53. Who were Samson's companions and who chose them?
54. Is this a wedding of the world, or an Israelite wedding before God?

55. Who goes to the wedding feast?
56. Before this verse it has been Samson's "father and mother". Now it is only his father. In fact his mother never comes up again in the rest of Samson's life. While we don't know for sure, where do you think his mother might be during the feast and why?
57. Samson tells a riddle in vs.12-14. What is the riddle and the bet he makes with the Philistines?
58. This bet has high stakes. These are very valuable winnings as changes of clothes were not easy to come by. What do the following passages suggest about the value of changes of garments, let alone 30 of them.
- a) Gen. 45:22 –
 - b) 2 Kings 5:5 –
 - c) 2 Kings 5:22 –
59. What do the 30 companions say in v. 15 about the effect on them if they lost the wager? What are they willing to do to get out of this?

Samson gambles on his deliverance from the lion to bring gain to himself. That deliverance in which was a parable that if he overcame the Philistines he would partake of God's inheritance! He just doesn't get it. What about us, do we 'get it' when God works in our lives?

60. After 3 days they could not solve the riddle. In vs. 15-18 they target Samson's wife to find out the answer. What is "seventh" in v. 15 in the Septuagint or some other translations?
61. They tell her to "entice" Samson. What does that word mean and where else does it come up in Samson's life?
Strong's #H6601 Word: *pathah* BDB Meaning:
62. What is their threat to her? What do they accuse her of?
63. What does she proceed to do and say to Samson? How long does she do this? (look at the KJV margin for "the seven days" in v. 17.
64. Who does she identify as her people in v. 16 & 17? Was she interested in becoming an Israelite? Which faithful foreign woman does this contrast with who lived during the time of the judges?

65. Samson kept it from her till the 7th day when she “lay sore” on Samson. What does that phrase mean?

Strong’s #H6693

Word: *tsuq*

Meaning:

a) Where else does it come up again in Samson’s life?

b) How is this word used in Deut. 28:53,55,57 that helps to explain the force behind it?

66. She causes such severe distress to Samson (her life depends on her success after all) that he finally gives in at the last moment. How enjoyable was Samson’s wedding feast do you think?

Samson’s Anger – vs. 18-20

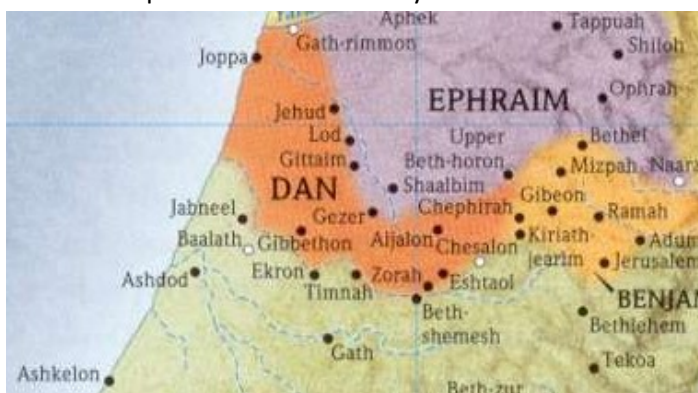
67. Before the sun goes down on the 7th day, Samson’s 30 “companions” triumphantly tell Samson the answer to the riddle. He was extremely angry (v.19), but he knew how they had found out. What was his reply to them in v. 18?

So what does Samson’s phrase mean? Consider that a heifer (female calf) was not meant to plow. Samson is saying that they forced his wife to do something she was never meant to have done – betray her newlywed husband.

68. How does Samson fulfill his end of his bet? Whose strength does he do this in?

69. What is God beginning to achieve in Samson now?

70. Circle Ashkelon in the map below? How far away from Timnath is this?



71. Why do you think Samson would go all the way to Ashkelon to do this?

72. Once Samson fulfils his debt where does he go?

73. What does v. 20 say happens? What’s the modern equivalent of his “friend” in today’s weddings? (another translation may help)

74. How would you rate the success of Samson's marriage to the uncircumcised woman so far?

We'll see in the following chapter that things turn out even worse for Samson's failed marriage to the unbeliever. Yet God is using him to begin to achieve His purpose in Samson.

TYPE OF CHRIST IN JUDGES 14

There is not much by way of types of Christ in chapter 14 except that we begin to see the incredible strength that God gives to Samson in order to achieve His purpose. God also made Christ strong for Himself, to achieve His purpose – Psa. 80:17.

JUDGES 14 CONCLUSION

75. What did you find interesting or powerful out of chapter 14?

76. What lessons can you take from chapter 14?

JUDGES 15

In chapter 15 we will continue the events of Samson's involvement with his Philistine woman of Timnath and what it leads to, along with his first large scale attacks on the Philistines.

Read Judges 15 and summarize in your own words what this chapter is about.

Samson Seeks His Wife – Vs. 1-2

1. What does Samson do in v. 1 after the events of ch. 14?
2. What present does Samson bring down. Is this another connection to Judah & Tamar at Timnath?
3. What terrible shock is in store for Samson?

Foxes & Firebrands – vs. 3-5

4. What is Samson's response in v. 3? What do you think Samson means?
5. What does Samson do in vs. 4-5?
6. Why is the time of year (v. 1) in which this happens significant? How effective was Samson's ploy?



7. Whose example might Samson have been loosely following? Where else in Judges do we read of the number 300 and torches being used against the enemy? Do you think he is trying to follow his example?

Samson completely destroyed their economy. He burnt their standing grain, heaps of harvested grain, vineyards, and olive trees. The first two were the work of 1 season, but vineyards take 7 years to set up, and olive trees can last for 2,000 years!

The Philistines Response – v. 6

8. The Philistines ask who had done this. Who are they asking? What is the reply?
9. Who do they transfer the blame to, and what is the Philistines response?

10. What is the terrible irony in this considering what was threatened to Samson's wife if she didn't find the answer to the riddle in 14:15. Did her actions make any difference to the result in the end?
11. Yet again there is a close connection to Judah & Tamar in Gen. 38. What was Judah's judgment against Tamar in Gen. 38:24?
12. We have seen a number of connections between Judah in Gen. 38 and Samson in Judges 14-15. Complete the following table summarizing those connections.

Samson	Judah	Similarities
Judges 14-15	Gen. 38:12	The only 2 events in Timnath
14:1	38:15	
16:1	38:16	
15:6	38:24	
15:1	38:17,20-23	
Throughout early life	Throughout early life	Both had major sin
16:28	43:8-9; 49:8-12	

13. There must be a reason for this connection between the two characters, Samson & Judah. What do you think that might be?

What an encouragement this is to know that God will work with people over many years to bring about amazing transformations, even when they have failed miserably multiple times! Our God wants to save us, and is full of mercy and grace, and desires that we change our ways to bring fruit to His name.

Samson's Revenge – vs. 7-8

14. What is Samson's response in v. 7? What does he mean by this?
15. What action does he take in v. 8? How many Philistines are killed?
16. After this Samson goes down to the top of the rock Etam. What does "top" mean?
 Strong's #H5585 Word: *saiyph* Meaning:
 a) Is Samson on the top of a rock, or in a hidden, defensible cleft of the rock?

17. Circle Etam on the map below.



The Philistines Threaten Judah – vs. 9-10

18. In v. 9, how do the Philistines respond to Samson's great slaughter?

19. Circle Lehi in the map above. What does Lehi mean? (remember this for later)

Strong's #H3896 Word: *lechiy* BDB Meaning:

Strong's #H3895 Word: *lechiy* Meaning:

20. The men of Judah, obviously alarmed, ask the Philistines why they are coming against them. What is the Philistines response?

21. What had Samson just done to them? How serious is their threat to Samson?

Judah Betrays Samson – vs. 11-13

22. Judah has a decision to make between giving in to the Philistines & betraying Samson. What do they choose?

23. How many men of Judah go to Samson? Why send so many men?

24. What other multiples of 3 had already been in Samson's life that showed that he could deliver Israel from the Philistines?

25. They direct 2 accusatory questions at Samson in v. 11. Who do they identify as their rulers in v. 11? When we consider the type, were they happy to be under the bondage of sin at this time?

26. What is their 2nd question and what focus does it show they had?

27. Did they have any hope or desire of being delivered through Samson?

28. How does Samson respond to their hostility in v. 11? Is there any declaration that God was to deliver Israel from the Philistines by his hand?
29. Do you think Samson understood at this point that God was using him to achieve deliverance from the Philistines, or that he simply was enacting his own revenge? Think about this as we continue in our study.
30. What does Judah say they are coming to Samson to do in v. 12? In what state do they want to give him to the Philistines?
31. What is Samson's concern? How does this show how little the men of Judah cared for Samson?
32. The men of Judah promise that they won't kill him, but they are quite willing to bind him fast and deliver him to the Philistines. What would the Philistines likely be doing anyways when they get him? Do the men of Judah have any desire to save Samson?
33. Does Samson fight against his own countrymen? What does he allow them to do? Would you do the same?
34. Stepping back for a moment, consider how Samson is treated by his own countrymen. What is unique about him among all the judges in how he works together with them?
35. Samson shows a tremendous amount of faith here. Had he ever been bound up before this? What did he believe that God would do once he was delivered to the Philistines?

Samson's Victory with a Jawbone – vs. 14-17

36. The men of Judah take Samson directly to the Philistine army in Lehi. What do the Philistines do as soon as they see Samson? Is their intention to take him peacefully?
37. The Spirit of Yahweh comes mightily on him. How does v. 14 describe the ropes being loosed? What does it mean that his bands were "loosed"? What picture does this give of how quickly and powerfully the Spirit of Yahweh affected Samson?
38. What does Samson find in v. 15 that he uses as a weapon? Is it old and brittle?
39. How many does he kill with it? Consider Josh. 23:10 which is tied closely to this event. Who does it say is the one fighting for Israel?



40. In fact, you can compare much of Samson's life to Josh. 23:8-13. Read through those verses and see what you can find that applies to Samson's life.

41. In v. 16 how does Samson describe the dead?

42. But why a jawbone? What is the jaw(bone) used for in the following references?

- a) Isa. 30:28 –
- b) Eze. 29:4 –
- c) Eze. 38:4 –

43. Why a donkey? What does the stubborn donkey represent?

God was showing Samson (and Israel) that if they let Him direct them, He could use them to accomplish incredible victory against the enemy. They could destroy the Philistines, and every man could make 1,000 flee. If the 3,000 men of Judah put their faith in God, imagine what God could have accomplished through them!

Samson's Error, Thirst & Deliverance – vs. 18-20

44. In v. 16 who does Samson say had slain the thousand men? Is there any recognition of God helping him?

45. Moses did a similar thing of taking the credit for something God did through him in a similar situation in Num. 20:2-4,8-12. What does Moses say? What is God's rebuke to him?

46. Don't forget that the 3,000 men of Judah who had brought Samson right to the Philistines would have possibly been watching all of this happen. Who were they seeing Samson sanctify in his speech? Himself or God?

47. In v. 17 Samson casts away the jawbone and names the place "Ramath-Lehi". What does that mean?

Strong's #H7437 Word: *ramath lechiy* BDB Meaning:

48. God intervenes to teach Samson a lesson in vs. 18-19 as Samson becomes extremely thirsty, even to the point of death. What did Samson have to learn that he had lost sight of?

49. Who does Samson turn to in his time of need? There is only one other time recorded that he does this, where is that?

50. Now who does Samson say brought the great deliverance? Whose servant is he now? Has he realized his error and changed from v. 16?

51. Samson learnt his lesson. Any victory is for God's glory, not man's. What phrase in Jer. 9:23-24 fits Samson so well in this event?
52. Samson asks God if He is going to allow him to die after this great deliverance. What is God's response in v. 19?
53. God cleaves "a hollow place in the jaw" out of which he provides water. What does the name of the place Samson was in, Lehi, mean? Does God cleave a hollow in the donkey's jawbone, or a hollow place in the ground in Lehi? Look at other translations too.
54. Samson drinks of the water God provided and is revived. He renames the place as "En-hakkore". What does it mean?
Strong's #H5875 Word: *eyn haqqore* Meaning:
55. Samson had previously named this place Ramath-Lehi (the height of the jaw) celebrating his victory over the Philistines by his hand. Why is the name change significant? How does it reflect Samson's understanding?
56. Consider Isa. 41:17-18 (also vs. 10-13,20). How does this fit with this event? What's the encouraging lesson for us?
57. Samson had to be brought to weakness to understand that it is God who strengthened him. 2 Cor. 12:9 is a good principle for Samson (particularly in ch. 16). What is it?
58. Consider how Samson had begun this section showing faith that God would break his bonds and help him deliver the Philistines, but then in his spiritual high he fails as he sins before God in taking the glory to himself. This often happens in Samson's life as he swings between spiritual highs and lows in such short periods. Do you find this happens in your life? How is Samson's example helpful for you?
59. V. 20 tells us how long Samson judged Israel. How long was that?
60. Why do you think this is inserted here at the end of ch. 15 before its repeated again at the end of ch. 16?

TYPES OF CHRIST IN JUDGES 15

Samson	Christ	Similarities
15:11	Matt. 26:47	
15:11	Acts 2:22-23	
15:11	Jn. 11:48	
15:13	Jn. 18:31	
15:13-14	Acts 4:27	
15:17 – lifting up of the jawbone	Jn. 3:14	Lifted up

JUDGES 15 CONCLUSION

61. What did you find interesting or powerful out of chapter 15?

62. What lessons can you take from chapter 15?

JUDGES 16

We come in chapter 16 to some incredible events in Samson's life, including his death. We will see him brought to the lowest point in his life, completely broken. But out of that he will renew his Nazarite vow, and God will bring about incredible deliverance.

Read Judges 16 and summarize in your own words what this chapter is about.

SAMSON IN GAZA - VS. 1-3

Ch. 16:1-3 really stands on its own in this chapter as the rest is about Delilah and the events leading to Samson's victory in death. This section is full of meaning, and is really an epitome of Samson's life. It shows both the great failing of his life, but also his incredible achievement in just 3 verses. We'll see a picture of Samson struggling and failing against sin, but by God's strength still able to perform something incredible by faith. We'll find in addition an incredible type of Christ in these verses.

The Harlot in Gaza – v. 1

1. Samson goes down to Gaza. What does Gaza mean? Look it up in a dictionary or commentary to see how important of a city it was.
Strong's #H5804 Word: *azzah* Meaning:
2. Gaza was one of the 5 major cities of the Philistines. It was likely the chief of the 5 cities as it was their stronghold and was where all the 5 lords of the Philistines gathered. What else will happen to Samson in Gaza?
3. Circle Gaza on the map below. How far does Samson go this time?



4. Why do you think Samson goes all the way to Gaza?
5. What's the first thing that happens when he gets there? When else previous to this did the exact same thing happen?

Here we see Samson's life-long problem of his eyes rear itself up again. He sees the Philistine harlot and acts on the lust of his eyes, going in to her.

6. Samson displayed faith in the previous chapter, but here again falls in serious sin. Samson was unable to rule his lusts. Pro. 16:32 seems to be based on Samson. How does it fit his situation in vs. 1-3 so well?

Plotting of the Gazites and Taking the Gates– vs. 2-3

7. The Gazites find out Samson is come to their city. What do they plan against him? Where specifically do they wait?
8. How does Samson foil their plan in such an incredible way?
9. This would not be a small gate if Gaza is the chief strong city of the Philistine civilization. This is humanly impossible. What are all the components of the gate that Samson rips out & carries on his shoulder a distance? Draw a picture of what you think this includes.
10. Gates represent so much more than just the physical gate. What do the following references reveal to us of what they symbolize?
- Deut. 12:12 –
 - Josh. 20:4 –
 - 2 Kings 7:1 –
11. Considering the answers above, what effect would Samson have on Gaza?
12. Samson places the entire gate on his shoulders. Where does he carry it? Is this an easy traverse?
13. Circle Hebron on the map below. How far is it from Gaza?



14. It says he took it to the top of a hill before Hebron. Look at other translations. What does this mean? Does he take the gate all the way to the city of Hebron, or to the mountain overlooking Hebron which is still a huge distance?

Now why would Samson go to all this work? Ripping out the gates and carrying them a great distance up a mountain? And why toward Hebron? There is an incredible reason why, which shows that despite Samson's failings, he had a great understanding of the promises and their meaning.

15. Who lived in Hebron and was buried there? See Gen. 35:27, 23:19
16. Abraham received a key promise at the end of Gen. 22:17. What was that?
17. While this is of course applies specifically to Christ, how well does this fit with Samson in Judges 16:3? Do you think Samson understood that promise to Abraham and was trying to fulfill it in part? Can you think of any other reason he would go to all this work?

Type of Christ in vs. 1-3

We see an incredible type of Christ in Samson in vs. 1-3. We've already seen that brought out in Samson taking the gate to Hebron, but we want to see what further connections there are.

18. In v. 2 Samson was compassed by the gentile enemy in the 'strong' city (Gaza). How does Psa. 22:12,16, a Messianic Psalm, tie this to Christ?

Samson was imprisoned in the "strong" place of the Uncircumcised Philistine (Sin), but he himself who like us was in that prison-house of sin, completely removed its gate, opening the prison to them that are bound – Isa. 61:1

19. Samson opened the 'strong prison' by laying the gate on his shoulder. How did Christ carry the cross which opened the way out of the prison of sin for us?
20. Christ was crucified in Calvary, or Golgotha which dictionaries tell us was likely a hill. Where did Samson carry the gate?
21. Samson carried the gate toward Hebron. What does Hebron mean?
Strong's #H2275 Word: *chebron* Meaning:
- a) How is it that we have fellowship with God?
22. Samson placed the gate on his shoulder. We saw that the gate represents the government among other things. How does Isa. 9:6 tie this to Christ?

SAMSON AND DELILAH - VS. 4-20

We come now to the section where Samson falls under the power of the incredibly powerful, merciless, and cruel woman Delilah. He will completely break his Nazarite vow and become powerless before the Philistines. But he will

Samson Loves Delilah – v. 4

23. After the events of vs. 1-3, what does Samson do in v. 4?
24. Circle Sorek on the map below. How far from Timnah & Zorah is it?



25. What does Sorek mean?
Strong's #H7796 Word: *soreq* Meaning:
26. Samson falls in love with Delilah. What does her name mean?
Strong's #H1807 Word: *deliylah* Meaning:
27. How does that meaning fit with her effect on Samson?

Who was this woman who brought Samson down through enticements, cunning, & cruelty? There are a number of facts we can deduce about her from Judges 16.

28. Is there any mention of her having a husband? How large is her house considering v. 9?
29. Consider the way the Lords of the Philistines interact with her in vs. 5,8,18. What does this tell you about the way they regard or respect her?
30. What kind of character does she have? Consider vs. 5-6,15,19.
31. Delilah is suggested to likely be a high class harlot, who was well known, 'respected', and rich. Do you think this matches the facts from the record, as well as Samson's history? We will see that she is also a fitting type of the 'strange woman' who comes up often in Proverbs.

32. The record does not tell us what nationality Delilah was, and since the valley of Sorek went between Philistine and Israelite control throughout the period of the judges there is a divergence of opinion. Many think she was Philistine, but some believe she was Israelite. There are arguments both ways. Which do you think she was? Do you think it matters significantly?
33. The Philistines obviously hear that Samson is in love with Delilah and seize on their chance to take Samson. Their lords (the 5 lords) come to her. What do they ask her to do?
34. We have seen this request to entice before with Samson's wife in Timnah. What did you find was the meaning for "entice" in q. 61 on p. 28?
35. They ask her to find out the secret of Samson's strength. What hint might that give us of Samson's appearance?
36. What do they want to do with Samson once he is in their hands?
37. How much do they offer her in total? Use a bible dictionary or commentary to find out how much this might be worth.
38. Does Delilah hesitate at betraying the man who loves her?

Samson's 'Game' – vs. 6-15

We find in vs. 6-14 Delilah's first three efforts at enticing Samson. He seems to play a game with her as three times he tells her a lie of the secret of his strength.

39. Delilah is quite up front in v. 6 in the fact that she wants to know his secret so that he could be bound and afflicted. How do you think she asked him this question?
40. Samson doesn't refuse to give her an answer in v. 7, what does he tell her? Why do you think he's doing this?
41. Who in v. 8 brought the materials Delilah needed? Who actually bound Samson?
42. There were men lying in wait in the house ready to take their great enemy. What does Delilah tell Samson? Do you think they jumped out at this point, or were waiting to see his response after being warned?
43. What is Samson's response? Was his strength affected?

44. Do you think Samson would have found out that men were actually there to take him? Do you think that he suspects that Delilah is trying to give him up to the Philistines?
45. How does Delilah respond to Samson's lie?
46. What is the second lie Samson tells her? What other time in his life did this happen to him?
47. Who gets the material & ties Samson this time? Who is still lying in wait?
48. Delilah warns Samson again, with the same result. Twice now Samson has lied to Delilah. How does she respond in v. 13? When compared to vs. 6 & 10, does she ask as 'nicely' this time?
49. What lie does Samson tell Delilah this 3rd time in v. 13. The first 2 lies were very similar, but with this third one how much closer to the truth is he getting?
50. (Optional) Look up in other translations or a commentary to understand what the meaning is of the weaving with the web, fastening with a pin, and Samson going away with the pin of the beam and the web.
51. Yet again, Delilah warns Samson and he is still as strong as ever. What is Delilah's furious and calculated response this time in v. 15. What does she say about his heart?

Delilah's Triumph – vs. 16-20

We find in vs. 16-20 that Delilah by her wiles and snares brings Samson, the strong man of Israel, down to weakness & humiliation, and ultimately even death.

52. What does Delilah do next in v. 16? When else had this happened before to Samson?
53. This time is worse though. Over a period of time, she daily distressed and urged him so intensely that he preferred to be what rather than have this continue? What was the only way out that he saw?
54. What does Samson finally do in v. 17? Who has he given his heart to now?

55. Though Samson had broken other aspects of the Nazarite vow before this (wine & touched dead bodies), had he been untrue to this one key part of keeping his head unshaven which was the one God specifically focused on back in 13:5?
56. Note how Delilah has been the one doing all the binding and weaving in the 3 earlier attempts to snare Samson. Now she successfully snares him in this 4th attempt. How well does Eccl. 7:26 fit Delilah with Samson?
57. What does Eccl. 7:26 say about who would and wouldn't escape from her? Which one was Samson?
58. Delilah understands in the beginning of v. 18 that he had told all his heart. Who does she call and what do they bring up in their hands?
59. Delilah puts her plan into effect in v. 19. Does she just shave his head and then call the Philistines? What does she do to him?
60. Look up what "afflict" means? It's used in the same way in Ex. 1:11. What is that referring to?
Strong's #H6031 Word: *anah* Meaning:
61. She doesn't leave afflicting and weakening Samson to the soldiers or Philistine Lords, rather she wanted to humble him herself and have victory over this strong man. What does this tell you of her character? Does she care for Samson at all, let alone love him, despite all her words and show?
62. In v. 20 Delilah warns Samson of the Philistines, as before, but what does Samson say this time? Where is his confidence? Does he realize any change yet?
63. What was the terrible effect at the end of v. 20 of breaking his vow in having his hair cut?

The Delilah Effect

64. Note the focus on Samson's heart and who it belonged to. How many times is his heart mentioned in vs. 15-18?
65. Deut. 6:5 is very applicable to Samson here, but in the total opposite way it should have been. What four things are we told need to be given to our God? Where in vs. 4,15-19 had Delilah taken every one of these away from God and to herself?
- i. Our _____. Taken by Delilah in v. ____.
 - ii. Our _____. Taken by Delilah in v. ____.
 - iii. Our _____. In effect taken by Delilah in v. ____.
 - iv. Our _____. Taken by Delilah in v. ____.

66. What an incredibly powerful lesson of the effect that Delilah has on Samson's love for God! Delilah is a perfect representation of sin and the 'strange woman' of Proverbs who entices, urges, and pressures us to take everything that should be for our God, and use it instead to fulfill our lusts. Consider the Proverbs below and explain the following for each:
- i. How well they fit with Delilah & Samson, including the result to Samson in vs. 19-30
 - ii. Do the ideas of the strange woman taking the heart, soul/life, or might/strength come up?
 - iii. Is any antidote provided to not be taken by the strange woman?
- a) Prov. 5:3-5,8-10**
- i.
 - ii.
 - iii.
- b) Prov. 6:23-27**
- i.
 - ii.
 - iii.
- c) Prov. 7:21-27**
- i.
 - ii.
 - iii.
67. Is there any particular 'Delilah' in your life? What lessons from Samson and the Proverbs can you take for how to deal with it?

Samson's Humiliation – vs. 21-27

Delilah calls the Philistines once Samson is already weakened, and they come and take their greatest enemy.

68. What gruesome thing do the Philistines do to Samson once they take him?
69. What do they bind him with? How does this represent the effect of sin?
70. Where do they take Samson? What was the last thing that happened in Samson's life there? How different would this time be as he was taken through the gates?

71. What is Samson forced to do in Gaza in v. 21?

Consider the sad irony that Samson started the deliverance by destroying the crops of the Philistines, but now he is grinding their grain. He had killed 1,000 Philistines with the jawbone of an ass, but now he was doing the work of an ass. He had chased after strange women all his life, but now was doing the work of maidservants (Ex. 11:5)

72. During this time in the prison house, with his eyes gone, Samson would have been left alone with his thoughts. What do you think he might have thought about?

73. Who else in scripture needed to be blinded to change their life?

74. It's interesting that Samson along with these other characters needed to be made naturally blind in order to be able to see spiritually. How is this ironic considering the meaning of Samson's name?

75. What does v. 22 tell us starts to happen? Do you think there is a spiritual meaning to what was happening with his thinking & his separation as a Nazarite?

76. Do you think having been brought to such complete weakness was exactly what he needed to completely turn to God?

77. Being brought to such complete weakness was exactly what Samson needed to completely turn to God. It's the same with us. What do the following verses tell us about this key principle? Can you think of other verses?

a) 2 Cor. 12:9-10 –

b) Psa. 51:17 –

c) Isa. 57:15 –

d) _____ –

78. In v. 23 the Lords of the Philistines organize a great victory celebration over Samson. Who do they sacrifice to and claim delivered their enemy into their hand?

79. Look up Dagon in a Bible Dictionary to find out more about him.

80. What do they say about Samson that shows his tremendous effect on the Philistines?

81. In v. 25, what do they do once their hearts were merry? What does it mean that they Samson "made them sport" as they had desired?

Strong's #H6711

Word: *tsachaq*

Meaning:

82. In addition Samson is led by the hand by a lad, emphasizing his weakness. Describe what the scene might have looked like as the former strong man of Israel is mocked and toyed with by the Philistines. What would this be like for Samson?
83. In v. 26 Samson where does Samson ask to be put?
84. What does v. 27 reveal to us about the number of people at this celebration, the structure of the building, and where the people were?
85. (Optional) Look up a Bible dictionary or commentary to determine in more detail the likely structure of the building. Perhaps draw a picture if that helps.

Samson's Victory in Death – vs. 28-31

We find in vs. 28-31 that out of weakness Samson is made incredibly strong as he destroys thousands of Philistines in his death.

86. In the midst of being made sport of, who does Samson turn to in v. 28? What does this suggest about his thoughts and spiritual development in the time since his eyes were removed?
87. What are the different aspects of Samson's prayer?
88. What name and titles does he use of God? What do they mean and why is this significant?
89. Who does he recognize in his prayer as having the source of strength? How different is this to v. 20?
90. He says he wants to be strengthened to be avenged for his two eyes. On the surface it may appear that personal vengeance for his own sake is his only motivation here. Do you think this would be the case considering he is fully turning to God now?
91. The RSV renders "for my two eyes" as "for one of my two eyes", so the suggestion has been made that Samson realized his position before God and was asking to be left with infirmity. What does 2 Cor. 12:7-10 say about this?

92. Eze. 25:15-17 is an interesting passage regarding vengeance & the Philistines. How does this compare to the events of Judges 16?
93. Jeremiah's writings have similarities to Samson's situation. Consider how Jer. 15:15 and Lam. 3:55-66 fit with Samson's prayer and the events surrounding it.
94. After Samson's prayer, what does he do in v. 29 and beginning of v. 30? Do you think he had faith that God would answer his prayer?
95. Does God answer Samson's prayer? What does Jn. 9:31 therefore tell us about Samson's spiritual state.

Note that in v. 29, the words "all his" are not in the Hebrew (in italics in the KJV). Samson didn't bow himself down with all his might, but rather with might from God which he had just prayed for.

96. This event at the end of Samson's life when God grants strength to him in his situation is the primary application to Samson of what phrase in Heb. 11:32-34?
97. Even though Samson had failed terribly, losing his love for God by the enticements of Delilah, he turned to his God again, and was heard and answered. What a wonderful and merciful God we have who is so willing to save us if we but turn to Him! Psa. 107:10-15 has a number of comparisons to Samson's situation. What connections can you find, and what does it tell us about God's character?
98. This is one of the major lessons that we glean from Samson's life, that no matter how far we have strayed, He will save us if we turn to Him. How should this affect you, both in considering yourself and others?
99. Picture the scene of v. 30. Imagine how the mocking of the Philistines as they see him start to push the pillars would quickly turn to consternation as the pillars begin to shift and crack, and then terror as the roof starts to cave in. They try to run, but it's too late. How many were killed? What kind of effect would this have on the Philistines?
W
100. Consider the message of Judges 5:31. How does Samson finally live up to his name in his death?

101. Who comes to take Samson's body in v. 31? How far do they come? What is wonderful about this considering how solitary Samson had been?

102. Where is Samson buried?

So Samson's life comes to an end. His life of turmoil had now come to an end as he is laid beside his father Manoah (rest). Samson will rest in peace until he is raised to eternal life and will experience the rest of the Kingdom.

TYPES OF CHRIST IN JUDGES 16

We come now to the great type of Christ in Samson's death. We saw that in his birth, at times in his life (particularly with the gates of Gaza), and now in his death.

103. What was Samson betrayed for in v. 5? What was Christ also betrayed for?

104. Samson was ridiculed, mocked, and made sport of right before his death by the hand of Gentiles. Compare this with what Matt. 27:29-31 tells you about how Christ was treated right before his death?

105. What is similar in language between v. 29 and Matt. 27:38 when both die?

106. Samson died with the wicked and rich Lords of the Philistines ("let me die with the Philistines"). What aspects of Samson can you find in Isa. 53:8-9 which is speaking of Christ? Samson was only a type though, what can only fit to Christ?

107. The key type of Christ is in Samson's triumph over the Philistines in his death. Let's explore what this type of Samson putting sin (the Philistines) to death through his death represents.

a) What does Heb. 2:14-15 tell us about the victory Christ had in his death? How does it compare to Samson?

b) What did Christ destroy that has the power of death? Consider Rom. 5:12 & 6:23

c) Rom. 8:3 is a good cross reference for Heb. 2:14-15

108. Having further established the type, let's consider at this point the principle of putting sin to death, or dying to sin which is so important for us to do. This can be found throughout scripture, but particularly in verses like the following. Explain how they show the principle.

a) 1 Pet. 2:24

- b) Rom. 6:6-8
- c) Rom. 8:13 (mortify in KJV means 'to kill')
- d) Gal. 5:24
- e) Col. 3:5-9

109. Where was Samson's body taken to in relation to his father? Where did Christ go to after his resurrection? (Heb. 10:12)
110. Remembering that Manoah's name means rest and that Samson will not see corruption for ever, what are the comparisons to Psa. 16:9-11.
111. (Optional) Read Psa. 22:6-24 which is a Messianic psalm pointing forward to Christ's crucifixion and salvation. What similarities can you find to Samson's birth, any events in his life, and the events leading up to his death?

JUDGES 16 CONCLUSION

112. What did you find particularly interesting or powerful out of chapter 16?
113. What lessons can you take from chapter 16?

SAMSON CONCLUSION

This brings our study of Samson to a close. We have seen someone who was born to be a life-long Nazarite and to begin the deliverance of the nation from the Philistine oppression. At times in his life he displayed great acts of faith, but unfortunately he let his lusts and desires distract him many times and turn him to great sin, culminating in him giving everything that was to be God's to Delilah – his love, heart, soul, and strength.

So in Samson we see the great struggle against sin highlighted, and the power that sin had in his life. It was the same struggle that the nation was having during the time of the Judges. Do we not have the same struggle against sin? We are to separate our thinking to God, and in our baptisms make a vow like that of the Nazarite, yet we so often fail and give in to the pleasures of sin for a season. We can identify with Samson, and so we are encouraged that God in His longsuffering continued to work with him to achieve His purpose and to save him. Samson had to be brought to utter weakness so he could recognize his need for God who alone could give him strength. He did fully turn to His God, renewing his Nazarite vow, and in a great act of faith destroyed the Philistines in his death.

Samson was an incredible type of Christ in whose birth God was showing a type of the Seed of the Woman being brought forth to begin to destroy the Serpent. His birth and childhood are similar to Christ's, and in his life he possessed the gates of his enemies echoing back to the promise made to Abraham. Finally in his death he put the Philistines to death through his death. Samson was clearly not the Messiah though, and we see the power of sin in his life. But in him we believe that God is showing us the principle that sin must be put to death. He struggled with sin throughout his life, both personally and in type with the Philistines, and through him God showed what had to be done to sin (the Philistines) in Samson's death.

Now Samson only began this deliverance from the Philistines, and God used him to set the scene for another great man of faith to come onto the scene and complete the deliverance from the Philistines. The man Samuel who consistently lived to righteousness from his childhood on, and brought a whole nation to repentance. We will consider part of his life next.

There are many powerful lessons and principles which we have considered in the life of Samson which we hope will be transformational in your life. May we all together, by God's grace, meet this mighty man of faith in the Kingdom of our God.

1. As we bring Samson to a close, what are the major principles and lessons that you are going to take from Samson?

Samuel



SAMUEL

INTRODUCTION

Samuel is a wonderful character in scripture, one who from an early age devoted his life to God, and who stayed consistently in the right way throughout his life. It was Samuel that God used to bring about one of the greatest transformations of Israel in its history, from the dark period of the judges when everyone did what was right in his own eyes, through to a repentant and united nation under one king. The quote below captures the transformation well.

“At his birth, the nation was at its lowest ebb, in the depths of national degradation spiritually and politically. When he died it was on the eve of the most splendid era in its history – the age of its widest dominion as a nation, and of their greatest glory as worshippers of God...He began the prominent line of prophets who enforced the need for a religion of heart and life as distinct to mere outward ritual.” Samuel the Seer – Pg. 3

We will only be looking at the beginning of Samuel’s life through to when he becomes judge and brings the nation together to God in chapter 7, and then briefly at his final message to the whole nation in chapter 12. As part of this study we will be able to study an amazing woman, his mother Hannah, whom the record focuses on in the first 1.5 chapters. We will also consider the failing high priest Eli and his wicked sons, Hophni and Phinehas. From these range of characters we will be able to glean many important lessons and principles.

Samuel’s Roles

Before we get into 1 Sam. 1, we want to consider a few things by way of introduction. The first is to show how Samuel filled an incredible number of roles in his life, perhaps more than any other character which is in keeping with the extraordinary effect he had on the nation of Israel. Complete the following table as we paint a portrait of Samuel and in the process look up many of the references to Samuel found elsewhere in scripture.

Reference	Role
1 Sam. 7:15	
1 Sam. 3:20; 2 Ch. 35:18; Acts 3:24; 13:20	
1 Sam. 9:9; 1 Ch. 9:22; 26:28	
1 Sam. 9:6	
1 Sam. 2:35; 7:8-10	
1 Sam. 12:19,23; Psa. 99:6; Jer. 15:1	
1 Sam. 12:23	
1 Sam. 10:25; 1 Chr. 29:29	
1 Sam. 10:1; 11:14; 16:13	
1 Ch. 9:22	
1 Sam. 15:33; 1 Ch. 26:27-28(who is he listed with)	

1. What does Acts 3:24 tell us about Samuel’s placement in the line of the prophets?
2. What did Samuel set up and lead according to 1 Sam. 19:20?

The prophets filled an essential role for God in bringing His word to the people. It was Samuel who played the formative role among them.

Samuel a Type of Christ

We saw that Samson was an incredible type of Christ and we'll find that Samuel too was a type of Christ. Consider the following points, a number of which were the same as with Samson. In Samson we saw sin highlighted and how sin had to be dealt with in putting it to death, in Samuel though we will see someone who consistently lived to righteousness, showing us that living like Christ can be done.

- A mother who had a close affinity with God
- Born of the Spirit, not by the will of the flesh
- A life-long Nazarite
- Their childhood and growth described in the same way
- Significant temple event at the likely age of about 12
- Raised under the loving & guiding hand of God
- Devoted their entire life to saving their people
- Interceded for their people & were heard of God
- Linked to Shiloh & God's deliverance – cp. Gen. 49:10
- Answer to the "faithful priest" (2:35) whom God would raise up
- Brought God's message to their people; the people knew their message was from God
- Nothing wrong could be found in Jesus when he was tried. Nothing wrong could be found in Samuel when he asked the nation to examine his life.

Samuel Timeline

Remember from our consideration of the timing of Samson that Samuel likely lived at the same time as Samson. Go back and familiarize yourself with the timeline you completed on pages 4-5.

Spiritual State of Israel in Hannah's Day

It's essential for us to realize the spiritual state of Israel in Hannah's day in order to understand her distress, her request for a man-child who she devotes to God, and her remarkable prayer.

We have already seen in the introduction to this workbook that the time of the judges began with corruption of doctrine and practice.

3. What do the following verses in the beginning of 1 Samuel reveal or suggest about Israel's spiritual state?
 - a) 1 Sam. 7:3-4 –
 - b) 1 Sam. 2:12-22 – many things revealed here. List what you can find below:
 - I.
 - II.
 - III.
 - IV.
 - V.
 - VI.
 - c) 1 Sam. 2:29; 3:13 –
 - d) 1 Sam. 1:14 –

4. These were terrible things happening in the nation. Where was it happening and what position were the worst offenders in?

The nation was in a dark place spiritually, and the one place where they should have been able to go to purify themselves and worship Yahweh was the centre of the sin itself. What a dreadful state the nation was in!

1 SAMUEL 1

We come to the record in 1 Samuel 1 where we are introduced to the characters, places, and events which begin the life of Samuel.

Read 1 Sam. 1 and summarize in your own words what this chapter is about. Think of two or three questions that you would like answered.

INTRODUCTION – VS. 1-3

Elkanah

1. We are introduced to Elkanah in v. 1. Compare his lineage to 1 Chron. 6:33-35,38. What tribe is he from, and of which family of that tribe? What role did that family have in the wilderness according to Num. 3:27,31?
2. Elkanah was a descendant of the infamous Korah – 1 Chron. 6:37. What part did he play in the rebellion of Num. 16? Did his children join in the rebellion? See Num. 26:10-11
3. Was Elkanah a faithful man? Consider vs. 3,21,23.
4. Circle where Elkanah lived on the map below.



5. What's another name for Ramathaim-Zophim according to v. 19? Search its occurrences in 1 Samuel to see how significant it was in Samuel's life.

Two Wives

6. Elkanah had two wives, Hannah & Peninnah. What do their names mean? Keep them in mind as we continue.
Strong's #H2584 Word: *channah* Meaning:
Strong's #H6444 Word: *peninnah* Meaning:
7. What detail does v. 2 reveal to us about Hannah & Peninnah? What does v. 5 give as the reason?
8. How did Elkanah consider Hannah in v. 5 compared to Peninnah?
9. How do the meanings of their names and how Elkanah viewed them fit with Proverbs 31:10?

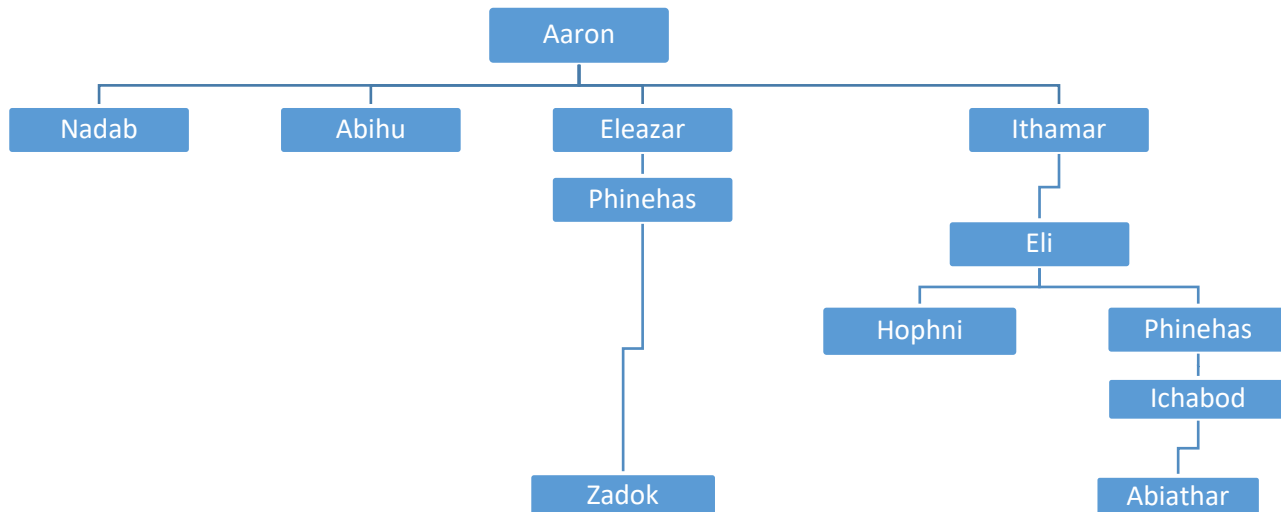
House of God in Shiloh

10. V. 3 tells us that Elkanah went to worship and sacrifice to Yahweh every year in Shiloh. Circle Shiloh on the map on the previous page. About how far is it from their home?
11. What do the following verses tell us about Shiloh as the place of worship and how long it's been there?
 - a) Jer. 7:12 –
 - b) Josh. 18:1 –
 - c) Judges 18:31 –
12. The place of worship in Shiloh was no longer just the tabernacle tent used in the wilderness as it had been made more permanent. What do the following verses tell us about its structure?
 - a) 1 Sam. 1:9 –
 - b) 1 Sam. 2:22 –
 - c) 1 Sam. 3:15 –

Eli & His Sons

In v. 3 we are also introduced to Eli and his sons who were the priests of Yahweh in Shiloh. We are not told specifically who Eli was descended from, but we can conclude that he was a descendant of Ithamar the son of Aaron. Remember that Aaron's first two sons, Nadab & Abihu, were killed by God leaving only Eleazar & Ithamar. Originally the high priesthood went to the line of Eleazar the son of Aaron, but at some point it switches to the line of Ithamar. This doesn't change back until the time of Solomon when it switches to Zadok of the line of Eleazar from Abiathar of Ithamar's line in fulfillment of the prophecy made to Eli which we will be considering in chapter 2.

Below is a family tree showing their lineage which we will come back to.



13. We want to take a snapshot of who Eli was before we get into the record. What do the following verses reveal to us about him, both physically and in character?

- 1 Sam. 2:22 –
- 1 Sam. 2:25 –
- 1 Sam. 2:29 –
- 1 Sam. 3:18 –
- 1 Sam. 4:15 –
- 1 Sam. 4:18 –

14. You will notice that 1 Sam. 4:18 revealed that in his position as priest he also acted as a judge, though it appears not in the same way as the others. He was therefore the leader of Israel at this time. How long did he judge? Considering his age, health and lack of control over his sons, who really were likely leading Israel now?

15. The meaning of Eli & his son's names are significant, complete them below.

Eli	Strong's #H5941	Meaning:
Hophni	Strong's #H2652	Meaning:
	Root Strong's #H2651	Meaning:
Phinehas	Strong's #H6372	Meaning:

a) As a first impression from your answers to q. 13, is Eli lofty in God's ways or not?

b) How fitting are the meanings of Hophni & Phinehas to their characteristics in 2:12-17

Eli & his sons are going to play a key role in the life of Hannah & Samuel, and we will see Samuel set up as a clear contrast to them.

Yahweh of Hosts

13. V. 3 tells us that Elkanah went to Shiloh every year to worship and sacrifice to 'Yahweh of Hosts'. This is actually the first occurrence of one of the titles of God - Yahweh of Armies. It is a title often used in context of Yahweh using His hosts/armies to accomplish His purpose through judgment. Why might it be significant that the next sentence after this title is the introduction to Eli and his wicked sons when we consider 2:30-34?
14. Where else in chapter 1 is this title used? This is the first time anyone uses it in scripture. Who says it?

HANNAH'S DISTRESS – vs. 4-8

15. Elkanah went up to Shiloh every year with his family in obedience of Deut. 12:5-7. What do those verses tell us about what kind of emotions the families should be having at this time? Was Hannah able to display this in vs. 6-8?
16. Hannah is described as being in great distress in this chapter. List all the descriptions of her feelings and their effect on her in vs. 6-16? There are at least 10.

Clearly, Hannah is going through a very difficult time. There are a number of factors involved in her distress, and it is important for us to understand the key reasons why. Was it because she wanted children and was unable to? Was it because of Peninnah's cruelty? Or was it because she saw the great wickedness in the nation, particularly in the priesthood and leadership of the nation? While all of these may have played a role in her distress, the record will reveal to us what the core reason is which caused Hannah distress and drives her to request a son.

Hannah's Adversary – vs. 6-8

17. Vs. 6-7 reveal the reason for Hannah's distress - there is an adversary who is provoking her. There is strong language used here of the effect on Hannah. Look up the meanings of the following words:
- | | | |
|-------------------------------|---------------------|----------|
| "Adversary" - Strong's #H6869 | Word: <i>tsarah</i> | Meaning: |
| "Provoked" - Strong's #H3707 | Word: <i>kaas</i> | Meaning: |
| "Fret" - Strong's #H7481 | Word: <i>raam</i> | Meaning: |
18. What does the end of v. 6 reveal as the cause of her fretting?
19. Who appears on the surface to be provoking Hannah? Where else do we find an example of rivalry between multiple wives?

Peninnah appears to be portrayed in vs. 6-7 as the adversary to Hannah, the “she” who provokes her, and it seems that she provoked Hannah on the basis that Yahweh had closed her womb. But while Peninnah likely played some part in Hannah’s distress, we’ll find that the record reveals to us that what is really troubling Hannah is much deeper than just a rival wife provoking her because she couldn’t have children.

What we will discover is that Hannah is clearly troubled with the well-being of the nation and is provoked by its spiritual degradation under the leadership of the wicked Hophni & Phinehas. Let’s contemplate what brings out this conclusion.

20. V. 7 tells us when the provoking took place.
 - a. Is it continual, or particularly at a certain time?
 - b. What was happening at the house of God that Hannah would be seeing at this time? Consider your answers to q. 3 on page 53.
 - c. Would it make sense that Peninnah particularly provoked Hannah only at this time?
21. V. 8 appears to support that the provoking was not happening all the time. Would it make sense that Elkanah asks what he does at this time if this rivalry has been ongoing at home?
22. In v. 11 which we will come to later, Hannah vows that if God provides a son, she will give him to God for his whole life. If not having sons & daughters like Peninnah was the only thing troubling her, does it make sense:
 - d. That she would ask specifically for a son rather than just a child?
 - e. That she would then give away her child for life?! V. 11,22,28
23. V. 7 does seem to clearly indicate that the adversary is a female based on the “she provoked her”. Young’s Literal Translation (YLT) which follows the Hebrew very literally shows that in the Hebrew it is gender neutral. What does YLT replace “she” with? Could this support Hannah being provoked more by the spiritual well-being of the nation?
24. “Adversary” in v. 6 is personalized in a number of translations. What does YLT use instead of “adversary” that supports this not being just a particular person causing Hannah’s distress, but rather the situation of herself and the nation?
25. Is it just one enemy, or enemies plural in v. 1 of Hannah’s thanksgiving prayer in ch. 2? Does this make sense to be just Peninnah?
26. Who is described as wicked ones immediately after her prayer in 2:12 who the prayer is in part referring to?

When we come to the contents of Hannah’s prayer in ch. 2 we will further find that Hannah is dealing with something much deeper and greater than a rival wife. We will see that there will be multiple applications, but the vast majority of the song won’t be very applicable to Peninnah, while a good portion of it is to Hophni & Phinehas and what they represent.

It is certainly still possible, and even likely considering the history of multiple wives, that Peninnah played some role in Hannah's distress, but it is clear that there is much more to Hannah's distress.

13. In v. 8, while Hannah is weeping and not eating Elkanah tries to comfort her. Was this successful and did he understand the depth of her distress? Was Hannah able to turn to anyone on earth for the help she needed?

HANNAH'S VOW – vs. 9-18

14. There is only one who Hannah could turn to for the solution to her distress. What does she do in vs. 9-10?
15. V. 11 provides Hannah's prayer & the vow contained in it. What does v. 12 tell us about how Hannah prayed? Was it a short prayer? (hint: look at the KJV margin)
16. Hannah begins her vow by using the LORD of hosts, or Yahweh of Armies. As we saw back in q. 13-14 on p. 57, Hannah is the first recorded person in scripture to use this title. Why do you think she uses it and how might this be a clue to her mindset?
17. What three entreaties does she start her vow with? What does this tell us about her approach to God?
18. Hannah calls herself "thine handmaid" and is humble in her request. How does this compare to Lk. 1:48 and who is it speaking of?
19. What is her specific request of God? Why do you think she asks for this and not just a child?
20. What is the first thing she vows to do if her petition is granted? At how early of a stage would she do this? See v.22.

So Hannah prayed for a son who she would then give up forever from a very young age. What selflessness she had! Note that in her prayer and vow, she did not ask to be able to have any children for herself after making this sacrifice.

21. While Hannah is blessed with more children, did they come before she gave Samuel to Eli a number of years later when he is weaned? What had to happen again before she could have any other children? Consider 2:20-21.
22. Considering your answer to the previous question, was Hannah therefore barren again after giving birth to Samuel until years later? How much more painful would this have made it to give up Samuel?

Lesson for Us: Focus on Nation Rather than Self

Hannah displays an amazing character of selflessness. One doesn't ask for a son, and then vow to give that son away after a few short years if the focus is on self. Her motivation was self-sacrificial Godly love as she will give up her only son. She doesn't make this vow to get what she can out of it, but rather understood that she didn't desperately need a son as much as the nation desperately needed a deliver. She will not benefit from this as much as the nation does.

23. How can you take this example to heart? Think of some verses you find helpful when thinking of putting other's needs ahead of your own. Phil. 2:3-5 & 1 Cor. 10:33 can get you started.

Samuel a Nazarite

24. What was the second thing she vowed to do if her request is granted? What would this mean the man child would be under the law?
25. How do these two parts of the vow (lifelong & Nazarite) made before Samuel is born compare to what was promised about Samson before his birth in Judges 13:5? This is one of the major similarities to Samson.
26. So this man child was to be a life-long Nazarite. Look back to q. 11-21 on p. 12-13 to remind yourself what the principles of the Nazarite are. Summarize them below as we now consider Samuel.
27. Who are the only life-long Nazarites in scripture? You can look back to your answer to q. 20 on p. 13. We will explore these connections further as we continue.
28. One of the major principles of the Nazarite was separation from wickedness. How essential & challenging would this be for Samuel considering the spiritual degradation he would be surrounded by from a young age in the temple which we saw in the introduction?
29. The challenges we face in the world and sometimes within the ecclesia can be similar to Samuel's day. How important for us today are these principles of separation from wickedness and dedication? How are you going to apply this to your life now?

Eli's Preconceived Judgment & Hannah's Response – vs. 12-18

30. We are first introduced to Eli in v. 9. What position is he in? What position is he in when he dies in 4:18? Does this have good spiritual implications?

31. What does vs. 12-13 tell you about the way Hannah was praying in her distress? How sincere does this show her prayer is – was it just words, or words from the heart? Have you prayed like this?

32. What does Eli accuse Hannah of? What does this suggest happened at the temple in order for Eli to jump to this conclusion?

33. Eli saw something and jumped to a judgment and conclusion right away. Have you done the same? What do the following references tell us about what we are to do before making a quick judgement or coming to a hasty conclusion based on what we first see or hear?
 - a. Deut. 13:12-14

 - b. 1 Sam. 16:7

 - c. Jn. 7:24

 - d. Prov. 29:20

34. How does Hannah respond in vs. 15-16 to this false accusation by Eli? What does this reveal about her character while in a very emotional state? Does it match the meaning of her name?

35. What does Hannah say she is doing at the end of v. 15? Cp. Psa. 62:5-8. How should we come before God when in distress?

36. Consider also Psa. 42:4 and the context of the rest of that psalm. How does this fit Hannah's situation as she and her family have come to the temple?

37. Once Eli hears Hannah's explanation, what does he do?

38. After Hannah has finished praying and heard Eli's blessing how does she feel? Why would this be?

Lesson for Us: Hannah's Response to Trial

Under extreme distress and trial, with no one on earth to turn to including her faithful husband, Hannah still shows a spirit of grace and lowliness, living up to her name. She shows no bitterness or revenge towards Peninnah for any role she may have played as her adversary, and there is no bitterness towards God in her great trial. Hannah doesn't drown in self-pity or give up, but rather turns to God in fasting and continual prayer. She pours out her troubles and sorrows to Yahweh, and makes a petition of Him. She doesn't demand of God, but rather makes a vow of lifelong service and self-sacrifice as she prays for a deliverer for the nation. She understood Israel's need to be saved from its spiritual degradation under the leadership of Hophni & Phinehas and she turns her personal distress into focusing not on her own life, but on the needs of others – the whole nation. She does this to the point that she makes an almost impossible vow which would have been extremely foolish to the flesh, but which she would go on to keep. Further, when she is interrupted and falsely accused while in the midst of a raw, emotional prayer, she responds in a humble way, full of grace.

Hannah's faith does not wilt under extreme pressure, but rather blossoms. She begins in great distress, but once she has put her troubles in God's hands, she continues on in faith. She is an extremely faithful woman who we'll see is in the same category as the mother of the Messiah, Mary.

39. Hannah gives an incredible example of how to respond to trial and distress in our lives. How can and will you try to do the same?

YAHWEH'S ANSWER – SAMUEL BORN – vs. 19-23

40. In v. 19 Hannah returns with Elkanah and the family to Ramah. No doubt Hannah tells Elkanah the vow. How does Yahweh respond in this verse to Hannah's vow from v. 11?
41. Hannah's petition is granted in v. 20. What a joy that would have been to her when she realizes she had conceived! How would a Psalm such as 116:1-2 fit what she would probably be feeling now.
42. She calls her son's name Samuel. What does the word and where it comes from mean?
- | | | |
|-----------------|----------------------|----------|
| Strong's #H8050 | Word: <i>shemuel</i> | Meaning: |
| Strong's #H8085 | Word: <i>shama</i> | Meaning: |
| Strong's #H410 | Word: <i>el</i> | Meaning: |
43. The KJV margin says Samuel means "Asked of God", but as you would have seen in the previous question it does mean "Heard of God". What is the reason Hannah gives for naming him this?
44. In vs. 21-23 Elkanah continues going up to the temple each year. Does Hannah join him after Samuel is born? What reason does she give?
45. Now that the child has been born, does Hannah have any hesitation at all about fulfilling her vow? What does this reveal about her faith and strength of character?

46. She says she will give Samuel to Yahweh forever once he is weaned. We are not told what age that was in scripture, but we do have a hint in 2 Chron. 31:16 which is also speaking of Levites and priests. What age is given?
47. What does v. 24 say about the age of Samuel when he is weaned?

There are different views on when exactly Samuel was weaned, but ancient Jewish custom is generally accepted as 3 years. Others have suggested closer to 5 or 6 years old.

48. What is Elkanah's response to Hannah in v. 23? Whose word does he want established?
49. Under the law in Num. 30:6-8, what could Elkanah do if he felt her vow was rash and foolish (which on a natural level it was!)?
50. What does this tell you about Elkanah's character and spiritual understanding as this was after all his first son from his favoured wife? Consider how Jacob treated the sons of his favoured wife.

HANNAH FULFILS HER VOW – SAMUEL GIVEN TO GOD – vs. 24-28

51. In v. 24 Hannah weans Samuel at a tender young age. When the difficult time has come after spending about 3 short years with her son, does she now waver in paying her vow?
52. Hannah brings an offering up with her to the house of Yahweh in Shiloh. Is it just Hannah who slays the bullock and brings Samuel to Eli? What does this show about Elkanah's further support for this vow?
53. They approach Eli and Hannah tells him who she is and how God answered her petition. In the KJV she says I have "lent" him which makes it sound temporary which this is not. What does the KJV margin or other translations say instead of "lent"? How long does she confirm this will be for?

We can't really overemphasize the enormity of what Hannah did and the incredible faith and trust in God that it would require. Not only is she giving up her only son after having been barren and having only a few short years with him, but she is also committing him at a very tender age to a place where she knew he would be surrounded by sin and evil influence.

54. What does chapter one end with?

Lessons for Us: Keeping Vows

55. We've seen Hannah keep her vow without hesitation. What does Eccl. 5:4-5 say about the importance of keeping our vows? How careful should we be about making vows, and what do we learn from Hannah about keeping the vows we do make, despite the challenges?

HANNAH'S EXAMPLE OF PARENTING

Hannah only had a few years to raise Samuel but she would have definitely made the most of those years in raising Samuel to love God. We will consider some principles related to Godly parenting which we see in Hannah and throughout the rest of scripture. While having your own children may be a long way off, everyone in the ecclesia plays a part raising the young children, perhaps particularly the young people who the children look up to so much.

56. Hannah understood that her child was really Yahweh's. What does Psa. 127:3 say about this?

Hannah's whole purpose was to prepare Samuel to dedicate his whole life to God as a Nazarite. In a world full of wickedness and immorality we must have this same purpose as well. This requires teaching the following:

- I. Separation from evil
 - Children need to know the difference between clean & unclean and good & evil, using God's definition, not the world's (humanism's).
 - Need to know how to be in the world, but not of it
- II. Dedication to God – for life

57. Instruction in God's Word and consistent discipline is how we teach separation & life-long dedication. What do the following verses tell us about raising children?

- Pro. 22:6 –
- Gen. 18:19 –
- Deu. 11:19-21 –
- Pro. 6:20-23 –
- Eph. 6:4

One of the greatest ways we can influence our children in the right way is by giving them an example to follow in ourselves. Consider the following influence that Hannah had on Samuel.

- Woman of prayer – Samuel became a man of prayer
- Focused not on self, but on the spiritual well-being & future of the nation – this consumed Samuel.
- Hannah made the vow for Samuel to be dedicated for life, but Samuel made this vow his own.

58. Another key aspect to raising our children is having both parents present a united spiritual front and example. Did Elkanah do this along with Hannah? If you are or will at some point be looking for a partner, how does this give some direction to who we should be looking for?

“Hannah knew what many parents only learn through bitter and painful experience, and sometimes too late to apply: that the primary objective for Godly parents is to lead their children to Him; to give them to Him; teach them of His ways so that they too will love His commandments.” Samuel the Seer – Page 29

1 SAMUEL 1 CONCLUSION

59. Were your questions from the beginning of the chapter answered? If not try to find the answer.

60. What did you find interesting or powerful out of chapter 1?

61. What lessons can you take from chapter 1?

1 SAMUEL 2

Hannah has given Samuel to God for life, and now we come to her amazing prayer of praise & prophecy in 1 Samuel 2 followed by the great contrast between Samuel and Eli & his sons.

Read 1 Sam. 2 and summarize in your own words what this chapter is about. Think of two or three questions that you would like answered.

HANNAH'S PRAYER – VS. 1-10

We come to this incredible prayer of Hannah which contains so much and becomes the source for future scripture and prophecies. It further reveals to us Hannah's wonderful character and understanding of scripture & God's ways.

1. We saw in chapter 1 the enormity of what Hannah did in committing her only child who was very young to God at the temple where he would be surrounded by wickedness. You could certainly understand if she showed regret or bitterness. What emotions does she show in vs. 1-10 in her response to doing this?
2. What great example does Hannah provide us for how we should feel about sacrificing something for God, no matter how difficult it is?
3. Read through the prayer again in vs. 1-10. What stands out to you about it? Who is her prayer focused on?

There is much to this prayer, but we will only look at parts of it before going into what the prophecies relate to.

4. There are a few things of note in this prayer that relate to the spiritual degradation of the nation at this time.
 - a) How did she view the idolatry of the nation in v. 2?
 - b) What does she want done to the wicked leaders of Israel?
5. The end of v. 5 is quite interesting regarding the barren having born 7. Samuel actually appears to be the 7th child of a barren woman in scripture. Who are the first 6? Note that barrenness is implied in Ruth 4:13 when God has to give Ruth conception.

Mary's prayer is very closely drawn from Hannah's as she rejoices over the impending birth of Christ, the saviour of the world, just as Hannah rejoiced over Samuel, the saviour for the nation at the time. There are so many similarities which we have provided in the appendix (along with similarities to Zacharias' prophecy about Christ) which we encourage you to review and Bible mark. They show that these two women shared not only a very similar prayer, but their lives reflected a similar character and love for God. So God would use these two women to give birth to saviours.

PROPHECY IN HANNAH'S PRAYER

Hannah shows a great understanding of the promises and prophecies so far in scripture, and God uses her to give prophecies concerning things soon to occur as well as of Christ and the latter days.

6. Cp. Zacharias' blessing in Luke 1:69-71 to Hannah's prayer. What links can you find to Hannah's prayer? What group therefore was Hannah considered as part of according to Luke 1:70?

Application to Hannah & Samuel's day.

Hannah sought the removal of the enemies of God at this time who would be the wicked priests of Israel as well as the Philistines.

7. In 1 Sam. 2:27-36 God reveals his judgments against Eli & his wicked sons, many of which answer or fulfill Hannah's prayer. The following show some of them.
- a) In v. 1 it she says her mouth is enlarged over her enemies. What was the meaning of Phinehas name?
 - b) How does God answer the beginning of v. 5 in His promise of v. 36 regarding Eli's children?
 - c) How does God answer vs. 4,9 in vs. 33-34 concerning the death of Hophni & Phinehas who were still in the strength of young men?
 - d) How is the judgment of God on Hophni & Phinehas so fitting considering the end of v. 9 and their actions in v. 16?
 - e) What is the application of v. 10 to 5:4 and 7:10 with the destruction of the Philistines under Samuel?

Application to Christ

8. Look up the last word of Hannah's prayer, "anointed" to find its meaning.
Strong's #H4899 Word: *mashiyach* Meaning:
9. Where else is this word used? How is it translated in Dan. 9:25-26? Has any person used it before Hannah?

Every phrase in v. 10 is applicable to Christ, particularly in the last days when he comes as King in judgment. Below are provided some references for you to find which phrase is applicable.

Hannah's Prayer	Christ	Phrase Applicable
v. 10	Psa. 2:9; Dan. 2:44	
v. 10	Rev. 10:4; 19:11,14-15	
v. 10	Psa. 72:1; 96:13	
v. 10	Matt. 28:18; Psa. 2:6,9,12; 72:1,4	
v. 10	Psa. 2:2; Lk. 1:69	

Connections to David & the Psalms

There seems to be a partial application to David suggested. Certainly similar language as Hannah's is used of David and throughout the Psalms.

10. How do the following verses have some application to David from Hannah's prayer?
 - a) 1 Sam. 16:13
 - b) Psa. 89:17,20-24; 132:17

11. (Optional) Many Psalms use similar language to Hannah's Prayer. Go through the following references to find the similarities.
 - c) Psa. 92:9-10,15
 - d) 18:2,13,34
 - e) 72:1,4,8,9,13
 - f) 113:7-9

SAMUEL VS. ELI'S SONS – vs. 11-26

As we continue in the record we'll see that God is clearly contrasting Samuel's spiritual growth with the wickedness of Eli's sons.

12. Below is the breakdown of this section between Samuel and Hophni & Phinehas. Give a summary of what each section says about them which highlights this contrast.
 - a) Samuel – v. 11 –
 - b) Hophni & Phinehas – vs. 12-17 –
 - c) Samuel – vs. 18-21 –
 - d) Hophni & Phinehas – vs. 22-25 –
 - e) Samuel – v. 26 –
 - f) Hophni & Phinehas – vs. 27-34 –
 - g) Samuel – v. 35; 3:1 –

Samuel – A Child Ministering

13. Based on the last question, how well is Samuel keeping to his lifelong commitment of separation as a Nazirite so far?

You will have noticed that throughout this chapter Samuel is called a “child”. This is still the same word used of “child” in 1:24 when he was likely 3 years old, and simply means a youth from a very young age all the way up to a young man. It’s suggested that Samuel is about 12 in 1 Sam. 3, so chapter 2 is still regarding his childhood or early teens.

14. Consider Samuel’s separation in spite of the wickedness that surrounded him in the temple. What lesson do we learn about how even from a young age we and others can do what is right, despite a wicked environment? Is an argument that we don’t have a chance if in a bad environment valid?
15. Samuel is repeatedly described as one who “ministered”. This word means to serve and Vines says it’s “used most frequently as the special term for service in worship.” Below are two examples of where this word is used considering the Levitical priests. Who do they minister to and what position are they in which contrasts to Eli?
 - h) Deut. 10:8 –
 - i) Num. 16:9 –

Hophni & Phinehas – Sons of Belial – V. 12-17

16. Hophni & Phinehas are introduced as Sons of Belial. What does this mean?
Strong’s #H1100 Word: *beliyaal* Meaning:
17. Considering the contrast of Samuel & Hannah(1:16) with these sons of Belial and the immediate context of a prophecy of Messiah, how well does 2 Cor. 6:15-17 fit with this whole situation? What lesson is given?
18. Did these priests of Yahweh even know Him? Were they doing what they should according to Mal. 2:1,7? (Mal. 2 as a judgment against the priests is very applicable to Hophni & Phinehas so we will go there a few times)
19. What warning does this provide us regarding what state we can potentially be in even though we are in the ecclesia and fulfilling ecclesial duties?
20. In vs. 13-16 they stole from God’s sacrifices. Consider v. 29 and Lev. 3:16; 7:30-34. What were they doing that was so wrong? What judgment does the law say would be upon them in Lev. 7:25?
21. In v. 16 their servants use forceful words and threaten to use physical force if any person told them they should do what the law said. How does this fit the meaning of their names? See q. 15 on p. 56.
22. What terrible effect does v. 17 tell us that this had on the nation? How does this cp. to Mal. 2:8,13?
23. What age were Hophni & Phinehas according to v. 17? How potentially influential to Samuel would they be at that age?

Samuel Ministering – Vs. 18-19

24. As Samuel ministered before Yahweh what was he wearing? Who wore this kind of clothing according to Ex. 28:4 & 1 Sam. 22:18?
25. Hannah was still involved in Samuel's life as she saw him every year. What did she bring each time? What is this same word translated as in Exodus and who was wearing it?

Hannah Blessed with Children – Vs. 20-21

26. We have looked at this before, but what do these verses imply about Hannah's ability to have children after Samuel was born? What had to happen before she could have children again?
27. Eli blesses Elkanah & Hannah with more children because of the petition she had asked of God for having a son back in 1:11 and her keeping her vow in giving Samuel to Yahweh. After all her sacrifice (and Elkanah's), Hannah finally gets to have some children which she can keep. How does Psa. 113:7-9 fit with this?
28. How many children does God give Hannah and what does that number represent that matches her name? How has God shown this to her?

Samuel Grew – V. 21

29. Samuel physically grew, but who was it that he grew before? What does this show was at the centre of his life and focus, even as a young child?
30. We are told that Samuel grew three times in the record. Record below the phrase that is used each time. Can you see any progression?
 - g) 2:21 –
 - h) 2:26 –
 - i) 3:19 –

We would suggest the following progression in Samuel's three growths:

- I. 2:21 – Physical growth
- II. 2:26 – Growth in knowledge and spiritual things
- III. 3:19 – Now matured in spiritual growth

31. There are a few other people of whom this term "grew" is used. Who are the ones below?
 - j) Judges 13:24 –
 - k) Luke 1:80 –
 - l) Luke 2:40 –

Eli's Weak Rebuke – Vs. 22-25

32. We are told Eli was very old at this time. He dies at 98, so he may be around 85 at this time. He is clearly not involved enough to see the wickedness that his sons are committing, but what evil dealings does he hear his sons are doing?
33. What does TSK (Treasury of Scripture Knowledge), a Bible commentary, or different translations say about what these women who assembled at the door of the tabernacle did? They are mentioned also in Ex. 38:8.
34. What a terrible sin these men were committing as they commit adultery with these women! Further to this wickedness, what effect do these verses say they were having on the whole nation of Israel? What does Jer. 7:9-12 say about this and the resulting judgment?
35. How important is it that anyone in any position of any leadership be spiritually sound in teaching and actions? How much can they influence people?
36. What did Eli do in response to hearing this wickedness? Do they listen to him? Did Eli do as much as he should have? See 3:13.
37. What point is Eli making in v. 25? Who normally would a man who had sinned against God go to?
38. What does the end of v. 25 reveal as God's judgment on them? How does their situation in contrast with Samuel fit with Prov. 15:8-10?

Samuel in Favour – V. 26

39. What does it mean that Samuel was in "favour"? Look up the word and other translations.
Strong's #H2896 Word: *tob* Meaning:.
40. What does Prov. 3:3-4 say we need to do in order to find favour with God & man? What does this reveal about Samuel's spiritual growth at this stage?
41. Who is the only other person of whom this specific phrase of being in favour of God and man is used? Provide the verse.
42. Below are other examples of people being in favour with either God or man. Look them up and identify who it is talking about.
 - I. Gen. 39:6,21 –
 - II. Dan. 1:9 –
 - III. Rom. 14:17-18 –

JUDGEMENT ON ELI'S HOUSE – vs. 27-36

As a result of the wickedness of Hophni & Phinehas, a man of God comes to Eli and pronounces great judgment upon his household.

43. What three questions does God ask Eli in vs. 27-28? What is the clear answer to each one?
 - I.
 - II.
 - III.

44. Therefore, based on what God had done for Eli and his house, what two questions/accusations does He make against Eli in v. 29?
 - I.
 - II.

45. Who had Eli honoured over God? What was the reason for Eli's heaviness in 4:18? How does Deut. 32:15 fit this?

46. As a result, what judgment is brought against Eli's house in v. 30?

47. What principle is given at the end of v. 30? How appropriate to this situation is Mal. 1:6-8?

48. It's important that we apply this to ourselves. Just as with Eli, how much has God done for us and promised to us? Is the way you live your life and who you honour as most important in your life a fitting response to God's mercy and love shown towards you? What changes do you need to make in your life?

49. What would the result of the judgment on Eli's house be in vs. 31-34?

50. What would Eli's descendants do in v. 36? How does this respond to 2:5?

Applications of Judgment on Eli

There appear to be a few applications for when the judgments of vs. 31-36 are fulfilled. The first being when Hophni & Phinehas die, the second occurring when most of Eli's descendants are killed in Saul & David's day in Nob, the city of priests, and the third being in Solomon's day with Abiathar.

Application to Hophni & Phinehas

51. V. 32 speaks of an enemy being in God's habitation. Who would this be referring to in the first application to Hophni & Phinehas? See 4:10-11.

52. As a result of the sin of Eli and his sons and Israel's wickedness in serving Baal under their leadership, God would destroy Shiloh, and even his ark would be taken. What does Psa. 78:58-61 say about this?

Application to Slaughter at Nob

53. In the second application almost every descendant of Eli is killed. The event is recorded in 1 Sam. 22:9-21. Summarize what happens in this event.

54. Who was Ahimelech the high priest a descendant of according to 1 Sam. 14:3?

55. Who is the enemy in this application?

56. Who all is killed? If these are the priests with Ahimelech, who are they all very likely descendants of?

57. This event at Nob probably occurs about 75 years after Eli & his sons died when the only descendant left was Ichabod who was still in the womb which means that no one aside from potentially Ichabod grew to be old. How are the end of verses 31, 32, and 33 in 1 Sam. 2 fulfilled in detail?

Application to Abiathar

58. Who is the sole survivor of Yahweh's priests? What role does he end up playing in Adonijah's effort to be king? See 1 Kings 1:5-7; 2:22.

59. What punishment is brought on Abiathar by Solomon in 1 Kings 2:26? What does scripture say this fulfills in v. 27?

60. Who does Solomon set up as priest instead of Abiathar in v. 35? Who is he a descendant of? Consider the family tree on p. 56.

At this point then under Solomon the priesthood is completely removed from Eli's house and the judgment is completely fulfilled.

A FAITHFUL PRIEST – vs. 35-36

God has pronounced judgement against Eli's household so the priesthood will come to an end in his family. But this was not to be end of the priesthood. God promises that He will raise up a faithful priest to continue the priesthood. God would raise a "faithful priest". In the Hebrew the word faithful is in the passive voice which Brown-Driver-Briggs tells us has the meaning of being reliable or trusty. The meaning here isn't that he would be a man showing faith (though of course that would be the case), but rather that he would be a priest who would be reliable and who God could trust to do everything He wanted.

61. What does this verse tell us about what God could rely on this priest for? What would this require the priest to understand and be prepared to do?
62. This would be a priest who would stay consistent in doing all that God required. How does this contrast to Eli?
63. What would be the reward for this faithful priest?
64. He would walk “for ever”. Search for where else “for ever” occurs in chapters 1-3 to find out who was to abide before Yahweh for ever and what contrast is set up with Eli?

Faithful Priest Applications

So who is this faithful priest that God would raise up? We’ll see that there are three applications.

- I. Zadok
- II. Samuel
- III. Christ

Zadok as the Faithful Priest

We have already seen clearly in 1 Kings 2:26-27,35 that Zadok was the priest that replaced the line of Eli, so in a partial way he would be a fulfillment of this prophecy. He was not though the first and primary fulfillment.

Samuel as the Faithful Priest

Samuel is the primary fulfillment of this faithful priest. As we have already established, the whole record so far in 1 Samuel has been the contrast between Eli and his sons and Samuel. The main reason for Hannah’s prayer for a son was for a saviour to be raised up to deliver Israel from its spiritual state which was made worse under Eli and his son’s leadership.

65. Samuel did become a priest. What was he already clothed in according to 2:18? What does Psa. 99:6 say about Samuel in relation to priests?
66. How did Samuel act as a priest? Consider verses such as 7:8-14 and 10:8.
67. This was to be a “faithful” priest. Where is the only other place that this Hebrew word for faithful is used in the surrounding chapters in reference to someone? Who is it referring to?
68. Was Samuel faithful to say and do everything that was in God’s heart and mind? Consider 3:18-19. Was Samuel consistent?
69. When will Samuel walk before God’s anointed forever?

Christ as the Faithful Priest

70. Who is the ultimate faithful high priest according to Heb. 2:17? (also Heb. 7:23-26, 10:21-23)
71. How does the promise of 2 Sam. 7:12-16 regarding Christ fit in well with the promise of 1 Sam. 2:35?
72. Christ would also clearly be the most perfect application of a priest doing everything that was in his father's heart and mind. Which part of the promise in v. 35 though could not apply to Christ?

Samuel's 'Better Priesthood'

Samuel was very unique as a priest. In fact in some ways he portrayed that "better priesthood" that Christ embodied. He wasn't of the high priest's genealogy and he didn't act just as a priest under the law. He understood the purpose and principles of the law and was one of the first to clearly state that.

73. What does he say in 1 Sam. 15:22? Where else is it picked up in scripture (there are many places)? Has anyone mentioned this principle before Samuel?
74. The letter to the Hebrews is largely about how Christ is better – better than the angels, than Moses, than Joshua. The largest section is about the "better priesthood" in Christ which goes from Heb. 4:12 to 10:18. What is the message of Heb. 10:4-9? Did Samuel understand this in 1 Sam. 15:22 many centuries before Christ?
75. The section in Hebrews on the better priesthood in Christ begins in 4:12 with the word of God and its power. What was Samuel's relationship with the word of God and its power? See 1 Sam. 3:19-4:1; 9:27; 15:22-23.

1 SAMUEL 2 CONCLUSION

76. Were your questions from the beginning of the chapter answered? If not try to find the answer.
77. What did you find interesting or powerful out of chapter 2?
78. What lessons can you take from chapter 2?

1 SAMUEL 3

In 1 Samuel 3 we finally get into the life of Samuel as we see his interactions as a child with Eli and God.

Read 1 Sam. 3 and summarize in your own words what this chapter is about. Think of two or three questions that you would like answered.

GOD CALLS SAMUEL – VS. 1-10

1. We already looked at how ministering means to serve, so Samuel served Yahweh before Eli, still being a child. The suggestion by Josephus and Jewish tradition is that Samuel is about 12 years old at this time. Who else had a significant event at the temple at this age?
2. What are we told about the word of Yahweh at this time? What does this mean? Other translations may help.
3. Do you think based on Mal. 2:7 that part of the reason for this might have been the wicked priests Hophni & Phinehas? What were we told in chapter two about how much they even knew about Yahweh?
4. How often were there open visions from God at this time?
5. Where in this chapter is an open vision shown and the word of Yahweh given? To whom is it shown/given?
6. What does this tell you about how much God interacted with Eli? Who does God choose to reveal his Word and purpose to instead of the elder high priest?
7. How is Eli described in v. 2? What happens to the lamp of God in v. 3 that shouldn't have? See Lev. 24:2-4
8. What spiritual significance might this language in vs. 2-3 provide regarding the state of the priesthood?
9. Where does Eli lie down in contrast to where Samuel slept?
10. How many times does Yahweh call Samuel before Eli realized who is calling in v. 8? What realization would he come to that God is calling Samuel, not him?

11. Samuel responds to Yahweh's call with "Here am I"? How many times does he say this in this chapter?
12. What does this reveal about Samuel's character? What other faithful servants can you think of who spoke these willing words?
13. Is this how you respond when there is a request for a volunteer or someone to fulfil a duty in the ecclesia or at home? How can this be developed?
14. In what sense did Samuel not know Yahweh in v. 7?
15. What does Yahweh do that's different when he calls Samuel in v. 10 compared to the first two times? Do you think Samuel might have seen the angel of Yahweh when the message was delivered?
16. Consider how unique this is that Yahweh is appearing to a child! Was this a good message young Samuel hears?

GOD'S MESSAGE OF JUDGMENT ON ELI – vs. 11-14

We considered the judgments against Eli and his house in ch. 2, now judgment comes against Eli again.

79. In v. 13 we are told clearly that Eli knew of the iniquity of his sons who made themselves vile. What did he fail to do even though he knew it was wrong? Do we sometimes not do this when we see wickedness being done?
80. What was the result in v. 14 of their iniquity? How far does this show they had gone?
17. Had Samuel likely heard the first judgment or is this probably the first time he hears about this?
18. Look up where else it says that a judgment of God would cause the ears to tingle. How severe is that judgment and why was it made?
19. How severe of a judgment would this be against Eli? Could anyone even fathom that the high priest and his sons would be killed in one day and the ark (God's glory) would depart as it fell into enemy hands?
20. How difficult would this message be for young Samuel to hear about his mentor and father figure in the temple? What does this suggest about his maturity that God would deliver this message to him?
21. Samuel would have been very impressionable at this age so this would have deeply affected him. What lesson does he learn from the first communication he hears from Yahweh? Does this perhaps shed some light on why he responds the way he does as an old man to Saul's disobedience with Agag in 1 Sam. 15:22-23,33?

Eli's Character

We have seen all the terrible judgments to be brought on Eli in ch. 2 and 3 now. Let's summarize what his failures were:

- He showed partiality in judgment towards family as he honoured his sons more than God – 2:29.
- He partook with his sons in making themselves fat with the chiefest of the offerings of Israel – 2:29
- He talked to them, but took no further action. He knew of his sons' iniquity and he didn't restrain them – 3:13

Yet Eli did have some redeeming qualities. He did raise Samuel from a young age and therefore must have had some good influence on him. In 3:18 he accepts the judgment of God upon him and shows no malice or bitterness towards Samuel who he knew would replace him – contrast Saul with David.

Eli had no consistency, and prosperity had led to complacency towards evil doing. We too live in a prosperous time when it is difficult to be consistent. The lesson of Eli holds true for us.

SAMUEL REVEALS THE MESSAGE – VS. 15-18

22. Is young Samuel eager to tell the message to Eli? Do you imagine he slept well the rest of that night?
23. Eli knows that God has given a message to Samuel, and suspects it isn't a good one based on the previous message in chapter 2. How much does he pressure Samuel in v. 17 to tell everything?
24. Does Samuel hold anything back of God's message in v. 18? Would this have been easy to tell the High Priest, his mentor and guardian, one who was decades older than him?
25. How reliable (faithful) was he to tell every word according to what was in Yahweh's heart and mind that had been revealed to him regarding Eli & his house? Do we see the formation of the faithful priest of 2:35?
26. What is Eli's response?

SAMUEL THE PROPHET – VS. 19-21

27. As we saw before, this is now the 3rd time Samuel "grew", and so he is now matured and likely an adult. We are told that Yahweh was with him. Who else has this phrase been applied to?
28. V. 19 tells us that he "did let none of his words fall to the ground". What does this phrase mean? Look up other translations and find where else the same type of phrase comes up. (1 Kings 8:56 is one of a few places). How is the phrase used, and whose words is it speaking of?
29. What does 1 Sam. 9:6 say about Samuel's words?
30. Whose words do you think this verse is talking about? Is it God causing Samuel's words not to fall or Samuel causing God's words not to fall?

31. In v. 20 Israel begins to take notice of Samuel. How much of the nation recognized that he was a prophet? Highlight the area on the map. How is this different from the rest of the judges?
32. The whole nation knew Samuel was “established” as a prophet. Where do we find the same Hebrew word in ch. 2 that we have considered already?

As we saw in our introduction to Samuel, he was the first of the line of the prophets and was most recognized as one.

33. V. 21 tells us that Yahweh appeared again in Shiloh. Did he just appear again once, or did he continue to reveal Himself to Samuel in Shiloh? TSK (Treasury of Scripture Knowledge) or YLT are helpful.



34. How does v. 21 contrast to v. 1? What does Num. 12:6 say that relates to Samuel here?
35. In ch. 4:1, where did the word of Samuel reach to? What word do you think this might be?

1 SAMUEL 3 CONCLUSION

36. Were your questions from the beginning of the chapter answered? If not try to find the answer.
37. What did you find interesting or powerful out of chapter 3?
38. What lessons can you take from chapter 3?

1 SAMUEL 4-6 – THE GLORY IS DEPARTED

Chapters 4-6 is a section focused on the events surrounding the ark of God. “Ark” is actually the most used word in this section aside from common words like “and” or “the”(the ‘Analyze Verses’ tool in e-Sword allows you to find the most used words in a particular section).

1. How many times does “ark” occur from 4:3 to 7:2?

In chapter 4 we will see the fulfillment of the first application of judgment against Eli and his sons and the ark of God taken. In chapters 5-6 are contained the events of the ark in Philistine hands which we will very briefly consider.

Read 1 Sam. 4 and summarize in your own words what this chapter is about.

An Artifact Religion – vs. 1-6

2. In v. 1-2 the Philistines and Israelites go out to war against each other. In the first battle how many Israelites are killed? What is their response and proposed solution in v. 3?
3. Who are they focused on in v. 3? Do they ask God for help?
4. What do they have faith in to save them? How often is it referred to in vs. 3-5?
5. Under the leadership of Hophni and Phinehas Israel was practicing an ‘artifact religion’ where they honoured the object rather than God. Is this any surprise considering Hophni & Phinehas didn’t even know Yahweh to be able to teach the people about Him?
6. What effect does the ark coming into the camp have on Israel in v. 5? How misplaced was this?
7. What does this tell you about how enthusiasm & emotion do not equal faith in God? How could we apply this lesson today?

Defeat & Its Effect – vs. 10-18

8. The Philistines encourage themselves to be strong in vs. 6-9 and they defeat Israel in v. 10. What is the effect in vs. 10-11? What prophecy has now been fulfilled?

9. A messenger runs to tell Eli the news in vs. 12-18. What is Eli concerned about in v. 13 and 18? His sons or the ark of God?
10. Eli dies as a result of hearing the news. How does he die? What does Ex. 13:13 suggest this represents?

The Glory is Departed – vs. 19-22

11. What appears to be the greatest concern of Phinehas' wife when she heard the terrible news?
12. She names her newborn son Ichabod while she is dying. What does Ichabod mean? Why does she name him that? What did she recognize?
Strong's #H350 Word: *iykabod* Meaning:

The Ark in Enemy Hands – Chapters 5 & 6

In chapters 5 and 6 we see the ark in Philistine hands and judgment brought by God upon each place it came to.

13. It is first taken to the temple of Dagon in Ashdod. What happens to the idol of Dagon? How might this be a partial fulfillment of part of Hannah's prayer in ch. 2?
14. Which cities of the Philistines did the ark go to? Trace its route on the map.
15. Consider the 5 major Philistine cities highlighted as small boxes in the map above. Which of the 5 cities did the ark not go to?
16. There is a very interesting connection back to Samson here. What Philistine cities did Samson go to?
17. What was accomplished against the Philistines between the two records?



Here is yet another connection between the records of Samson & Samuel tying them together.

18. How long was the ark in Philistine hands according to 6:1? Where does it end up back in Israel?

1 Samuel 4-6 Conclusion

19. What lessons can you take from chapters 4-6?

1 SAMUEL 7 – REPENTANCE & VICTORY

In 1 Samuel 7 we are going to see the wonderful repentance of the whole nation before God through Samuel's leadership.

Read 1 Sam. 7 and summarize in your own words what this chapter is about. Think of two or three questions that you would like answered.

The Time was Long – vs. 1-2

1. The ark is brought to Kirjath-jearim. We are then told that "the time was long". How long was this gap of time?

This period of time is likely the 20 years that Samson judges, the 2nd half of the 40 year Philistine oppression in Judges 13:1. See the suggested timeline in the workbook introduction.

2. What would Samuel have been doing during this period? (consider the end of ch. 3)
3. What does the end of v. 2 say about Israel's spiritual state at the conclusion of this period of time? What do you think brought them to this point?

ISRAEL'S REPENTANCE – VS. 3-8

Steps to Spiritual Restoration – v. 3

Samuel brings the whole nation to repentance. This nation in which individuals have been doing what was right in their own eyes for hundreds of years, and who are in a spiritually low position as we saw in the Samuel intro. We are going to see the steps that Samuel brings the nation through to be restored before God which will be very applicable to us today.

4. Samuel instructs the nation in v. 3 in how to turn back to God. There are 4 steps he gives. What are they?
 - I.
 - II.
 - III.
 - IV.
5. If these steps were followed by Israel, what would Yahweh do?
6. If we follow these steps, what will Yahweh do for us?
7. They are to return to Yahweh with all their hearts. What does the act of "returning" require?
8. Could this be done with only some of their heart, with only some dedication? What lesson had Samson learned the hard way about this? (See q. 64-66 on pages 44-45)

9. They were to put away the strange gods. Who are the gods mentioned in vs. 3-4? Is this putting away a temporary or permanent thing?
10. What 'strange gods' are in your life that are preventing dedicating your whole heart fully to God? How can/will you remove them? (1 Chron. 15:8,16 is one of many examples of how it was done)
11. They were then to prepare their hearts unto Yahweh. What does "prepare" mean? Brown-Driver-Briggs & Vines are helpful. Can we do this successfully before the idols are removed?
Strong's #H3559 Word: *kun* Meaning:
12. Finally they were to serve God only. What commitment does this require for them and us?

These 4 steps which Samuel has taught the nation to follow is reflective of the whole theme of Samuel's (and Samson's) life – that of being a Nazarite for life, separated from evil and being dedicated to Yahweh.

As part of those four steps in v. 3 there must also be the following aspects found in vs. 5-9 in order to be restored before Yahweh.

- I. Prayer – v. 5,8
 - II. Confession – v. 6
 - III. Sacrifice – v. 9
 - IV. Intercession on their/our behalf – v. 9
13. Prayer is clearly essential for us to return to God. What are some verses in regards to personal prayer that you find helpful?
 14. Samuel was a man of prayer. What examples of Samuel praying can you think of or find? Note how often God clearly answers him. What does Psa. 99:6 say about Samuel?
 15. Samuel always prayed, including when very upset in 8:6. What lesson is this to us when problems arise in our families, ecclesias, and relationships?
 16. They were to confess their sin in v. 6. What helpful verses can you think of for confessing or acknowledging sin?
 17. There was to be sacrifice. What did Samuel sacrifice for the nation? Who is the sacrificial lamb for us, and what comes as a result of the sacrifice? (see John 1:29)
 18. There was also to be intercession for the people. What examples can you find of Samuel interceding on behalf of the people? Consider your answer to q. 15.

19. Samuel is held up in scripture as one of the greatest intercessors. Who is he compared to in Jer. 15:1, and why?
20. Who is our intercessor? (see Heb. 7:25)

Applying these Steps to Spiritual Restoration

21. Think of something in your life that you need to change and turn around. Go through the steps we've just considered and apply them very personally to yourself. They've been listed below. You don't need to write this, just ensure you go through the exercise.
- I. Return unto Yahweh with all your hearts
 - II. Put away the strange gods
 - III. Prepare your hearts unto Yahweh
 - IV. Serve him only
- Include the following aspects:
- Prayer
 - Confession
 - Sacrifice of Christ
 - Intercession by Christ

VICTORY OVER THE PHILISTINES – VS. 9-14

22. What does Yahweh do in response to Samuel's prayer and sacrifice in vs. 9-12? How does this answer to Hannah's prayer in 2:10?
23. What is the effect in vs. 13-14? Has the 40 year Philistine oppression of Judges 13:1 finally come to an end?
24. Has Samuel now completed the deliverance which Samson had begun? (Judges 13:5)
25. We are told the hand of Yahweh was against the Philistines all the days of Samuel. While the Philistines did come against Israel, they were always defeated until after Samuel's death. How is this highlighted in 1 Sam. 28:3-5 considering the result of that battle in ch. 31.
26. It is quite telling to compare the battles of chapters 4 and 7. What is the same about them in regards to who is involved, the location, and the issue at hand?
27. How different are the results?
28. Why the difference? What kind of faith is Israel practicing now vs. in chapter 4?

29. Let's explore this contrast in the attitude of Israel between the two battles as it highlights how far the nation has come under the spiritual leadership of Samuel. Complete the table below.

1 Sam. 4 – Israel Defeated	1 Sam. 7 – Philistines Defeated
Fought in strength of their own flesh	Fought by faith, their strength was of God
Fought while still worshipping idols	
Fought with double mind: serving God & sin	
Focus on a physical object, trusted in ritual	
Led by wicked priests	
Thundering shout by people	
Presumptuously expected God save them	

SAMUEL THE JUDGE – vs. 15-17

- 30. How many times are we told that Samuel judged in vs. 15-17? How long did he judge for?
- 31. How does Samuel's judging contrast with Eli who was highlighted as sitting?
- 32. Samuel had a teaching and judging circuit described in vs. 16-17. Draw the circuit on the map below.



1 SAMUEL 7 CONCLUSION

- 33. Were your questions from the beginning of the chapter answered? If not try to find the answer.
- 34. What did you find interesting or powerful out of chapter 7?
- 35. What lessons can you take from chapter 7?

1 SAMUEL 12 – SAMUEL’S INTEGRITY

The final chapter we will consider regarding Samuel is chapter 12 which is the last time he addresses the nation as a whole. We will just look at what is revealed about his character.

Read 1 Sam. 12 and summarize in your own words what this chapter is about.

Samuel’s Integrity – vs. 1-5

1. Samuel is old now at this point in v. 2. How long does he say he has walked before them? Has he kept faithful to the vow of Hannah in 1:11?
2. Samuel asks the entire nation if they could find any fault in him. That’s like someone today asking their entire cyc, ecclesia, and the whole ecclesial world if they could find anything! Could they find anything? How does this highlight Samuel’s consistency in living to righteousness?
3. In v. 3, what principles of judgment had Samuel followed? How does this compare to Deut. 16:19?
4. In v. 5 they could not find anything in Samuel’s hand. Of whom else are similar phrases used?
 - a) Acts 24:16 –
 - b) John 18:38 –

Samuel’s Message & Dedication – vs. 20-25

5. In vs. 20-25 Samuel gives a final exhortation and message to the whole nation. What is the exhortation in vs. 20-21? What good reminder does v. 21 give us?
6. How encouraging is v. 22, both to them and us today?
7. Samuel gives an amazing example of prayer and care for others in v. 23. What does he say? Is this how you view your prayers for others?
8. He tells the nation that he will continue to teach them the good and right way. What does he exhort them in v. 24? What motivation should there be for them (and us)?
9. What great things has God done for you? How will you cause this to motivate you to go in the good & right way?

1 Samuel 12 Conclusion

10. What lessons can you take from chapter 12?

SAMUEL CONCLUSION

Samuel fades off the scene but is still very instrumental in the nation. He anoints Saul, and instructs & rebukes him. He anoints David, the beloved, and works with him in setting up the future temple worship (1 Chr. 9:22) all the while continuing to provide spiritual leadership and direction to the nation while acting as prophet, priest, and judge. His descendants such as Heman the singer (his grandson) become instrumental in the musical worship of the temple.

We've studied his mother Hannah, that giant of faith, who recognized the spiritual needs of the nation and prayed for and dedicated a son for life to lead the nation to righteousness. We've seen the faith and dedication of Samuel from a very young child through to adulthood placed in direct contrast with Eli and his wicked sons. We see in Samuel how we are to live as life-long Nazarites – separated from wickedness and dedicated wholly to Yahweh. The steps of how to be brought from sin to repentance has been revealed in how God through Samuel brought the whole nation to repentance. Samson had begun the deliverance of the nation from the Philistines and it was Samuel who completed it.

1. Samuel dies in 1 Sam. 25:1. What was Israel's response?

This great servant of Yahweh, the life-long Nazarite who had lived a consistent life of righteousness and had brought the nation from disunity and spiritual degradation to a nation united, repentant, and returned to Yahweh, fell asleep awaiting the resurrection to eternal life.

Samuel was a wonderful type of Christ. He was born to be a saviour for the nation, and through him God brought many to repentance as He did on a so much larger scale with Christ. Samuel's growth as a child is described in similar ways to Christ's, and his consistent life of living to righteousness was typical of Christ's perfect life of obedience. Samuel could stand without fault before the nation as could Christ on a perfect level.

Samuel was that faithful priest who God could rely on to do all that was in His heart and mind. His priesthood went deeper than the law, and was typical of the "better priesthood" in Christ as he understood the principle that obedience was better than sacrifice, and taking heed to the word of Yahweh was paramount. Samuel stood as one of the greatest intercessors the nation ever saw, pointing forward to Christ who sits as our intercessor at the right hand of our Father.

May each one of us have the opportunity to meet Hannah & Samuel at our Lord's soon return!

2. Think through all that what we have considered. What are the major principles and lessons that you are going to take from the lives of Hannah & Samuel?

SAMSON & SAMUEL CONCLUSION

We now come to the conclusion of our study of Samson & Samuel, these two mighty men of faith who are so closely connected.

After we've considered each one individually, it's interesting to compare their similarities as well as differences. Complete the table of similarities below

Similarities	Samson - Judges	Samuel – 1 Sam.
Born to a barren woman	Manoah's wife –13:2	Hannah
Born by promise	13:3	1:17
Prayerful parents	13:8	1:12
No razor on head from womb (Nazarite)	13:5	1:11
Grew in favour of God	13:24	2:21
Delivered Israel from Philistines (sin)	13:5 - Began the deliverance	7:13 - Completed the deliverance
Prophecy given regarding them	13:5 – He shall begin to deliver Israel	2:35 – Will raise a faithful priest

While they had many similarities, yet there were some major differences:

- Samson sinned often, while no fault could be found in Samuel by the nation.
- Samson was very inconsistent in his spiritual life while Samuel was fully consistent.
- At times Samson did what was right in his own eyes while Samuel only did what was right before God – he never really seems to consider himself.

These two men of faith are the life-long Nazarites of scripture who pointed forward to Christ. Scripture clearly ties a link between those three in their similarities, and in the differences between Samson & Samuel we see the principles of the atonement in Christ which we are to live. In Samson & Samuel we are shown how we are delivered from our Philistine, sin. Deliverance begins with dying to sin and then is completed by living to righteousness.

We pray that we all will take the principles we've learned to heart and make changes in our lives so that we as life-long Nazarites will be made perfect with Samson, Samuel, as we join together with our Lord.

“And what shall I more say? for the time would fail me to tell...of Samson... and Samuel... Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens... And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.” Hebrews 11:32-34,39-40

APPENDIX 1 – HANNAH’S PRAYER

Hannah – 2:1-10	Mary – Lk. 1:46-55	Zacharias – Lk.1:68-79
Hannah = grace/favour 1:18 – “find grace”	Lk.1:30 – “thou hast found favour (grace)”	--
1:11,16,18 – “handmaid(en)” 5x	Lk.1:38 – “handmaid”	--
v.1 – “my heart rejoiceth in Yahweh”	v.46 - “My soul doth magnify the Lord”	--
v.1 – “my horn is exalted”	--	v.69 – “raised up a horn”
v.1 – “enlarged over mine enemies”	--	v.71,74 – saved and delivered from enemies
v.1 – “I rejoice in thy salvation”	v.47 – “My spirit rejoiced in God my Saviour.”	v.69,77 – horn of salvation/ knowledge of salvation”
v.2 – “none holy as Yahweh”	v.49 – “holy is his name”	v.70 – “holy prophets”
v.2 – “no rock like our God”	v.49 – “he that is mighty”	--
v.3 – “talk no more so proudly”	v.51-”scattered the proud”	--
v.3 – “Yahweh is a God of knowledge”	--	v.77 – “to give knowledge
v.4 – “bows of mighty men broken”	v.52 – “put down the mighty”	--
v.4 – “they that stumbled girded with strength”	v. 51 – “shewed strength with his arm”	--
v.5 – “they that were full hired out themselves for bread”	v.53 – “the rich he that sent empty away”	--
v.5 – “they that were hungry ceased”	v.53 – “filled the hungry with good things”	--
Vs.5-8 – Barren hath born, she who has children feeble. V.6 – brings down to grave and brings up v.7 – makes poor & rich, brings low & lifts up. v.8 – raises poor, lifts beggars among princes	v.52 – “put down the mighty...exalted them of low degree”	--
v.8 – inherit the throne	v.52 – “from their seats”	--
v.9 – “keep the feet of his saints”	v.50,54 – mercy on those that fear him... helped his servant Israel.	v.79 – “guide our feet into the way of peace”
v.9 – “wicked shall be silent in darkness”		v.79 – “give light to them that sit in darkness and in shadow of death”
v.9,10 – “by strength shall no man prevail...give strength to his king”	v. 51 – “shewed strength with his arm”	
v.10 – adversaries of Yahweh broken in pieces	v.51 – “scattered the proud”	
v.10 – “exalt the horn of his anointed”		v.69 – “raised up a horn of salvation”
v.21 – Samuel grew before Yahweh	2:52 – increased in favour with God and man	1:80 – “the child grew”
Samuel prepared nation for David		John prepared nation for Jesus

