

SHADOWS OF SHILOH

UNITED KINGDOM OF ISRAEL

REGULAR BAPTIST PRESS
3715 N. Ventura Drive
Arlington Heights, IL 60004-7678

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Shadows of Shiloh: United Kingdom of Israel

Adult Bible Study Leader's Guide

Vol. 66 • No. 1

© 2017 • Regular Baptist Press

www.regularbaptistpress.org • 1-800-727-4440

Printed in U.S.A.

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RBP0179 • ISBN: 978-1-62940-713-5

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How to Use *Truth for Living*

Truth for Living:

A comprehensive, trustworthy curriculum that presents the truth of God's Word without compromise. The curriculum plan includes through-the-Bible courses as well as topical courses. Perfect for adults who want a guide in using all of God's Word as God intended.

As you prepare to teach these lessons, keep these two factors in mind:

- The FOCUS of productive adult Bible learning is the learner. The intent of teaching is not teaching, but learning—the learner's learning.
- The GOAL of productive adult Bible learning is an appropriate life-response to Biblical truth. You do not teach simply to impart information; you teach so that the Holy Spirit of God can use the truths of the Word of God to change the child of God into the image of the Son of God.

The Lesson Plan

Each *Truth for Living* lesson has three distinct parts. GETTING STARTED is the attention-getter. The questions and activities “set the table,” as it were, for the study. SEARCHING THE SCRIPTURES is the heart of the lesson. A series of study questions leads the teacher and learners through the Biblical text. MAKING IT PERSONAL applies the truth to life.

As is true of any teaching experience, you can adapt the parts of the lesson to fit your particular class. You may choose to alter the beginning activities or change the focus of the application. You will find more material in the study than you can probably cover in one class session.

The Study Book

This leader's guide is designed to accompany the Bible study book. We encourage you to distribute Bible study books to your learners. Urge them to complete the study before class. The more your learners have studied on their own, the better the class discussions will be. Most of the questions in the leader's guide are picked up from the Bible study book. You will notice the question numbers in parentheses after the questions. The answers to the questions are in italics following the questions.

Other Resources

The resource CD has PowerPoint presentations for every lesson. They incorporate the resource visuals and provide a good way for teachers and learners to track the lesson. The resource CD also has Prezi presentations for some of the lessons. Instructions for using the Prezi presentations are on the CD. Other resources include lesson outlines and verse cards.

Preface

Shadows of Shiloh covers Samuel, Israel's last judge, and the reigns of Saul, David, and Solomon. All four men were called and appointed by God to lead Israel, but that didn't mean they led God's people perfectly. All of God's leaders in the early days of Israel's monarchy failed God in some way.

Samuel had a servant's heart from his early childhood. But he neglected to teach his children to follow God.

Saul was the people's choice to be king. He looked strong and imposing, like a champion ready to lead his army to war. God indulged Israel and gave them the king they were convinced they needed. In doing so, they rejected God as the One to lead them into battle. Saul proved to be weak, self-centered, and desperately jealous of David. The people suffered under his rule as God said they would.

David was God's choice to be the king of Israel. He had a heart like God's, but he wasn't perfect like God. David had some grievous faults for which he suffered. In the end, though, he humbly admitted his guilt, and God restored His relationship with him.

Solomon ruled with tremendous wisdom and grandeur. But unlike his father, he did not finish well. He eventually caved to the pressure to protect himself from invading armies and their false gods. He married women to build alliances and worshiped their gods. Solomon's downfall led to a fractured kingdom.

Israel needed a ruler to lead them with the servant's spirit of Samuel, the power and presence of Saul, the heart of David, and the wisdom and grandeur of Solomon. They will get that king when Shiloh comes. He will rule Israel and the world with righteousness and justice.

Guide your learners to consider Jesus as they study Israel's leaders. Help them understand that He is the answer to all their needs too.



Givers and Takers



Topic

Needs

Theme

God met people's greatest need by sending Jesus to die on the cross.

Desired Learner Response

The learner will seek to serve God sacrificially with his life in gratitude for Christ's death on his behalf.

Materials

- Resources 1 and 3
- Hungry Hungry Hippos game

Scripture Focus

1 Samuel 1; 2

Summary

The initial narrative of 1 Samuel is split into a parent episode and a priest episode. Both episodes reveal that God graciously met the needs of those Israelites who sacrificially served Him by faith. Both episodes also show that selfish, faithless behavior leads to regret and trouble. And each episode ends by pointing us to Christ, the ultimate answer for the world's needs.

Outline

I. The Parent Episode (1:1—2:10)

- Peninnah pined (1:1–7)
- Hannah hungered (1:8–18)
- God responded (1:19–2:10)

II. The Priest Episode (2:11–36)

- Hophni and Phineas lusted (2:12–26)
- Eli desired (2:27–29)
- God responded (2:30–36)

Memory Verse

*“And I will raise me up a faithful priest,
that shall do according to that which is in mine heart and in my mind:
and I will build him a sure house; and he shall walk before mine anointed for ever”
(1 Samuel 2:35).*

GETTING STARTED

Restaurant Mindset

ASK: When you walk into a restaurant, whose needs are on your mind? (Q1)

ASK: How does your desire to meet your needs affect how you act and respond in the restaurant? (Q2)

Several people had needs in the opening chapters of 1 Samuel. All their needs were related to food in some way. How the characters went about meeting their needs determined whether they were *filled*. We will learn that God graciously met the needs of those who sacrificially served Him by faith.

Hungry Hungry Hippos!

If available, bring a Hungry Hungry Hippos table game with you to class and have learners play one round. Or, consider showing a video from the Web of people playing the game.

ASK: What is the purpose of this game?

ASK: What would happen if people tried to satisfy their hungers in life with the same selfish aggression they used while playing Hungry Hungry Hippos?

This lesson is about giving and taking. We will see that those who grabbed what didn't belong to them experienced regret and trouble. Conversely, God graciously met the needs of those who sacrificially served Him by faith.

SEARCHING THE SCRIPTURES

The initial narrative of 1 Samuel is split into a parent (Peninnah and Hannah) episode and a priest (Eli and sons) episode. Both episodes reveal that God graciously met the needs of Israelites who sacrificially served Him by faith. Both episodes also show that selfish, faithless behavior leads to regret and trouble. And each episode ends by pointing us to Christ, the ultimate answer for the world's needs.

I. The Parent Episode (1:1–2:10)

A. Peninnah pined (1:1–7)

1. Had an heir (1:1–3)

The parent episode opens with a brief biographical sketch of Elkanah, a man of Levitical descent. Because Elkanah's first wife, Hannah, was barren, he took a second wife, Peninnah, to secure an heir to carry on his name (1 Sam. 1:2). Peninnah bore several children for Elkanah. Being a Levite, Elkanah's sons were qualified to serve as priests in the tabernacle (1 Chron. 6:16–28). Apparently, none of Elkanah's sons by Peninnah served as priests.

READ: 1 Samuel 1:2. **ASK:** How would you expect Peninnah to respond

to Hannah's barrenness? (Q3) *Perhaps in a sympathetic and supportive way, realizing that the blessing of bearing an heir for Elkanah fell to her because of Hannah's barrenness.*

To bear an heir was a tremendous blessing for an Israelite woman. Peninnah should have been overjoyed to have such a privilege. However, as the episode plays out, we will learn that she was neither joyful about bearing an heir nor sympathetic toward Hannah.

Annually, Elkanah and his family would walk ten miles from their home to Shiloh to worship and sacrifice to the Lord of Hosts. The name *Lord of Hosts* conveys that God is Lord over all Creation (Isaiah 45:12). Nothing is outside His control. That means Elkanah, Peninnah, and Hannah all worshiped God as the One Who is unlimited in His ability to meet needs, including Hannah's need for an heir.

The fact that the tabernacle was pitched in *Shiloh* is significant. The word *Shiloh* is associated with a coming king descended from the tribe of Judah. Genesis 49:10 says, *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.* One Bible version translates *Shiloh* as *to whom it belongs*. Another translates *Shiloh* with the phrase *until tribute comes to him*. While the meaning of *Shiloh* is debated, we can say for sure that Genesis 49:10 is referring to a future king. We understand that future king to be Jesus Christ and His Kingdom to be the Millennium. Israel understood to varying degrees that the name *Shiloh* signified hope.

The book of Judges, which precedes the book of 1 Samuel, ends with two accounts of Israel's sinful condition. In both of those accounts, *Shiloh* is presented as a source of hope for Israel's troubles (Judg. 18:31; 21:12, 21). The mentions of *Shiloh* the city are perhaps hints that *Shiloh* the coming king is Israel's ultimate source of hope. That 1 Samuel opens with *Shiloh* as a place of hope and deliverance makes literary sense.

First Samuel 1:3 also mentions that Eli and his two sons, Hophni and Phinehas, were priests at Shiloh (1:3). Their relationship with the Lord of Hosts, the God over all Creation, is central to the second episode in the opening chapters of 1 Samuel.

2. Pined for affection (1:4, 5)

At the time of the sacrifices in Shiloh, Elkanah gave Hannah a double portion of food. The blessing was twice what he gave to Peninnah and her children. That practice seems fair because Peninnah had the blessing of children. But Peninnah knew Elkanah was motivated by more than just trying to be fair to Hannah.

READ: 1 Samuel 1:4, 5. **ASK:** What motivated Elkanah to give Hannah a double portion? (Q4) *He loved Hannah.*

Peninnah was not satisfied with bearing Elkanah an heir. She pined for the love and affection he showed to Hannah. But instead of going to the Lord of Hosts for help, she devised her own plan.

3. Proudly provoked Hannah (1:6, 7)

READ: 1:6. **ASK:** What was Peninnah trying to take from Hannah by provoking her at the time of the sacrifices? (Q5) *Hannah's joy and satisfaction from*

See Judges 19–21 to get the full context of the references to Shiloh in 21:12 and 21.

being loved by Elkanah. She wanted to make Hannah miserable.

Peninnah proudly provoked Hannah because the Lord had closed Hannah's womb. We don't know the content of the Peninnah's provoking, but we can conclude that she caused Hannah to question God's love for her. The passage even says she provoked Hannah *because the LORD had shut up her womb* (1:6). Peninnah wanted Hannah to believe that if God loved her, then He would allow her to bear an heir for Elkanah.

Don't miss the fact that Peninnah met her problem of dissatisfaction by trying to *take* something from Hannah. She sought to hurt Hannah in an attempt to bury her own hurt. We will learn later that Peninnah failed. She only made her life worse.

B. Hannah hungered (1:8–18)

1. Had affection (1:8)

Noticing Hannah's resentment toward Peninnah, Elkanah reminded Hannah that she was the object of his love. Was his love not better than ten sons, a number symbolizing completeness (1:8)? Did his affection for her not make up for the fact that she could not bear him an heir? No doubt Hannah appreciated Elkanah's love, but providing him an heir was more important to her than his love. Peninnah's provoking hurt her deeply.

2. Hungered for an heir (1:9, 10a)

Hannah had a double portion of food and Elkanah's love, but she was not satisfied with her lot in life. She wanted an heir so badly that she refused to eat even as Elkanah and Peninnah's children ate in Shiloh (1:9). She got up from the table with feelings of anguish. She wept greatly as she made her way to the tabernacle to pray for an heir (1:10).

3. Humbly invoked the Lord of Hosts (1:10b–18)

READ: 1 Samuel 1:10. **ASK:** What are some sinful ways Hannah could have responded to her barrenness? (Q6) *By lashing out at Peninnah; by demanding Elkanah remove Peninnah and her children from his house; by flaunting her double portion, a symbol of Elkanah's love.*

While asking for a son, Hannah promised the Lord of Hosts that she would give the son to the Lord. As a symbol of her promise, Hannah would not allow his head to be shaved (1:11). Such a vow is like the Nazirite vow God required of Samson (Judg. 13:2–5).

Eli, the high priest at that time, observed the movement of Hannah's praying lips and accused her of being drunk (1 Sam. 1:13, 14), a charge that implies that drunkenness was not uncommon at the feasts at Shiloh.

READ: 1 Samuel 1:15. **ASK:** To what degree did Hannah give herself to God? (Q7) *She poured out her soul to God. She held nothing back and trusted Him completely.*

Hannah prayed with the utmost sincerity. She addressed the Lord of Hosts and actually believed He is indeed the Lord over all.

The Nazirite vow is explained in Numbers 6:1–8. Samson's parents agreed to this vow when they dedicated Samson to the Lord (Judg. 13:2–5).

When Eli was convinced of Hannah's sobriety and sincerity, he blessed her and assured her that God would grant her petition (1:12–17). Eli's comforting words lifted a heavy burden from Hannah's heart. She had carried a load of sorrow to Shiloh, but the Lord used Eli's assuring words to lift the load. Joy and peace then flooded and filled her heart. Assurance that the Lord would answer her prayer erased glumness from her face and put a glad smile in its place (1:18). Hannah even ate of the double portion Elkanah had given to her.

Peninnah had an heir but lacked Elkanah's love. She tried to remedy her problem by *taking* Hannah's joy. Hannah had Elkanah's love but lacked an heir. She responded to her problem by promising to *give* her heir to the Lord of Hosts. God responded to both Peninnah and Hannah in starkly contrasting ways.

C. God responded (1:19–2:10)

1. Granted an heir (1:19–28)

Hannah and Elkanah returned home from Shiloh and in time were blessed with the birth of Hannah's baby, Samuel (1:19, 20). Hannah remained true to her promise. After weaning Samuel, she took him to the tabernacle to serve the Lord (1:21–25).

READ: 1 Samuel 1:26–28. **ASK:** Why did Hannah give Samuel to the Lord? (Q8) *She granted Samuel to the Lord because the Lord had given Samuel to her.*

Rather than regretting her promise to grant Samuel to the Lord, Hannah worshiped the Lord in Shiloh. Hannah truly believed God is the Lord of Hosts and that He is worthy of one's best. She rejoiced to give her only son to the Lord. She realized that giving, rather than taking, opens God's storehouses of blessing.

2. Hushed the haughty (2:1–10a)

Hannah worshiped God with a prayer that reveals God's judgment on Peninnah and His blessings on Hannah. Hannah began her prayer by rejoicing in the God of her salvation (2:1, 2).

READ: 1 Samuel 2:1, 2. **ASK:** What three words would you use to describe Hannah's smile at Peninnah, her enemy? (Q9) *Perhaps joyful, satisfied, and triumphal.*

Peninnah no doubt mischaracterized God as she provoked Hannah. It is easy to imagine Peninnah telling Hannah that her barrenness meant that God did not love her. Hannah responded by saying that God is never wrong. His holiness is rock solid (2:2).

Because God is rock solid, Hannah said that the haughty need to hush (2:3). God knows everything perfectly. No one can arrogantly defame Him and get away with it.

READ: 1 Samuel 2:4, 5. **ASK:** What is the message of this portion of Hannah's prayer? (Q10) *God is just. He makes all things right.*

Hannah also emphasized that God is sovereign (2:6–8). He is active in the affairs of men, and He directs their lives in ways that are often unconventional.

“Samuel” means “name of God.” Hannah chose this name because she had called on God's name and God had answered her prayer.

Hannah didn't realize it at the time, but God eventually used such unconventional wisdom to bring David, a shepherd boy, to Israel's throne.

READ: 1 Samuel 2:9, 10a. **ASK:** What truths in this portion of the prayer relate to king David's life? (Q11) *God watched over David's feet as he ran from Saul; God eventually judged Saul for his wickedness against David.*

3. Promised the ultimate heir (2:10b)

Appropriately, Hannah's prayer ends with a reference to Israel's final king. God *shall give strength unto his king, and exalt the horn of his anointed* (2:10b). God's *anointed* is the Messiah, or Jesus Christ. He will one day return to earth to set up His Kingdom. Jesus is Israel's hope because He gave His life for the sins of Israel and the world.

Before moving to the second episode, we should also note that Samuel would grow up to anoint David as God's first choice to be king of Israel. Later God promised David's descendants would sit on his throne forever (2 Samuel 7:12–16). Jesus is the ultimate fulfillment of that promise. The accounts of Israel's kings truly provide us with shadows of Shiloh, the King and Savior of all.

II. The Priest Episode (2:11–36)

First Samuel 2:11 sets up a contrast between Elkanah and Samuel on the one hand and Eli and his sons on the other. Elkanah left his young son in Shiloh, meaning he too had given him to the Lord. Eli had given his sons to be priests, but they never sincerely belonged to God.

A. Hophni and Phineas lusted (2:12–26)

1. Had portions (2:12)

According to Leviticus 7:28–38, priests were to receive a portion of the sacrifices as God's way of providing for their needs. So, by law, God provided for the needs of Hophni and Phineas as priests in His service. But the law put specific limits on what portions of the sacrifices the priests could take for their consumption.

2. Lusted after the best portions (2:12–14)

Eli's sons were corrupt, or *sons of Belial* (1 Sam. 2:12). They did not know God and acted as religious charlatans. They instructed their servants to stab a three-pronged hook into the sacrificial meat while it was boiling (2:13, 14). They claimed that anything the hook brought out of the pot was theirs to keep. This gave the appearance of leaving their fate in God's hands. In reality, they were stealing from the Lord.

3. Boldly stole from the Lord (2:15–26)

Hophni and Phineas were not content with the quality of the meat they got from the Lord by law nor by the fleshhooks. They wanted the best portions that were consecrated to God and lined with tasty fat.

READ: 1 Samuel 2:15, 16. **ASK:** Describe the priests' attitude toward God in demanding the best portions of the sacrificial meat? (Q12) *They completely disregarded God. They treated Him as if He wasn't worthy of the best people had to offer Him.*

The priests' bullying was a very great sin (2:17). They robbed God and thought nothing of it. Because of the priests' abominable actions, men hated the offerings of the Lord.

Like Peninnah, Hophni and Phineas tried to take from others to fulfill their desires. By contrast, Samuel faithfully served before the Lord. And on one of Hannah's visits to Shiloh to see Samuel, Eli blessed Hannah. As a result of God's blessing on her life, she had three more sons and two daughters (2:18–21)—more evidence that God would bless those who sacrificed for Him and served Him by faith.

Hophni and Phineas moved from giving into their lust for food to indulging their lust for women. Like the pagans in the nations around them, they used their house of worship as a place to lay with women (2:22).

Eli heard reports of his sons' atrocities with the women of Israel (2:22). He rebuked them and warned them of sinning against God. But his rebukes fell on deaf ears. His own sin of indulging in their lawless meat undermined his ability to control his sons (cf. 2:29). In addition, God already had plans to take the lives of Hophni and Phineas for their gross sins against Him. Their refusal to listen to Eli was of the Lord (2:23, 24).

READ: 1 Samuel 2:26. **ASK:** Who do you credit for Samuel's continued growth in favor with God and men even amid such wickedness? (Q13) *No doubt Hannah's joy in giving him to the Lord influenced him. She had a strong testimony. Her prayers also must have protected him from such bad influences in the tabernacle.*

B. Eli desired (2:27–29)

1. Had portions (2:27, 28)

Eli, like his sons, had portions of meat promised to him by God under the law. An unnamed man of God came to him and made that very clear (2:27, 28; cf. Lev. 7:7, 8, 34, 35). He used a series of rhetorical questions to make an important point to Eli.

READ: 1 Samuel 2:27, 28. **ASK:** What point did the man of God make by asking the rhetorical questions? (Q14) *That Eli and his descendants were blessed by God.*

2. Desired the best portions (2:29)

Unhappy with the good portions of the sacrificial meat, Eli indulged himself and ate of the meat his sons stole from God. The three priests became fat on the best of all the offerings Israel intended for the Lord (1 Sam. 2:29).













3. Despised God's sacrifices (2:29)

By eating the meat that belonged to God, Samuel kicked at, or despised, the sacrifices and honored his sons more than God (2:29). Instead of being dedicated to God, Eli was dedicated to his sons. He loved them more than he loved God.

C. God responded (2:30–36)

1. Revoked Eli's privilege (2:30)

The Levitical law demanded the death penalty for offenders such as Hophni and Phinehas (Lev. 7:23–25; 22:1, 2, 9).

God Is Gracious to Faithful Servants				
	HAD	WANTED	RESPONSE	RESULT
PERSEKUTOR	 Heir	 Love	 Provoked Hannah	 Lost her status
PERSEKUT	 Love	 Heir	 Prayed to God	 Gained an heir
PERSEKUT	 Meat	 Best meat	 Stole from God	 Lost provisions

God spoke through the unnamed man of God to condemn Eli for his actions. God revoked Eli’s covenant blessing as a priest because he despised God. The language God used is telling. He said that *them that honour me I will honour, and they that despise me shall be lightly esteemed* (2:30). The word for *honour* literally means *make heavy*, and the word for *despise* literally means to *make light*. Eli made himself *heavy* physically by honoring his sons and eating the best meat that belonged to God. God promised to make him *light* spiritually because he failed to honor God.

2. Judged Eli’s posterity (2:31–34)

The man of God went on to judge Eli’s house. No one, starting with his sons, would live a long life. As a sign that the judgment would come true, Eli’s two sons would die on the same day (2:31–34).

3. Promised a faithful priest (2:35, 36)

The Lord announced to Eli that He would raise up a priest *who shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever* (2:35). That faithful priest would be Samuel, with an ultimate fulfillment of this prophecy in the person of Jesus Christ, the believer’s Great High Priest (Heb. 5:10; 6:20).

READ: Hebrews 5:6–9. **ASK:** What did Jesus Christ author because He suffered on the cross as the Great High Priest? (Q15) *Eternal life.*

Christ did all that the Father commanded, and the Father blessed Him for His obedience. Christ is the perfect example of *giving* of Himself. As believers, we share in His blessing from the Father.

By contrast, Eli’s household lost not only the meat God promised to them as priests, but also the bread (1 Sam. 2:36; cf. Lev. 7:14) because they emboldened themselves to take what belonged to God.

RESOURCE: Display resource 3 to review this lesson.

MAKING IT PERSONAL

Give or Take?

ASK: What is the focus of your life? Do you desire to give yourself to the Lord, or are you mainly interested in serving yourself? (Q16)

ASK: What, if anything, are you pining, hungering, or lusting for that is more important to you than serving God? (Q17)

Plan to Give

ASK: What has Christ done for you? (Q18)

ASK: How will you give yourself to the Lord? (Q19)

Close in prayer, asking God to imprint the lessons from the opening chapters of 1 Samuel on your learners' hearts. Pray that the Spirit would strengthen them to be more like Christ—willing to give themselves to the Lord.

Review Resource

Use resource 1 to review the response for this lesson: Give yourself to the Lord for His service.

