

SHADOWS OF SHILOH

UNITED KINGDOM OF ISRAEL

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The Doctrinal Basis of Our Curriculum

A more detailed statement with references is available upon request.

- The verbal, plenary inspiration of the Scriptures
- Only one true God
- The Trinity of the Godhead
- The Holy Spirit and His ministry
- The personality of Satan
- The Genesis account of creation
- Original sin and the fall of man
- The virgin birth of Christ
- Salvation through faith in the shed blood of Christ
- The bodily resurrection and priesthood of Christ
- Grace and the new birth
- Justification by faith
- Sanctification of the believer
- The security of the believer
- The church
- The ordinances of the local church: baptism by immersion and the Lord's Supper
- Biblical separation—ecclesiastical and personal
- Obedience to civil government
- The place of Israel
- The pretribulation rapture of the church
- The premillennial return of Christ
- The millennial reign of Christ
- Eternal glory in Heaven for the righteous
- Eternal torment in Hell for the wicked

Alex Bauman, editor

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Contents



Lesson 1	Givers and Takers	7
Lesson 2	Two Battles for Israel's Heart	17
Lesson 3	God Thunders at Israel's Request	27
Lesson 4	Two Contagious Faiths	37
Lesson 5	Knowledge Is Power	45
Lesson 6	Saul and David on the Run	55
Lesson 7	The End of a Long Road	65
Lesson 8	David's Glory Years	73
Lesson 9	Trouble in David's Heart and Home	81
Lesson 10	David's Return to Power	89
Lesson 11	King Solomon's Tarnished Glory	99
Lesson 12	Solomon's Achievements and Apostasy	109
Lesson 13	The Best Is Yet to Come	119

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 four of God's leaders in the early days of Israel's monarchy failed God in some way.

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, 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, believing he was appeasing them. Solomon's downfall led to a fractured kingdom.

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

Consider Jesus as you study Israel's leaders. He is the answer to all your needs too.

Givers and Takers

Scripture Focus

1 Samuel 1; 2

Theme

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

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

Most people don't walk into a restaurant because there is a *help wanted* sign in the window. They go to the restaurant because they are hungry and want to be satisfied.

1. When you walk into a restaurant, whose needs are on your mind?
2. How does your desire to meet your needs affect how you act and respond in the restaurant?

Several people had needs in the opening chapters of 1 Samuel. All their needs were related to food. How the characters went about meet-

ing their needs determined whether they were *filled*. This study will show that God graciously met the *spiritual* 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.

Parent Episode—Peninnah Pined

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.

3. Read 1 Samuel 1:2. How would you expect Peninnah to respond to 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, it becomes obvious that she was neither joyful about bearing an heir nor sympathetic toward Hannah.

Annually, Elkanah and his family would walk ten miles to Shiloh to sacrifice to the Lord of Hosts. The name *Lord of Hosts* conveys that God is Lord over all Creation (Isa. 45:12). 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.* While the meaning of *Shiloh* is debated, we can

say for sure that the word is referring to a future king. That future king is Jesus Christ, and His Kingdom is 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* again 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.

At the time of the sacrifices in Shiloh, Elkanah gave Hannah twice the amount of food he gave to Peninnah and her children.

4. Read 1 Samuel 1:4, 5. What motivated Elkanah to give Hannah a double portion?

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.

5. Read 1 Samuel 1:6. What was Peninnah trying to take from Hannah by provoking her at the time of the sacrifices?

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. But Peninnah only made her life worse.

Parent Episode—Hannah Hungered

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(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.

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 (1:9). She got up from the table and wept greatly as she made her way to the tabernacle to pray for an heir (1:10).

6. Read 1 Samuel 1:10. What are some sinful ways Hannah could have responded to her barrenness?

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).

Eli, the high priest at that time, observed the movement of Hannah's praying lips and accused her of being drunk (1:13, 14).

7. Read 1 Samuel 1:15. To what degree did Hannah give herself to God?

Hannah convinced Eli of her sincerity. He blessed her and assured her that the Lord of Hosts would grant her petition (1:12–17).

God used Eli's assuring words to lift the load from Hannah's heart. Joy and peace then flooded 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.

Parent Episode—God Responded

Hannah and Elkanah returned home from Shiloh and in time were blessed with the birth of their 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).

8. Read 1 Samuel 1:26–28. Why did Hannah give Samuel to the Lord?

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.

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).

9. Read 1 Samuel 2:1, 2. What three words would you use to describe Hannah's smile at Peninnah, her enemy?

Peninnah no doubt mischaracterized God as she provoked Hannah, 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.

10. Read 1 Samuel 2:4, 5. What is the message of this portion of Hannah's prayer?

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. 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.

11. Read 1 Samuel 2:9, 10a. What truths in this portion of the prayer relate to king David's life?

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 Sam. 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.

Priest Episode—Hophni and Phineas Lusted

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.

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.

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.

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.

12. Read 1 Samuel 2:15, 16. Describe the priests' attitude toward God in demanding the best portions of the sacrificial meat?

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 for relationships with women (2:22).

Eli heard reports of his sons' atrocities (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).

13. Read 1 Samuel 2:26. Who do you credit for Samuel's continued growth in favor with God and men even amid such wickedness?

Priest Episode—Eli Desired

Eli, like his sons, had portions of meat that were his according to 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).

14. Read 1 Samuel 2:27, 28. What point did the man of God make by asking Eli a set of rhetorical questions?

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 the meat offerings Israel wanted to sacrifice to the Lord (1 Sam. 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.

Priest Episode—God Responded

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 spiritually *light* because he failed to honor God.

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).

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).

15. Read Hebrews 5:6–9. What did Jesus Christ author because He suffered on the cross as the Great High Priest?

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.

MAKING IT PERSONAL

16. What is the focus of your life? Do you desire to give yourself to the Lord, or are you mainly interested in serving yourself?
17. What, if anything, are you pining, hungering, or lusting for that is more important to you than serving God?
18. What has Christ done for you?
19. How will you give yourself to the Lord with an attitude of gratitude?