

## “Gone with the Glory” (1 Samuel 4:1b–22)

Do you have a favorite cold cereal? I do. For as long as I can remember, Lucky Charms has been my favorite cereal. Now, if you know anything about Lucky Charms it’s not the cereal itself that people enjoy, it’s the marshmallows in the cereal. The goal in every serving of Lucky Charms is to be blessed with an abundance of multicolored marshmallows. Oh, those marshmallows are tasty! My children are now avid fans of Lucky Charms as well. But their obsession is worse than mine because they love to pour out the entire box in search of the marshmallows.

Many Christians have a Lucky Charms approach to the Bible. They like the taste of the marshmallows, but they aren’t particularly big on the cereal itself. They pick and choose certain soft and tasty verses that tantalize their taste buds. If something doesn’t appeal to them in their study of God’s Word, they quickly disregard it. To make matters worse, some Christians use Bible verses, relics, and traditions as lucky charms to please, appease, and influence God. The author of 1 Sam 4 warns against such practices.<sup>1</sup>

**1. Tragic consequences result when we fail to consult God (4:1b–11).** Our story begins on an ominous note: **“Now Israel went out to meet the Philistines in battle and camped beside Ebenezer while the Philistines camped in Aphek. The Philistines drew up in battle array to meet Israel. When the battle spread, Israel was defeated before the Philistines who killed about four thousand men on the battlefield”** (4:1–2). No reason is given in our English versions for why Israel went to war with the Philistines. But in the Septuagint (i.e., the Greek Old Testament), we discover that the Philistines initiated this battle.<sup>2</sup> Regardless, Israel experienced a horrible defeat! Why did God bring such a defeat upon the Israelites? In God’s covenant relationship with His people, all battles were to be fought under God’s rules of war: (1) God was to lead Israel out into battle. He could be trusted in this because He was a warrior who would fight for Israel (Exod 15:3). (2) God was to be sought to determine if it was His will for Israel to fight or not (1 Kgs 22:5–12; 2 Kgs 3:11). Interestingly, 1 Sam 4 doesn’t state that Israel sought the Lord’s will on whether to go up against the Philistines. We are simply told that they went out to fight against them at Aphek.<sup>3</sup> Samuel the prophet was nowhere to be found in this narrative. In fact, he doesn’t appear again until 7:3. Israel was not acting in accordance with the prescriptions of Deut 18. Israel failed to implement the above two responsibilities because they were operating without and apart from God’s Word. It is worth noting that in 1 Sam 4:1b the narrator states that Israel “camped beside Ebenezer.” “Ebenezer” means “stone of help.” Although the Israelites camped at the “stone of help,” we shall see that God didn’t help them.<sup>4</sup> The question of our story becomes: “Why doesn’t God help His people?” Perhaps you’ve wondered why God hasn’t helped you in your specific circumstances.

In 4:3 the author begins to answer the question, “Why doesn’t God help His people?” **“When the people came into the camp, the elders of Israel said, ‘Why has the LORD defeated us today before the Philistines? Let us take<sup>5</sup> to ourselves from Shiloh the ark of the covenant of the LORD, that it<sup>6</sup> may come among us and deliver us from the power of our enemies.’”** The elders asked the right question. However, instead of stopping to answer their own sobering question, the elders jumped to a conclusion and proceeded to offer their own solution. They made a foolish decision to fetch the ark of the covenant from Shiloh.<sup>7</sup> These elders were the original, “Raiders of the Lost Ark.”<sup>8</sup> The ark of the covenant was a portable, gold-plated, wooden box that contained the two stone tablets of the Law.<sup>9</sup> The box was 3¾ feet long by 2¼ feet wide and high, and it symbolized God’s presence, His Power, and His Favor (Exod 25:10–22).<sup>10</sup> The presence of the ark in the tabernacle represented God’s covenant commitment to Israel and the demands of His covenant. However, the Israelites had a superstitious belief that the mere presence of the ark would make them unconquerable. The fundamental warning is: Don’t put God in a box! God’s power cannot be manipulated by human activities. My church attendance, Bible reading, prayers, or giving, cannot manipulate God’s power to bring my success, prosperity, or happiness.<sup>11</sup>

The story gets even more interesting in 4:4: **“So the people sent to Shiloh, and from there they carried the ark of the covenant of the LORD of hosts who sits *above* the cherubim [cherubim are angels regarded as guardians of God’s holiness<sup>12</sup>]; and the two sons of Eli, Hophni and Phinehas, *were there with the ark of the covenant of God.*”** Israel made the devastating decision to use the ark of the covenant like a lucky charm or a rabbit’s foot. Moreover, Hophni and Phinehas, Eli’s diabolical boys, the priests of Israel, were present *with* the ark! This was a recipe for disaster! Eli’s sons wanted God’s help but not God’s holiness. They wanted God in their crisis of life but not for their daily lives. They thought that the presence of the ark would assure victory, but their superstitious faith had no foundation.

In 4:5–9 the narrator pens some surprising verses: **“As the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth resounded. When the Philistines heard the noise of the shout, they said, ‘What *does* the noise of this great shout in the camp of the Hebrews *mean*?’ Then they understood that the ark of the LORD had come into the camp. The Philistines were afraid, for they said, ‘God has come into the camp.’ And they said, ‘Woe to us! For nothing like this has happened before. Woe to us! Who shall deliver us from the hand of these mighty gods? These are the gods who smote the Egyptians with all *kinds of* plagues in the wilderness. Take courage and be men, O Philistines, or you will become slaves to the Hebrews, as they have been slaves to you; therefore, be men and fight.”** The Israelites wrongly took the symbol of God’s presence into battle like a genie that they rub. They were confident that the ark was going to bring the victory. In fact, they get so carried away with emotion that the earth shook (4:5)! Beware of using God to solve your problems if your life is not yielded to Him. A high degree of religious excitement is no guarantee of God’s favor or blessing. We can get excited on Sunday morning, yet be carnal on Monday. We must not build our faith on mere emotionalism. There is nothing wrong with being excited and emotional, but understand that your spiritual walk must rest on faith and obedience.

The reaction of the Philistines is a surprise. They had just shown their military superiority over the Israelites by killing 4,000 soldiers. One would think that they would have laughed at Israel’s pandemonium and nonsense. But instead they were scared (4:7). Twice the Philistines use the phrase, “Woe to us!” (4:7b–8a) They are concerned for their very lives! What made them think they had anything to fear? Remarkably, it was because they had heard the gospel of the exodus.<sup>13</sup> They remembered God’s faithfulness to His people. Admittedly, the Philistines were a polytheistic people who got certain details wrong,<sup>14</sup> but they still proved to be more adept at interpreting Israelite history than the Israelites.<sup>15</sup>

I find 4:9 both intriguing and challenging. Twice the Philistine army challenges its soldiers to be men. Here, God’s enemies send out a clarion call to “man-up!”<sup>16</sup> God’s people are the ones who should be urging men to “man-up!” Men, in what area of your life do you need to “man-up” and obey God? Are you afraid of being the spiritual leader of your home? Do you find it difficult to stand up to your strong-willed wife and take the lead? Are you afraid of your finances? Does it seem like you just can’t make ends meet? Are you afraid of giving up certain addictions or activities? Do you feel paralyzed by your sin? Get on your knees and fight like a man!<sup>17</sup>

The Philistines’ pep talk did the trick as 4:10–11 make clear: **“So the Philistines fought and Israel was defeated, and every man fled to his tent; and the slaughter was very great, for there fell of Israel thirty thousand foot soldiers.<sup>18</sup> And the ark of God was taken;<sup>19</sup> and the two sons of Eli, Hophni and Phinehas, died.”<sup>20</sup>** What God had done to the Egyptians, He now did to the Israelites. The ark didn’t help. The slaughter with the ark was far worse! The reason is simple: Israel’s leaders hadn’t consulted the Lord to determine His will. They didn’t ask their Commander-in-chief what strategy they should use. Did they repent and turn to God in prayer and confession?<sup>21</sup> No! Instead they resorted to superstition. Israel was defeated because of the failure of their leadership, the ungodly priests.<sup>22</sup> The tragic irony in 4:1–11 is that Israel planned the bringing of the ark as the key to victory, but instead the Lord used it to carry out His purpose to put Hophni and Phinehas the death.<sup>23</sup>

First Samuel 4 presents a picture of Israelites who refused to repent of sin and acknowledge national responsibility for guilt. Israel simply presumed that they were right, and they fail to consult God. They trusted the *means* (the ark of the covenant) of their covenant relationship rather than the *God* of that relationship. Similarly, in modern America Christians must beware of the presumption that “God is on our side.” Such sentiment implies we are a righteous nation that regularly recognizes guilt and sin and has repented and turned to God. Moreover, this passage has a message for more general kinds of conflict involving Christians, not just military warfare among nations.<sup>24</sup> God may be calling you to resolve a conflict with a family member, a friend, a coworker, a neighbor, or a fellow believer. He may be prompting you to take the initiative to make amends (cf. Rom 12:18). If so, will you respond to the Lord’s wooing today? Will you humble yourself and seek reconciliation and restoration with an offended party?

**2. Tragic consequences result when we fail to repent from sin (4:12–22).** Our story now shifts scenes in order to return to Eli. **“Now a man of Benjamin<sup>25</sup> ran from the battle line and came to Shiloh the same day with his clothes torn and dust on his head. When he came, behold, Eli was sitting on his seat by the road eagerly watching, because his heart was trembling for the ark of God. So the man came to tell it in the city, and all the city cried out”** (4:12–13). In biblical times runners were used to carry urgent messages. This messenger had run about eighteen miles.<sup>26</sup> He arrived with torn clothes and dirt on his head—traditional signs of mourning. He then told Israel that they had lost 30,000 men. The narrator makes the important point that Eli’s heart “was trembling for the ark of God.”

The story continues in 4:14–18: **“When Eli heard the noise of the outcry, he said, ‘What does the noise of this commotion mean?’ Then the man came hurriedly and told Eli. Now Eli was ninety-eight years old, and his eyes were set so that he could not see. The man said to Eli, ‘I am the one who came from the battle line. Indeed, I escaped from the battle line today.’ And he said, ‘How did things go, my son?’ Then the one who brought the news replied, ‘Israel has fled before the Philistines and there has also been a great slaughter among the people, and your two sons also, Hophni and Phinehas, are dead, and the ark of God has been taken.’ When he mentioned the ark of God, Eli fell off the seat backward beside the gate, and his neck was broken and he died, for he was old and heavy. Thus he judged Israel forty years.”<sup>27</sup>** Once again, the author makes a special point to mention Eli’s physical eyesight (4:15; cf. 3:2) implying that he also has problems with his spiritual vision. The messenger relays a four-point message: (1) Israel fled before the Philistines; (2) there was a great slaughter among Israel; (3) Hophni and Phinehas were killed; and (4) the ark of God had been taken. The messenger left the greatest tragedy for last: the loss of the ark. What upset Eli was the fact that the ark, which represented the presence of God, was taken. This grief led to his inglorious death.

The story goes from bad to worse in 4:19–22: **“Now his daughter-in-law, Phinehas’s wife, was pregnant and about to give birth; and when she heard the news that the ark of God was taken and that her father-in-law and her husband had died, she kneeled down and gave birth, for her pains came upon her. And about the time of her death the women who stood by her said to her, ‘Do not be afraid, for you have given birth to a son.’ But she did not answer or pay attention.”<sup>28</sup>** And she called the boy Ichabod, saying, **“The glory has departed from Israel,”** because the ark of God was taken and because of her father-in-law and her husband. She said, **“The glory has departed from Israel, for the ark of God was taken.”<sup>29</sup>** First, let me give you some advice: don’t name your child “Ichabod.” The name means “no glory”<sup>30</sup> or “Where is the glory?”<sup>31</sup> If we knew the name of Phinehas’ wife, you could name your daughter after her. She probably taught more theology in her death than Phinehas had done in his whole life.<sup>32</sup> Moreover, think through her situation. The whole city knew about her husband’s adultery (2:22–23). So imagine the gossip as her pregnancy advanced. Perhaps she was looking for a way out of a life that had become unlivable. Maybe giving birth to a son meant little to her. Yet as she died, she was given the opportunity to mark the significance of the day her son was born and to imply that the terror of the day was indeed the fate of the ark of the covenant, not the death of her husband.<sup>33</sup> This woman had great theology and finished well.

Nevertheless, what a day of loss! They first lost 4,000 men, then 30,000 foot soldiers, then Hophni and Phinehas, then the ark (God's glory), then their high priest Eli, and then Phinehas' wife. The punishment against Hophni and Phinehas (4:11) now affects two additional generations.<sup>34</sup> Their father, the elderly Eli, dies at the news from the battlefield; and, Phinehas' son, Ichabod, is deprived of his grandfather, uncle, father, and mother—all in a single day, the day of his birth.<sup>35</sup> This is an example of how *not* to transfer truth to the next generation! Rather, our goal must be to raise up godly offspring and do everything possible to ensure that our children surpass us in the faith.

Additionally, this text serves to remind spiritual leaders of the importance of honoring God in our personal lives and ministries. Those who have been given any kind of influence in the body of Christ need to recognize that there are children, teens, and adults who are counting upon them. If you are a leader, you have far more influence than you think. People are observing your life whether you are aware of it or not. Don't destroy your legacy by failing to finish well. Too much is riding on your spiritual life and the spiritual lives of those you are impacting. This is no doubt why Paul told Timothy, "Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you" (1 Tim 4:16). Today, will you rededicate yourself to being a man of God who leaves a legacy?

This narrative reminds us that Israel's history is a story of receiving, and then losing, the glory of God. This principle is brought out by a word play in the Hebrew text that helps us understand the significance of the departure of God's glory. The description of old Eli in 1 Sam 4:18 states that he "was . . . heavy." The Hebrew word for "heavy" (4:18) is *kabed*, the verb form of *kabod*, "glory" (4:21). Eli had been the glory, the *kabod*, of Israel—her priest, teacher, mediator, representative. But the glory of Eli had become no more than his old bulk—and it killed him. Rather than Israel enjoying glory from God's presence through Eli's priesthood, Eli himself had received the glory, as his heavy weight implies. Eli's self-indulgence was responsible for the departure of God's glory from Israel and from his line of priests.<sup>36</sup> Where is the glory? Dead by the road out of Shiloh!<sup>37</sup>

We return to the question: Why did Israel lose God's glory? Why did He allow them to be defeated?<sup>38</sup> Israel was operating without the Word of the Lord. Ironically, there were two copies of the Law in the ark of the covenant. But Israel ignored God's Word and chose to rest their hopes on a religious lucky charm. The sequence is evident: The children of Israel first departed from the Lord, and then the glory of the Lord departed from them. When they should have repented and returned, they stayed the course of disobedience, and it cost them dearly! *Israel missed out on God's presence when they tried to access His power without honoring His Word.* We, too, can repeat this tragic error. When we fail to honor God's Word we can't expect God's to come through for us. *We miss out on God's presence when we seek His power without His Word.*

After reading this account there is a great temptation to respond to God in a state of guilt and panic. We tend to treat God like a fire alarm: "Pull in Case of Emergency." We pull the emergency lever and turn to God when our world falls apart or we need a quick pick-me-up. This is dangerous thinking, for we are seeking what we can get out of God. Yet, God wants to be sought for who He is and all that He is. He wants to know that you will love Him and obey Him whether or not He comes through for you. Don't manipulate God through rituals or customs. Don't try to box Him into a corner. That just doesn't work! Instead, trust God to be God. Submit to the fact that He does what He does for His own glory and for your good. *Don't miss out on God's presence by seeking His power apart from His Word.* Recognize that God will often help you as you take His Word seriously.

### **Scripture References**

1 Samuel 4:1b–22

Exodus 25:10–22; 37:1–9

Leviticus 26:17

Numbers 10:35

Deuteronomy 27:15–26; 28:15–68

Joshua 6:4–7; 7:6–9

Psalm 78:56–64

### **Study Questions**

1. Israel failed to consult the Lord when they engaged in battle. How often do I make decisions in the course of my life without consulting God? Why do I commit this error? Am I afraid of what God might say? Am I too busy? Am I overconfident in myself? Who am I currently listening to? Do I have mentors who are men and women of God that I regularly consult? Do I look into God's Word for the answers to my questions and problems?
2. Trace the history of the ark of the covenant in earlier OT texts (Numbers 10:33–35; Joshua 6:6–21). What types of prior successes bore some connection to the presence of the ark of the covenant? After a spiritual victory in some area, do I approach the next similar incident with a measure of confidence rooted in my past success, as opposed to directly being dependent upon God? If so, how have I been guilty of this error?
3. How many religious symbols can I name, and what are the basic meanings behind them? Am I willing to reject any false images in my life, especially the religious symbols, attitudes, and traditions? In what ways have I intentionally or unintentionally manipulated God's presence and power in my personal life to make God accomplish my will? How have I done so as a leader in the various spheres of influence God has entrusted to me (e.g., marriage, family, church, school, neighborhood)?
4. How often do I meditate upon God's holiness? Do I truly understand that I cannot presume to come into God's presence with an arrogant and sinful attitude? Read Psalm 66:18. Have I consciously asked God to teach me true reverence and the fear of the Lord? Do I regularly and intentionally confess my sins and seek God with all my heart? Will I ask God to help me identify any sinful behavior in my life, confess it, and turn from it?
5. How would I feel if someone wrote "Ichabod" (i.e., "no glory") across the front of my church? Would they be justified in doing so? Am I a part of the solution or problem in my church? How am I presently serving in my church? How have I consciously built community with others? If the health and growth of my church depended upon my commitment and involvement alone, what kind of church would it be?

## Notes

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<sup>1</sup> 1 Sam 4–7 relate the painful lessons the nation of Israel had to learn in what Davis calls the subject of “Arkeology.” Dale Ralph Davis, *1 Samuel. Focus on the Bible* (Ross-shire: Christian Focus, 2000 [1988]), 40.

<sup>2</sup> There is some question on whether this longer text should be accepted over the Hebrew MT.

<sup>3</sup> Stephen J. Andrews and Robert D. Bergen, *1, 2 Samuel*. Holman Old Testament Commentary (Nashville: Broadman & Holman, 2009), Electronic ed.

<sup>4</sup> When Samuel reappears some twenty years later he names a place “Ebenezer”—“stone of help” (1 Sam 7:12).

<sup>5</sup> Tsumura writes: “The collocation *take + the ark* is a key phrase in this ark narrative. The Israelites ‘took’ (1 Sam. 4:3) the ark to the battlefield but it ‘was taken’ (4:11, 17, 19, 21, 22) by the Philistines who ‘took’ (5:1, 2) it to their city but eventually ‘took’ (6:8) it back to Israel. The narrator probably conveys that the people treated the sacred object without respect as an instrument through which victory might be attained. Surely, the covenant people had lost the sense of awesomeness towards God’s holy presence.” David Toshio Tsumura, *First Book of Samuel*. New International Commentary of the Old Testament (Grand Rapids: Eerdmans, 2007), 190–91.

<sup>6</sup> The Hebrew allows for the translation: “Let Him [Yahweh] come among us and deliver us.” However, the rendering of the NASB and most English versions is preferable.

<sup>7</sup> Arnold remarks: “Presumably, these are the same ‘elders of Israel’ who later unwisely requested a king when Samuel grew old.” Bill T. Arnold, *1 and 2 Samuel*. New International Application Commentary (Grand Rapids: Zondervan, 2003), 94.

<sup>8</sup> In the film, “Raiders of the Lost Ark,” myths surrounding Israel’s covenant box are combined with modern technology to create a spectacular display of tricks as archeologists unearth it.

<sup>9</sup> On the chest was engraved the words: “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before Me” (Exod 20:2–3; 25:10–16).

<sup>10</sup> Andrews and Bergen, *1, 2 Samuel*, Electronic ed. Note the following characteristics of the ark of the covenant: A chest of acacia wood overlaid with gold (Exod 25:10–22; 37:19); two cherubim hovered over the top of the mercy seat on the ark (1 Sam 4:4); symbolized the presence of God with Israel (1 Sam 4:4); kept in the most holy place of the tabernacle behind a curtain (Exod 26:33); led the people of Israel through their wilderness journeys and into the promised land (Num 10:35; Josh 3:6). Andrews and Bergen, *1, 2 Samuel*, Electronic ed.

<sup>11</sup> Woodhouse, *1 Samuel*, 93.

<sup>12</sup> See Gen 3:24; Exod 25:22; 2 Sam 6:2; 2 Kgs 19:5; Pss 80:1; 99:1; Isa 37:16; Ezek 10:9.

<sup>13</sup> John Woodhouse, *1 Samuel: Looking for a Leader* (Wheaton: Crossway, 2008), 92.

<sup>14</sup> Woodhouse, *1 Samuel*, 567 n. 17 notes: “The Philistine version was a little muddled. The plagues were not in the wilderness. Nevertheless they seem to have heard about all the plagues *and* the wilderness, where other wonders were done for the Israelites.”

<sup>15</sup> Walter Brueggemann, *First and Second Samuel*. Interpretation: A Bible Commentary for Teaching and Preaching (Louisville: John Knox, 1990), 31; Arnold, *1 and 2 Samuel*, 96.

<sup>16</sup> Cf. 1 Kgs 2:2. Paul also uses similar language in 1 Cor 16:13–14.

<sup>17</sup> This is a classic song from the Christian rock band Petra. See [www.youtube.com/watch?v=crJSmTANQpA](http://www.youtube.com/watch?v=crJSmTANQpA); accessed 30 October 2011.

<sup>18</sup> What the elders fail to realize is that “if God willed defeat for his people, a thousand arks would not bring success.” Ronald F. Youngblood, “1, 2 Samuel” in *The Expositor’s Bible Commentary* (Grand Rapids: Zondervan, 1992), Electronic ed.

<sup>19</sup> Here in 1 Sam 4:11 the Philistines take Israel’s ark of the covenant; in 31:8–10 they will take the body of Israel’s king.

<sup>20</sup> Tsumura, *First Book of Samuel*, 195 comments: “The Hebrew word order ‘and Eli’s two sons died, Hophni and Phinehas’ is unusual. However, *Hophni and Phinehas* is not simply an addition, but the intended conclusion of the paragraph, for it is here that the sign specified in 1 Sam. 2:34 is given concerning the impeachment of Eli’s house.”

<sup>21</sup> Smith observes, “Instead of seeking God’s face through national repentance, they attempted to force God’s hand to intervene on their behalf.” James E. Smith, *1 & 2 Samuel*. College Press, NIV Commentary (Joplin: College Press, 2000), 84.

<sup>22</sup> See Ps 78:56–64.

<sup>23</sup> Davis, *1 Samuel*, 44.

<sup>24</sup> Arnold, *1 and 2 Samuel*, 104–5.

<sup>25</sup> Woodhouse, *1 Samuel*, 96 states that biblical writers rarely include details for no reason at all. He then points out that it will not be long before Israel’s hopes will be pinned on another Benjaminite—King Saul.

<sup>26</sup> John Goldingay, *1 and 2 Samuel For Everyone* (Louisville: Westminster/John Knox, 2010), 36.

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<sup>27</sup> What a contrast Eli is with Joshua when something similar happened earlier in the story of the nation. When Israel was defeated in connection with the sin of Achan, Joshua “tore his clothes and fell face down to the ground before the ark of the LORD” (Josh 7:6). The elders at the time of Joshua did the same and sprinkled dust on their heads as a mark of their intense distress. Joshua went to God with agonizing prayer (Josh 7:7–9). But there is nothing like that in the story of Eli. See Michael Eaton, *1 Samuel*. Preaching Through The Bible (Kent: Sovereign World, 1995), 25.

<sup>28</sup> Cf. the account of the birth of Benjamin and the death of Rachel in Gen 35:17–18.

<sup>29</sup> Arnold, *1 and 2 Samuel*, 108 correctly observes: “The use of repetition in 4:21–22 reveals the narrator’s concern. He is afraid we may misunderstand Ichabod’s mother and the true source of her distress in this, her moment of death. She sees no glory left to Israel because of the capture of ‘the ark of God’ in addition to the deaths of her father-in-law and husband (4:21b). The focusing restatement of 4:22 removes all doubt: God’s glory has departed from Israel because ‘the ark of God’ has been captured. The phrase combining the ark of God and ‘captured, taken’ (passive of *lqh*, ‘take’) occurs five times in this chapter (4:11, 17, 19, 21, 22; cf. 5:1) and summarizes the initial content of the unit.”

<sup>30</sup> Arnold, *1 and 2 Samuel*, 108.

<sup>31</sup> P. Kyle, McCarter Jr., *1 Samuel*. Anchor Bible series (Garden City: Doubleday, 1980), 115–16; Brueggemann, *First and Second Samuel*, 33; Tsumura, *First Book of Samuel*, 201.

<sup>32</sup> Davis, *1 Samuel*, 45.

<sup>33</sup> Goldingay, *1 and 2 Samuel For Everyone*, 36.

<sup>34</sup> Bergen, *1, 2 Samuel*, 93.

<sup>35</sup> Arnold, *1 and 2 Samuel*, 107.

<sup>36</sup> John H. Sailhamer, *The Pentateuch as Narrative* (Grand Rapids: Zondervan, 1992), 400–1; Woodhouse, *1 Samuel*, 101.

<sup>37</sup> Woodhouse, *1 Samuel*, 101.

<sup>38</sup> Davis, *1 Samuel*, 43 aptly states: “The text forces two important implications upon us: Yahweh will suffer shame rather than allow you to carry on a false relationship with Him; and Yahweh will allow you to be disappointed with Him if it will awaken you to who God really is.”