

## Naked Bible Podcast Transcript

Episode 450

1 Samuel 4

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### Episode Summary

1 Samuel 4 details the loss of the ark of the covenant to the Philistines and the end of Eli's priestly lineage. In so doing it is the fulfillment of God's word to Samuel, the young prophet. In this episode of the podcast, we talk about the loss of the ark and the nature of the ark itself, along with several other details of the passage that are less obvious to readers.

### Transcript

**TS:** Welcome to the Naked Bible Podcast, Episode 450: 1 Samuel 4. I'm the layman, Trey Stricklin, and he's the scholar, Dr. Michael Heiser. Hey, Mike, how did your Halloween go?

**MH:** Oh, pretty uneventful. I mean, I went as Gandalf the White to hand out candy, but we didn't get much traffic at the house.

**TS:** Yeah, that's pretty much your standard now, Gandalf, right? I mean, that's just your go-to default.

**MH:** Yeah, I was Gandalf the Grey last year, which I think I like better because of the hat.

**TS:** Yeah.

**MH:** Because Gandalf the White doesn't wear a hat.

**TS:** Ah, yeah. And did you give out any books this year? I know last year I think you gave out your *Stranger Things* book.

**MH:** Yeah, I've done that two years in a row. I didn't do it this year.

**TS:** Ah, I see. Alright.

**MH:** Because I figured you get the same foot traffic.

**TS:** Yeah, yeah. Yeah, it was light traffic this year for me. I know we talked before the show and you said it was the same for you. So I guess people are just taking a break from Halloween, which I guess is good for their teeth, candy-wise.

**MH:** Yeah, yeah. It would seem so.

**TS:** Well, baseball is in the swing of things, World Series so to speak.

**MH:** Oh yeah, thanks for bringing that up [laughs].

**TS:** Yeah, yeah. Yeah, so Houston...I gotta root for all Texas teams who are leading here. Game 6 is Saturday.

**MH:** Yeah.

**TS:** And I mean what are your thoughts about the World Series so far?

**MH:** Well, Houston's the better team, but I'm hoping the Phillies win.

**TS:** Hmm, hmm.

**MH:** But it doesn't look good right now.

**TS:** Yeah. I can't say...I'm going to give you the over-under. Do you think I have watched over or under 15 minutes in the entire baseball playoffs?

**MH:** Under.

**TS:** You are correct, under.

**MH:** Yeah, I'd go with under.

**TS:** Under. You are correct, under, but the only time I'll watch an entire game from end to end is game 7 of the World Series. I know I've said that several times. So IF there's a game 7 on Sunday, I will watch that from head to toe. So there you go, Mike.

**MH:** Wow.

**TS:** Yeah.

**MH:** There's a gut check for you right there [laughs].

**TS:** Absolutely. Alright, Mike, well I'm excited...

**MH:** Especially on a Sunday when there's football.

**TS:** Well, I'll have another TV, picture-in-picture. I mean, it's not going to be sole thing.

**MH:** Okay.

**TS:** But it's on in the evening so there's only one game. I usually record the night game and I fast forward through all the commercials, you know?

**MH:** Yeah.

**TS:** So I can power through a football game in like 40-45 minutes, you know.

**MH:** Wow.

**TS:** That's how I prefer to watch football. It saves me lots of time.

**MH:** That's not a bad idea.

**TS:** Yeah. Mike, I'm excited about chapter 4 today because anytime you talk about the ark of the covenant, I am all in.

**MH:** Yeah, yeah, we'll say a little bit about it today and a little bit about it next time, too, but we might as well just jump in here with that because that's what chapter 4 is essentially about—the Philistines capture the ark. So I'm going to read the passage. It's not terribly long again. This is 1 Samuel 4 in the ESV:

**And the word of Samuel came to all Israel. Now Israel went out to battle against the Philistines. They encamped at Ebenezer, and the Philistines encamped at Aphek. <sup>2</sup>The Philistines drew up in line against Israel, and when the battle spread, Israel was defeated before the Philistines, who killed about four thousand men on the field of battle. <sup>3</sup>And when the people came to the camp, the elders of Israel said, "Why has the LORD defeated us today before the Philistines? Let us bring the ark of the covenant of the LORD here from Shiloh, that it may come among us and save us from the power of our enemies." <sup>4</sup>So the people sent to Shiloh and brought from there the ark of the covenant of the LORD of hosts, who is enthroned on the cherubim. And the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.**

**<sup>5</sup>As soon as the ark of the covenant of the LORD came into the camp, all Israel gave a mighty shout, so that the earth resounded. <sup>6</sup>And when the**

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Philistines heard the noise of the shouting, they said, “What does this great shouting in the camp of the Hebrews mean?” And when they learned that the ark of the LORD had come to the camp,<sup>7</sup> the Philistines were afraid, for they said, “A god has come into the camp.” And they said, “Woe to us! For nothing like this has happened before.”<sup>8</sup> Woe to us! Who can deliver us from the power of these mighty gods? These are the gods who struck the Egyptians with every sort of plague in the wilderness.<sup>9</sup> Take courage, and be men, O Philistines, lest you become slaves to the Hebrews as they have been to you; be men and fight.”

<sup>10</sup> So the Philistines fought, and Israel was defeated, and they fled, every man to his home. And there was a very great slaughter, for thirty thousand foot soldiers of Israel fell.<sup>11</sup> And the ark of God was captured, and the two sons of Eli, Hophni and Phinehas, died.

<sup>12</sup> A man of Benjamin ran from the battle line and came to Shiloh the same day, with his clothes torn and with dirt on his head.<sup>13</sup> When he arrived, Eli was sitting on his seat by the road watching, for his heart trembled for the ark of God. And when the man came into the city and told the news, all the city cried out.<sup>14</sup> When Eli heard the sound of the outcry, he said, “What is this uproar?” Then the man hurried and came and told Eli.<sup>15</sup> Now Eli was ninety-eight years old and his eyes were set so that he could not see.<sup>16</sup> And the man said to Eli, “I am he who has come from the battle; I fled from the battle today.” And he said, “How did it go, my son?”<sup>17</sup> He who brought the news answered and said, “Israel has fled before the Philistines, and there has also been a great defeat among the people. Your two sons also, Hophni and Phinehas, are dead, and the ark of God has been captured.”<sup>18</sup> As soon as he mentioned the ark of God, Eli fell over backward from his seat by the side of the gate, and his neck was broken and he died, for the man was old and heavy. He had judged Israel forty years.

<sup>19</sup> Now his daughter-in-law, the wife of Phinehas, was pregnant, about to give birth. And when she heard the news that the ark of God was captured, and that her father-in-law and her husband were dead, she bowed and gave birth, for her pains came upon her.<sup>20</sup> And about the time of her death the women attending her said to her, “Do not be afraid, for you have borne a son.” But she did not answer or pay attention.<sup>21</sup> And she named the child Ichabod,

**saying, “The glory has departed from Israel!” because the ark of God had been captured and because of her father-in-law and her husband.<sup>22</sup> And she said, “The glory has departed from Israel, for the ark of God has been captured.”**

So that’s 1 Samuel 4, definitely a grim story if you’re an Israelite—one of the more infamous stories in 1 Samuel. And this is essentially what the chapter is about—the Philistines capturing the ark of the covenant. This is the initial fulfillment, then, of what the Lord had told Samuel would befall Eli and his family back in 1 Samuel 2:27-36. The prophecy had included the detail that Eli’s two sons would die on the same day. That was verses 33 and 34 of 1 Samuel 2, which event guarantees that the prophecy of the anonymous man of God would eventually be fulfilled. (That is also from chapter 2.) So this is essentially what the chapter is about—the capture of the ark and the fulfillment of God’s word to Samuel about Eli and Eli’s household coming to an end.

As far as the bigger picture though, the backdrop, there are some things to take note of. Bob Chisholm in his commentary on 1 Samuel summarizes the Philistine presence this way. He writes:

In this chapter, the Philistines are mentioned for the first time in 1 Samuel. Genesis indicates that Philistines were already present in Canaan in the time of the patriarchs, but the majority of the biblical references to them occur in Judges and 1-2 Samuel. This reflects the fact that more Philistines arrived in Canaan after the patriarchal period. In about 1200 BC a coalition of the Sea Peoples invaded Canaan. Ramesses III, who was able to prevent them from conquering Egypt, mentions several groups by name, including the Peleset, or Philistines. They settled along the Mediterranean coast, occupying three coastal towns (Ashdod, Ashkelon, and Gaza) and two towns further inland (Ekron and Gath). They ruled over Israel prior to and during the time of Samson (Judges 13:1), roughly 1190-1130 BC. Major conflicts between the Philistines and Israel continued during the days of Samuel, Saul, and David, covering roughly 1130-970 BC.

That’s the end of Chisholm’s summary there. So there were Philistines present in the land, as he points out in Genesis, but that was just a token presence before the invasion of the Sea Peoples, which included the Philistines. So I like Chisholm’s summary because it gives you a basic chronology for what is going to be happening here. And the Philistines are going to be a problem on into the reign of David during the monarchy when he finally is able to subdue them.

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The second big picture thing to notice is the absence of Samuel in the chapter, and commentators have noted that there are probably literary or theological reasons for this. And Leithart takes note of this, that Samuel himself plays no direct role in the demise of Hophni, Phinehas, and Eli. In fact, Samuel is absent

from this chapter and the two that follow. So it's like he has faded from view. Leithart writes this:

Throughout the first three chapters, the story has been building up to Samuel's ministry. Samuel has been sharply contrasted with the priests Hophni and Phinehas – he has received the prophetic word of the Lord. He has become greater and greater, in favor with God and man. After 4:1a, however, Samuel drops out of sight for three chapters. For this reason, some scholars believe that chapters 4-6 must be from a different source than chapters 1-3; one in which Samuel was not as prominent. But the absence of Samuel from these chapters is deliberate and makes a theological and literary point. 1 Samuel 4-6 shows what happened when the prophet of Israel was not leading the people. At Aphek and after, Israel got into trouble, but did not “ask” help from the Lord or from the one they should “ask” – the one that Hannah had asked. Only after Eli's house had been removed was Israel ready to ask.

Samuel reappeared in chapter 7, however, and it is important to see the parallel and contrast between the battles of Aphek (chapter 4) and of Ebenezer (chapter 7). Similar words are used to describe the battles: The Israelite shout at Aphek corresponded to the Lord's thunder at Ebenezer (4:5; 7:10) [MH: which of course we'll get to in a few weeks], and in both cases the Philistines were filled with fear and panic at the sound. These parallels only serve to heighten the contrast: At Aphek, without Samuel and relying on the corrupt priests, Israel suffered a devastating defeat; led by Samuel at Ebenezer, Yahweh won a great victory.

That's the end of Leithart's quote. So his point is that the absence of Samuel is quite deliberate to show what happens when they are not led by the person that God has chosen but are led by losers like Hophni and Phinehas.

As far as just some things we can notice in the chapter, I have roughly half a dozen of these. Just some nuggets and some observations.

1. The name Ebenezer. This shows that 1 Samuel was written after the fact of these events and not contemporaneous with the events. Samuel is the one who will actually give Ebenezer its name in 1 Samuel 7, three chapters removed. The name here and in chapter 5 are retrojections of the later author to help later readers identify the places where these things occurred. The name means “stone of help” – but when Israel first camped there versus the Philistines in chapter 4, it had no such name. Its inclusion here provides irony, for Israel got no help from Yahweh in this incident in chapter 4.
2. The battle at Ebenezer. The location of Aphek is near Shiloh. The Philistines had thus camped near the sacred center with a purpose. Leithart observes:

Aphek was in the region of Shiloh, and this suggests that the Philistines were heading for the shrine. An attack on Shiloh made military sense for the Philistines. Since the shrine at Shiloh was the center and source of Israel's national identity, destroying it would demoralize Israel. More theologically, the Philistines no doubt hoped to attack the house of Yahweh to demonstrate the superiority of their gods to the God of Israel, a hope that was dramatically subverted by subsequent events. If, as suggested in chapter 1, Samson's work provoked this Philistine attack [MH: again, that's very possible], then the Philistines might be hoping that destroying Shiloh would cut Samson off at the knees.

Samson might still be a figure at this time, but I tend to actually doubt that. So I'm a little bit different than Leithart here. I think the Samson incident occurs before this and Samson dies.

Behind the Philistines' strategic motives, however, was the purpose of Yahweh: He was sending the Philistines to devastate His house, just as he would later send the Babylonians and the Romans for the same purpose.

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3. The use of the ark of the covenant. Again, everybody likes the ark of the covenant because of the movie, obviously, and I know I did. It was sort of life changing as a teenager [laughs]. But the use of the ark of the covenant, the movie gets this wrong and the Israelites look like they watched the movie and they were thinking pretty poorly here. It was clear to the Israelites that Yahweh was not with them in battle. Okay, that's fair. So they concluded that they would bring Yahweh to the battle. This showed a misunderstanding of the ark that persists to this day, in the movie and outside the movie.

No passage of scripture ever has Yahweh residing IN the ark. Zero. There are no such passages in scripture. God was not in the box. The glory cloud or the presence is always said to be present atop the ark—atop the lid, the so-called mercy seat—between the cherubim lid of the ark and not in the ark. There isn't a single passage that has Yahweh in the ark. So when they carry the ark out into battle, they think that they're bringing Yahweh out to battle, but they're not. He doesn't live in the ark. He decides to meet with Israel (or specifically with Moses and I think also Samuel eventually and some select others) at the ark. Yahweh chooses to meet them when his presence is at the lid between the cherubim, not inside the ark. That's the way it is consistently described.

The second thing is the ark is never described as emitting any source of power or any force. It is not a weapon. It is not like you can push a button and there goes a death ray out of the ark. Again, like in the movie *Raiders of the Lost Ark*, Indiana Jones sees this picture in an old Bible of some sort of beam of light coming from the ark and killing lots of people. Again, that doesn't come from the Bible. That's Hollywood. There's nothing to be said for that. When you see the ark wielded in

any way (if you can even use that term and I think it's a poor term to use)... The ark gets carried around Jericho, for instance (for all the trips around Jericho and then the final trip of seven trips around), but it never shoots anything. Nothing ever comes out of it. It's just there to represent the presence of Yahweh with the people. Walton writes:

The ark mediated the presence of Deity in a limited fashion, but not in the same way that an image did. It did not contain the divine essence.

By the way, that's a nice line from Walton there about how idols *contain* the divine essence. He is right there, of course. But then Walton elsewhere when you read him, he'll be hesitant to have the gods be real. Well, right there he more or less just admitted it. Again, the ark doesn't *contain* Yahweh. It doesn't *contain* the divine essence, like idols were thought to do this when you would perform the opening of the mouth ceremony, both in Mesopotamia and Egypt on an idol, that was to open its mouth to have the deity presence come inside it, to breathe life into it, or to it otherwise attach itself to the image. That isn't the way the ark of the covenant functioned.

Furthermore, it did not mediate revelation or worship.

Again, which is true.

If you look back at Exodus 25 when the ark is constructed, it makes these details pretty clear. I'll read Exodus 25:17-22. God says through Moses:

**<sup>17</sup> "You shall make a mercy seat of pure gold. Two cubits and a half shall be its length, and a cubit and a half its breadth. <sup>18</sup> And you shall make two cherubim of gold; of hammered work shall you make them, on the two ends of the mercy seat. <sup>19</sup> Make one cherub on the one end, and one cherub on the other end. Of one piece with the mercy seat shall you make the cherubim on its two ends. <sup>20</sup> The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be. <sup>21</sup> And you shall put the mercy seat on the top of the ark, and in the ark you shall put the testimony that I shall give you. <sup>22</sup> There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel.**

So Exodus 25 is pretty clear on how the ark sort of functioned. Leviticus 16... We might as well read that because the ark shows up there as well. This is part of

the day of atonement. I'm going to read a few verses from Leviticus 16 beginning in verse 1:

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**The LORD spoke to Moses after the death of the two sons of Aaron, when they drew near before the LORD and died, <sup>2</sup> and the LORD said to Moses, "Tell Aaron your brother not to come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat [MH: there it is again]. <sup>3</sup> But in this way Aaron shall come into the Holy Place:**

Then he gets various instructions about when to go in. You can't just go in willy-nilly, but the point of reading that little section there is that God says, "I will appear in the cloud over the mercy seat." You go down to verse 13 in Leviticus 16, the instruction is:

**<sup>13</sup> and put the incense on the fire before the LORD [MH: this is the altar of incense that is just outside the veil to the Holy of Holies], that the cloud of the incense may cover the mercy seat that is over the testimony, so that he does not die.**

So let me just stop here. Aaron was supposed to make sure that the cloud of incense would cover the mercy seat before he was allowed to go in to the Holy of Holies this one day of the year. Verse 14:

**<sup>14</sup> And he shall take some of the blood of the bull and sprinkle it with his finger on the front of the mercy seat on the east side, and in front of the mercy seat he shall sprinkle some of the blood with his finger seven times.**

So on and so forth. So those two passages, again, make it clear that God isn't in the box. The Israelites are theologically and otherwise mistaken when they think that just by bringing the ark out that they're bringing God, as though God was at their beck and call. It's very poor thinking and they pay an awful price for it.

4. Observation: if we look at verse 7 and the Philistines' misunderstanding of the ark... So verse 7 back in 1 Samuel 4... This is when the ark of God comes into the camp and the Israelites are shouting.

**<sup>7</sup> the Philistines were afraid, for they said, "A god has come into the camp."**

So they were also mistaken there.

**And they said, “Woe to us! For nothing like this has happened before. <sup>8</sup> Woe to us! Who can deliver us from the power of these mighty gods? These are the gods who struck the Egyptians with every sort of plague in the wilderness.**

So the Philistines, again, are afraid. “A god (*elohim*) has come into the camp.” I mean, you could translate it (capital) G-o-d as well, but in the mouth of the Philistines plus following in verse 8 where they’re clearly thinking polytheistically, verse 7 should be translated, “A god has come into the camp.” So that’s a good translation. Again, we don’t want to take it as a collective or something like that, but again, we have to think, who is saying it? So maybe they thought that a group of gods that attached itself to this object... Maybe they thought Israel had a pantheon. They would have been mistaken, though. The verb that goes with the word *elohim* here is singular, but note what Hoffner says here. Hoffner writes:

It is entirely possible that the Philistines when they were speaking used the plural verb here since they were polytheists. See verse 8 where it becomes clear that they regarded the arrival of the ark as signaling the arrival of an entire Israelite pantheon of deities.

So in verse 7, a god has come into the camp. You have *elohim* with a singular verb, but it is still not wise to translate it (capital) G-o-d because of verse 8. That’s the point here because the Philistines are clearly thinking polytheistically.

5. In verses 7-11, there is a possible theological slight of the Philistine gods. So again, they’re afraid.

**<sup>8</sup> Woe to us! Who can deliver us from the power of these mighty gods? These are the gods who struck the Egyptians...**

Verse 10:

**<sup>10</sup> So the Philistines fought, and Israel was defeated, and they fled, every man to his home. And there was a very great slaughter, for thirty thousand foot soldiers of Israel fell. <sup>11</sup> And the ark of God was captured, and the two sons of Eli, Hophni and Phinehas, died.**

Of this little section, Hoffner writes as follows. He says:

It is remarkable that, in response to the threat posed by the Israelite God and his ark, the Philistines do not call upon their own god, as Goliath later does against David. Instead, they relied on their own strength and manly fighting abilities.

They say, “Be men, oh Philistines, be men and fight!” But they never call upon their God. Hoffner continues:

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This seems a shockingly secular touch. But perhaps it is our narrator’s way of showing that the Philistine victory was not due to the power of their gods: Yahweh had caused it, and he had allowed the Philistines to win simply by their own desperate courage and toughness. In fact, the narrator has the Philistines imply the powerlessness of their own gods by their rhetorical question: “Who can deliver/save us from the power of these mighty gods [i.e., Yahweh and his ark]?”

I think Hoffner’s onto something here. It does seem like a dismissal of the Philistine gods here in a very subtle way, so a theological polemic or a theological slight against the Philistine gods may very well be in view here.

6. Observation: the outcome and the fallout of the battle. The defeat at Aphek was considered the demise of Shiloh and the Tabernacle, for the ark was never reunited with the Tabernacle until it was installed in the Temple, and this, of course, presumes (as I write in *Unseen Realm*) that the tent which was inside the Holy Place of the Temple and under the giant cherubim was, in fact, the Tabernacle tent. That is a somewhat controversial view, but I am following Richard Elliot Friedman there. I think he’s onto something there. You could go back and read *Unseen Realm* for the details of that. I think it’s possible (let’s put it that way) that the Tabernacle tent was moved inside the Temple there with the giant cherubim so that the ark was the footstool and the giant cherubim therefore formed the throne of God in the new Temple. The reunited ark and tent remained until at least the reign of Manasseh. So if this is correct, when the ark and the Tabernacle are reunited inside the Temple, that lasted at least until the reign of Manasseh. And I put it that way because it is possible, again, in my mind that the priest could have removed the ark from the Holy of Holies because Manasseh had erected an idol, a grove, and many scholars think a phallic symbol inside the Holy of Holies. And so to avoid defilement, it is possible that the priest could have removed the ark. But again, that’s speculative. So the ark and the tent remain there at least until the reign of Manasseh, but possibly later until the Temple was destroyed. That is equally possible. We have done a whole episode on what happened to the ark of the covenant on the podcast and you can go back and listen to that episode if you like. There are different theories as to what happened to the ark, but it is very possible that the ark was destroyed with the Temple, based on a passage in Jeremiah. I think it is Jeremiah 3:16. Let me look that up real quickly. Yeah, it is. In Jeremiah it says:

**<sup>16</sup> And when you have multiplied and been fruitful in the land, in those days, declares the LORD, they shall no more say, “The ark of the covenant of the LORD.” It shall not come to mind or be remembered or missed; it shall not be made again.**

So there's the suggestion in that passage in Jeremiah which is right before Nebuchadnezzar destroys the Temple that the ark of God was also destroyed. It was missed and there was talk about building another one. And Jeremiah says, "When you come back into the land or when you start flourishing again, this isn't going to happen." So anyway, you can go back and listen to the episode about the ark of the covenant if you like.

Let me see. I'll pick up where I was at here. The reunited ark and the tent, again, they are at least until Manasseh, possibly later when the Temple was destroyed, and again, hence there are passages in the Old Testament that link the demise of Shiloh with the fall of Jerusalem. And the two things that could be in common there are the loss of the temple Tabernacle and the destruction of the ark. For instance, Jeremiah 7:12 says:

**<sup>12</sup> Go now to my place that was in Shiloh, where I made my name dwell at first, and see what I did to it because of the evil of my people Israel.**

Let's read Jeremiah 7:14 as well:

**<sup>14</sup> therefore I will do to the house that is called by my name, and in which you trust, and to the place that I gave to you and to your fathers, as I did to Shiloh.**

Jeremiah 26:6 says:

**<sup>6</sup> then I will make this house like Shiloh, and I will make this city a curse for all the nations of the earth."**

Jeremiah 26:9:

**<sup>9</sup> Why have you prophesied in the name of the LORD, saying, 'This house shall be like Shiloh, and this city shall be desolate, without inhabitant'?" And all the people gathered around Jeremiah in the house of the LORD.**

So these four passages in Jeremiah... Let's not forget, he's prophesying in Jerusalem right before Nebuchadnezzar shows up and destroys everything and he compares what is going to happen here to what happened at Shiloh. And what happened at Shiloh? Well, we read about it today. The Philistines take the ark, and the ark and the Tabernacle are not reunited until we get a temple under Solomon, and the Tabernacle ceases to be an institution. It ceases to be anything that could be used because the ark isn't there. The ark is going to wind up somewhere else. So this is effectively the end of the Tabernacle system and the end of Shiloh as an important cult center because, again, the ark is gone. So the comparison between Shiloh and what happens in Jerusalem is interesting

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and it may add weight to this notion that when Nebuchadnezzar comes through a *la* Jeremiah 3:16, that we [audio breaks up]... If you're interested in what happened to the ark of the covenant, you can listen to the episode in the podcast that we did quite a while ago now.

So this defeat at Aphek here and what happens with the Tabernacle and the ark effectively end the Mosaic period. I want to be really blunt about it. Again, with the Tabernacle system undone, that effectively ends the Mosaic system as far as it was drawn up, as far as it was supposed to be observed anyway. In this regard, Leithart notes:

Nothing comparable happened during the period of the judges, and nothing comparable happened again until the Babylonians invaded and destroyed the temple of Solomon. Just as the destruction of the temple of Solomon brought an end to the period of the kingdom and ushered Israel into the "times of the Gentiles," so the destruction of Shiloh marked the end of the Mosaic period and initiated a transition to the period of the kings.

I think that is on target. I think that is a good way to look at it.

And lastly, there is some literary connection that scholars have noted back to Hannah, and it is found at the end of the description of Shiloh's demise. Remember when Eli's daughter-in-law (the wife of Phinehas) is pregnant and she is about to give birth. She hears what has happened and she gives birth, but then she dies. So Chisholm writes in this regard:

When his pregnant daughter-in-law hears that the ark is captured and that her father-in-law and husband are dead, she goes into labor and dies in childbirth. It is no surprise to see an Israelite woman suffering death as a result of the foolish actions of Israelite men: this same pattern is apparent in the book of Judges.

The description of her death contributes to the ongoing contrast between Samuel and Eli. When Hannah gave birth to Samuel, it was a jubilant event that prompted Hannah to praise the Lord as her Savior and to anticipate future Israelite victories through a king (1 Samuel 2:1–10). But for Eli's daughter-in-law, the birth of a son brings death and transforms one of life's greatest joys into mourning: she dies while lamenting the disappearance of God's "Glory from Israel" (1 Samuel 4:22). Once more we see that Samuel represents the Israel of the future, whom he will lead to victory (chap. 7), while Eli and his sons represent the corrupt Israel of the judges' period, which is passing away.

That's the end of the Chisholm quote. So there's a lot in this chapter, I think, that was worth pointing out. There is a lot of interesting nuggets here. This is going to lead us into 1 Samuel 5, which we are going to consider next time, and I'm going

to issue a parental warning guide here for next time. We're going to get into some things in chapter 5 that you don't want young children to necessarily hear or at least it might not be to your liking if they do hear it. So I'm issuing the parental warning here. I'll try to remember to do that when we start chapter 5 next time because we're going to get into some of the Philistine practices and Philistine objects of worship when they have to deal with the ark and so on and so forth with Dagon and the return of the ark to wherever it's going to go. So I think actually we'll probably cover chapters 5 and 6 next time so we can get it all in one episode. But archeologically speaking, there are some things in this chapter that are going to be potentially sexually explicit. So we want to issue a parental warning and prep you that way. So we will see you next time.

**TS:** Yeah, Mike, when I read chapter 4, it's hard to wrap my head around 30,000 soldiers dying. I mean, that's crazy.

**MH:** Yeah.

**TS:** I can't imagine.

**MH:** It's almost like...You get numbers like that in the Civil War, but there you have guns.

**TS:** Yeah.

**MH:** But I guess it's still hand-to-hand combat.

**TS:** Yeah, but I just can't imagine the aftermath image of 30,000+ people just...I mean...Can you...That scene has to be crazy.

**MH:** Yeah.

35:00 **TS:** And 4,000 before that.

**MH:** It's crazy.

**TS:** So, I mean, I guess probably 34 or 35,000 total.

**MH:** Yeah.

**TS:** Plus however many Philistines died. So, I mean, you've got more thousands of people there.

**MH:** Yeah, tens of thousands, yeah. Yeah, it's decimating. I mean, you have to figure, if the Philistine crisis was what it was, you're going to get a war call from Israel to all the tribes to have anybody over 20... This is the way... When you go

back to the book of Numbers, this is how it was done. When they would take censuses and number people for battle, if you were over 20, you're going to have to be serving in the military. So you could have tens and tens of thousands of soldiers on site, but yet the losses are just a tremendous magnitude.

**TS:** Alright, Mike, we'll we're looking forward to chapter 5 and 6 next time. And with that, I want to thank everybody for listening to the Naked Bible Podcast! God bless.