

230621-4 1Sa 3, The Effectual Call of Samuel–CThurman

In the last lesson the word of God revealed the abuses of Eli and his sons as they ministered in the office of the priesthood. The sons of Eli were wicked, immoral men and Eli failed to do his part, especially being high priest, to restrain them. On account of their actions the people of Israel abhorred the offering of the LORD. For this the Lord sent a man of God to pronounce judgment against the house of Eli. Eli's sons would die in one day and his lineage either removed from the priesthood altogether or begging for some service in it.

The third chapter concerns these three things:

- God's effectual call of Samuel to know the LORD (3.1-10);
- The LORD revealed to Samuel of coming judgment against the house of Eli (3.11-18); And that,
- The Lord was perceived again in Shiloh.
He had revealed Himself to Samuel
Samuel was established to be a prophet. (3.19-21)

Chapter 3

God's effectual call of Samuel to know Him (3.1-10)

1 ¶ And the child Samuel ministered unto the LORD before Eli.

ministered, of the Hebrew verb also tss. *to serve, to wait*; **1Sa.2.11, 18; 3.1, Piel (Intensive act.) part., so very actively, busily about serving the LORD in the present of Eli, the high priest.**

And the word of the LORD was *precious* in those days;
withdrawn, rare

precious, of the Hebrew adj. **יָקָר**, is also tss. *to be prized (prized), to be set by, to withdraw* (Pro.25.17); the verb **יָקָר**, is found in **1Sa.18.30, set by (Qal fut.); 1Sa.26.21, was precious (Qal pret.).**

[there was] no open vision.
open no vision.

was ... open, Niphal part. of the verb פָּרַץ, also tss. to be spread abroad, to break, break forth, to break away, to increase, to compel, to press; 1Sa.3.1, open (Niphal (simple pass.) part.); 1Sa.25.10, that break away (Hithpael [reflexive act.] part.); 1Sa.28.23, compelled (Qal fut.).

vision, of the masc. Hebrew noun, רְאוּן, and always tss. with the English vision.

The term *vision* refers to the declaration of a prophet of the LORD. The word is found 35 times in the Old Testament. 30 times this word is found in the books of the prophets. Outside of the books of the prophets the term *vision* refers the prophecies of Samuel, Nathan and Isaiah. (respectively, Ps.89.19; 1Chr.17.15; 2Chr.32.32) Only twice is the term used generally. Here in our text of 1Sa.3.1, and in Pv.29.18.

Pr 29:18 Where [there is] no vision (רְאוּן), the people perish (פָּרַע): but he that keepeth the law, happy [is] he.

In other words, for the lack of prophetic utterance (רְאוּן) the children of God will make themselves naked (פָּרַע), as Israel did around the golden calf.

So a vision always refers to that original declaration of the word of God by His prophet. A vision would kindle the people of God to renewed dedication. But during the interim times when there was no vision those that were blessed kept that which was revealed. And now we have the full vision of the mind of God given to us in the NT Scriptures. There is not more vision to be made. Blessed are those that keep this word.

Here, the word of the LORD was precious, rare and for the time contained in the Books of Moses. Chronologically, the last such declaration of a prophet to the nation of Israel appears to be about the time of the history of the Book of Ruth, when the Midianites had decimated the land of Israel.

Jud.6.7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

2 And it came to pass at that time, when Eli [was] laid down in his place,

Not laid down in the tabernacle, but in his own place.

and his eyes began to wax dim, [that] he could not see;
become somewhat dark (defined ...)

dim, כָּהָה, a fem. adj. also tss. somewhat dark, darkish, dim, heavy;
the verb כָּהָה, Piel pret., he restrained, v.13.

3 And ere the lamp of God went out in the temple of the LORD,
before lamp of God palace

ere, טָרָם, a part. tss. not yet, before. 1Sa.3.3, 7.

lamp, נֵר, a masc. noun, also tss. light, candle.
went out, Qal fut. of the verb נָתַח, to quench, to put out, to go out.

temple, הַיְכָל, a common noun also tss. palace. 1Sa.1.9; 3.3.

The candlestick was to burn continually, and never to be put out. This was especially so now that the tabernacle was permanently erected in Shiloh.

Ex 27:20 And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp (נֵר) to burn always. (cf. Lev.24.1-3)

where the ark of God [was], and Samuel was laid down [to sleep];

The main statement is, 'And it came to pass when Eli was laid down, and Samuel as laid down, when Eli's eyes were dim and before the lamp went out in the tabernacle... that the LORD called Samuel.

where the ark of God was – Not that the candlestick was located in the holiest of all (a 10W X 10H X 10L cubit area) behind the veil that served to divide the tabernacle into two parts), but in the same tabernacle in which the ark was located. The candlestick was located in the first compartment, called the sanctuary, or holy place; a 10W X 10H X 20L cubit area.

4 That the LORD called Samuel: and he answered, Here [am] I.

Behold

called, Qal fut. of the Hebrew verb קָרָא, a very freq. verb in the OT also tss. *to invite, to read, to proclaim, to name.*

here [am] I, part. interj. also tss. *Behold, See, Lo.*

5 And he ran unto Eli, and said, Here [am] I; for thou calledst me.

Notice that Samuel *ran* to Eli when he thought that he had been called by him, his elder. Willingness is shown by the response. Children that respond immediately are willing. Children that delay are unwilling. Willingness or unwillingness has nothing to do with a child being a Christian or not. All children should be trained to be willing. At the moment Samuel is unsaved. We know that he doesn't yet know the LORD. But evidently he was taught to be willing.

Children can be trained to act immediately and willfully to a parent's directions, or a parent can train their child to be unwilling by simple neglect. Unwillingness comes naturally, but it can become worse when the parent refuses to train the child in the way that he should go. (cf. Pv.22.6) Train your children to obey your directions immediately and willingly. Whether he should be quiet, or come to you, or go do something require immediate and willing responses. Don't allow for delays and insolence. The earlier the training, the earlier the results. The longer you delay the more difficult it will be to correct bad behavior.

And he said, I called not; lie down again. And he went and lay down.
return to lie down

קָרָא

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli,
proceeded to call

and said, Here [am] I; for thou didst call me. And he answered, I called not, my son; lie down again.
return to lie down

7 Now Samuel did not yet know the LORD,

did ... know, Qal pret. of the verb קָרָא, a very freq. verb in the OT. also tss. to perceive, to be sure, to mark, to be acquainted, to be aware, to discern, to tell, to comprehend, to consider, to learn, to discover, etc.; 3.20, Qal fut., And ... knew ...

In the previous chapter it was said of Eli's sons, Hophni and Phinehas, that they knew not the LORD.

1Sa 2:12 Now the sons of Eli [were] sons of Belial; they knew not the LORD.

The issue with the sons of Eli, and others like them, is not that the LORD called them and they refused. The issue is that the LORD never called them with the kind of calling that He gave to Samuel. Had the LORD called them with the same calling they would have known Him. But they didn't know Him.

Jn.10.14 I am the good shepherd, and know my [sheep], and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, [and] one shepherd.*

...

26 *But ye believe not, because ye are not of my sheep, as I said unto you.*

27 *My sheep hear my voice, and I know them, and they follow me:*

28 *And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand.*

neither was the word of the LORD yet revealed unto him.
shown, uncovered

was ... revealed, Niphal (simple pass.) fut. of the verb פָּלַץ, also tss. to shew, to advertise, to open, to uncover, to discover, etc.; v.21, Niphal (simple pass.) fut., was ... revealed.

One must first *know* the LORD before His word is opened so that he might know the things of Christ. The word of God is spiritual, and in order to understand it he must first have a spiritual mind.

1Co.2.9 *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

10 *But God hath revealed [them] unto us (we that love Him) by his Spirit: for the Spirit searcheth (ἐρευνάω, examines, investigates) all things, yea, the deep things of God.*

11 *For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God (In other words no man apart from the Spirit of God can know the things of God except that he has the Spirit of God in Him.).*

12 *Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.*

8 And the LORD called Samuel again the third time.
proceeded to call

And he arose and went to Eli, and said, Here [am] I; for thou didst call me. And Eli perceived that the LORD had called the child.

discerned

perceived, of the Qal & Hiphil fut. verb יָדַע, also tss. *to understand, to consider, to discern, to be discreet, to be prudent, etc.*

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

The LORD was calling to Samuel so that Samuel might know Him personally as His Lord. To this time Samuel, though a well-behaved little boy was just like Hophni and Phinehas in this respect, he did not know the LORD. But that was about to change, and only because of the grace of God.

This calling of the LORD to Samuel is known as an effectual calling. There is general call that goes out at the preaching of Christ which many respond to for all kinds of reasons, but it is not effectual.

Mt 22:14 For many are called, but few [are] chosen.

God only works to effectually call the elect; them that He chose *before the foundation of the world*. And all of these shall respond to this call.

Effectual is an adjective that tells what kind of call it is. *Effectual* is translated from the Greek adj. ἐνεργής, which is also translated with the English *powerful*. ... *the word of God is quick and powerful* (He.4.12). So the word of God is *effectual*. And by the way, this is speaking of the power which is our Lord Jesus Christ's.

*He.4.13 Neither is there any creature that is not manifest in **his** sight: but all things [are] naked and opened unto **the eyes of him** with whom we have to do.*

The noun form of *effectual* is also translated from the Greek noun ἐνέργεια, *effectual working, working* and *operation*. And once more the Greek verb ἐνεργέω, is treated as a verbal noun, *that worketh*, or an adjective, *effectual fervent* [prayer]. But we can see that our English word *energy* or *to energize* is derived from the Greek ἐνεργέω. The effectual call is a *powerful* call. It is the *operation* of God. It is a calling *that works* in the elect. The effectual call *energizes* the ear to hear. It *works* to bring forth all of the elect of God so that they might *know the LORD*.

The effectual call is the center-piece of the golden chain of salvation.

Ro.8.29 ¶ For whom he did foreknow, he also did predestinate [to be] conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

It is called an holy calling. This means that when compared to other calls it is different because it creates, *energizes* in the one to whom it is directed a *hearing ear*.

2Ti.1.9 Who (God) hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which [purpose and grace] was given us in Christ Jesus before the world began ...

That is the effectual call gives ability to the child of God to hear, to obey, to be able to respond to the LORD and His word, when before he could not and would not respond.

Ps 110:3 Thy people [shall be] willing in the day of thy power ...

Ro.10.17 So then faith [cometh] by (ἐκ, from, out of) hearing, and (but) hearing [comes] by (διὰ, through) the word (ῥῆμα, statement [word of command]) of God.

This explains how all the elect ever comes to be able to hear the spiritual things which are of God and Christ. It is because first a commandment was given to open the spiritual ear, then came the hearing.

The effectual call which the Father sends out to His children is the same which the Son gives.

Jn.5.21 For as the Father raiseth up the dead, and quickeneth [them]; even so the Son quickeneth whom he will.

Those that are dead in trespasses and sins among the elect shall *hear* the voice of the Son of God, and then live or turn to Christ in conversion.

Jn.5.25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead (not in the grave, but the dead in sins; comp. v.28) shall hear the voice of the Son of God: and they that hear shall live (convert to Christ).

A good example of the effectual call could be illustrated by what the Lord Jesus did for Lazarus after that he died and his body had laid in a tomb for four days. Jesus came to the place where Lazarus tomb was and cried out to him with a loud voice, *'Lazarus, come forth. And he that was dead came forth (Jn.11.43b, 44a)* The ears of dead Lazarus were opened and suddenly he that could not hear heard and obeyed the voice of the Lord.

That is what an effectual call does for those to whom it is given. Samuel who just moments earlier *knew not the LORD*, suddenly hears His voice. But Samuel doesn't understand what he is hearing. At this, Eli directs this little boy to turn his attention to the LORD; to listen to His voice and do all that He says.

Like this, when once the ear is opened by the power of God then it must be directed to Jesus Christ and the gospel of His death, burial and resurrection. This will create in his heart faith to know Him and to do His will. That is essentially what happened to little Samuel, and it is the same for us. God calls us by His grace, and we know it and respond to the gospel of Christ by

faith. No, the greatest part of the elect have never heard an audible voice speaking to them, but this calling works to bring them to Christ savingly.

10 And the LORD came, and stood, and called as at other times,
presented himself

stood, Hithpael (reflexive act.) fut. of the verb **בָּצַדְתָּ**, also tss. *to resort, to remain, to present, to stand forth, to be set*; **1Sa.10.19, present yourselves (Hithpael fut.); 1Sa.12.7, stand still (Hithpael fut.); 1Sa.12.16, stand (Hithpael fut.); 1Sa.3.10, and stood (Hithpael fut.); 1Sa.10.23, when he stood (Hithpael fut.); 1Sa.17.16, and presented himself (Hithpael fut.).**

Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

That's response is proof of one's having received the effectual call of God.

The LORD revealed to Samuel the coming judgment against the house of Eli (3.11-18);

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle.

shall tingle, Qal fut. of the verb **לִצְלַצַּל**, tss. *to tingle* (2Ki.21.12; Jer.19.3), *quiver* (Hab.3.16).

12 In that day I will perform against Eli all [things]
establish, uphold to

I will perform, Hiphil fut. of the verb **קָוַם**, tss. *to rise up, to stand, to confirm, to perform, to enjoin, to uphold, to continue, to establish.*

which I have spoken concerning his house: when I begin, I will also make an end.
accomplish it

when I begin, Hiphil infin. of the verb **לִהְיוֹת**; in Hiphil the verb is *to begin, to be first.*

I will make an end, Piel infin. of the verb קָלַף, tss. to accomplish, to consume, to end, to cease, to spend, to waste, to faint, to fail.

13 For I have told him that I will judge his house for ever
declared, shown (to)

have told, Hiphil pret. of the verb דָּגַף, tss. to tell, to shew, to declare, to report, to profess, to denounce; 1Sa.3.15, to show (Hiphil infin.); 3.13, have told (Hiphil pret.; 1Sa.3.18, and told (Hiphil fut.).

יָדַע

for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.
discouraged (?)

made ... vile, Piel part. of the verb קָלַף, tss. to abate, to be swift, to despise, to lightly esteem, to seem a light thing, to be more vile, to be cursed, to revile, to be accursed, to be afflicted, to set light by, etc.; 1Sam.2.30, Qal fut., shall be lightly esteemed; 1Sa.17.43, Piel fut., and ... cursed; 1Sa.3.13, Piel part., made ... vile; 1Sa.6.5, Hiphil fut., he will lighten.

he restrained, Piel pret. of the verb קָהַךְ, tss. to be dim, to fail, to darken, to faint; 1Sa.3.2, dim, קָהַךְ, a fem. adj. also tss. somewhat dark, darkish, dim, heavy.

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.
atone, pardon itself

shall ... be purged, Hithpael fut. of the verb קָפַר, also tss. to atone, to be merciful, to reconcile, to pacify, to appease, to pardon, to forgive, to disannul, to cleanse.

Eli's house, because of the offices which they held, and the transgressions they committed, the LORD removed the temporary stay of judgment for sin, that the shedding of animal sacrifices gave them.

Le 4:3 If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin offering.

The sacrifices under the OT, and the sacrifice of Christ in the NT was never to be a license to commit sin.

Ro.6.1 ¶ What shall we say then? Shall we continue in sin, that grace may abound?

1Pe 2:16 As free, and not using [your] liberty for a cloke of maliciousness, but as the servants of God.

15 And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

tell (to) lookingglass.

to show, Hiphil infin. of the verb טָגַן, tss. to tell, to shew, to declare, to report, to profess, to denounce; 1Sa.3.15, to show (Hiphil infin.); 3.13, have told (Hiphil pret.); 1Sa.3.18, and told (Hiphil fut.).

vision, מַרְאֵה, a fem. noun tss. vision, lookingglass (Ex.38.8).

Evidently part of Samuel's duty involved opening the doors of the house of the Lord. Perhaps opening the doors to the house of the LORD means that Samuel fixed the curtains that were called the door so that people knew to come to come near to it to perform certain of their sacrifices, prayers and confessions. It was likely here that Hannah resorted to prayer in 1Sa.1.9.

1Sa 1:9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD.

Ex.26.36 And thou shalt make an hanging for the door of the tent, [of] blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging five pillars [of] shittim [wood], and overlay them with gold, [and] their hooks [shall be of] gold: and thou shalt cast five sockets of brass for them.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here [am] I.

17 And he said, What [is] the thing that [the LORD] hath said unto thee? I pray thee hide [it] not from me:

conceal

hide, Piel fut. of the verb **תִּסְתֵּר**, tss. *to conceal, to hide, to cut off, to cut down, to be desolate*; **1Sa.3.17, hide (Piel fut.)**; **1Sa.3.17, hide, thou hide (Piel fut.)**.

God do so to thee, and more also, if thou hide [any] thing from me
so increased conceal a word

of all the things that he said unto thee.

words

18 And Samuel told him every whit, and hid nothing from him.

declared

And he said, It [is] the LORD: let him do what seemeth him good.

(Eli)

is good in his eyes.

It is my opinion, but I think that this was a terrible for Eli to put Samuel in this predicament. But Samuel showed himself faithful to tell the, sometimes, very uncomfortable truth to those that should hear it. And this confirms to Eli what the LORD already determined to do to him and his house.

The Lord was perceived again in Shiloh; in that He had revealed Himself to Samuel and he was established to be a prophet. (3.19-21)

19 ¶ And Samuel grew, and the LORD was with him,

and ... grew, Qal fut. of the verb לָגַדַּל, to be great, much set by, magnified, promote, increased, exceeded, etc.

The LORD was with Samuel in his daily walk.

אָרָץ

and did let none of his words fall to the ground.

earth

did let ... fall, Hiphil pret. of the verb נָפַל, also tss. to fail, to perish, to die, to fall down, to fall away, etc.

Samuel must have learned to speak with the use of few words, concise, brief and purposeful. The words, **and did let none of his words fall to the ground** especially applies to the words of judgment which the LORD revealed to Samuel. They came to pass just as the LORD said.

20 And all Israel from Dan

Evidently referring to Dan's latest location in the furthest north of Canaan.

יָדַעַ

even to Beersheba

knew that Samuel

(In the South of Canaan.)

And ... knew, Qal fut. of the verb יָדַעַ, a very freq. verb in the OT. also tss. to perceive, to be sure, to mark, to be acquainted, to be aware, to discern, to tell, to comprehend, to consider, to learn, to discover, etc.; 3.7, did ... know, Qal pret.

[was] established [to be] a prophet of the LORD.

entrusted

to

established, Niphal part. of the verb אָמַן, tss. to bring up, to be faithful, to be established, to be steadfast, to fail, to be verified, to continue, to be sure, to be trusty, to stand fast, to be believed.

That is, the nation became acquainted with the truth that Samuel was entrusted to be a prophet to the LORD.

אָרָא

21 And the LORD appeared again in Shiloh:

was considered

(and the meaning of this is explained by the following...)

appeared, Niphal infin. of the verb אָרָא, tss. to see, to behold, to consider, to foresee, to look, to look upon, to spy.

for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

discovered

revealed, Niphal (simple pass.) fut. of the verb אָרָא, also tss. to shew, to advertise, to open, to uncover, to discover, etc.; v.21, Niphal (simple pass.) fut., was ... revealed.

the LORD revealed himself to Samuel in Shiloh –Perhaps the idea is that because of the report of the extraordinary way that the LORD had called Samuel by an audible voice renewed among the people the sense of the LORD’s presence with the nation. This could be equal to that sense Israel would have when they knew that the LORD had raised them up another judge. And that is what Samuel is, Israel’s last judge.