



Who is the God of the Bible?

An Investigation of the Annals of Israel
for Christians

S. Neil Von Fange

WHO IS THE GOD OF THE BIBLE?

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PREVIEW EDITION

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WHO IS THE GOD OF THE BIBLE?

WHO IS THE GOD OF THE BIBLE? is an examination of the historic books of the biblical Old Testament with intent to understand the Most High as he revealed himself to Israel.

At the judgment, every Christian will have to present his case for what he did about the expectations of the kingdom of God. The gold standard of the Bible itself is for the adjudication of any present or past experiences, and is meant to assist Christians in preparing this case.

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He originally comes from Montclair, New Jersey and then Indianapolis, Indiana. He makes his home in southern Indiana, where he remediates long standing erosion on his property with gravel, rock, and the transplanting of much ground cover.

WHO IS THE GOD OF THE BIBLE?

TABLE OF CONTENTS

Dedication, Preface, Introduction

Interlude

WHO IS THE GOD OF THE BIBLE?

A – God Has Order and Purpose in Mind

A1 – Demands Order and Restraint in the Human Race

A2 – Supervises by Means of His Servants

A3 – Watches Over His Closely Held Interests

B – God Has an Agenda For His People

B1 – Honors His Code of Law

B2 – Is not Oblivious to the Needs of His People

B3 – Tests His People Regarding His Interests

B4 – Sets Hazards to Fulfilment of His Will

C – God Supervises the Activities of his Kingdom

C1 – Conveys His Intentions to Humanity

C2 – Takes Seriously His Capabilities and Expectations

C3 – Allows People to Approach Him in Varying Degrees

D – God Rewards People for Their Doings

D1 – Honors Loyalty from His Servants

D2 – Deals with Out-Of-Line Individuals

Interlude

APPENDICES

A – Primary Takeaways from the Annals of the Kingdom

B – Origins of Israel (Genesis)

(Exodus thru Deuteronomy - see my book The Statutes of Israel)

C - Conquest, C1 thru C7 - (Josh., Judg., Ruth, 1 Sam., 2 Sam., 1 Chron. 1-29 + 2 Chron. 1-9, 1 Kgs. 1-10).

D - Decline, D1 thru D3 - (1 Kgs. 11-22, 2 Kgs. 1-25, 2 Chr. 10-36).

E - Exile, E1 thru E2 - (Daniel, Esther).

(Ezra and Nehemiah - see my book The Statutes of Israel)

WHO IS THE GOD OF THE BIBLE?

Dedication

This book is in memory of Richard and Sara Michalski, who labored for decades on behalf of Christians in lands from eastern Europe to Siberia.

I remember Richard, who passed away in 2012, speaking in our church many years ago, as a businesslike yet merciful servant of Jesus Christ with a real heart for the people of God in regions where the Bible was hard to come by.

In their 2012 book *Fire by Night*, Sara tells the story of accompanying their evangelism team from Russia back to Germany, and then her travel back to Poland to rejoin her husband Richard.

While on a train station platform in East Germany at night, she was confronted by three hostile policemen, who not only intimidated her but loosed a trained and very formidable attack dog against her. As the dog approached her, it inexplicably stopped in its tracks, which resulted in real concern by the policemen.

At this point, an imposing man came on the scene, with a different type of uniform, and he was saluted by the three policemen. In Sara's ear, he said he had come to rescue her from her troubles. He escorted her away to a different platform, told her to stay, and shortly returned with a four-course dinner, as she had not eaten in 48 hours. After she had finished, he gave her tickets to her destination, saying they had been paid for well in advance; then he left.

This book is for the encouragement of those who have set their lives to seeking the kingdom of God. It would not have been possible without the dedication and service of numerous servants of Jesus Christ who have left a legacy to build upon by those who were to follow.

WHO IS THE GOD OF THE BIBLE?

Preface

When I retired from my career in the workplace, which had been a grueling experience, I felt it was time to look closer at my thesis as a Christian. It was also to look closer at the implications of a direct calling upon me by Jesus Christ shortly after my university years, which was not a call to word ministry. I set myself to assembling a case for how I expect to present myself before him when I pass on from this life.

My work from that time onwards consisted of writing my seven books about the Bible, with illustrations from my own experiences as well as from the ministry of previous generations. Over time, I found that I could only handle about two to four hours a day for this type of study. I did utilize my other hours for further related efforts, including prayer support in many nights.

During my retirement years, I had a few dreams (Joel 2:28) which helped me establish direction for the above-mentioned effort. In one of these dreams, the upper level for a research library was visible, with a circular staircase from the main level. The upper level contained several section signs for individual ministers of the gospel, with the name of one well-known prophet prominently displayed at the nearest corner. As a result, I took a far closer look at the historic literature serving as background for my books.

Another dream was of an exam which had been graded. There were several green marks at the top of the page; however, there was also a red notation with an exclamation mark. The next day, I considered that an account I had just included would be unreasonably frightening to not a few individuals. I replaced it with a different story which was better suited for the purpose.

While I was able to take advantage of my entire career of experience to support my task, I propose that in most cases, Christians should not wait until their final years of life to develop their own thesis for how they will answer their Lord at the judgment.

The Bible is the gold standard for how the kingdom of God works and what God expects of his people. The setting aside of my career and retirement years toward a serious enquiry and verification of the Bible has been a profoundly rattling experience for me.

In this manner I have found the fulfilment of a life dream, which has brought me much trouble but has also brought assurance and fulfilment as a Christian. It is my hope that this book will encourage you in your Christian walk as well.

WHO IS THE GOD OF THE BIBLE?

Introduction

This book is an examination of the historic books of the Old Testament (minus certain sections which are analyzed in my other books), which are an exposition of how God has dealt with humanity and especially his people from the beginnings of the world up thru classical literary times. As stated in the Preface, the Bible is the gold standard for how the kingdom of God works and what God expects of his people. The Bible makes it clear that he is someone very good indeed, but that he has significant expectations.

Every individual among humanity is expected to search out the Most High, and to establish what God wants him to do. No one will be excused from a formidable and very final accounting at the end of the age.

This major threat must not be underestimated by Christians, and particularly those with a definite calling by the Holy Spirit. Christians are not meant to settle only for a religion of worship together with the people of God; admiration for the scriptures as an art form; and perhaps some level of service.

God's expectation for an individual Christian is to become aware of God's dealings with him in the affairs of this life, which will assist in the building of a case over a lifetime for knowing his will. Christians are expected to verify that God is real, and that he acts in a manner consistent with his recorded dealings in the Bible. It would stand to reason that within the Bible itself, God would provide an agenda for how he can be expected to act. I propose such an agenda to exist in the spectrum of Old Testament accounts, which were entrusted to ancient Israel over its centuries.

My own summation of these accounts is found in Appendix A thru E. These are a record of the activities of the same God who in the first century turned over the hopes, dreams and legacy of Israel to the church, and not without major concerns (Matt. 21:43-44).

An individual will have to be determined and resilient to find the God of the Bible for himself (Deut. 4:29; Matt. 7:13-14). Each disciple of Jesus Christ must prepare himself to handle his life situations with knowledge, balance, and skill when opportunities relating to the kingdom of God are presented.

The opportunities for Christians to respond to God's expectations are limited to a short number of years on the earth. We must prepare ourselves in anticipation of the holy presence of the Lord, both for the present time and for the final judgment which will be faced by all.

WHO IS THE GOD OF THE BIBLE?

Interlude – Exod. 9:13-19

Then the LORD said to Moses, Rise early in the morning and stand before Pharaoh, and say to him, Thus says the LORD God of the Hebrews: Let My people go, that they may serve Me, for at this time I will send all My plagues to your very heart, and on your servants and on your people, that you may know that there is none like Me in all the earth.

Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth. But indeed for this purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.

As yet you exalt yourself against My people in that you will not let them go. Behold, tomorrow about this time I will cause very heavy hail to rain down, such as has not been in Egypt since its founding until now. Therefore send now and gather your livestock and all that you have in the field, for the hail shall come down on every man and every animal which is found in the field and is not brought home; and they shall die.

Chap.	Verse	Terse Summary	Annals Cat.	Narr've	Order	Agenda	Superv'n	Compensation	Base Subject	Base Ref.
9	13	Early a.m. visit, repet'n of Y. orders	A2.1		x				Supervises thru his servants	Ref. 1 Kgs 11:37
	14	Warning: Phar./Egy. will be run over!	D2.1					x	Out-of-line behavior addr'd	Ref. Num. 12:1f
	15	Y. could have already destroyed Egy.	C2.1				x		Indicates presence by signs	Ref. Exod. 4:1-9
	16	Phar. is for a show of God's power	C2.1				x		Indicates presence by signs	Ref. Exod. 4:1-9
	17	Phar. continues to resist Y. orders	C2.2				x		Indicates presence by signs	Ref. Exod. 4:1-9
	18	Threat of destroying hail tomorrow!	A1.2		x				Looks for order and restraint	Ref. Gen. 4:6-7
	19	Warning to get cattle/slaves ready	B2.5			x			Is not oblivious of needs	Ref. Gen. 16:8-9
	20	Some Egy's move in fear of Y. word	B2.5			x			Is not oblivious of needs	Ref. Gen. 16:8-9
	21	Others leave livestock out to pasture	B3.2			x			Tests servants for loyalty	Ref. Gen. 3:1-6
	22	Y. orders - M. to stretch hand up	B2.4			x			Is not oblivious of needs	Ref. Gen. 16:8-9
	23	M. rod held up = thunder + hail	B2.4			x			Is not oblivious of needs	Ref. Gen. 16:8-9
	24	Heavy storm unequalled in Egy. hist.	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-8
	25	People + crops + trees destroyed	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-8
	26	No hail in Goshen where Israel was	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-8
	27	Contrite Phar. asks for reprieve	A1.3		x				Looks for order and restraint	Ref. Gen. 4:6-7
	28	Storm stopped = will release Isr.	A1.3		x				Looks for order and restraint	Ref. Gen. 4:6-7

Legend for the above table:

See Appendix A for a list of categories or primary takeaways relating to the Annals of the Kingdom.

Who is the God of the Bible?

2 KINGS 2:19-20

Then the men of the city said to Elisha, "Please notice, the situation of this city is pleasant, as my lord sees; but the water is bad, and the ground barren." And he said, "Bring me a new bowl, and put salt in it." So they brought it to him.



B2.4 - SYNOPSIS:

Allows initiatives of the kingdom of God to be defined by himself, by his servants, or by other people; and may cause his supervision to be visible.

Annals passages: Abel (Gen. 4); Abram (Gen. 13/etc.); Hagar (Gen. 16, 21); Rebekah (Gen. 27); Isaac blessing (Gen. 27); Leah (Gen. 30); Jacob (Gen. 28/etc.); Joshua (Josh. 6, 10); Gideon (Judg. 6-7); Samuel (1 Sam. 7); Jonathan (1 Sam. 14); David (1 Sam. 17/etc.); etc.

Other passages: Moses staff (Exod. 3-4); Moses scattering ashes (Exod. 9); Moses lifting hands (Exod. 17); bronze snake on pole (Num. 21); Jonah thrown overboard (Jonah 1); etc.

DISCUSSION:

G. C. Bevington was a Methodist holiness evangelist who in his 70s still labored among the poorest of the poor in the 1920s. His ministry was primarily in the neighborhood of eastern Kentucky as well as in the surrounding region.

In his book *Remarkable Miracles*, he tells of a recently converted farmer, who had been advised by his brother to replant his corn field due to an invasion by grubs. The farmer was not able to do so because his work horses had gone lame. Bevington encouraged them from his own recent experiences involving the healing of a little girl as well as of a lame horse. The three agreed for the extermination of the grub worms. They proceeded to traverse the field, and began to find dead worms; after awhile they returned to the house to sing.

Not long afterwards, the skeptical brother visited and repeated his earlier appraisal of the situation. Bevington said that the worms were all dead, but only received a look of sympathy. Then Bevington offered him one penny for every live worm he could find. The brother was pleased at this laid down challenge, and said, All right. That will be money made easy. Get your wallet out. He confidently took a basket, and proceeded to march all over the field. After awhile, he did not return, but went back home thru the adjoining woods, having found no live worms!

At one time during my career, I was in the midst of a complex task, with seemingly insurmountable hurdles before me. I was also troubled with much back pain during this experience, prompting me one night to stay at a local hotel to try a different mattress. In the morning I awoke early with an awareness by the Spirit to finish my task that day. By the end of a very long day, I was able to say the job was done! In due time I found relief for my back as well.

The historic churches appear to have studiously avoided the concept of this section, which figures prominently in how the kingdom of God works in every generation and for all venues. For further discussion of the all important context, see section B2.1 thru B2.3 in this book.

Who is the God of the Bible?

JUDG. 4:8-9

And Barak said to her, "If you will go with me, then I will go; but if you will not go with me, I will not go!" So she said, "I will surely go with you; nevertheless there will be no glory for you in the journey you are taking, for the LORD will sell Sisera into the hand of a woman." Then Deborah arose and went with Barak to Kedesh.



C2.2 - SYNOPSIS:

Does not like to be contradicted, minimized, or pre-empted.

Annals passages: skepticism by Abraham and Sarah (Gen. 17-18); Josh./elders after Ai (Josh. 7); larger tribes of Israel (Josh. 17); skepticism of Barak (Judg. 4); mourning by Samuel (1 Sam. 16); David wanting to build temple (2 Sam. 7); defiance of Jebusites (1 Chron. 11); etc.

Other passages: Job 38-39; concerns of Israel and Moses (Num. 11); complaints by Aaron and Miriam (Num. 12); Zacharias (Luke 1).

DISCUSSION:

Rudy Cerullo was raised as a Catholic, but as a teen visited a pentecostal church, where he received Jesus Christ and the baptism in the Spirit. Before long, he felt the calling as an evangelist. For nine years, he was involved with preaching on street corners; in jails; at missions; in young people's meetings; etc. Eventually he began training in Bible school. When he learned of the healing revival of the late 1940s, he became prayerful, and began to see people healed in his own meetings. He became a well-known figure in the pages of the Voice of Healing magazine, which became a chronicle of the great awakening of those years.

In Cerullo's second set of meetings, in Pennsylvania, a man came up for prayer who had been involved in a foundry accident. An injury to his spine had resulted in crushed vertebrae, a useless leg, and other maladies. Cerullo felt that this case deserved a more significant prayer effort, and asked the man to return after he fasted and prayed for three days. When he said this, the Holy Spirit interrupted him, and said, Who is going to heal him anyway? At that point, Cerullo felt the authority and anointing of the Holy Spirit and prayed for the man, whose shakings stopped. Then Cerullo instructed him to start running, whereupon the man not only ran but performed flips. He was completely healed, and returned to work within a week.

In my other books, I relate a number of cases in which the Lord expressed annoyance with me. Divine chastisement in various degrees is inevitable for Christians (John 15, Heb. 12); yet these episodes are to be understood and treasured (Psa. 19), as well as archived (Deut. 8:1-5).

Also in my other books, I discuss the concept that followers of Jesus Christ must recognize that their mandate is not to Do, but to Die. The training agenda of the Holy Spirit will be by teaching; by chastisements; and by experiences from the heart of God the Father which Jesus Christ refers to as "the cross".

Who is the God of the Bible?

1 KINGS 8:10-11

And it came to pass, when the priests came out of the holy place, that the cloud filled the house of the LORD, so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of the LORD.



C3.3 - SYNOPSIS:

Appears in glory in multiple ways; e.g. on his throne, in an elevated view, etc.

Annals passages: Jacob (Gen. 28); dedication of temple (1 Kgs. 8); Micaiah (1 Kgs. 22).

Other passages: call of Moses (Exod. 3); Israel at Mt. Sinai (Exod. 19-20); Moses before God's presence (Exod. 32-34); the Tent of Meeting (Exod. 40, Lev. 9-10); call of Isaiah (Isa. 6); call of Ezekiel (Ezek. 1); Israel's future (Dan. 10).

DISCUSSION:

William McKay was a Canadian-born evangelist who moved to South Carolina for Bible school. His spouse was not in favor of this move when he came home with the news, being happy where they were. The Lord then gave her a dream of their home burned down, and gave her a choice between that scenario and Bible school. She immediately agreed to the move.

During their subsequent time of training, the Lord directed her to pray one day. While she was in a trance, he met her in person with a group of angels. He then took her in stages before God's presence in the third heaven, reminiscent of Paul's experience in 2 Cor. 11. She saw many wonderful details of the kingdom of God. While she was before the Divine presence, God called her and her husband to a ministry of healing and deliverance.

After an experience of about seven hours, during which a doctor said she had no pulse, she awoke. This husband and wife team went on to have a marvelous tent ministry with very large crowds. Their story is found in the Voice of Healing archives, March 1952.

Further such marvelous experiences are reported by Kenneth Hagin (section A2.2); little David Walker (section A2.3); William Branham (section C3.1); and others.

While such episodes are known to occur from time to time, Christians are expected to take the Lord's presence in their life by faith (2 Cor. 5:7). Nonetheless, they should anticipate that when the regimen of personal holiness has been set in place, they will experience Divine approval in a striking way, reminiscent of that of the holy place of Israel (Exod. 40:34-35; 2 Chron. 5:13-14). Paul the apostle refers to this in terms of the Roman custom of setting a young man into the position of a son (Gal. 3, Rom. 8). These Biblical references are not about art appreciation, but speak of a time when a Christian has reached a certain level of acceptance before the Most High after a period of training.

Who is the God of the Bible?

EXOD. 1:21

Therefore God dealt well with the midwives, and the people multiplied and grew very mighty. And so it was, because the midwives feared God, that He provided households for them.



D1.1 - SYNOPSIS:

Honors those who stand up for his agenda and people in time of need or apostasy.

Annals passages: Enoch (Gen. 5); Noah sons (Gen. 9); Jephthah (Judg. 11); David/Jonathan (1 Sam. 18); men of Jabesh-Gilead (1 Sam. 31); Jehoida and spouse (2 Chron. 22-24); etc.

Other passages: midwives (Exod. 1); long memory of Yahweh for loyalty (Exod. 20); Levites (Exod. 32); Caleb and Joshua (Num. 14); Phinehas (Num. 25); Ebed-Melech (Jerem. 39).

DISCUSSION:

William Tyndale was a gifted linguist who was born in England in 1494. He studied at Oxford and Cambridge, and became concerned over the practice of disallowing Bible or theology study prior to 8 to 9 years of immersion in traditional worldly subjects. He also bridled at how the Catholic hierarchy reserved control of the scriptures for itself.

After being denied patronage support for his goal of Bible translation, he relocated to the European continent to proceed with his work. He found protection from the hostile English government in certain German towns, and then among Dutch merchants in Antwerp Belgium.

His Bible translations were published and distributed in England from his effective exile. His publications included a 1530 treatise which condemned the divorce and remarriage of king Henry the 8th, which resulted in the wrath of that king. Eventually Tyndale was betrayed and arrested by representatives of the Holy Roman Empire; he was then brought to a castle near Brussels, where he was tried and executed at the age of 42.

In the aftermath, Tyndale's life work became foundational to the English speaking translations of the Bible. His coined words and phrases were utilized over a large majority of the Authorized King James Version of 1611 for both Old and New Testaments. Tyndale's story is found in Brian Edwards' book God's Outlaw.

A persistent view foisted by the enemy is that the people of God are not to be trusted to understand the scriptures for themselves, and therefore that church leaders should be the exclusive carriers of this responsibility. It is true that word ministry is expected to have an outsized role in assembly meetings with their presentations. However, individual members are to carry on the work of the kingdom of God outside of meetings in their respective venues.

Word ministry is to see their role as training assembly members for their widely varying tasks, and not to turn them into a professional audience. All will be rewarded in the end for their loyal service with regard to how they have managed and handled the expectations of the gold standard of the Bible, with an emphasis on the particular concerns of their generation and venue.

Chap.	Verse	Terse Summary	Annals Cat.	Narr've	Order	Agenda	Superv'n	Compen-sation	Base Subject	Base Ref.
1	1	Lineage of Elkanah in Ephraim	---	x					Narr'n - annals of the Km	Annals of the Km
	2	Two spouses, only one with ch'n	---	x					Narr'n - annals of the Km	Annals of the Km
	3	Yearly trip to Shiloh/two sons of Eli	---	x					Narr'n - annals of the Km	Annals of the Km
	4	Elk. presents off'g + gifts to family	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3
	5	Double gift to Hannah (no children)	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3
	6	Nasty taunting of H. by Peninnah	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3
	7	Taunting every year = cry + fast	A2.3		x				Supervises thru his servants	Ref. 1 Kgs 11:37
	8	Husband tries to console Hannah	A2.3		x				Supervises thru his servants	Ref. 1 Kgs 11:37
	9	Scene of Hannah + Eli in Shiloh	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3
	10	Prayer by bitter + weeping Hannah	B2.2			x			Is not oblivious of needs	Ref. Gen. 16:8-9
	11	H. vow of son = Nazirite Y. service	B2.4			x			Is not oblivious of needs	Ref. Gen. 16:8-9
	12	Scene of Eli suspicious of H. behav.	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3
	13	H. silent prayer = E. decides is drunk	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3
	14	Eli accuses H. as drunk for all to hear	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3
	15	H. defends self, is only troubled	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3
	16	H. defends self, is only troubled	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3
	17	Eli sends H. away with peace/hope	B2.1			x			Is not oblivious of needs	Ref. Gen. 16:8-9
	18	Modest H. reply, feels much better	B2.1			x			Is not oblivious of needs	Ref. Gen. 16:8-9
	19	Worship, a.m. return, prayer reply	B1.2			x			Honors previously given word	Ref. Gen. 50:24
	20	Son named Samuel, asked Y. for him	D1.2					x	Loyalty of serv's honored	Ref. Exod. 1:20-21
	21	Next pilgrimage arrives, Elk. journey	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3
	22	H. stays home, will deliver S. later	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3
	23	Husband concurs, agrees with vow	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3
	24	Child + offerings brought to Shiloh	D1.2					x	Loyalty of serv's honored	Ref. Exod. 1:20-21
	25	Bull slaughtered, child brought to Eli	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3
	26	H. identifies self fr. earlier encounter	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3
	27	Child is an answer to that prayer	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3
	28	Present'n for Y. service, then worship	---	x					Narr'n - annals of the Km	Ref. 1 Sam. 1:1-3