

## Old Testament Survey

### *1 Samuel: From Judges to Kings*

Date: August 22, 2021  
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*The Divines at the Westminster Assembly, 1643-1653*

Westminster Shorter Catechism Q. 9. *What is the work of creation?* The work of creation is, God's making all things of nothing, by the word of his power,<sup>a</sup> in the space of six days, and all very good.<sup>b</sup>

DQ: How is WSC 9 connected to WSC 8? What is significant about WSC 9?

#### **A. Start the movie already! Queue the music! – Hannah's Prayer: The Main Title**

##### **I. Introduction**

##### **a. The Barren Wife (1:5)**

DQ: What is the reader of 1 Samuel to think when reading at the beginning about a barren, righteous, woman?

##### **b. The Vow (1:10-11)**

##### **c. The Baby (1:19-20) – “the LORD remembered (זָכַר) her (v. 19)”**

##### **d. The Vow Fulfilled (1:26-28)**

##### **II. The Main Title (2:1-10)**

#### **B. Outline of the Story in 1 Samuel**

##### **I. 1 Sam 1-7 – The Story of Samuel – The Last Judge**

##### **a. Samuel the Priest: “...the boy was ministering to the LORD in the presence of Eli the priest (2:11b).”**

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<sup>a</sup>Genesis 1:1; Psalms 33:6, 9; Hebrews 11:3

<sup>b</sup>Genesis 1:31

- b. Samuel the Prophet: “And Samuel grew, and the LORD was with him and let none of his words fall to the ground. And all Israel from Dan to Beersheba knew that Samuel was established as a prophet of the LORD (3:19-20).”
  - c. Samuel the Judge: “Samuel judged Israel all the days of his life. And he went on a circuit year by year to Bethel, Gilgal, and Mizpah. And he judged Israel in all these places. Then he would return to Ramah, for his home was there, and there also he judged Israel. And he built there an altar to the LORD (7:15-17).”
- II. 1 Sam 8-15 – The Story of Saul – The People Pick a King
  - a. The Demand of the People: “Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us like all the nations (8:5).”  
“...there shall be a king over us, that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles (8:19b-20).”
  - b. The Motive: “And the LORD said to Samuel, ‘Obey the voice of the people in all that they say to you, for they have not rejected you, but they have rejected me from being king over them (8:7).’”
  - c. The Result: Your king will tax you, take your sons for his army, take your daughters to work for him, and take your lands. “And in that day you will cry out because of your king, whom you have chosen for yourselves, but the LORD will not answer you in that day (8:18).”
  - d. The People’s Choice: “There was a man of Benjamin whose name was Kish...a Benjaminite, a man of wealth. And he had a son whose name was Saul, a handsome young man (1 Sam 9:1-2)...”

DQ: What clue are we given that this kingship is doomed for failure?

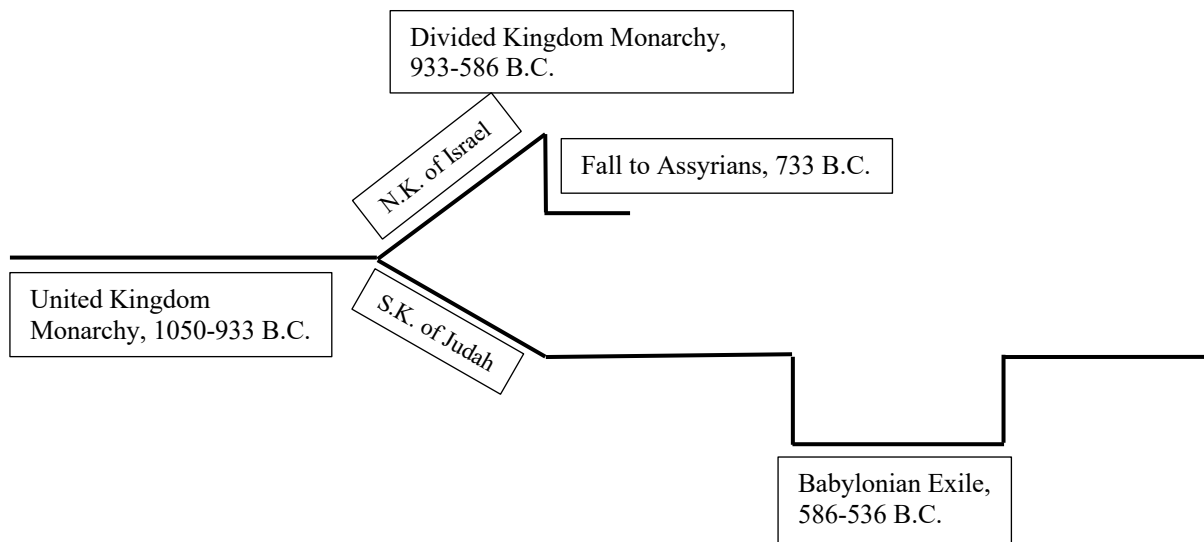
- III. 1 Sam 16-31 – The Story of David – God Picks a King
  - a. “...I have provided for myself a king among his (Jesse’s) sons (16:1b).”
  - b. “And you shall anoint for me him whom I declare to you (16:3b).”
  - c. “For the LORD sees not as a man sees: man looks on the outward appearance, but the LORD looks on the heart (16:7b).”

DQ: Was it sinful for Israel to have a king? Answer found in Deut 17:14-20 and 1 Sam 2:10.

## **C. Authorship**

- I. Anonymous
- II. Probably Compiled from the records of Samuel, Gad, and Nathan, mid 6<sup>th</sup> century.
  - a. 2 Sam 1:18, “...and he said it should be taught to the people of Judah; behold, it is written in the Book of Jashar.”
  - b. 1 Chron 29:29, “Now the acts of King David, from first to last, are written in the Chronicles of Samuel the seer, and in the Chronicles of Nathan the prophet, and in the Chronicles of Gad the seer...”
- III. Most likely, 1 and 2 Samuel were originally a single scroll that was separated into two for the sake of space.

## D. Historical Context: The Formation and Division of Israel's Monarchy



## E. Features of the Narrative in 1 Samuel

### I. Characters are known by physical features.

- a. Eli's poor vision is ironic (1 Sam 3:1-2).
- b. Samuel's Robe
  1. Hannah would make him a "little robe" each year (1 Sam 2:19).
  2. Saul's seizing and tearing of the robe was prophetic symbolism (1 Sam 15:27-28).
  3. The witch En-dor identifies Samuel by his robe, while Saul disguises himself (1 Sam 28:14).
- c. Saul's Height
  1. "From his shoulders upward he was a taller than any of the people (1 Sam 9:2b)." See also 1 Sam 10:23.
  2. Samuel instructed not to judge Jesse's sons by "appearance or on the height of his stature" (1 Sam 16:7). Why? The Lord does not look on the outward appearance, but on the heart.
  3. "...Saul is first presented as being tall, a trait used elsewhere in the Bible only to describe noncovenant people."<sup>c</sup>
- d. David's Appearance
  1. 1 Sam 16:12b, "Now he was ruddy and had beautiful eyes and was handsome."
  2. David is a man of "good presence" (1 Sam 16:18).
  3. 1 Sam 17:42, "And when the Philistine looked and saw David, he disdained him, for he was but a youth, ruddy and handsome in appearance."
  4. Based upon his youthful appearance, it is shocking when he pretended to be insane before King Achish (1 Sam 21:10-15).

<sup>c</sup>Bergen, Robert, *1, 2 Samuel*, The New American Commentary (Broadman & Holman Publishers: Nashville, 1996), 35.

- e. Goliath's Appearance (1 Sam 17:4-7)

DQ: Why do you think the author included so many details about Goliath's battle appearance?

II. Characters are contrasted.

- a. Eli's Worthless Sons vs. Samuel (1 Sam 2:17-18)
- b. Yahweh vs. Dagon (1 Sam 5:4)
- c. Saul's poor shepherding skills (1 Sam 9:3) vs. David's impressive shepherding skills (1 Sam 17:34-35)
- d. Saul's worship (1 Sam 13:9) vs. David's worship (1 Sam 23:9)
- e. Saul seeks to kill David vs. David sparing Saul's life

III. Often, the reader is to infer what is good or bad.

- a. Story of David nearly killing Nabal (1 Sam 25)
- b. Story of the witch at En-dor (1 Sam 28)

**F. Theology**

I. Continued Conquest in the Promised Land

- a. 1 Sam 7:14, "The cities that the Philistines had taken from Israel were restored to Israel, from Ekron to Gath, and Israel delivered their territory from the hand of the Philistines. There was peace also between Israel and the Amorites."
- b. 1 Sam 27:8-9, "Now David and his men went up and made raids against the Geshurites, the Girzites, and the Amalekites, for these were the inhabitants of the land from of old, as far as Shur, to the land of Egypt. And David would strike the land and would leave neither man nor woman alive, but would take away the sheep, the oxen, the donkeys, the camels, and the garments, and come back to Achish."
- c. David is going to complete the Conquest by capturing the crown jewel of Canaan, Jerusalem (2 Sam 5).

II. The Presence of God

- a. God's presence was with his leaders: Samuel (1 Sam 3:19) and David (1 Sam 16:13, 18; 18:12, 14, 28); negative example of Saul (1 Sam 18:10).
- b. God's presence with the ark.
  - 1. Where the ark went, so did God's presence (1 Sam 4:4-5, 21-22).
  - 2. Where the ark went, God would bring judgment (1 Sam 5:6; 6:19-20).
  - 3. Where the ark was, God spoke (1 Sam 3:3-14).

III. Covenant Obedience

- a. Deut 28 explains the blessings for obedience to God's law and curses for disobedience to God's law. *Will Israel and her rulers obey?*
- b. 1 Sam 15:22-23, obedience is better than sacrifice.
- c. 1 Sam 7:3-4, "And Samuel said to all the house of Israel, 'If you are returning to the LORD with all your heart, then put away the foreign gods and the Ashtaroth from among you and direct your heart to the LORD and serve him only, and he will deliver you out of the hand of the Philistines.' So the people of Israel put away the Baals and the Ashtaroth, and they served the LORD only."
- d. Saul is disqualified from leadership because of disobedience.
- e. David is qualified for leadership because of obedience.

2 DQs: Why was it important for Jesus to be born of a royal bloodline? Seeing that Jesus is from a royal bloodline, what was ironic about his birth?

## **G. Christology From 1 Samuel**

### **I. Messianic Hope for the House of Judah**

- a. Gen 49:10, “The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.”
- b. Num 24:17-19, “I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth. Edom shall be dispossessed; Seir also, his enemies, shall be dispossessed. Israel is doing valiantly. And one from Jacob shall exercise dominion and destroy the survivors of cities!”

### **II. Anticipation of a Great King from Judah’s Family**

- a. 1 Sam 17:12a, “Now David was the son of an Ephrathite of Bethlehem in Judah, named Jesse...”
- b. 1 Sam 25:28b, “For the LORD will certainly make my lord a sure house, because my lord is fighting the battles of the LORD, and evil shall not be found in you so long as you live.”

### **III. Jesus Christ is the Rightful King Because He is Son of David**

- a. Matt 1:1, “The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.”
- b. Matt 9:27, “And as Jesus passed on from there, two blind men followed him, crying aloud, ‘Have mercy on us, Son of David.’”
- c. Matt 12:23, “And all the people were amazed, and said, ‘Can this be the Son of David?’”
- d. Introduction of Romans: Jesus is described as the one who was “...promised beforehand through his prophets in the holy Scriptures, concerning his Son, who was descended from David according to the flesh...(Rom 1:2b -3).”
- e. Rev 5:5b, “Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.”