

CLASS NOTES -- FIRST SAMUEL

OUTLINE -- from "Explore the Book" by J. Sidlow Baxter

Chapters 1 - 7 Samuel (the last great Judge)

Chapters 8 - 15 Saul (the first anointed king)

Chapters 16 - 31 David (the anointed successor)

The greatness of Samuel.

- * He was a Judge (7:15), a Prophet (3:20), and also a Priest (7:9; 13:8, 9).
- * He probably wrote (or edited) Judges, and at least the first part of First Samuel.

Judges makes a good background for the decision to replace **judges** with **kings**. He may well have written Ruth as a documentation of David's ancestry, and a justification (humanly speaking) for anointing a great-great grandson of a **Gentile harlot** (Rahab -- mother of Boaz), and the great grandson of a **Moabitess** (Ruth -- wife of Boaz) to be king over Israel.

- * He is thought to have been the initiator of the "schools of the prophets" and of the "office" of Prophet in Israel (Acts 3:24).
- * He was a Nazarite (1 Sam. 1:11).

The greatness of David.

- * He was a man after God's own heart. 1 Sam. 13:14.
- * He was a musician. He sang very well indeed (Psa. 57:9; 2 Sam. 23:1) and played the harp (1 Sam. 16:14 - 23).
- * He designed and built musical instruments (1 Chron. 23:5).
- * He was the architect (humanly speaking) of the Temple (1 Chron. 28:11, 19).
- * He was a great warrior (2 Sam. 17:8, 10).
- * He organized the Levites for the Temple service and worship (1 Chron. 24:3; 25:1).
- * He was the standard by which other kings were judged (2 Kings 18:3; 22:2; etc.).
- * God dealt well with Judah and Jerusalem for David's sake -- even long after he had died (2 Kings 19:34; 20:6).
- * He was a prophet, writing most of the Psalms. He also received revelation concerning the Temple (1 Chron. 28:19). See Heb. 4:7.
- * He is an outstanding type of Christ.
- * He will have a specific part in the coming kingdom (Jer. 30:9; Isa. 55:3, 4; Ezek. 34:23, 24; 37:24, 25; Hosea 3:5).
- * David's Reign and reputation could have been even more impressive if it had not been for his sin with Bathsheba (2 Sam. 12:8).

NOTES:

1:18. Both the first glimpse of Eli, and the last one (4:13), tells us he was **sitting down**. There was no chair in either the Tabernacle or the Temple, for, with the necessity of multiple sacrifices their work was never completed (Heb. 10:1 - 3, 10 - 12). Not that the priests never sat down -- but only of Eli is it said specifically, and twice over, that he did so. In between, we see that his work was being neglected. Contrast Christ who sat down -- but only after He had **finished** the work. See Heb. 1:3 and Ruth 3:18 with John 19:30.

4:21. The "glory" is the "Shekinah Glory" which was between the cherubim, over the Mercy Seat that covered the Ark of the Covenant. Christ is the anti-type of the Ark of the Covenant and with Him goes the Shekinah -- the "light of the glory of God" (2 Cor. 4:6). It is seen "in the face of Jesus Christ." See Heb. 1:3 (NASB), "He is the radiance of His [the Father's] glory." See also John 1:18; 14:9; Col. 1:15; etc.

5:2. God is not just A God, to be set beside other gods, but THE God, the only God.

5:3. "They ... set him on his feet again" -- contrast this with verses 6 - 12. They had to defend their god: Jehovah defended Himself! Contrast Baal in Judges 6:31.

5:4. The Philistines learn that their victory is **NOT** because Jehovah has lost His power (compare 4:8). Contrast the hands of Dagon with the hand of the Lord in verses 6, 7, 9, 11. The cutting off of the head and hands of Dagon emphasizes how Dagon, in contrast to Jehovah, had neither **mind** nor **might**.

6:12. Only God could cause cows to follow an **unknown road -- away from their calves** -- when they had **not even been broken to harness!** The Philistines arranged a situation where only miraculous intervention could bring about the delivery of the Ark.

7:7 - 12. Under the Judges, as here, they had to look to God for help -- and He never failed them (v. 12). Yet they turned from this and demanded a king -- so he could "fight [their] battles" (8:20). See also 10:19.

8:1. Samuel seems to have taken things out of the hands of the Lord. It had always been the Lord who raised up judges as they were needed. It had never before been an office inherited by a son from his father.

8:3. Samuel seems to have failed to learn from the example of Eli.

8:5. The problem of godly judges being followed by ungodly sons (the thing feared by Israel) is no greater than that of godly kings being followed by ungodly sons! In the case of the judges, God could do what He did with regard to Eli -- raise up a Samuel. But with kings (once the dynasty was established) the son of the king automatically became the new king, for better or for worse! See the subsequent history of Judah as a vivid illustration of this!

8:7. God's **sovereignty** over them was rejected when they established human kings. Yet God Himself chose Saul as a king they would like and later David as a king after God's own heart. With the building of the Temple do we not have a similar rejection of God's **fellowship**? Yet the Temple which replaced the Tabernacle was designed by David, as **God** revealed how it should be built -- and God identified Himself with it.

The only king they could set up without losing **GOD** as their King was **Christ**. David was God's choice under the contemporary kingdom they had insisted on -- but even he was not the first choice of God. Christ was!

8:9 - 19. God wanted to warn them of what they were getting themselves into. The expression "he will **take**." or "he will **appoint**." is repeated seven times. Yet they chose to have a king anyway (v. 19). Contrast Matthew chapters five to seven where Israel is told "the manner of the kingdom" of the Heavens. Christ will be the King in this kingdom, and He will **ble**ss and **give** -- yet they rejected the King who offered such a kingdom. See Luke 19:14; John 19:15. Later they rejected the kingdom also in Acts chapter seven (after it had been offered to them in Acts 3:19 - 21).

8:19, 20. Their decision was willful disobedience. Samuel had told them what **they** would be required to do for their **king** (vs. 11 - 18). They refused to heed, for they had their eyes on what **he** could do for **them**. This is similar to the attitude of those who want a welfare state. They expect the government to provide their every need -- not realizing the government must first take from them, and that only a part will be returned in benefits. Such a state welfare program is like paying a man a good salary to take your own money out of your hip pocket and put it into your hand!

8:20. In the beginning of the nation of Israel they were promised they would be a "peculiar people" (Ex. 19:6). They turned their backs on this separated and exalted position. They wanted to be **conformed** instead of being **transformed**. See Rom. 12:1, 2.

9:2. This is the very kind of king **men** would choose. His outward appearance was impressive. Contrast 16:7.

9:3 - 10. It is at least interesting that Saul began by searching the land, unsuccessfully, for his father's donkeys -- and afterwards busied himself scouring the country for David. He seeks the counsel of Samuel regarding the asses and is told he will become king. He seeks counsel from Samuel again at the close of his life and is told he is soon to die, and his kingdom given to David (1 Sam. 28:11, 15- 19)

9:19. Evidently Saul had something on his heart besides the donkeys. Had he been secretly hoping that, with his superior size and his good looks, he would some day be Israel's king?

10:25. The kingdom established was a "Constitutional Theocratic Monarchy."

11:14, 15. Though anointed as king earlier, Saul is formally made king after he is used to bring salvation from their enemies to Israel. How sad that after Christ -- already the Anointed One -- had "wrought salvation in Israel" on the Cross, Israel did not formally make **HIM** King. If they had, there could have been great and eternal rejoicing instead of the destruction of their city and Temple, nearly two thousand years of being set aside, and seven years of tribulation still to come.

12:2 - 5. In the book of Judges, there is a deterioration in the quality of the judges -- from a godly Othniel to a very fleshly Samson. Yet Samuel is not only the last judge but, surely, the best one. What an outstanding man he was! And what a contrast between what God

could do through judges (Samuel) and what man could do as king (Saul). But Saul was followed by David, a **type** of the **ultimate** in a ruler -- God Himself (in Christ) reigning personally as King.

12:6 - 13. It was not the fault of God's way of reigning over them which brought their troubles, but their own sin. They didn't need a change of **government** -- but a change of **heart!** The same is true in the world today!

12:14. God promises that if they will be "good" they will have a good king. Therefore their wicked kings were a form of chastening brought on them by God. We, too, eventually get the kind of government we deserve.

12:25. When they sin their king will not be able to protect them from God's anger. He will not even be able to protect himself.

13:8 - 14. Just because there is a need -- and "no one else to do it" -- is no excuse for going against the Word of God! God was evidently testing Saul through this circumstance, and he "flunked" the test. Should a woman preach in the church if there is "no one else to do it"? Not in view of the plain instructions given by Paul in 1 Cor. 14:34, 35 and 1 Tim. 2:12 - 14. ¹

15:14. To those teaching that the old nature has been eradicated -- or that the believer only has one nature (the new one) -- these questions should be asked: "What meaneth then this bleating of the sheep? From what source comes that delight in sin, which is in such contrast with the delight in the will of God we experience when we walk in the Spirit?" Rom 7:15 - 24; James 4:1; etc.

15:17. Compare Saul of Tarsus. He began in pride, but became little (the name "Paul" means "little"). **This** Saul began little, but became proud. See 9:21; 10:22.

15:21. It is a poor leader who lets "the People" push him into going against the Word of God. As an example, a congregation can influence a godly woman to go against the instructions in Paul's epistles, in regard to women preaching in the church, with the argument, "Surely the most important thing is that the Word of God be preached." Here the strong indication is that the most important thing of all is that it be **obeyed!** Even if the **motive** of the people was good (which is very doubtful here) what they **did** was not.

15:30. Saul did not honor the Lord, but expected Samuel to honor Saul! He was more concerned with "saving face" in the eyes of the people than in obeying the Lord.

16:11. David overcame many things that could have caused him to stumble. He overcame:

- * Being the "baby" in a large family (16:10, 11).
- * Being a "red head" (16:12).

¹ See the book "Women's Ministries" by W. P. Heath, published by Things To Come Mission in the Philippines -- if it is available.

- * Being unappreciated by his father (16:11).
- * Being scolded ("bawled out" or "put down") by his older brother in front of others. He "lost face" (17:28).
- * Being the object of gross injustice at the hands of Saul, over and over again. David refused to "fight the establishment" (Israel's government under Saul).
 - ** He had a real complaint -- Saul was trying to kill him!
 - ** He recognized Saul as "God's anointed" and left it up to God to deal with him.
 - ** He would not lift up his hand against Saul even when he "had the chance" -- nor would he let others do it for him.
 - ** It was his training, as he lived in subjection to "the establishment," which made it possible for him to do a better job when he was the establishment! It is necessary to be a good follower before one becomes a good leader.
- * The temptation to pride. He could have become proud because he was chosen by God, over all his brothers, and anointed by Samuel to be king (16:12, 13).

16:14. It was a spirit of discouragement and despair which "terrorized him" (NASB) -- not a spirit **being**, or a **demon**. See v. 16. He is not "**delivered**" (by the casting out of a demon), but made "**well**" by the soothing music of David. See 16:23 also.

16:21. It seems to be David who loved Saul, not Saul who loved David. David "found favor" in Saul's sight (v. 22) but it is not said that he "loved" David. Contrast Saul's subsequent treatment of David and David's treatment of, and concern for, Saul. See 2 Sam. 1:23.

17:25. When the people asked for a king, they wanted one who would fight their battles for them (8:20), so God gave them a **BIG** man (9:2). Here was Saul's opportunity to go (quite literally) before his army to fight their battle. He was the logical one to accept Goliath's challenge, being something of a giant himself (he must have been over seven feet tall). Similarly, if we try to meet Satan and the flesh in our own efforts (even though they may be "head and shoulders" better than the efforts of others) we will find them a poor match for our opponents. But the faith of a David will soon topple the foe.

17:29. There **was** "a cause." Eliab was **jealous**. **HE** had been by-passed and **David** anointed (16:6, 7), and he had been over-looked while David was made armor bearer for Saul (16:21). David had come in obedience to his father's command and for the sake of his brothers (17:20).

- 17:31 - 58.** David is a type of Christ here and in many other passages. See Acts 7:52.
- * He was the "anointed one" when he went against Goliath (16:13). The word "Christ" means "anointed one." Our Lord was the Christ (Anointed One) when he defeated death and Satan at Calvary.
 - * He was sent by his father (17:20). So also was Christ (John 20:21; etc.). He went down into the place of death on behalf of Israel. Christ went to Calvary on behalf of Israel (and a lost world as well).
 - * He met Israel's greatest foe (picturing sin and death) **ALONE**. So also did our Lord (Heb. 1:3). Christ's victory over Satan is also pictured here (Heb. 2:14, 15).

* he won the victory by himself. So did Christ.
 * He came up out of the place of death with the fruits of victory in his hands (17:54).
 So Christ came up out of the place of death -- the grave -- with the fruits of victory in His hands (Eph. 4:8).

* He was loved by some of the Israelites, but hated by their leader. After His resurrection Christ was loved by some in Israel, but rejected again by the leaders.

* He went away rejected, though he had already been anointed to be king. Christ was rejected by the nation and returned back to heaven, even though He had already been "anointed" to be their King. "I will go and return to my place, till they acknowledge their offense and seek my face [see 2 Sam. 3:17, 18; 5:1 - 3]; in their affliction they will seek me early [saying], 'Come, let us return unto the lord -'" (Hosea 5:15; 6:1 - 3).

* He gathered individuals to himself "outside the camp." They became his "mighty men." (1 Sam. 22:1, 2; Heb. 13:13).

* He later returned and brought his mighty men with him to reign with him. So also Christ gathered to Himself (during the first part of Acts) mighty men -- and will yet gather others (during the Tribulation). They will return with him and reign with Him during His millennial reign (Matt. 19:28; Rev. 20:4).

* After David had reigned for many years, there was a rebellion against him (under his son, Absalom). The rebellion was put down, and Absalom was killed. After Christ has reigned for a thousand years there will be a rebellion against Him also (Rev. 20:7 - 9-a). The rebellion will be put down and the leader (Satan) will be cast into the Lake of Fire (Rev. 20:9-a, 10).

17:48. David was eager for the battle -- he ran **toward** Goliath. Compare Christ, "I have a baptism [His death] to be baptized with ... and how distressed I am until it be accomplished" (Luke 12:50 -- NASB).

17:55. "Whose son is this youth?" Saul needed to know who David's father was since he had promised to make his father's house free (of taxation). See 17:25. This is a most important question today, as it applies to the anti-type, Christ. We do not **really know** who Christ is until we know who His Father is!

18:1. All Israel should have loved him as Jonathan did. Compare 1 Cor. 16:22.

18:4. Jonathan was the heir apparent to the throne (20:31), but he gave his "right" to reign after his father to David. His father should have done the same thing -- he should have given the crown to David. David was the rightful king at this time, both by the choice and anointing of God, and by his deliverance of Israel. Christ likewise has the right to reign in our lives.

18:7 - 9. Saul did not want the **danger** of fighting Goliath, but he wanted the **glory!** God had already given the kingdom to David. Saul strongly suspects, now, that David is the one God has chosen to replace him -- and he "eyes" David with suspicion and hate.

18:17. Saul had already promised Merab to the one who would fight Goliath -- so David already had earned the right to marry her. Saul not only gives Merab to someone else, but demands further service from David before he will even give him Merab's sister -- hoping he will

be killed in the battle. David used the same method later to kill Uriah.

19:8 - 10. Saul should have been out in the **battle** (like David was) instead of **sitting at home** with his spear in his hand. If we have our Bible in our hands but sit at home instead of going out to the battle -- we are soon using it to pin **Christians** to the wall instead of pressing the battle to the **foe!** Compare David in 2 Sam. 11:1.

20:1. Like Christ, David was hated without a cause. See v. 32; Psa. 35:7, 19; John 15:25.

20:31. He has been told that his kingdom has been given to another (1 Sam. 13:13, 14) but he, in unbelief, thinks he can salvage it. The thinking is much like that of the leaders of Israel when they decided to reject and slay Christ.

20:39. "- Knew not anything -." This same expression in the Hebrew is found in Ecc. 9:5! See also 2 Sam. 15:11 and (for the NT) a similar expression in 1 Tim. 6:4. So this expression (in Ecc. 9:5) cannot prove that the dead are asleep, or practically non-existent, as Bullinger teaches in the Appendix of the Companion Bible.

21:5. **NOTHING** in Israel is **REALLY** holy when the "anointed of the Lord" is in rejection. See John 18:28. Compare Christ's use of this incident in Matt. 12:1 - 4. There those hypocrites should have been providing the messengers of the **KING** (Christ) with their food -- then they would not have needed to "harvest" from the field on the Sabbath.

21:10 - 12. Perhaps David did not know that he had come to the "home town" of Goliath -- wearing Goliath's sword! No wonder he did not experience a very warm reception!

22:6. Saul did not go out to fight the **ENEMIES** of Israel -- but he went out over and over to fight their **true king**. Just like the flesh in the believer today.

22:7. The leaders of Israel followed Saul for what they could get out of him. Those who were true to David **loved HIM**. 2 Sam. 23:15 - 17.

22:17. The priests, as well as the king, were "anointed of the Lord". First Saul intruded into the priest's office (13:9), then he rejected God's king, and now he rejects and kills God's priests. Contrast David's attitude toward the anointed of the Lord in 24:6. Later Saul sought for information from a witch -- seeking guidance from the dead instead of going to the Law and the prophets (28:7 - 19). See 1 Chron. 10:13, 14 and Isa. 8:19, 20.

23:16. Praise the Lord! See 30:6 and contrast 27:1.

23:17, 18. David and Jonathan evidently had an agreement that Jonathan would be Captain over David's men. This was not to be. Saul, in trying to make Jonathan **king** (20:31), took away even **this** from Him. If Jonathan had made a clean break with his father he might have been "next unto" David in his kingdom!

24:5, 6. However, David was also the anointed of the Lord -- and Saul was stretching forth his hand against David.

24:12. See Rom. 12:17 - 21.

24:20, 21. Here, again, Saul should have stepped down and given his crown to David!

25:10. Notice the characteristics of Nabal: * He was, like his name, a **fool** (v. 25). * He was ungrateful (vs. 11, 16, 21). * He was a son of Belial (v. 17). * He would not listen to reason (v. 17). * He had no respect for God's anointed (v. 10). * He was an irresponsible "railer" ("he reviled him" NASB -- v. 14). * He returned evil for good (v. 21). * He was not respected by either his servants (v. 17) or his wife (vs. 25, 26). * He was selfish -- feasting himself while unwilling to share with David and his men (v. 36). * He was a drunkard (v. 36). * He was **wicked** (v. 39). * He was judged by God (v. 38).

He **knew** who David was, but had no **respect** for him. See how much his wife knew about David (vs. 28 - 30). If Nabal didn't know these things too it was either willful ignorance or outright unbelief!

25:31. Abigail's faith was similar to that which the dying thief had concerning Christ (Luke 23:42).

25:34. God graciously prevented David from bringing harm to his **future wife**.

25:41. Notice the characteristics of Abigail: * She was wise (v. 3). * She was beautiful (v. 3). * She was trusted by the servants (v. 14). * She was generous (v. 10). * She was very courageous -- "she met them [a large group of angry men]" (v. 20). Also, she was not afraid of Nabal (v. 37). * She was frank and honest (v. 25). * She was well informed about David -- and she believed what she had heard (vs. 28 - 30). * She trusted David (v. 31). * She was humble (v. 41). * She was rewarded by God -- she became a wife of Israel's greatest king.

26:15, 16. David was more loyal to Saul than Saul's own captain was.

26:21. Compare 24:17. With Saul, these were merely words. Contrast 2 Sam. 12:13 and Psalms thirty two and fifty one. David's "I have sinned" came from a broken heart!

27:1. Discouragement, strangely, often comes right after a great victory. **Never make an important decision when you are discouraged!** Compare 23:16 and 30:6.

27:7. David enjoyed a false peace resulting from compromise with Israel's enemies.

27:10. Unbelief and fear (v. 1) are often followed by other sins -- here, lying.

28:6 - 25. This story does not prove that we can have a contact with those who have died -- whether through witches or otherwise. This is the exception that proves the rule.. Compare this story with the story of the rich man and Lazarus in Luke 16:19 - 31. The story in

Luke is **NOT** a parable. It is Christ's account of what really happened!

28:9. What a rebuke these words were to Saul! "Remember from where you have fallen."

28:12. This woman was used to seeing demons impersonating the dead -- but when the dead man really did appear, by God's direct intervention, she was terrified. If she had really been in touch with God she would not have been deceived by Saul's disguise.

28:16. Samuel is saying, "If God won't answer you, why should you expect me to? I am God's servant and will not act against Him."

28:17. "The Lord has done **for Himself** as He spoke through me -" (NASB margin). One reason God was not speaking to Saul is that He had **already spoken** and is not going to "change His mind."

28:19. "With me -" i.e. in death, not necessarily in Paradise. See 1 Chron. 10:13, 14.

29:6. "- Thou hast been upright ... I have not found evil in thee -." Achish did not know the whole story. See 27:8 - 12.

30:1. God chastened David for his unbelief and deceitfulness.

30:6. David came back to the Lord, as he should have done at 27:1.

30:11. The Egyptian is a good illustration of salvation: * He is an Egyptian (**of** the world -- Egypt is a type of the world). * He is in the field (**in** the world -- Matt. 13:38). * He is servant to an Amalekite (slave to the flesh -- Ex. 17:8 with the Scofield note there). * His master deserted him when his usefulness was gone. Satan is a very hard taskmaster to those who serve him! * He was spared from death -- though he was an **enemy** of David. Compare Rom. 5:10. * He became servant to David (v. 15). Compare Rom. 6:17, 18. * He was given assurance of **security** (v. 15). Compare Rom. 8:31 - 36.

30:24. They had first **suffered alike**. These men were so worn out from the trip that they couldn't go any farther. Now they **share alike**.

31:2. Jonathan would not make a break with his father to join David -- so he shares his father's fate. See note at 23:18.

31:4, 5. The armorbearer was afraid to stretch forth his sword against the Lord's anointed. He was not afraid to die, however, as verse five indicates.

----- William P. Heath.

<My Documents\Class Notes\Old Testament\1 Samuel > on Microsoft Word

(< amipro\docs\clasnot\oltestmt\1sama.sam >)