

## *1 Samuel w/Associated Psalms*

**Purpose:** Israel should hope in the Davidic line, despite the trouble caused by David's shortcomings.

**Outline:** 1.1:1-1.7:17 – Foundation of the Kingdom

*(Birth of Samuel, Capture and return of the Ark)*

1.8:1-1.15:35 – Saul's Kingdom

*(Israel asks for a king, Saul anointed as king, Samuel rebukes/Lord rejects Saul)*

1.16:1-2:20:26 – David's Kingdom

*(David and Goliath, Saul's jealousy of David, Covenant with David, Bathsheba)*

2.21:1-2.24:25 – Future of the Kingdom

*(David's Census)*

**Author:** Samuel & later authors/editors (perhaps prophets)

**Date:** Reign of Saul – 1050-1010 --- Reign of David – 1010-970

### **Reading 1 Samuel with Associated Psalms(April 8-20):**

-1&2 Samuel were originally one book, and later divided by the Septuagint (Greek translation of the Old Testament). There is a changing Political landscape – Moabites, Midianites, Ammonites, and Philistines during the period of the Judges. During Saul and David the Philistines are the major enemy. Literary device for the United monarchy (Saul, David, Solomon): 1) Appointment 2) Successes and Potential 3) Failures and Results of Failures.

### **Chapters 1-7– Foundation of the Kingdom**

#### *-Chapter 1: The Birth of Samuel*

Birth and dedication of Samuel. Father is Elkanah, Mother is Hannah! Hannah makes a vow in 1.1:10-11. She gives birth to Samuel and he is dedicated and raised under Eli the Priest.

#### *-Chapter 2: Hannah's Prayer*

Compare Sons of Eli and Samuel (1.2:12-17 vs. 1.2:18). Compare Samuel and Jesus (1.2:26 and Luke 2:52). Also Samuel fills the roles of judge (leader), prophet, and priest – a pre-type of Jesus as eternal King, Prophet, Priest.

#### *-Chapter 3: Calling of Samuel*

Compare this to the Lord calling others: Abraham, Moses, Joshua, the Judges.

#### *-Chapters 4-6: Capture & Return of the Ark*

Capture of the Ark: Remember that the defeat of one army over another was understood as the victory of one god over another. The events in chapters 5 & 6 show that God was not overpowered by Dagon (the Philistine god), but that God temporarily abandoned the Israelites. Dagon is continually found face-down, in a posture of worship. The Lord fights for himself such that the Philistines are eager to send the ark back and just watch it roll back to Israel.

#### *-Chapter 7: Repentance and Victory at Mizpah*

The ark, and the Lord's presence, away from the Lord brings about a major move of repentance among Israel. Samuel plays the role of intercessor, like Moses before him, and Jesus after him. Samuel commemorates the Lord's deliverance over the Philistines by setting up Ebenezer (stone of help) – referenced in the hymn "Come Thou Fount...Here I raise my Ebenezer..."

### **Chapters 8-15 – Saul's Kingdom**

#### *-Chapter 8: Israel Asks for a King*

Israel's request was actually out of rejection of God, but Deuteronomy 17:14-20 is one of many places that shows having a king fit into God's plan. While the people can pick a king (Saul), only God can establish a dynasty (David, and his descendants).

*-Chapters9-10: Samuel Anoints Saul*

The description of Saul (v.2) shows the kind of king that people would choose, distinct from the kind of king that God would choose (a man after God's own heart). In verse 8, Samuel gives specific direction to Saul, which Saul does not obey in 1.13.8 ff

*-Chapter 11: Saul Rescues the City of Jabesh*

This displays the literary feature of Saul's Successes & Potential. Note that the phrase "the Spirit of God came upon him" is not a statement of salvation, regeneration, etc.; but an empowering (cf. Judges 3:10).

*-Chapter 12: Samuel's Farewell Speech*

The people confirm that Samuel has rightly acted according to God's calling. He then remembers the past acts of deliverance by the Lord. He then shows how their request for a king was rejection of the Lord who has delivered Israel again and again. They now must live with their choice.

*-Chapters13-15: Samuel Rebukes Saul &The Lord Rejects Saul as King*

These chapters display the literary feature of Saul's Failures and Results, following his Successes and Potential. Note especially his failure in 13:8ff (cf. 1:10.8), and 14:24ff, and 15:4-9, leading to the Lord rejecting Saul as king; because Saul does not follow the Lord's commands.

***Chapters16-31 – David's Kingdom (While Saul is Alive)***

*-Chapter 16: Samuel Anoints David*

David is anointed but does not usurp Saul's authority; rather, he submitted to the king from the beginning to the end. He is brought to Saul because he is a gifted musician & warrior. These two gifts make him famous in Israel allowing him to lead the nation in spiritual & political renewal.

*-Chapter 17: David & Goliath*

The point is not that you can conquer the Goliath Giants in your life. The point is that the Lord conquers the Goliath Giant. "It is not by sword or spear that the Lord saves; for the battle is the Lord's" (v.47). Jesus conquers Satan by his death and resurrection.

*-Chapters18-20: Saul's Jealousy Begins & So Does His Attempts to Kill David*

David's Successes & Potential, which began in chapter 17, will continue until 2 Samuel 11. David's successes and potential are distinct from Saul's failures and result, prompting Saul's jealousy. Saul makes many attempts on David's life. 19:11 is the background for Psalm 59 (see below). Sometimes he must flee, to safety, but never from lack of trust in God (see Psalm 11). Rather than seeing David as a threat to his own succession to the throne, Saul's son Jonathan recognizes that David is truly called by God to be king. Jonathan is a key figure in helping with David's rescue on several occasions.

***-Psalm 11: Faith Response to Fear's Counsel.*** "A confession of confident trust in the Lord's righteous rule, at a time when wicked adversaries seem to have the upper hand" (*NIV Study Bible*). This aptly describes David's experiences while Saul was alive and attacking David. This Psalm begins with a statement of *David's Trust* (v.1a), followed by *David's Temptation* from Faulty Counsel (vv.1b-2). The Key Question (v.3) sets up *David's Triumph* in faithful response to *God's Sovereignty* (v.4a), *God's Scrutiny* (v.4b), *God's Severity* (v.5), and *God's Support* (vv.6-7). Sometimes it is wise to flee, other times it is right to stand strong. Wisdom in specific situations.

***-Psalm 59: When Saul had sent men to watch David's house in order to kill him*** (Cf. 1 Sa 19:11). This Psalm has two "stanzas" (vv.1-9 & 10-17) each concluding with the "chorus" (v. 9,17). The first half is mostly prayer for deliverance, the second half is mostly assurance of deliverance.

Verse 5 indicates a probable later revision from the original situation, so it is applied to Israel vs. nations.

*-Chapter 21: David Eats the Consecrated Bread at Nob & Acts Crazy at Gath*

In Matthew 12:3-4 Jesus uses the consecrated bread incident to illustrate that the ceremonial law was not to be viewed in a legalistic manner. It is always lawful to do good. Psalm 34 references the pretending to be insane incident. Psalm 56 also refers to this incident. Fleeing for his life, David trusts the Lord but is also cunning.

*-Chapters 22: David Hides in a Cave & Saul Kills the Priests at Nob*

Psalms 142 & 57 reference David hiding in a cave. Psalm 7 refer to Cush the Benjamite, perhaps one of the men with Saul (v.7). Psalm 52 references the incident with Doeg the Edomite (v.9). That multiple Psalms were written from these incidents shows the magnitude of these events.

*-Chapter 23: David Saves Keilah*

Abiathar functions as high priest and uses the Urim and Thumim attached to the breastplate of the ephod he brought upon escaping from Nob. David inquires of the Lord, Saul presumes to know what God wants (compare vv.2, 4, 9-12 with v.7).

*-Chapter 24: David Spares Saul's Life*

The Lord told David that he will one day become king, but David determined that it was not right for him to kill Saul the current anointed king of Israel. By this incident, Saul acknowledges that David will indeed become king; and yet, Saul does not fully repent of his actions toward David.

*-Psalm 7: The Song of the Slandered Saint.* David sings Save Me (vv.1-2), Search Me (vv.3-5), Support Me (vv.6-9), Shield Me (vv.10-17).

*-Psalm 27: Whom Shall I Fear.* While there is no titled connection to the events of 1 Samuel 21-24, thematically this Psalm fits the occasion. This Psalm is David's confident prayer of deliverance from those who conspire against him. The Psalm opens (vv.1-6) and closes (vv.13-14) with the king's confident reliance on the Lord. In the middle (vv.7-12) is the prayer of deliverance.

*-Psalm 31: Into Your Hands I Commit My Spirit.* As with Psalm 27, this prayer is fitting to the events in 1 Samuel 21-24, and is another prayer for deliverance from those conspiring against him. Jesus prays Psalm 31:5 on the cross (cf. Luke 23:46). Again this Psalm opens (vv.1-8) and closes (vv.19-24) with the theme of trust; and the middle (vv.9-18) are the prayer for deliverance.

*-Psalm 34: Praise for Answered Prayer.* Cf. 1 Samuel 21:10-15, Abimelech (rather than Achish), may be the dynastic name/title for Philistine kings. The opening Praise (vv.1-7) leads to instruction in godliness. It is a great practice to begin our prayers with Praise for who God is, before we give thanks and make requests. The theme here is that God is good; and as we shun evil and do good we ordinarily experience God's goodness. Psalm 34:20 is likely the reference for John 19:36 – though crucified “not one of his bones will be broken.”

*-Psalm 52: Doeg Attack.* Cf. 1 Samuel 22:9-10. This is a prayer of fearless faith in the face of an arrogant and evil enemy. The Lord will take down the arrogant, but uphold those who trust in God.

*-Psalm 56: Trust God When Facing Fears.* Cf. 1 Samuel 21:10-15. The Psalm begins (vv.1-2) with an urgent appeal, and ends (vv.12-13) with confident assurance that the appeal will be answered. Inside of that beginning and end (vv.3-4 & 10-11) are a “trust refrain.” The middle (vv.5-9) contain the prayer with accusation of the enemy and asking for action from the Lord.

**-Psalm 120: Save Me from Lying Lips.** This is a short but profound prayer for deliverance from false accusers. Anyone who has faced false accusation can relate. As a weapon, lying lips and deceitful tongues are like sharp arrows (cf. Proverbs 25:18) and a searing fire (Proverbs 16:27).

**-Psalm 140: Four Stanzas about Slander.** Stanza 1 (vv.1-3) seeks rescue from slanderous snakes. Stanza 2 (vv.4-5) seeks protection from proud planners. Stanza 3 (vv.6-8) seeks escape from evil enemies. Stanza 4 (vv.9-11) seeks harm on the hunters' heads. The conclusion (vv.12-13) finds confidence in God's just judgment.

**-Psalm 141: Deliver Me From Evil.** Along with Psalm 140, there are many physiology allusions (hands, mouth, lips, heart, head, bones, eyes). Verse 5 sits at the center, welcoming discipline as a true "kindness" (Hebrew: *hesed*), in order to be delivered from evil and evildoers.

**-Psalm 142: Deliver the Powerless from the Powerful.** The Psalm's title references a time when David "was in the cave" (cf. 1 Samuel 22:1; 24:3). The introduction (vv.1-2) is followed by a stanza (vv.3-4) describing his need, including the fact that no person cares. The following stanza (vv.5-7a) is a prayer for rescue – including the fact that the Lord cares. This leads to the conclusion (v.7b) that people will care because the Lord cares.

**-Chapter 25: David & Abigail – and Nabal the Fool**

Samuel's death is a significant moment in redemptive (& Israelite) history; and also means that Samuel could not have written the majority of 1&2 Samuel. The events take place in and around Carmel where Saul had committed acts that led to his rejection by the Lord (see 15:12, 15:26). Nabal (whose name means "fool") shows disdain for David – parallel to Saul (and disdain shown to Christ); David's intent toward Nabal shows his restraint toward Saul; Abigail's prudence teaches David an important lesson about vengeance belonging to the Lord; Abigail shows confidence in David's succession; David & Abigail's marriage provides a worthy wife.

**-Chapters 26-27: David Spares Saul – Again & Flees to the Philistines**

David trusts in vengeance by the Lord's hand and not by his own hand. David flees not out of faithlessness, but wisely recognizes Saul is still bent on killing him. He also carries out the continued conquest of Canaan. Verse 6 indicates that the final book of Samuel was written after the division of Israel into northern (Israel) and southern (Judah) kingdoms.

**-Psalms 17: Judicial Appeal to the King.** While under attack by ungodly enemies, David makes a righteous plea, not a deceitful request (cf. 1 Samuel 24:15).

**-Psalms 35: Heavenly King, Divine Warrior & Judge.** After appealing to the divine Warrior-King (vv.1-3), three petitions each conclude with a vow to praise (vv.4-10, 11-18, 19-28).

**-Psalms 54: Deliverance from the Ziphites.** Cf. 1 Samuel 23:19.

**-Psalms 63: Prayer for Protection.** Similar to other psalms; conspiracy with the tongue as weapon.

**-Chapters 28-30: The Witch of Endor & Philistines Reject David & David Destroys Amalekites**

Don't get stuck on the question of a medium having the ability to conjure up the dead, this is not normal; this dramatically sets up the end of Saul's life (vv. 3-25 are a long parenthetical note). David's deception in chapter 29 keeps him from having to kill Israelites, sets up the events of chapter 30, and shows David conquering Canaan/Philistia.

**-Chapter 31: Death of Saul**

Chapters 30 & 31 are happening at the same time. While David is conquering the Amalakites in Canaan, Saul is killed by the Philistines (well he kills himself to avoid being captured and killed).

**-Psalms 18: *The Stormy Rescue.*** This Psalm is also in 2 Samuel 22. Chronologically it fits here highlighting his rescue from the hand of Saul. It begins with the Praise (vv.1-3), the Cry (vv.4-6), the Appearing (vv.7-15 [note the “theophany” appearance of the divine]), and the Rescue (vv.16-19); and then moves to a theme of victory – the Righteousness of Victory (vv.20-24), the Humility of Victory (vv.25-29), the Shield of Victory (vv.30-36), the Enemy of Victory (vv.37-45), and the King of Victory (vv.46-50) pointing to Christ in the last verse (“anointed” = “Messiah/Christ”).

**-Psalms 121: *I Lift My Eyes to the Hills.*** A liturgical dialogue of confession & assurance.

**-Psalms 123-125: *Three Songs of Ascent.*** Sung as people traveled up to Jerusalem to worship.

**-Psalms 128-130: *Three More Songs of Ascent.*** No matter whether you lived north, south, east, or west, you always traveled “up” to Jerusalem and the temple mount for worship.