

CRYSTALLIZATION-STUDY OUTLINES FIRST AND SECOND SAMUEL, Week 1**The Central Thought of and the Divine Trinity as Revealed in 1 and 2 Samuel**

Scripture Reading: Scripture Reading: 1 Sam. 1:3, 7, 10-11, 19-24; 2:11, 35;
3:9-11, 21; 7:3-6; 8:4-22; 16:1-3, 13; 2 Sam. 23:1-3; 24:25

- 1 Samuel 1:3 And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.
- 1 Samuel 1:7 And so it happened year after year; when she went up to the house of Jehovah, the other provoked her this way; and she wept and would not eat.
- 1 Samuel 1:10 And she was bitter in soul and prayed to Jehovah and wept much.
- 1 Samuel 1:11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.
- 1 Samuel 1:19 And they rose up early in the morning and worshipped before Jehovah; and they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Jehovah remembered her.
- 1 Samuel 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.
- 1 Samuel 1:21 And the man Elkanah went up with all his house to offer the yearly sacrifice to Jehovah and his vow.
- 1 Samuel 1:22 But Hannah did not go up, for she said to her husband, When the child is weaned, then I will bring him up, so that he may appear before Jehovah and stay there forever.
- 1 Samuel 1:23 And Elkanah her husband said to her, Do what is good in your sight; stay until you have weaned him. Only, may Jehovah establish His word. So the woman stayed and nursed her son until she weaned him.
- 1 Samuel 1:24 And as soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah in Shiloh, although the child was young.
- 1 Samuel 2:11 And Elkanah went to Ramah to his house. And the child ministered to Jehovah before Eli the priest.
- 1 Samuel 2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.
- 1 Samuel 3:9 And Eli said to Samuel, Go and lie down, and if He calls you, you shall say, Speak, O Jehovah; for Your servant is listening. And Samuel went and lay down in his place.
- 1 Samuel 3:10 Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening.
- 1 Samuel 3:11 And Jehovah said to Samuel, I am about to do something in Israel which will make both ears of anyone who hears of it tingle.
- 1 Samuel 3:21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.
- 1 Samuel 7:3 Then Samuel spoke to all the house of Israel, saying, If you are returning with all your heart to Jehovah, remove the foreign gods and the Ashtaroth from your midst, and direct your heart to Jehovah and serve only Him; and He will deliver you from the hand of the Philistines.
- 1 Samuel 7:4 Then the children of Israel removed the Baals and the Ashtaroth, and served only Jehovah.
- 1 Samuel 7:5 And Samuel said, Gather all Israel to Mizpah, and I will pray to Jehovah for you.
- 1 Samuel 7:6 And they gathered at Mizpah and drew water and poured it out before Jehovah, and they fasted that day. And they said there, We have sinned against Jehovah. And Samuel judged the children of Israel at Mizpah.
- 1 Samuel 8:4 Then all the elders of Israel gathered together and came to Samuel at Ramah.
- 1 Samuel 8:5 And they said to him, You are now old, and your sons do not follow in your ways. Appoint now for us a king to judge us like all the nations.
- 1 Samuel 8:6 But the matter displeased Samuel when they said, Give us a king to judge us. Then Samuel prayed to Jehovah.
- 1 Samuel 8:7 And Jehovah said to Samuel, Listen to the voice of the people according to all that they have said to you; for it is not you whom they have rejected, but they have rejected Me from being King over them.
- 1 Samuel 8:8 Like all the deeds that they have done since the day that I brought them up out of Egypt to this very day by forsaking Me and serving other gods, so they do also to you.
- 1 Samuel 8:9 Now therefore listen to their voice, but you shall solemnly warn them and declare to them the practice of

- the king who will reign over them.
- 1 Samuel 8:10 So Samuel spoke all the words of Jehovah to the people, who had asked him for a king.
- 1 Samuel 8:11 And he said, This will be the practice of the king who will reign over you: He will take your sons and appoint them for himself to his chariots and as his horsemen, and they will run before his chariots;
- 1 Samuel 8:12 And he will appoint them for himself as captains of thousands and as captains of fifties, and to plow his ground and reap his harvest, and to make his instruments of war and the equipment for his chariots.
- 1 Samuel 8:13 And he will take your daughters to be perfumers and cooks and bakers.
- 1 Samuel 8:14 And he will take your best fields and vineyards and olive groves, and give them to his servants.
- 1 Samuel 8:15 And he will exact a tenth of your seed and of your vineyards, and give it to his eunuchs and servants.
- 1 Samuel 8:16 And he will take your male servants and your female servants and your best young men and your donkeys, and put them to his work.
- 1 Samuel 8:17 He will exact a tenth of your flocks, and you will be his servants.
- 1 Samuel 8:18 And you will cry out in that day on account of your king, whom you have chosen for yourselves; but Jehovah will not answer you in that day.
- 1 Samuel 8:19 But the people refused to listen to the voice of Samuel, and they said, No; but there will be a king over us,
- 1 Samuel 8:20 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.
- 1 Samuel 8:21 And Samuel heard all the words of the people, and he spoke them in the hearing of Jehovah.
- 1 Samuel 8:22 Then Jehovah said to Samuel, Listen to their voice, and appoint a king to them. And Samuel said to the men of Israel, Go, each one to his city.
- 1 Samuel 16:1 And Jehovah said to Samuel, How long will you mourn for Saul, though I have rejected him from being king over Israel? Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite; for I have selected for Myself a king among his sons.
- 1 Samuel 16:2 And Samuel said, How can I go? If Saul hears of it, he will kill me. And Jehovah said, Take a heifer with you, and say, I have come to sacrifice to Jehovah.
- 1 Samuel 16:3 Then call Jesse to the sacrifice, and I will make known to you what you shall do. And you shall anoint for Me the one whom I name to you.
- 1 Samuel 16:13 And Samuel took the horn of oil and anointed him in the midst of his brothers, and the Spirit of Jehovah rushed upon David from that day forward. Then Samuel rose up and went to Ramah.
- 2 Samuel 23:1 Now these are the last words of David:
The declaration of David the son of Jesse, / And the declaration of the man who has been raised up on high, / The anointed of the God of Jacob, / The one lovely in the psalms of Israel.
- 2 Samuel 23:2 The Spirit of Jehovah spoke through me, / And His word was on my tongue.
- 2 Samuel 23:3 The God of Israel spoke, / The Rock of Israel spoke to me, / Who rules among men righteously, / Who rules with the fear of God,
- 2 Samuel 24:25 And there David built an altar to Jehovah, and he offered burnt offerings and peace offerings. And Jehovah responded to the entreaty for the land, and the plague was stayed in Israel.

Day 1

Romans 5:17	For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.
Romans 5:21	In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

I. The central thought of 1 and 2 Samuel is that the fulfillment of God's economy needs **man's cooperation—the **principle of incarnation**:**

- A. The principle of incarnation is that **God enters into man and mingles Himself with man to make man one with Himself**; thus, God is in man and man is in God, having one life and one living— John 15:4-5; Gal. 2:20.
- B. We need to be deeply impressed with the fact that the fulfillment of God's economy requires our **cooperation**; to cooperate with God means to be **bound together with God**—1 Cor. 6:17; John 15:4-5; 2 Cor. 6:1; 1 Cor. 3:9; 16:10, 16.
- C. In 1 and 2 Samuel cooperation with God is illustrated by the history of Samuel's mother, Hannah, of Samuel, and of David, in the positive sense, and by the history of Eli and Saul, in the negative sense.
- D. Cooperation with God through the principle of incarnation is related to the **personal enjoyment** of the good land, which typifies the all-inclusive and all-extensive Christ—Deut. 8:7-10:
 1. First and 2 Samuel, as a continuation of Joshua, Judges, and Ruth, give the details concerning the **enjoyment of the God-given good land**.
 2. The types in 1 and 2 Samuel show us how the New Testament believers can and should **enjoy Christ as their God-allotted portion** for the establishing of God's kingdom, which is the church—Col. 1:12; Matt. 16:18-19; Rom. 14:17:
 - a. In 1 and 2 Samuel the good land enjoyed by **those who cooperated with God became the kingdom of God**.
 - b. In our cooperation with God we need to enjoy Christ to such an extent that our enjoyment of Christ becomes the kingdom of God, in which we **reign in life with Christ**— Rom. 5:17; 14:17.

The central thought of 1 and 2 Samuel is that the fulfillment of God's economy needs **man's cooperation**, as illustrated by the history of Samuel's mother Hannah, Samuel, and David, in the positive sense, and by the history of Eli and Saul, in the negative sense. Such a cooperation is related to the personal enjoyment of the good land, which typifies the all-inclusive and all-extensive Christ. Hence, 1 and 2 Samuel are a continuation of Joshua, Judges, and Ruth, giving us the details concerning the **enjoyment of the God-given good land**. The good land enjoyed by the cooperators with God became the kingdom of God, in which they reigned as kings. This is a type of the New Testament believers' enjoyment of Christ, which issues in their reign in the eternal life.

The birth of Samuel involved **Hannah's cooperation with God**. The old priesthood had become stale and waning, and God wanted to have another beginning. For Samuel's birth, God initiated things behind the scenes. On the one hand, He shut up Hannah's womb; on the other hand, He prepared a provoker. This forced Hannah to pray that the Lord would give her a male child. In her prayer she made a vow and said, "O Jehovah of hosts, if You will indeed look upon the affliction of Your maidservant and remember me and not forget Your maidservant, but give to Your maidservant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head" (v. 11). This prayer was initiated not by Hannah but by God. **God chose Hannah because she was willing to cooperate with Him**. God answered her prayer and opened her womb, and Hannah conceived and bore a son. Then according to her vow, she offered her son to God, placing him in the custody of Eli. From this we see that Hannah, Samuel's mother, was **one who cooperated very much with God**. Her case shows us the kind of persons God expects to have today. (*Life-Study of 1 & 2 Samuel, chapter 1*)

Day 2 & Day 3

1 Samuel 10:25	Then Samuel told the people the practice of the kingdom, and he wrote it in a book and laid it before Jehovah. And Samuel sent all the people away, every man to his house.
Matthew 6:10	Your kingdom come; Your will be done, as in heaven, so also on earth.
1 Samuel 8:5-7	And they said to him, You are now old, and your sons do not follow in your ways. Appoint now for us a king to judge us like all the nations. But the matter displeased Samuel when they said, Give us a king to judge us. Then Samuel prayed to Jehovah. And Jehovah said to Samuel, Listen to the voice of the people according to all that they have said to you; for it is not you whom they have rejected, but they have rejected Me from being King over them.

II. We need to see the **Divine Trinity** as it is revealed in 1 and 2 Samuel:

- A. God's purpose for His chosen people was not merely to defeat the enemies and take full possession of the good land but for them to **set up a kingdom in the land**:
 1. In order for God to fulfill His intention to have an expression, He needs to have a **kingdom, a sphere in which He is expressed**—1 Sam. 10:25; Matt. 6:10; Luke 1:33.
 2. The children of Israel were brought out of Egypt and through the wilderness, where they built the tabernacle for God; then they entered into the good land, and **every tribe was allotted a portion of the land so that God might have a kingdom on earth**—Josh. 13:1—22:34.
 3. First and 2 Samuel are crucial for the **bringing in of the kingdom**—1 Sam. 8:4-22; 10:25; 13:14; 15:28; 16:1-3, 13.
- B. Because of the miserable situation in the book of Judges, there was an urgent and desperate need for one like **Samuel**—1 Sam. 2:35; 3:21:
 1. Samuel was a Nazarite, a priest, a prophet, and a judge; this fourfold status qualified Samuel to be the **one who could bring in the king and set up the kingdom**.
 2. For Samuel to be a priest, a prophet, and a judge was not God's goal; **God's intention was to set up a kingdom with a king**—8:7; 13:14.
- C. First and 2 Samuel reveal that the bringing in of the king and the setting up of the kingdom **depended on the involvement of the Divine Trinity with His people**:
 1. In order for such a one as Samuel to be raised up and carry out his commission, there was a **need of the Divine Trinity**—1 Sam. 1:10-11, 20; 10:1, 6; 16:1-3.
 2. For this reason, in 1 and 2 Samuel there is a detailed, fine revelation of the Divine Trinity; the crucial point in the history recorded in 1 and 2 Samuel is that there was the need of the Divine Trinity—2 Sam. 22:1-3; 23:1-3; 24:25.

Day 4

1 Samuel 1:11	And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and...give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.
1 Samuel 1:15	And Hannah answered and said,...I have been pouring out my soul before Jehovah.

- D. The **Divine Trinity and the sovereign hand of the Lord** are revealed in 1 Samuel 1:
 1. In the midst of the chaos of degraded Israel, Elkanah and **Hannah remained on the way of life ordained by God for His eternal purpose**—vv. 1-5, 10-11, 20, 24.
 2. Every year Elkanah went with his family to the house of God, the tabernacle, which was in Shiloh at that time, to **worship and make offerings to Jehovah**—vv. 3, 21-24:

Day 5

1 Samuel 1:24	And as soon as she weaned him,...she brought him to the house of Jehovah in Shiloh, although the child was young.
1 Samuel 1:27-28	It was for this child that I prayed, and Jehovah has granted me my request that I requested from Him. Therefore I, for my part, have lent him to Jehovah; all the days that he lives, he is lent to Jehovah. And he worshipped Jehovah there.

- a. In verses 3-7, 10-11, 20, and 24 the sacrifices typify Christ as all the offerings; the bulls, flour, and wine signify the **Christ whom we experience and bring to the house of God to offer to Him**.
- b. Jehovah is the great I Am, and the **house of Jehovah is Christ as the embodiment of God** to be God's dwelling place among His people—vv. 10-11.
- c. This section mainly shows us the house of God as the embodiment of the Triune God and the offerings as the means for us to enter into the embodiment of God, that is, redemption; therefore, in these verses we see **God's embodiment and God's full redemption**—cf. John 1:14, 29; Luke 1:68; 2:38; Eph. 1:7.

3. Because Jehovah had shut up Hannah's womb, she was forced to [pray a desperate, consecrated, and consecrating prayer](#); motivated by God sovereignly and secretly, she prayed for a male child who would be absolute for the Lord—1 Sam. 1:5, 10-12, 15.
- E. In 1 and 2 Samuel we can see that the **Triune God with His embodiment and redemption** was fully involved with bringing forth Samuel and David so that the kingdom of God might be brought in:
 1. The [Divine Trinity](#) is revealed in the anointing of David to be king—1 Sam. 16:1-3, 13:
 - a. In these verses we see the [Triune God as Jehovah and the Spirit of the Triune God as the Spirit of Jehovah](#)—v. 13.
 - b. The oil typifies the Spirit of God, and the sacrificed heifer typifies Christ as the offering; thus, the Divine Trinity was involved in the anointing of David, making him the king over Israel—Psa. 89:20.
 2. The words of David's song to Jehovah in 2 Samuel 22:1-3 mention Jehovah as his [crag, fortress, Deliverer, rock, and shield and horn of salvation](#); in verse 47 David declares, "Jehovah lives; and blessed be my rock,/And exalted be God, the rock of my salvation."
 3. In 2 Samuel 23:1-3—David's last words—the [Spirit of Jehovah spoke through him](#), and the [Rock of Israel spoke to him](#)—vv. 2-3:
 - a. In these verses the [Rock is Christ as the ground for God to grace His people](#).
 - b. The [Spirit of Jehovah is the Spirit of the Triune God](#)— 1 Sam. 10:6; 16:13.
 - c. In these verses God in Hebrew is [Elohim, indicating the Triune God](#).
 4. In 2 Samuel 24:25 the burnt offerings typify Christ for [God's satisfaction](#), and the peace offerings typify Christ for the [peace between God and His people](#).

Day 6

Matthew 6:33	But seek first His kingdom and His righteousness, and all these things will be added to you.
Revelation 11:15	And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

III. Our present situation and God's need today are the [same in principle](#) as the situation and the need in the time of Samuel— 1 Sam. 8:4-22:

- A. There is an urgent need for some to **pray prevailing prayers for God's goal**, as Hannah did, and for qualified ones to be like Samuel—a Nazarite, a priest, a prophet, and the last judge— who was used by God to terminate the confused situation among God's people and bring in the king and the kingdom—2:35:
 1. In order for us to pray to meet God's need today, [we need Christ as the embodiment of the Triune God and the reality of all the offerings](#), and we need the fulfillment of the Tent of Meeting, which is the church as God's dwelling place—Col. 2:9-10; Eph. 2:21-22; Heb. 8:1-2; 10:8-10.
 2. In a sense, Christ our King is not here yet, and [we are still in a confused situation](#), as in the age of the judges— Judg. 21:25.
 3. The fulfillment of God's kingdom is the coming of the kingdom, which will be brought in by the Lord Jesus, but there is a need for some like Samuel to [cooperate with the Divine Trinity by bringing in the kingdom](#)—Matt. 6:33; 1 Cor. 6:17; 16:10; 2 Cor. 6:1.
 4. We need to realize [how greatly the Divine Trinity is needed](#) to pray prevailing prayers and to bring in the kingdom—Matt. 6:10, 13; Rev. 1:4-7; 8:3-5.
- B. The Triune God, with His embodiment, His redemption, and His Spirit, is [constituting us into useful persons for His coming and His kingdom](#)—2 Cor. 13:14.
- C. It is crucial for us to see that the [Triune God is involved with us today](#), operating in us to accomplish His will, fulfill His purpose, and satisfy the desire of His heart—Phil. 2:13; Heb. 13:21; Eph. 1:5, 9, 11; 5:17; Col. 1:9; Rom. 12:2; Rev. 4:11:
 1. If we see this vision, it will [revolutionize our concept](#) about what it means to be a Christian—Acts 26:19; Rom. 12:7-8; 2 Cor. 5:14-15; Eph. 3:16-17.
 2. Our natural, religious, cultural, moral, and ethical concepts concerning the Christian life need to be [replaced with a vision of the fully involved Triune God](#)—Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; Rev. 1:4-7.

Our present situation and God's need today are the same in principle as the situation and the need at the time of Samuel. Some today need to [pray according to God's need](#), as Hannah did. God needs some like Samuel, who was a Nazarite, a priest, a prophet, and the last judge. Samuel was the last judge because God used him to terminate the confused situation among God's people, who were without a king or a kingdom. [God needs such ones who are qualified to terminate the negative situation and bring in the king and the kingdom](#). The fulfillment of the kingdom is the coming kingdom, which will be brought in by the Lord Jesus, but there is a need today for some like Samuel to cooperate by bringing in that kingdom. In a sense, Christ our King is not here yet, and we are still in a confused situation, just as in the age of the judges. We should aspire to be the last judge. The sisters especially should aspire to be like Hannah, praying to bring forth some like Samuel, who will terminate the confused age so that [Christ the King may come with His kingdom](#).

We need to realize how greatly the Divine Trinity is needed for this to be accomplished. In order for Hannah to pray such a prevailing prayer and receive a definite reply, she needed the tabernacle and the offerings, which typify Christ the Son as the embodiment of God and the reality of all the offerings. Similarly, in order for us to pray to meet God's need today, [we need Christ as the embodiment of God and the reality of the offerings](#). We also need the fulfillment of the Tent of Meeting, which is the church as God's dwelling place. Hannah did not pray her prevailing prayer in her home. We need God's embodiment and His full salvation in the church life. Then we can pray prevailing prayers for God's goal, to bring in the kingdom. This is the experience of the Divine Trinity.

First and 2 Samuel reveal that the bringing in of the king and the setting up of the [kingdom depend on the involvement of the Divine Trinity with His people](#). The Triune God is still involved with us today. The Triune God, with His embodiment, His redemption, and His Spirit, is constituting us into useful persons for His coming and His kingdom. [We must trust in the involvement, the work, of the Divine Trinity](#). If we see this, it will revolutionize our concept about what it means to be a Christian. Our natural, religious, cultural, moral, and ethical concepts concerning the Christian life need to be replaced with a vision of the fully involved Triune God. (The Divine Trinity as Revealed in the Holy Word, chapter 10)