

CRYSTALLIZATION-STUDY OUTLINES FIRST AND SECOND SAMUEL, Week 3**Spiritual Principles, Life Lessons, and Holy Warnings Seen in the History of Samuel**

Scripture Reading: Scripture Reading: 1 Sam. 1:10-11, 18-20, 27-28;
2:30, 35-36; 3:1-21; 4:11-22; 7:3-17; 12:23

- 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 1:18 And she said, Let your servant find favor in your sight. And the woman went her way; and she ate, and her countenance was sad no more.
- 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 1:27 It was for this child that I prayed, and Jehovah has granted me my request that I requested from Him.
- 1 Samuel 1:28 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.
- 1 Samuel 2:30 Therefore Jehovah the God of Israel declares, I surely said that your house and the house of your father would walk before Me forever; but now Jehovah declares, Far be it from Me; for those who honor Me I will honor, and those who spurn Me will be lightly esteemed.
- 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 2:36 And everyone who is left of your house will come and bow down to him for a piece of silver and for a loaf of bread, and will say, Please put me in one of the priests' offices that I may eat a morsel of bread.
- 1 Samuel 3:1 And the boy Samuel ministered to Jehovah before Eli. Now the word of Jehovah was rare in those days; visions were not widespread.
- 1 Samuel 3:2 And at that time Eli lay in his place, and his eyesight had begun to grow dim, so that he could not see.
- 1 Samuel 3:3 And the lamp of God had not yet gone out. And Samuel lay in the temple of Jehovah, where the Ark of God was.
- 1 Samuel 3:4 Then Jehovah called to Samuel. And he said, Here I am.
- 1 Samuel 3:5 And he ran to Eli and said, Here I am, for you called me. And he said, I did not call. Go back and lie down. And he went and lay down.
- 1 Samuel 3:6 And Jehovah called yet again, Samuel. And Samuel rose up and went to Eli and said, Here I am, for you called me. And he said, I did not call, my son. Go back and lie down.
- 1 Samuel 3:7 Now Samuel did not yet know Jehovah, and the word of Jehovah had not yet been revealed to him.
- 1 Samuel 3:8 Then Jehovah called Samuel again, the third time. And he rose up and went to Eli and said, Here I am, for you called me. Then Eli perceived that it was Jehovah calling the boy.
- 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 3:12 On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end.
- 1 Samuel 3:13 For I have told him that I am about to judge his house forever because of the iniquity which he knew; for his sons brought the curse upon themselves, and he did not restrain them.
- 1 Samuel 3:14 And therefore I have sworn to the house of Eli that the iniquity of the house of Eli shall not be expiated by sacrifice or by offering forever.
- 1 Samuel 3:15 And Samuel lay down until the morning, when he opened the doors of the house of Jehovah. And Samuel was afraid to tell the vision to Eli.
- 1 Samuel 3:16 But Eli called Samuel and said, Samuel my son. And he said, Here I am.
- 1 Samuel 3:17 And he said, What was the word that He spoke to you? Do not hide it from me. May God do so to you, and even more, if you hide from me any of the word which He spoke to you.
- 1 Samuel 3:18 So Samuel told him everything and did not hide anything from him. And he said, He is Jehovah; let Him do what is good in His sight.
- 1 Samuel 3:19 And Samuel grew, and Jehovah was with him and let none of his words fall to the ground.

- 1 Samuel 3:20 And all Israel, from Dan to Beer-sheba, knew that Samuel had been established as a prophet of Jehovah.
- 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 4:11 And the Ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died.
- 1 Samuel 4:12 And a man of Benjamin ran from the array and came to Shiloh on the same day, with his clothes torn and earth upon his head.
- 1 Samuel 4:13 And when he came, there was Eli, sitting on his seat by the roadside watching; for his heart trembled for the Ark of God. And when the man came to tell the news to the city, the whole city cried out.
- 1 Samuel 4:14 And when Eli heard the sound of the cry, he said, What does this sound of commotion mean? And the man hurried and came and told Eli.
- 1 Samuel 4:15 Now Eli was ninety-eight years old; and his eyes were set, and he could not see.
- 1 Samuel 4:16 And the man said to Eli, I am he who has come from the array, and I fled from the array today. And he said, How did the matter go, my son?
- 1 Samuel 4:17 And he who brought the news answered and said, Israel fled before the Philistines, and there was a great slaughter among the people; and even your two sons, Hophni and Phinehas, are dead; and the Ark of God has been taken.
- 1 Samuel 4:18 And when he mentioned the Ark of God, Eli fell from off his seat backward by the side of the gate. And he broke his neck and died, for he was an old man and heavy. And he had judged Israel forty years.
- 1 Samuel 4:19 And his daughter-in-law, the wife of Phinehas, was pregnant, about to deliver; and when she heard the report that the Ark of God had been taken and that her father-in-law and her husband had died, she bowed down and gave birth, for her pains came upon her.
- 1 Samuel 4:20 And around the time that she died, the women who stood around her said, Do not fear, for you have borne a son. But she did not answer or pay attention.
- 1 Samuel 4:21 And she named the child Ichabod, meaning, The glory has departed from Israel, because the Ark of God had been taken and because of her father-in-law and her husband.
- 1 Samuel 4:22 And she said, The glory has departed from Israel, for the Ark of God has been taken.
- 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 Ashtaroath 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 Ashtaroath, 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 7:7 Now when the Philistines heard that the children of Israel gathered themselves at Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard of it, they were afraid of the Philistines.
- 1 Samuel 7:8 And the children of Israel said to Samuel, Do not stop crying to Jehovah our God for us, so that He will save us from the hand of the Philistines.
- 1 Samuel 7:9 And Samuel took a suckling lamb and offered it up as a whole burnt offering to Jehovah. And Samuel cried out to Jehovah for Israel, and Jehovah answered him.
- 1 Samuel 7:10 And while Samuel was offering up the burnt offering, the Philistines approached for battle against Israel. And Jehovah thundered with a great voice that day against the Philistines and threw them into a panic; and they were struck down before Israel.
- 1 Samuel 7:11 And the men of Israel went out from Mizpah and pursued the Philistines, and they struck them as far as below Beth-car.
- 1 Samuel 7:12 Then Samuel took a stone and set it between Mizpah and Shen; and he called its name Ebenezer and said, Thus far Jehovah has helped us.
- 1 Samuel 7:13 So the Philistines were subdued, and they no longer came into the territory of Israel. And the hand of Jehovah was against the Philistines all the days of Samuel.
- 1 Samuel 7:14 And the cities which the Philistines had taken from Israel were returned to Israel, from Ekron to Gath; and Israel rescued their territory from the hand of the Philistines. And there was peace between Israel and the Amorites.
- 1 Samuel 7:15 And Samuel judged Israel all the days of his life.
- 1 Samuel 7:16 And he went year by year in circuit to Bethel and Gilgal and Mizpah, and he judged Israel in all those places.
- 1 Samuel 7:17 Then he would return to Ramah, for his house was there. And he judged Israel there and built an altar to Jehovah there.
- 1 Samuel 12:23 Moreover as for me, far be it from me that I would sin against Jehovah by ceasing to pray for you, but I will instruct you in the good and right way.

Day 1

- 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 1:27-28** 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.

I. Samuel was of the tribe of Levi (1 Chron. 6:33-38) but was not of the house of Aaron, the family of the priests ordained by God; Samuel ministered to the Lord as one who was a priest not by birth but by the **Nazarite vow:**

- A. God's move with His answer to Hannah's prayer was to produce an overcoming **Nazarite who was absolute for the fulfilling of God's desire**; even before he was born, Samuel was consecrated by his mother to be such a person—1 Sam. 1:10-11, 18-20.
- B. God desires that all His people be Nazarites; **to be a Nazarite is to be sanctified, separated, absolutely and ultimately to God**, that is, to be for nothing other than God and for nothing other than His satisfaction—the testimony of Jesus, which is the testifying church as the testimony and the expression of Christ—Num. 6:1-2; Psa. 73:25-26; Rev. 1:2, 9-13; 19:10; cf. Exo. 38:21:
 1. For a Nazarite to abstain from **wine** and anything related to its source signifies abstaining from all kinds of **earthly enjoyment** and **pleasure** and taking and experiencing Christ as his enjoyment and pleasure; eating the **tree of life**, that is, **enjoying Christ as our life supply**, should be the primary matter in the church life—Num. 6:3-4; Rev. 2:7; Judg. 9:12-13.
 2. For a Nazarite to **not shave his head** signifies not rejecting but **being absolutely subject to the headship of the Lord** as well as to all deputy authorities appointed by God—Num. 6:5; Rom. 13:1-2a; Eph. 5:21, 23; 6:1; Heb. 13:17; 1 Pet. 5:5.
 3. For a Nazarite to **not be defiled by the death of his blood relatives**, but remain in his separation to be holy to God, signifies that a **Nazarite overcomes natural affection**—Num. 6:7.
 4. For a Nazarite to **not come near a dead person or to not be defiled by the sudden death of one beside him** signifies that a **Nazarite is separated from death**—vv. 6-9; Rev. 3:4; Lev. 11:31; 5:2; cf. 1 John 5:16.

II. At the time of Samuel, the priesthood of the house of Aaron was utterly fallen; God, however, foresaw the situation; besides His ordaining the house of Aaron to be the priests, He made a supplement—the **Nazarite vow in Numbers 6—in case there should be an inadequacy in the ordained priests:**

- A. When the house of Aaron fell, this supplement was put into practical use; Samuel became a priest by being **consecrated, separated, and lent to the Lord**—1 Sam. 1:11, 27-28.
- B. At the time of Eli, God was poor as far as the priesthood was concerned, so Hannah lent Samuel to the Lord; when the situation is abnormal, the Lord becomes poor with respect to His administration, and there is the need for someone to **voluntarily lend himself to the Lord**.
- C. After she presented Samuel to Eli, Hannah praised God for His salvation accomplished through His marvelous deeds; her **prayer was related to God's move in His economy** and indicated that she realized something concerning God's economy—2:1-10.

Day 2

- 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.
- Isiah 50:4** The Lord Jehovah has given me / The tongue of the instructed, / That I should know how to sustain the weary with a word. / He awakens me morning by morning; / He awakens my ear / To hear as an instructed one.
- Ephesians 5:26** That He might sanctify her, cleansing her by the washing of the water in the word.

III. Samuel grew up under the custody of Eli; in his youth **Samuel ministered to Jehovah** before Eli (vv. 11b, 18-19), being taught by Eli the way to minister to God:

- A. God called Samuel three times; “then Eli perceived that it was Jehovah calling the boy. 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... Then Jehovah came and stood by and called as at the other times, Samuel! Samuel! And Samuel said, Speak, for Your servant is listening”—3:1-10:
 1. This was something completely positive that Samuel learned from Eli; as the Lord’s servants, we need to **maintain** our fellowship with Him, **always listening to Him**—Luke 1:34-38; 10:38-42.
 2. Our lives depend on the **Lord’s words**, and our work depends on **His commands** (Rev. 2:7; 1 Sam. 3:9-10; cf. Isa. 50:4-5; Exo. 21:6); the life of the believers hinges totally upon the Lord’s speaking (Eph. 5:26-27).
 3. The Lord’s speaking **enables us to fulfill the goal** of His eternal economy to have a bride as His counterpart—Rev. 2:7; Eph. 5:26-27; S. S. 8:13-14.
- B. While Samuel was learning, he observed the **deterioration** of the degraded Aaronic priesthood:
 1. He saw the Ark of God being **usurped** by the elders of the people and captured by the Philistines with the glory of God departing from Israel; he realized God’s severe judgment on the house of Eli, which included the deaths of Eli and his two evil sons, Hophni and Phinehas—1 Sam. 2:12-36; 4:11-22.
 2. God’s severe judgment on the house of Eli was prophesied by a man of God (2:27-36); then, this severe judgment was confirmed by the word of Jehovah spoken through Samuel (3:11-18).
 3. God’s purpose in telling Eli through Samuel of the coming judgment might have been to make an unforgettable impression on this young priestly boy; this was **God’s wisdom**—vv. 17-18.
 4. This did not weaken Samuel in his future Nazarite priesthood; rather, it became a **constant warning** to him throughout his priestly service that helped him to **remain pure** in his service to God for his entire life.

The priesthood was to **minister the word of God to His people and to exercise the authority of God over His people**. We all need to learn to do these two things. However, one may be a prophet, having a vision of the riches of Christ, but he may not know how to exercise God's authority to take the proper way to deal with the lack of vision concerning Christ's riches. Troubles in the church life are often caused by those who do not know how to exercise God's authority.

Once again I wish to emphasize the fact that Samuel never did anything rebellious, and his turning of the age was not through a revolution. Rather, it was absolutely a matter of the **divine revelation**. He behaved, worked, ministered, and served altogether in a mild, moderate, and proper way of revelation. He was a man of revelation, and he did everything according to what he saw. Furthermore, he was a **man according to God's heart**; that is, he was a copy, a duplicate, of God's heart. As such a person, he would never do anything rebellious. (*Life-Study of 1 & 2 Samuel, chapter 6*)

Day 3

IV. Samuel was one who **turned the age** into the age of the kingdom with the kingship; this was a great thing not only in the history of Israel but even in the history of mankind:

- A. Samuel did not rebel against the house of Aaron, and he did not usurp anything of the house of Aaron; as Samuel was growing, **God arranged the environment** to perfect him and to build up his capacity to do everything that was needed for God to change the age into the age of the king with the kingdom.
- B. As a priest Samuel replaced and, in a sense, terminated the stale Aaronic priesthood; God used Samuel to change the age not through rebellion or revolution but through the way of **divine revelation** to bring in the kingship.
- C. Samuel was a **man of revelation**, and he did everything according to what he saw; “Jehovah revealed Himself to Samuel... by the word of Jehovah” (v. 21); furthermore, Samuel was a man according to God’s heart—a copy, a duplicate, of God’s heart; as such a person, he would never do anything rebellious.

V. Samuel’s whole being and person, not just his doing, living, and work, were according to God; Samuel’s being and God’s heart were one; for this reason we may say that Samuel, a **man according to God**, was the acting God on earth:

- A. **God’s mind was Samuel’s consideration**; he had no other thought, consideration, or thinking; his living and working were for the carrying out of whatever was in God’s heart.
- B. Samuel anointed Saul and David to be kings (10:1; 16:1, 13); this was according to God’s ordination that Samuel should go before His anointed continually (2:35) to supervise the king, observing what the king was doing.
- C. This indicates that Samuel, the acting God on earth, was greater than the king; Samuel could be qualified to such an extent because for many years **God had been perfecting him uniquely for His economy**:
 1. Samuel could be used by God to carry out His economy because he was a **man according to God and God’s heart**, having no self-seeking nor any thought of self-gain—cf. Matt. 16:24-26; Luke 9:23-25.
 2. He had no heart for anything besides God’s heart and God’s elect; his heart was a **reflection of God’s heart**—cf. Phil. 2:19-22; 2 Cor. 3:16-18.

3. Samuel considered that **not praying for God's people**, who are His personal treasure and possession, was a sin against Jehovah—1 Sam. 12:23; Exo. 19:5.
- D. Although it was not easy for Samuel to stand for God in his particular environment, **he cared for God's interest and turned the age**; according to the Old Testament, Samuel is ranked with Moses in being for God and for God's interest—Jer. 15:1.

Day 4

- E. "Samuel told the people the practice of the kingdom, and he wrote it in a book and laid it before Jehovah"—1 Sam. 10:25a:
 1. Moses gave the law to the children of Israel, but before Samuel came they did not have a set of bylaws, a constitution.
 2. Samuel taught the people the bylaws, the constitution, the practice, the customs, the manners, the ordinances, and the rules of how to practice the kingdom of God on earth.

VI. God began a new age in raising up Samuel, a **young Nazarite**, as a **faithful priest** to replace the degraded priesthood—2:35:

- A. Samuel was established by God to speak the word of God to replace the teaching of the word of God by the old priesthood; in the priesthood the first thing that a priest should do is to **speak for God**.
- B. The breastplate and the Urim and the Thummim worn by the high priest were the means used by God to speak to His people (Exo. 28:30); in the degradation of the priesthood **God's speaking was almost lost** (1 Sam. 3:1, 3a).
- C. God ministered His word to His elect by **establishing Samuel as a prophet** in the uplifted prophethood (vv. 20-21), and He exercised His authority over His elect by raising up Samuel as a judge (7:15-17).
- D. Samuel, as the last judge, terminated the judgeship, and, as the new priest, **brought in the kingship**, which was strengthened by the uplifted prophethood.
- E. God needed to raise up a living person, a prophet, to speak for Him; in God's ordination Samuel is considered as the **first prophet** because he brought in the prophethood for God's speaking—Acts 3:24; 13:20; Heb. 11:32.

Day 5 & Day 6

VII. Samuel was **one with God on earth**; as the acting God on earth, the representative of the very God in heaven to rule over His people on earth, **Samuel ministered in five statuses**—1 Sam. 7:3:

- A. Samuel ministered as a **Nazarite**, consecrated to God absolutely for God's fulfillment of His economy—1:11, 28a.
- B. Samuel ministered as a **God-honoring, God-pleasing priest** to replace the stale and degraded priesthood, and he was faithful to act on behalf of God, even to appoint and establish kings for the divine government on earth—2:30, 35-36; 7:3-17; Judg. 9:9, 13.
- C. Samuel ministered as a **prophet** established by God (1 Sam. 3:20) to speak the word of God to replace the teaching of the old priest- hood at a time when the word of Jehovah was rare and visions were not widespread (vv. 1-10, 19-21).
- D. Samuel ministered as a **judge** in the reality of the kingship to replace the judging of the people by the old and stale priest- hood—7:15-17.
- E. Samuel ministered as a **man of prayer** who prayed for God's elect so that they would be kept in the way of God, would be one with God, would not be ensnared by the idols of the nations, and would enjoy God as Ebenezer (meaning "the stone of help"—v. 12) in order that God's desire in His will regarding them might be fulfilled (vv. 3-17; 8:6; 12:19-25; 15:11b).

