

1 SAMUEL

1. TITLES:

- A. Samuel = asked of God
- B. "The First Book of Kings" - Septuagint Title (NOTE: In the Septuagint Version 1 and 2 Samuel = I & II Kings; and 1 and 2 Kings = III and IV Kings)
- C. The Book of the Monarchy
- D. The Book of the Transition

2. AUTHOR:

Probably written by Samuel, and completed by Nathan and Gad (1 Sam. 10:25; 1 Chr. 29:29)

3. DATE:

- A. Covers approximately 115 years from the birth of Samuel to the death of Saul.
- B. Probably written between 1060 and 900 B.C.

4. KEY WORDS:

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| A. Saul ('s) - 296 | D. King ('s) - 88 | G. Anoint (ed) - 19 |
| B. David ('s) - 291 | E. Priest (s) - 33 | H. Pray (ed, ing) - 9 |
| C. Samuel - 131 | F. Prophet (s, sy) - 24 | I. Rejected - 8 |

5. KEY VERSES: 12:13

6. PURPOSE:

- A. To establish the united Kingdom of Israel.
- B. To establish the Sceptre of Judah upon David, thus preserving a Godly line unto Messiah.
- C. To give us examples of good and evil character (e.g. Eli, Samuel, Saul, and David).

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7. MESSAGE:

- A. Disobedience will bring the rejection of the anointed (e.g. Eli, the anointed priest, and Saul, the anointed king, were rejected because of disobedience).
- B. A man of God will be a man of prayer, constantly interceding for the needs of the people.

8. OUTLINE:

- I. Samuel: From Theocracy to Monarchy Ch. 1-7
- II. Saul: From Election to Rejection Ch. 8-15
- III. David: From Anointing to Humiliation Ch. 16-31

9. SUMMARY:

The book is simply divided into three sections in relation to the three main characters (Samuel, Saul, and David). It is a book of biographies. Samuel is the most important figure in this period of Israel's history. He is a priest, the last of the judges, the first of the prophets, and anoints the first king. Thus Israel's form of government has moved from theocracy (Exodus to Joshua) into periods of anarchy (Judges), and now in 1 Samuel moves into monarchy.

NOTE: Samuel is seen as "the Prophet of Prayer" (1 Sam. 12:23; Jer. 15:1).

10. CHRIST SEEN:

Christ is seen as our Anointed Prophet, Priest, King, and Intercessor. He is seen as the only true claimant to the Sceptre of Judah, the Throne of David and the Everlasting Kingdom of Israel (Lk. 1:31-33).