

Crystallization-Study Outlines

1 and 2 Samuel

Living Stream Ministry

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CRYSTALLIZATION-STUDY OUTLINES FIRST AND SECOND SAMUEL

KEY STATEMENTS

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;
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.

There is no other way to reach the high peak of God's eternal economy,
the reality of the Body of Christ, except by praying;
our becoming the overcomers as the reality of the Body of Christ
to be the bride of Christ will close this age, the age of the church,
and will bring Christ as the King of glory back
to take, possess, and rule over this earth
with His overcomers in the kingdom age.

Through His incarnation, crucifixion, and resurrection,
Christ, who was already the Son of God,
became the Son of God in a new way—the firstborn Son—
designated as the Son of God with humanity;
in Romans 1:3-4 Christ, the Son of God, is the prototype,
whereas in 8:29 the many brothers are those
who have been “mass-produced” from the prototype
and, by being saved in life, will be conformed
to the image of the firstborn Son.

God's economy is to work Himself into us
so that we may experience a metabolic process
of spiritual digestion and assimilation that produces transformation
as a gradual and intrinsic metabolic change
in our natural life with the divine life;
this is for the building up of the Body of Christ
to consummate the New Jerusalem.

Message One

**The Central Thought of and the Divine Trinity
as Revealed in 1 and 2 Samuel**

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

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.

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:

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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.
- 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:
 - 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

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- 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.

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- 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.

**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 king-
dom, 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:

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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.

Message Twelve

**Spiritual Principles, Life Lessons, and Holy Warnings
concerning the Enjoyment of the Good Land
Seen with Five Major Figures in 1 and 2 Samuel**

Scripture Reading: 1 Sam. 2:27-30, 35; 3:21; 12:3-5, 23;
18:1-4; 23:16-18; 9:1-2, 17; 13:13-14; 15:19, 23; 16:1, 12-13;
30:6b-10; 26:19b; 2 Sam. 11:1-27

I. Under Eli the old Aaronic priesthood had become stale and waning (1 Sam. 2:12-30), and God desired to have a new beginning for the accomplishing of His economy:

- A. We all need to reject anything of staleness, oldness, lukewarmness, and pride and keep ourselves empty, open, fresh, new, living, and young with the Lord; we need to be one with His desire for us to be one with Christ, filled with Christ, and occupied by Christ to live Christ for the organic building up of the Body of Christ—Rev. 3:15-22; Luke 18:17; Phil. 3:7-14; Gal. 1:15-16; 2:20; 4:19; Eph. 4:16.
- B. In the days of Eli the word of God was rare; God's speaking was almost lost (1 Sam. 3:1); in the priesthood the first thing that a priest should do is to speak for God (Exo. 28:30); a priest must be a person who is intimate with God, who is one with God, who knows the heart of God, and who speaks forth the unique and healthy teaching of God's eternal economy (1 Tim. 1:3-4; 6:3).
- C. Eli taught Samuel to say to the Lord, "Speak, O Jehovah; for Your servant is listening"; in order to speak for the Lord and be one with Him to carry out His eternal economy, we must first treasure and listen attentively to His speaking so that we may know His desire and preference—1 Sam. 3:9-10, 21; Isa. 50:4-5.
- D. Eli disregarded the priesthood in his loose disciplining of his two evil sons (1 Sam. 2:28-29); this caused the tragedy of the ending of his history, the termination of his enjoyment of the good land, and the fading of the priesthood in the divine revelation, that is, in the speaking for God; today we need to learn of Eli to have a high regard for what God has given us in His recovery.

II. Samuel was faithful to God in all his God-given statuses and offices:

- A. As a Levite, he served God his whole life; as a Nazarite, he kept his consecration without failure (v. 35); as a priest-prophet, he spoke for God honestly and initiated the prophethood to replace the fading priesthood in the divine revelation; as a judge, he was

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faithful to God and just to the people, terminating the judgeship and bringing in the kingship in order to change the age for the fulfillment of God's economy.

- B. As one who worked together with God for the carrying out of His economy (John 5:17; 2 Cor. 6:1a), Samuel was established as a prophet of Jehovah to speak for Him by listening to His word (1 Sam. 3:9-10, 20-21); we need to continually exercise ourselves to have an ear to "hear what the Spirit says to the churches" (Rev. 2:7); furthermore, we need to follow the pattern of Mary, who "sat at the Lord's feet and was listening to His word" (Luke 10:38-42):
 1. Mary sat at the feet of the Lord Jesus and not at the feet of anyone else; no method is better than coming to Him moment by moment, loving Him, worshipping Him, and unceasingly fellowshiping with Him and remaining in His presence.
 2. Mary sat at the feet of the Lord; she put herself in a humble position in order to hear the Lord's speaking and receive His blessing; humility is not belittling ourselves; humility is ignoring ourselves, negating ourselves, and considering ourselves as nothing.
 3. She was sitting down; those who are busy to the point of being distracted from the Lord's presence have a wandering mind and vacillating thoughts; they must stop themselves in order to spend personal time with the Lord on a daily basis.
 4. She was listening to the Lord's word; the words that the Lord speaks to us are spirit and life (John 6:63); her listening to the Lord's word afforded the Lord the opportunity to communicate Himself to her and to dispense Himself into her so that she could gain the Lord Himself.
- C. Samuel enjoyed his portion of the good land to the fullest for his whole life; thus, in a New Testament sense, we can say that there was no defect in his enjoyment of Christ; the only defect in Samuel's history was that he appointed his two sons as judges among the children of Israel—1 Sam. 8:1-3:
 1. The unjust ways of Samuel's sons were contrary to their father's pure and just way in his whole life (12:3-5, 23) and gave the people of Israel cause to ask Samuel to appoint a king to judge them like all the nations (8:1-7); hence, the sons of Samuel should not be reckoned judges among the people of Israel (Acts 13:20), and their father Samuel should be considered the last judge.

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2. Humanly, Samuel made a mistake in this matter, but this mistake helped God to manage the situation among His people by bringing in the kingship for the fulfillment of His economy.

III. Jonathan loved David, made a covenant with him, and predicted that David would become the king and that the kingdom would be his kingdom—1 Sam. 18:1-4; 19:1-7; 20:8, 14-17, 41-42; 23:16-18:

- A. Saul's intention was to preserve the kingdom for Jonathan; however, Jonathan was not willing to take the kingdom but recognized that David should be on the throne.
- B. Jonathan should have told his father about this and then should have left his father to be with David; in typology, for Jonathan to follow David would have signified our following Christ today and our giving Him the preeminence—Col. 1:18b; Rev. 2:4.
- C. Jonathan lost the proper and adequate enjoyment of his portion in the good land promised by God because of his failure in not following David according to God's will due to his natural affection for his father; although Jonathan realized that David would be king, he stayed with his father, and as a tragic result, he suffered the same fate as his father and died with him in battle—1 Sam. 31:2-6.
- D. Jonathan stood between Saul and David; he was one man standing between two ministries; he should have followed the second ministry, but because his relationship with the first ministry was too deep, he could not disentangle himself:
 1. In every age the Lord has special things that He wants to accomplish; He has His own recoveries and His own works to do; the particular recovery and work that He does in one age is the ministry of that age—cf. Gen. 6:13-14.
 2. David was a minister of his age with the ministry of that age (Acts 13:21-22, 36a); in the Old Testament, Noah had the ministry of that age to build the ark, Moses had the ministry of that age to build the tabernacle, and David and Solomon had the ministry of that age to build the temple.
 3. A minister of the age with the ministry of the age is different from the local ministers; Luther was a minister of his age, and Darby was also a minister of his age; in order to catch up with the ministry of this present age, there is the need for us to see

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the vision; Michal was married to David, yet she did not see anything; she only saw David's outward condition, and she could not tolerate it; as a result, she was left behind—2 Sam. 6:16, 20-23.

4. In the New Testament, the ministry of the Lord Jesus is to build up the church as the Body of Christ (Matt. 16:18); the many gifted persons produced in the Lord's ascension have only one ministry, that is, to minister Christ for the building up of the Body of Christ, the church; this building up is not accomplished directly by the gifted ones but by the saints who have been perfected by the gifted ones (Eph. 4:11-12, 16).
5. In God's building ministry there are those who take the lead in that ministry in every age; may the Lord open our eyes to see that as long as we are human beings, we should be Christians; as long as we are Christians, we should enter into the Lord's ministry in this age.
6. It is God's mercy that a person can see and come into contact with the ministry of the age, yet it is altogether a different thing for a person to take up the courage to forsake past ministries and enter into God's present ministry—cf. 1 Sam. 14:1-46; 2 Sam. 6:16, 20-23.
7. The ministry of the age ministers the present truth to God's people; in 2 Peter 1:12 *the present truth* can also be rendered "the up-to-date truth"; every worker of the Lord should inquire before God as to what the present truth is—Matt. 16:18; Eph. 4:15-16; Rev. 2:7, 11, 17, 26-29; 3:5, 12, 21; Psalms 48:2; Revelation 19:7-9; 21:2.

IV. Saul was chosen by God and anointed by Samuel to be the king of Israel—1 Sam. 9:1-2, 17; 10:1, 24:

- A. Saul disobeyed God's word at least twice so that he lost his kingship and his kingdom (13:13-14; 15:19, 23; 28:17-19); when Saul disobeyed God in 1 Samuel 15, he actually rebelled against Him.
- B. In this chapter Samuel told Saul, "Rebellion is like the sin of divination, / And insubordination is like idolatry and teraphim" (v. 23a); to practice divination is to have contact with evil spirits; what Saul did in rebelling against God was like this sin of divination; he was not subordinate to God and in fact became an enemy to God; as a result, he lost his kingship.

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- C. Saul's tragic end was altogether due to his not being properly related to God's economy; God, wanting to build up His kingdom among His chosen people, had brought Saul into His economy, but instead of participating in God's economy and cooperating with it, Saul was selfish and usurped God's kingdom to build up his own monarchy; he was filled with thoughts of the kingship, including thoughts about how his son would succeed him—20:31.
 - D. In this, Saul was selfish and wrong to the uttermost; eventually, God gave Saul up and cut him off, tearing the kingdom away from him (15:28); because Saul was given up by God, he was left alone, like an orphan, having no provision of help when trouble came.
 - E. Because of Saul's selfishness, the people of Israel suffered defeat and were slaughtered in the fight against the Philistines, and Saul and his sons were killed; Saul's ambition to have the kingdom for himself and for his son, with his jealousy of David, confiscated and ended his enjoyment of the good land promised by God—20:30-34.
 - F. The collective death of Saul, his three sons, and his armor bearer was God's fair judgment on the one who had rebelled against Him, had usurped Him, and had become His enemy (1 Chron. 10:13-14); from Saul's tragic end we should learn the lesson of crucifying our flesh and denying our selfishness—our self-interest and self-seeking (Gal. 5:24; Matt. 16:24; Phil. 2:3).
 - G. The record of Saul's terrible end is a strong warning to all who serve in the kingdom of God not to do a separate work within the kingdom of God or to abuse anything in the kingdom; we should not be like Saul, trying to build up a "monarchy" for ourselves; rather, we should all do one unique work to build up the kingdom of God, the Body of Christ—1 Sam. 31:1-13.
- V. David was chosen and anointed by God through Samuel to be the king of Israel—16:1, 12-13:**
- A. After David slew Goliath, he was praised by the women of Israel as higher than Saul (18:7), but with David there is no hint that he was made proud or that he became ambitious for the kingship; when David was under the trial of Saul's persecution, he was approved to be the right one to carry out God's economy by establishing the kingdom of God on earth.

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- B. When David was under Saul's persecution, he had two chances to destroy Saul, but David would not do this because of his fear of God in that Saul was God's anointed; this indicates that David maintained a good order in God's kingdom—chs. 24 and 26; cf. Rom. 12:3.
- C. No doubt, David learned a lot regarding not avenging himself but denying himself for the fulfilling of God's purpose, on the basis that he was a man according to God's heart—1 Sam. 13:14a.
- D. David is a typical model of a genuine child of Israel in the enjoyment of the good land promised and given by God to His chosen people; he trusted in God and walked with God according to His sovereignty and according to His leading and instruction in all his trials; David expected to remain in the good land, sharing in God's inheritance and serving Him—17:36-37; 23:14-16; 30:6b-10; 26:19b.
- E. David's sincere trust in God and his faithful walk with God qualified him fully to enjoy the good land to a high level, even up to the kingship according to God's heart with a kingdom that became the kingdom of God on the earth; David was one with God; what was his was God's, and what was God's was his; he and God had only one kingdom; such a one enjoyed the good land, typifying Christ, to the uttermost.
- F. After the death of Saul, "there was a long war between the house of Saul and the house of David; but David became continually stronger, and the house of Saul became continually weaker" (2 Sam. 3:1); David was established by God as king with his kingdom exalted for the sake of God's people Israel (5:6-25); furthermore, "David became greater and greater; and Jehovah the God of hosts was with him" (v. 10); this indicates that David had God's presence.
- G. If in any matter we do not have the inner sense that the Lord is with us, we must be careful and reconsider our way (1 Sam. 16:14); in the Lord's recovery, whenever we do anything, we must take care of the sense of the Lord's presence; we all need to learn the lesson of caring for two things: the inward presence of God and the outward confirmation in our environment (cf. 2 Sam. 5:11-12).
- H. Furthermore, we all need to learn of David on the negative side as well as on the positive side; the lust of the flesh is a devastating element that can destroy us; if such a godly man as David could

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be seduced, how can we escape?—11:1-27; cf. 2 Tim. 2:22; 1 Cor. 6:13, 18:

1. Regardless of our attainment in our spiritual pursuit, it is possible for any of us to commit such a sin; we should read this account seriously in the presence of God; this account warns us that the indulgence of the flesh is a serious thing; David was tempted simply by a glance, and then he failed to restrict himself.
2. All the saints, especially the young ones, should search their hearts and make a strong resolution of heart never to go the way of the indulgence of the flesh (Judg. 5:15-16); we need to say, “Lord Jesus, I love You, I need You, and I receive You”; if we say this, He will be our Savior and our dynamic salvation; as the pneumatic Christ, He will save us, preserve us, and protect us from the contamination of this age, so that we may keep the glory that we have attained.