



Sowing the Word

*Even the smallest
can be
used for God's
purpose.
1 Samuel 9:21*



1 Samuel 9

January 17th - January 23rd 2013

*So they read distinctly from the book, in the Law of God;
and they gave the sense, and
helped them to understand the reading.
(Nehemiah 8:8)*

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Online Helpful Sources:

Precept Austin - Amazing Online Resource with many commentaries and helps: Including David Guzik, Chuck Smith, John MacArthur, Ray Steadman, CH Spurgeon, John Piper and many more!

<http://preceptaustin.org/1 samuel commentaries.htm>

You Version - with multiple translations

You can get this online or with a mobile device.

They even have audio files you can listen to of the Bible

<http://www.youversion.com/>

Calvary Roswell - Previous messages and overview studies by Pastor Jim

<http://www.calvaryroswell.com/biblestudies/WednesdayBibleStudies/1 Samuel/Index.htm>

Outline

I. Samuel (1 Sam. 1-7)

1. Birth and childhood (1-2)
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II. Saul (1 Sam. 8-15)

1. Israel: We want a king (8)
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3. Early victories (12)
4. The rebuke of Saul (13:1-15)
5. The wars of Saul (13:16-14:52)
6. The rejection of Saul (15:1-35)

III. David (1 Sam. 16-1 Sam. 31)

1. The shepherd (16-17)
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3. The exile (20-31)

Study Questions

for

1 Samuel 9

1. Many times God answers our prayers even when it is not in our best interest. Israel kept crying out for a king and He granted their request. What lesson can we learn from Israel, not praying according to His will or for His glory?
2. This chapter starts off by telling us what Saul's heritage was (from a wealthy family from the tribe of Benjamin), but it also describes his appearance as being tall and handsome. Why do you think his stature was mentioned? What significance do you think this had?

3. What was Saul's response to Samuel when he told him that Saul and his family were the focus of all Israel's hopes? Why do you think God chose someone from the smallest tribe in Israel to be king? Was Saul's humbleness genuine? Why or why not?
4. Samuel had Saul stay the night, and early the next day, told him to be on his way. He told Saul to send his servant ahead so that he could tell him in private the revelation of God about his being king. Can you think of a situation where God's plan was revealed to you through someone else? What was your response?

With the Word Bible Commentary

The donkey was a prized animal (Job 1:3) and was used by royalty (1 Kings 1:33–34), but would you expect to find a nation's first king out looking for lost donkeys? Saul's obedience to his father, his concern for his father (v. 5), and his willingness to persevere in a hard task seemed to indicate character and future success.

How strange that Saul did not know about Samuel, and how disappointing that the only reason they visited Samuel was to find their lost animals! People often "use" religion to solve their problems and not to strengthen their character or overcome their sins.

Nevertheless, God used all of this to bring Saul to Samuel. Faithfulness in a small task led Saul to a new friend, a new calling and a new opportunity to serve God. Had he remained a humble servant, things would have been different in his life and in Israel (v. 21; 1 Sam. 15:17). But good beginnings are no guarantee of good endings.

Wiersbe, W. W. (1991). With the Word Bible Commentary (1 Sa 9:1).
Nashville: Thomas Nelson.

Matthew Henry

Samuel had promised Israel, from God, that they should have a king; it is strange that the next news is not of candidates setting up for the government, making an interest in the people, or recommending themselves to Samuel, and, by him, to God, to be put in nomination. Why does not the prince of the tribe of Judah, whoever he is, look about him now, remembering Jacob's entail of the sceptre on that tribe? Is there never a bold aspiring man in Israel, to say, "I will be king, if God will choose me?" No, none appears, whether it is owing to a culpable mean-spiritedness or a laudable humility I know not; but surely it is what can scarcely be paralleled in the history of any kingdom; a crown, such a crown, set up, and nobody bids for it. Most governments began in the ambition of the prince to rule, but Israel's in the ambition of the people to be ruled. Had any of those elders who petitioned for a king afterwards petitioned to be king, I should have suspected that person's ambition to have been at the bottom of the motion; but now (let them have the praise of what was good in them) it was not so. God having, in the law, undertaken to choose their king (Deu. 17:15), they all sit still, till they hear from heaven, and that they do in this chapter, which begins the story of Saul, their first king, and, by strange steps of Providence, brings him to Samuel to be anointed privately, and so to be prepared for an election by lot, and a public commendation to the people, which follows in the next chapter. Here is, I. A short account of Saul's parentage and person (v. 1, 2). II. A large and particular account of the bringing of him to Samuel, to whom he had been before altogether a stranger. 1. God, by revelation, had told Samuel to expect him (v. 15, 16). 2. God, by providence, led him to Samuel. (1.) Being sent to seek his father's asses, he was at a loss (v. 3-5). (2.) By the advice of his servant, he determined to consult Samuel (v. 6-10). (3.) By the direction of the young maidens, he found him out (v. 11-14). (4.) Samuel, being informed of God concerning him (v. 17), treated him with respect in the gate (v. 18-21), in the dining-room (v. 22-24), and at length in private, where he prepared him to hear the surprising news that he must be king (v. 25-27). And these beginnings would have been very hopeful and promising if it had not been that the sin of the people was the spring of this great affair.

We are here told, 1. What a good family Saul was of, v. 1. He was of the tribe of Benjamin. That tribe had been reduced to a very small number by the fatal war with Gibeah, and much ado there was to provide wives for those 600 men that were the poor remains of it out of that diminished tribe, which is here called, with good reason, the smallest of the tribes of Israel, v. 21. Saul sprang as a root out of a dry ground. That tribe, though fewest in number, was first in dignity, God giving more abundant honour to that part which lacked, 1 Co. 12:24. His father was Kish, a mighty man of power, or, as the margin reads it, in substance; in spirit bold, in body strong, in estate wealthy. The whole lot of the tribe of Benjamin coming to be distributed among 600 men, we may suppose their inheritances were much larger than theirs who were of other tribes, an advantage which somewhat helped to balance the disadvantage of the smallness of their number. 2. What a good figure Saul made, v. 2. No mention is here made of his wisdom or virtue, his learning or piety, or any of the accomplishments of his mind, but that he was a tall, proper, handsome man, that had a good face, a good shape, and a good presence, graceful and well proportioned: Among all the children of Israel there was not a goodlier person than he; and, as if nature had marked him for preeminence and superiority, he was taller by the head and shoulders than any of the people, the fitter to be a match for the giants of Gath, the champions of the Philistines. Here is a great man rising from small beginnings. It does not appear that Saul had any preferment at all, or was in any post of honour or trust, till he was chosen king of Israel. Most that are advanced rise gradually, but Saul, from the level with his neighbours, stepped at once into the throne, according to that of Hannah, He raiseth up the poor out of the dust, to set them among princes, 1 Sa. 2:8. Saul, it should seem, though he was himself married and had children grown up, yet lived in his father's house, and was subject to him. Promotion comes not by chance nor human probabilities, but God is the Judge.

Providence having at length brought Samuel and Saul together, we have here an account of what passed between them in the gate, at the feast, and in private. In the gate of the city; passing through that, Saul found him (v. 18), and, little thinking that he was Samuel himself, asked him the way to Samuel's house: Tell me where the seer's house is; for there he expected to find him. See how mean a figure Samuel made, though so great a man: he took not any state, had no attendants, no ensigns of honour carried before him, nor any distinguishing habit, no, not when he went to church, but appeared, in all respects, so much a common person that Saul, though he was told he should meet him, never suspected that it was he, but, as if he looked more like a porter than a prophet, asked him the way to the seer's house. Samuel knew that it was not the house, but the man, that he wanted, and therefore answered him, "I am the seer, the person you enquire for," v. 19. Samuel knew him before he knew Samuel; thus, though all that are called to the kingdom of glory are brought to know God, yet first they were known of him, Gal. 4:9. Now Samuel obliges him to stay with him till the next day. The greatest part of this day had been spent in sacrificing, and the rest of it was to be spent in holy feasting, and therefore, "To-morrow I will let thee go, and not sooner; now go up before me to the high place; let us pray together, and then we will talk together.'" Saul had nothing in his mind but to find his asses, but Samuel would take him off from that care, and dispose him to the exercises of piety; and therefore bids him go to the high place, and go before him, because, it may be, some business obliged Samuel to call by the way. We find in the beginning of the next chapter, he anointed him, and therein showed him the word of the Lord, that is, gave him full satisfaction that he was the person chosen to be king, for he would not jest with that sacred rite. It is by the unction of the Holy Ghost that Christ, the great prophet, shows us the word of the Lord. 1 Jn. 2:27, the same anointing teacheth you of all things.

Henry, M. (1994). Matthew Henry's commentary on the whole Bible: Complete and unabridged in one volume (1 Sa 9:18–27). Peabody: Hendrickson.