

Reading Through the Bible Week 15: Samuel

God's Sovereignty over Human History

Overview:

The biblical narrative of the Book of Samuel is organized chiastically, opening with Hannah's prayer and closing with David's song, featuring a central "reversal" theme where proud leaders fall and the humble are lifted. The Book of Samuel was originally a single, cohesive volume in the ancient Hebrew version. It was divided into two separate books (1 & 2 Samuel) by the translators of the Greek Septuagint around the 2nd century BC primarily because the translated Greek text, being longer, made a single scroll unwieldy and physically impractical.

The Book of Samuel (1 & 2 Samuel) explores themes of divine sovereignty, the necessity of obedience to God, and the contrast between human arrogance and humility. It is notable that Samuel is widely recognized as the final judge of Israel, and he is also attributed in the New Testament (Acts 3:24) as the beginning of the continuous line of prophets in the Age of Prophets who spoke of the coming Messiah. Acting as a crucial transitional figure, Samuel bridged the era of the judges and the establishment of the kings, appointing the first kings Saul and David.

Theme:

The primary theme of Samuel (1 and 2 Samuel) is the establishment of the Davidic covenant and the transition to kingship, showcasing God's sovereignty, providential guidance, and reversal of fortunes of exalting the humble while humbling the proud. Samuel is a bridge from judges to kings, highlighting David's reign and God's promise of an eternal, messianic kingdom, even amid human imperfection. The book details the passage from a loose tribal confederation under judges to a unified monarchy highlighting the **tension between human desire for leadership and divine authority**.

Narrative Arc:

The Book of Samuel (1 & 2 Samuel) narrates Israel's transition from a loose confederation of tribes under judges to a united monarchy, focusing on the lives of Samuel, Saul, and David. It explores themes of divine sovereignty, the necessity of obedience to God, and the contrast between human arrogance and humility:

- **The Rise of Samuel (1 Sam 1–7):** Israel is in chaos under corrupt leadership (Eli's sons). Hannah's prayer leads to the birth of Samuel, a faithful prophet who restores order and serves as the last judge.
- **The Reign and Fall of Saul (1 Sam 8–15):** Israel demands a king to be like other nations. Saul is chosen but fails to trust God, choosing disobedience, leading to his rejection.
- **The Rise of David (1 Sam 16–31):** David, a shepherd boy, is anointed by Samuel and gains fame, provoking Saul's murderous jealousy. Despite adversity, David trusts in God's timing, refusing to kill Saul.
- **The Kingdom of David (2 Sam 1–24):** David unites Israel, conquers Jerusalem as the capital, and receives a covenant from God. His tragic failure with Bathsheba leads to the gradual dismantling of his family and kingdom.



Study Points & Commentary

The book is framed by a literary symmetry with two major poetic "bookends" known as an **inclusio**, which highlight God's power over human pride. The structure also emphasizes four major leadership transitions: 1) Eli to Samuel, 2) Samuel to Saul, 3) Saul to David, 4) David to Solomon. This is similar to the chiasmic structure, which is also seen in Samuel.

In the Book of Samuel, several names and titles are used to refer to God, highlighting His sovereignty, military might, and personal relationship with Israel. The most significant development in this book is the introduction of the title "Lord of Hosts."

Names of God in the Book of Samuel

Yahweh (YHWH): The personal, covenant name of God, appearing thousands of times throughout the Old Testament, frequently in Samuel typically rendered as LORD in English, emphasizes His sovereign kingship of over all of Israel.

Adonai: Translated as "Lord," "Master," or "Owner," emphasizing God's sovereignty, authority, and personal relationship with humanity (e.g., 2 Sam. 7:18-24).

Elohim: The general noun for "God," often used to denote His power as Creator and Judge.

Jehovah Sabaoth (Lord of Hosts): This title makes its first biblical appearance (1 Sam. 1:3). It refers to God as the commander of heavenly and earthly armies. David famously used this name when facing Goliath (1 Sam. 17:45).

El Sali (God, My Rock)¹: David uses this descriptive title in his song of deliverance to describe God as a steadfast refuge (2 Sam. 22:47).

Jehovah Sali (The Lord My Rock)¹: Used by David to signify God as his personal strength and foundation (2 Sam. 22:2).

¹NOTE: Jehovah Sali (Jehovah/Yahweh + Sali) and **El Sali** (El + Sali) are names for God that emphasizes Him as a personal "Rock." **El Sali** ("God my Rock") is more commonly recognized in direct translation of phrases like 2 Samuel 22:47, while **Jehovah Sali** ("The Lord my Rock") combines the same functional attribute with the personal name of God, **Yahweh** (the "I AM", self-existent, creator, covenant God).

Elohei Ma'uzzi (God of My Strength): Another title found in David's poetic praise (2 Sam. 22:33).

El Deah (God of Knowledge): Used in Hannah's prayer to describe God's omniscience (1 Sam. 2:3).

Elyon (Most High): This title for God appears in during David's song (2 Sam. 22:14).

Reading the Book of Samuel (1 and 2 Samuel) requires understanding the writer of the Book of Samuel is unnamed, though tradition attributes it to the prophet Samuel, with contributions from Gad and Nathan. Samuel likely wrote the initial chapters, but his death in 1 Samuel 25:1 means other prophets, specifically Gad and Nathan, recorded later events. moving beyond seeing it as a simple chronological history.

A systematic theological outline for studying the book of Samuel (1 & 2 Samuel) focuses on the transition from the period of judges to a centralized monarchy, highlighting God's sovereign rule, the covenant with David, and the nature of true



leadership. It is typically structured around three major narrative cycles—Samuel, Saul, and David—framed by poetic reflections on God's power.

To fully grasp its message in the Book of Samuel, the following areas of biblical theological should be considered that is contained in the specialized literary framework:

1. Hermeneutics as Character Studies: The narrative is intentionally crafted as a series of realistic character studies. Unlike some other biblical texts, characters here are often portrayed with deep ambiguity and complexity.

- **The Three Pillars:** The book is structured around three primary human figures: **Samuel** (the righteous judge), **Saul** (the tragic warning), and **David** (the flawed but faithful king).
- **Contrasting Pairs:** The writers frequently use parallelism² and contrast to highlight character traits, such as contrasting the corruption of Eli's sons with the faithfulness of young Samuel, or Saul's paranoia with David's patience.
- ² **NOTE:** Parallelism is the foundational poetic technique in Hebrew scripture where consecutive lines of text (typically two) share a close relationship in thought, grammar, or imagery to emphasize a central idea, rather than rhyming sounds. It is a key tool for interpretation.
- **God is the Center:** A critical interpretive key is viewing **God as the central protagonist**. The narrative explores how human leadership rises and falls, while God's providence remains the steady, sovereign force behind history.

2. Theological Considerations

- **God's Sovereignty and Providence in History:** God acts within history to establish his kingdom, often by overturning human expectations. God initiates changes in leadership (exalting the humble/bringing low the proud), often contrasting human choices with his providence. The primary theological theme is that God is in control, even when human leaders (like Saul) are rebellious or when things appear chaotic.
- **The Nature of True Kingship:** The narrative explores the contrast between a king "like other nations" (Saul) and a king after God's own heart (David), who is obedient, humble, and trusts in God's timing.
- **The Davidic Covenant & God's Grace:** This is the heart of the book, where God promises David an eternal dynasty, shifting the focus to a future perpetual kingdom led by the Messianic King – Yeshua. And despite human failure (even David's), God remains faithful to his purposes and offers redemption (2 Samuel 7).
- **Obedience is The Heart of True Leadership:** The narrative of Samuel emphasizes that God desires obedience to His voice and loyal obedience to God is more important than external, ritualistic, religious acts (e.g., Saul's failure). Leaders are evaluated based on their obedience and heart for God, not their outward appearance or power (1 Sam 16:7).
- **The Honoring Principle:** "Those who honor me I will honor, and those who despise me shall be lightly esteemed" (1 Sam 2:30).
- **The Disposition of Kingship:** It explores the tension between human desire for a worldly king and the requirement that the king be under God's authority, pointing forward to the messianic hope.

3. Understand the Political Transition: Reading Samuel requires understanding it as a record of a massive socio-political shift.



- **Tribal to National:** It documents Israel's transition from a loose confederation of tribes led by "judges" to a centralized monarchy under a king.
 - **The Kingship Conflict:** Pay attention to the tension between the people's desire for a king "like other nations" (which is seen as a rejection of God) and God's eventual establishment of a "man after his own heart."
- 4. Literary Techniques to Watch For:** The text uses specific Hebrew literary devices that can be lost in translation.
- **Key Words:** Repetitive use of words like *kabod* (meaning "glory," "heavy," or "honor") can signal the underlying reasons for a character's downfall, such as Eli's family "honoring" themselves above God.
 - **Play of Perspective:** The writers often provide "omniscient" insights into a character's thoughts or God's perspective on an event (e.g., "the thing David had done displeased the Lord"), which serves as an authoritative moral anchor for the reader.
 - **Chiastic and Parallel Structures:** The text is highly artistic, often using "doublets" (similar stories told twice, e.g., David sparing Saul) to emphasize themes like David's innocence and Saul's instability. Also, the writers sometimes leave gaps in the accounts to invite the reader to wrestle with a character's true motivations.
 - **Framing with Poetry:** The Book of Samuel is framed by a chiastic of Hannah's song (1 Sam 2) and David's poems (2 Sam 22-23), which highlight major topics that set the theological tone of God opposing the proud and exalting the humble. A major literary and theological key is the reversal of fortunes, often summarized as "d opposes the proud but exalts the humble."
 - **Cyclical Nature:** Notice the continued pattern where Israel's success or failure is directly tied to their obedience to God's covenant.
- 5. Historical and Contextual Considerations:** While based on historical events (c. 1100–970 B.C.), the text is designed to convey theological truths, not just academic facts.
- **Not Modern History:** It includes "doublets" and tensions (such as whether the monarchy was entirely bad or sometimes good) that reflect its complex nature when viewed through to lens of current day democratic systems.
 - **The "Deuteronomistic History":** Scholars often view Samuel as part of a larger history (Joshua-Kings) that evaluates Israel's kings based on their faithfulness to God and the Law of Moses.
 - **Pro- and Anti-Monarchical Strands:** The text intentionally retains different perspectives on the monarchy, reflecting its role as a complex, nuanced narrative about the transition to a kingdom.
- 6. Tips for Reading:**
- **Look for Reversals:** Hannah's prayer sets up a theme of divine reversals—the weak become strong, the poor are exalted, and the proud are brought down.
 - **Ask "Why is this here?":** Consider how each account of Saul's failures or David's successes contributes to the theme of God establishing the Davidic covenant.
 - **Reflect on the Person:** As the individuals are portrayed realistically, reflect on the character flaws of Saul (pride, disobedience) and the virtues of David (patience, trust) as lessons for your own life.
 - **Connect to Jesus:** As you read, look for how David foreshadows the ultimate Messianic King, Jesus Christ.



Following is a systematic theological study of the Book of Samuel (originally a single work now broken into 1st and 2nd Samuel) centers on the transition of Israel from a tribal confederacy under the chaotic period of the Judges to the establishment of a centralized monarchy, highlighting themes focusing on God's sovereignty, His choice of a "man after His own heart, the role of the prophets, and the promise of a future Messiah in the covenant with David, God's providence, and the nature of true leadership.

1. Theology Proper (The Character and Sovereignty of God): Theology Proper in Samuel highlights God as the supreme, sovereign Ruler over history, human agents, and nations, particularly contrasting divine holiness with human failure. Through the rise/fall of leaders like Saul and David, the text affirms God's absolute power to lift up or cast down, while maintaining that divine sovereignty works alongside, rather than annihilates, human responsibility.

- **The Sovereignty of Yahweh:** God is the one who humbles the proud and exalts the humble. This is framed by the "inclusio" of Hannah's song (1 Sam 2) and David's song (2 Sam 22). God is the ultimate King of Israel, , orchestrating history despite human failure or opposition. Earthly kings only serve as His deputies.
- **Yahweh as True King:** Israel's request for a human king was initially a rejection of God's direct rule (Theocracy). Despite the appointment of human kings, Samuel emphasizes that Yahweh is the true King of Israel (1 Sam 8:7; 12:12).
- **The Omnipotence of God:** A recurring theme of "power" is framed by the songs of Hannah at the beginning (1 Sam 2:1-10) and David at the end (2 Sam 22), illustrating God's absolute control over history.
- **God's Justice and Mercy:** Seen through God's judgment of the house of Eli and Saul, contrasted with His mercy toward David after his repentance.
- **God's Grace and Judgment:** God acts in grace (choosing David) and judgment (rejecting Saul), showing mercy to those who repent (2 Sam 24:14).
- **Holiness and Sovereignty of God:** Explored through the Ark of the Covenant narrative (1 Sam 4–6), demonstrating that God is holy and cannot be manipulated as a "good luck charm" by the people He chose to be a nation.
- **Providence of God:** God providence (wisdom and foreknowledge) works through seemingly minor events, such as Hannah's barrenness or Saul's search for lost donkeys, to achieve His grand purposes.
- **Sovereign Reversal of Fortune:** God actively brings down the proud and lifts up the humble (1 Sam 2:4–8).

2. Theology of Anthropology and Hamartiology (Humanity and Sin): The Book of Samuel presents a nuanced theological anthropology, defined by the tension between human agency and divine oversight, and hamartiology. It is portrayed not just as individual moral failure but as a rejection of God's rule in favor of human autonomy, focusing on human nature as both fundamentally created for God and profoundly distorted by sin. The narrative serves as a critical study of leadership, showing how even the best human leaders, like David, are flawed, while highlighting God's faithfulness and sovereignty over human history.



- **Theology of Anthropology**

- **Realistic Human Portrayal:** Individuals are presented as complex, evolving individuals shaped by family, public institutions, and "the decline of the flesh." People like Eli, Saul, and David are portrayed realistically as fallen humans to show that even "great" men are subject to sin and its consequences.
- **The Role of the Humble:** A major theme is that God exalts the humble and humbles the proud. This is first established in Hannah's prayer, where she identifies human frailty as the place where God's power is most clearly seen (1 Samuel 2:1-10).
- **Constitutional Weakness:** The book highlights that when human work depends solely on personal energy or influence, it lacks enduring existence. Human leadership requires divine authorization; otherwise, it becomes captive to secular needs.

- **Theology of Hamartiology**

- **Rejection of Divine Kingship:** The central sin of the nation is asking for a king "like all the nations," which Samuel identifies as a direct rejection of God's own leadership (1 Samuel 8:7).
- **Corruption of Leadership:** The "stomach-churning deeds of barbarity" seen in characters like Eli's sons illustrate how sin corrupts religious and social institutions.
- **Personal vs. National Effects:** Sin has both personal consequences, such as Saul's loss of the kingdom, and national effects, as Israel's vulnerability was a sign of their spiritual failure rather than God's inability to protect them.
- **God's Response to Sin:** Despite human depravity, God remains sovereign. He uses even the imperfect or sinful choices of His people to move history toward His ultimate purpose.
- **The Nature of Sin:** Sin is primarily characterized as "despising the Word of the Lord" (2 Sam 12:9).
- **The Consequences of Sin:** David's sin with Bathsheba leads to ongoing destruction within his family (2 Sam 11-20) and overflows into the monarchy and the people despite David's repentance.

3. Theology of Covenant Law (God's Word): The Book of Samuel acts as a pivotal theological bridge in covenant history, transitioning Israel from a loosely structured theocracy to a kingdom under the Davidic Covenant (2 Sam 7). It emphasizes that obedience to Mosaic law is essential, but it highlights God's grace through the unconditional promise of an everlasting kingdom to David, despite human failings.

- **The Role of the Mosaic Law:** Throughout Samuel, the Mosaic Covenant given to Moses in the Book of Deuteronomy serves as the foundational legal and ethical standard for the nation.



- **Worship and God's Regulations:** The writers highlight how obedience or disobedience to Mosaic laws—specifically regarding the Ark of the Covenant and the priesthood—determines Israel's national destiny.
- **Judgment on Disobedience:** The rejection of Eli's house and King Saul is rooted in their failure to adhere to covenantal stipulations. Saul specifically violated the terms of his appointment by disobeying the commands given through the prophet Samuel.
- **A Standard for Kingship:** Even as kingship is established, the king is expected to be a "deputy" of the divine King, leading Israel in faithful observance of the Mosaic law.
- **The Davidic Covenant:** The climax of the book's covenantal theology in 2 Samuel 7 is the promise made to David, which expands on earlier covenants while introducing a new dimension of divine commitment. God promises David an eternal dynasty, establishing the framework for redemptive history where Yahweh is Prophet, Priest, and King.
 - **Unconditional Promise:** Unlike the "if/then" conditionality often associated with the Mosaic law, the Davidic covenant emphasizes God's "faithful love" (hesed) that will never be removed from David's line, even if his descendants require discipline for sin.
 - **Eternal Dynasty:** God promises to establish David's throne forever, shifting the focus from a temporary "tent" (the Tabernacle) to a permanent "house" (both a temple and a dynasty).
 - **Fulfillment of Earlier Covenants:** Commentators note that the Davidic covenant fulfills the Abrahamic promise of a "great name," land, and blessing to all nations through a specific "seed."
- **Expansion of the Covenant:** The introduction of the promise-focused Davidic Covenant (2 Sam 7) is an extension of the law-focused Mosaic Covenant. It does not negate or invalidate the Mosaic covenant but rather built upon it. The covenants in Scripture function progressively with the Davidic covenant (2 Sam. 7) expanding upon the promises of the Abrahamic covenant and established a royal dynasty, while the Davidic king was intended to lead Israel in obedience to the Mosaic law.
- **The Word of the Lord:** In a time when the word of God was "rare," Samuel's call marks a revival of prophetic revelation and call to obedience and repentance (2 Sam. 7). Samuel serves as a transitional figure who functions as prophet, priest, and judge to restore covenantal integrity.
- **God's Covenant Faithfulness:** Despite human failure, God remains committed to His covenant promises. Covenant theology emphasizes that Covenant Law is grounded in God's faithfulness rather than merely being contracts.

4. Theology of Theocracy and Monarchy (Leadership and Politics): The Book of Samuel details Israel's transition from a theocracy, where God is sole king directly guiding the people through judges, to a human monarchy. While acknowledging the



need for stable leadership against enemies, the scripture presents this change as a profound rejection of God's direct rule.

- **The Theology of Theocracy:** The model was that God, through covenant, guided the nation (Exod. 19), with leaders (Judges) serving as mediators. In the early chapters of 1 Samuel, God is presented as the original and only King of Israel. The theocratic system was characterized by:
 - **Divine Sovereignty:** God ruled directly through charismatic leaders like judges and prophets (e.g., Samuel) who were raised for specific crises.
 - **Direct Reliance:** Israel's security and justice were tied strictly to their covenantal obedience to God, rather than a standing army or central bureaucracy.
 - **Rejection of God:** When the people demanded a human king in 1 Samuel 8, God explicitly told Samuel, "...it is not you they have rejected, but they have rejected me from being king over them." The demand for a king is framed as an act of apostasy, a rejection of God as the true King, driven by a desire to be like surrounding nations.
- **The Theology of Monarchy:** The transition to monarchy is treated with significant ambivalence. Commentaries highlight two conflicting perspectives:
 - **The Royal/Positive View:** The king is seen as a divinely chosen "messiah" (anointed one) meant to unify the tribes, provide military security against the Philistines, and act as God's earthly representative. The concept of "the LORD's anointed" (messiah) is introduced, applying to Saul and David, and ultimately pointing toward Jesus.
 - **The Anti-Monarchical/Negative View:** Samuel warns that a king will be a "taker"—confiscating land, drafting children into service, imposing taxes, and enslaving the people. The desire to be "like all the other nations" was seen as a rejection of Israel's unique, set-apart identity. However, the people ignored the Ark as God's presence with the nation and as His earthly throne.
- **Leadership and Politics:** Politics in Samuel is portrayed as a "natural history of power" involving moral compromise and the corrosive effects of absolute authority.
 - **Accountability:** The king was never meant to be above the law. He remained subject to God's covenant and was held accountable by prophets (Samuel to Saul, Nathan to David). Samuel establishes that prophetic authority oversees royal authority; kings must submit to God's word (1 Sam 15:23).
 - **Political Corruption:** The text reveals the danger of political power, noting how Saul's court and even Samuel's sons misused power. The famous quote regarding power and corruption is "Power tends to corrupt, and absolute power corrupts absolutely," written by the British historian and moralist Lord Acton in an 1887 letter to Bishop Mandell Creighton that religious and political leaders should not be judged less harshly than common people.
 - **Form vs. Substance:** Saul, who "looked like a king" (tall and handsome), failed due to spiritual insecurity and disobedience. David, the "man after God's own



heart," succeeded not because he was perfect, but because of his fundamental trust and repentance.

- **Centralization:** The shift brought about permanent leadership and an aristocracy, leading to social inequalities that later prophets would denounce.
- **Inward Heart vs. Outward Appearance:** God emphasizes internal integrity over external stature or religious ritual (1 Sam 16:7) and the requirement of true obedience. The downfall of Saul serves as a primary case study in how pride and disobedience lead to spiritual and political failure.

5. Theology of Soteriology, Ecclesiology, and Eschatology (Salvation, the Church, and the Messianic Hope)

- **Theology of Soteriology** (Salvation): Soteriology in Samuel is centered on God's grace and sovereignty in saving his people from external enemies (Philistines) and internal failure, rather than through human merit.
 - **Divine Initiative and Grace:** Salvation is presented as an act of God. Hannah's song (1 Sam 2:1-10) serves as a theological prologue, praising God for humbling the proud and elevating the weak/humble.
 - **The Heart Over Appearance:** God rejects Saul, who appears as a king, in favor of David, a man "after the Lord's own heart" (1 Sam 13:14), emphasizing that salvation and service come through inner transformation and obedience rather than outward strength.
 - **Grace for the Sinner:** David's adultery and murder in 2 Samuel highlight that even in the midst of failure, God's promise is upheld, and salvation is accessible through true repentance and confession.
 - **The Savior King:** The salvation achieved by human kings is ultimately a prototype of the ultimate salvation provided by the Messiah, the ultimate descendant of David.
- **Theology of Ecclesiology** (Community): Ecclesiology in Samuel explores the transition of God's community of people from a loose, dysfunctional tribal system to a structured monarchy under a God-ordained king.
 - **Theocracy to Monarchy:** The establishment of kingship is presented as a complex shift. When Israel demands a king to be "like all the nations" (1 Sam. 8:5), they are rebelling against God, yet God still uses the monarchy to fulfill his kingdom purpose.
 - **The King as Representative:** The king is not a totalitarian ruler but a steward of God, the true king. He must be a deputy chosen by God, ensuring the community remains under divine rule.
 - **Prophetic Authority:** The role of the prophet (Samuel, Nathan) is vital in this early ecclesiology. The prophet exists to hold the king accountable to God's covenant, representing God's Word over and against the king's power.
 - **The Ark of the Covenant:** The narrative of the Ark, its loss, and its return highlights that the community's center is God's presence, which cannot be manipulated or treated as a magic object.



- **Theology of Eschatology** (Future): Eschatology in Samuel is inherently messianic, looking forward to the fulfillment of the Davidic covenant and the establishment of an eternal kingdom.
 - **The Davidic Covenant:** 2 Samuel 7 is the high point of the Book of Samuel. God promises David that his house and kingdom will endure forever (2 Sam 7:12-16). This creates an irrevocable forward-looking promise.
 - **Messianic Expectation:** Hannah's prophetic song (1 Sam 2:1-10) looks forward to the ultimate king ("His anointed"). This promise is not fully realized in David or Solomon. The failures of David's descendants direct readers to hope in a future, perfect King—Jesus Christ—who will bring the "eternal kingdom."
 - **The "Last Days" Pattern:** A recurring motif based on Hannah's Song, where God sovereignly raises the lowly (Samuel, David) and brings down the high (Eli's sons, Saul). The themes of God exalting the humble and overcoming evil prefigure the ultimate triumph of God's kingdom at the end of history.
 - **The Hope of Renewal:** The song of David in 2 Samuel 23:1-7 emphasizes that this covenant is an "everlasting covenant," providing hope for a righteous ruler who will bring peace to the world.

6. Theology of Christology (the Messiah): Christology in the Book of Samuel is primarily explored through typology and prophetic anticipation, where the offices of prophet, priest, and king foreshadow the person and work of Jesus Christ. The narrative centers on God's sovereignty over kingship and highlights David as a messianic figure.

- **The Need for a Messiah:** The failures of Saul and David point to the insufficiency of human kings, creating an "increased current of truth" leading toward the perfect King, Jesus Christ. Samuel contains the first biblical use of the term "Messiah" (1 Sam. 2:10).
- **The True King/Messiah's Submissiveness:** While Saul fails by attempting to manipulate divine power (1 Sam 15:22), David's life, despite his sins, is characterized by trusting in God's sovereignty. This highlights a "Christological reading" where true kingship is marked by obedience and dependence on God rather than self-elevation.
- **Prophetic Priest-King Model:** Allusions to a perfect priesthood (1 Sam 2:35) and a righteous king point forward to the ultimate fulfillment in Christ. Samuel functions as a God appointed prophet, priest, and judge, foreshadowing Jesus as the ultimate Prophet, Priest, and King. His miraculous birth and dedication also parallel the life of Christ.
- **Poetic Anticipation:** The "Song of Hannah" (1 Sam 2:1–10), "David's Song" (2 Sam 22), and "David's Last Words" (2 Sam 23:1–7) function as theological frameworks emphasizing God's reign and the coming "Anointed One" (Messiah), setting the stage for the New Testament understanding of Jesus. Hannah's prayer is the first scriptural reference to the "Anointed" (Messiah) who will receive God's strength and David is the central figure foreshadowing Jesus.



- **The "Word of the LORD"** (Pre-incarnate Logos): In 1 Samuel 3:10, 21, the Word of the LORD is portrayed not merely as a spoken word, but as a personal presence that stands, calls, and appears to Samuel. The "Word of the LORD" appears as a personal agent of revelation representing divine revelation, typically marking the end of spiritual silence or scarcity (1 Sam 3:1) and the initiation of prophetic authority. The phrase "Word of the LORD" (Hebrew: D'var YHWH or D'var Adonai) denotes active, authoritative communication that brings, in Samuel's case, both judgment and foundational change, often replacing a void of divine direction. This is interpreted as a pre-incarnate appearance (Christophany) of Christ, the Logos.
- **David as a Messianic Type:** As a shepherd, anointed king, and warrior who defeats God's enemies (like Goliath), David functions as a "type" of the greater King to come. The establishment of David's throne and the promise of his dynasty foreshadows the eternal kingdom of Christ.



Event Timeline – The Book of Samuel (written c. 930–722 BC)

| | | |
|---------|---|-----------------|
| 1100 BC | Birth of Samuel | 1 Samuel 1 |
| 1100 BC | Hannah's Song | 1 Samuel 2 |
| 1070 BC | Battle of Shiloh | 1 Samuel 3 |
| 1070 BC | Philistines Take the Ark | 1 Samuel 4, 5 |
| 1070 BC | Philistines Return the Ark to Israel | 1 Samuel 6 |
| 1070 BC | Ark brought to Abinadab's House | 1 Samuel 7 |
| 1050 BC | Israelites Repent at Mizpeh | 1 Samuel 7:3 |
| 1043 BC | Saul Becomes King | 1 Samuel 8 - 10 |
| 1042 BC | Saul Defeats the Ammonites | 1 Samuel 11, 12 |
| 1041 BC | Saul's War with the Philistines | 1 Samuel 13 |
| 1041 BC | Jonathan's Miraculous Victory | 1 Samuel 14 |
| 1028 BC | Saul's Disobedience and Samuel's Rebuke | 1 Samuel 15 |
| 1024 BC | Samuel Anoints David at Bethlehem | 1 Samuel 16 |
| 1024 BC | David Kills Goliath | 1 Samuel 17 |
| 1015 BC | Jonathan's Friendship with David | 1 Samuel 18 |
| 1014 BC | David Protected from Saul | 1 Samuel 19 |
| 1013 BC | David and Jonathan's Covenant | 1 Samuel 20 |
| 1012 BC | David at Nob and Gath | 1 Samuel 21 |
| 1011 BC | Saul Slays the Priests of Nob | 1 Samuel 22 |
| 1011 BC | David Flees Saul | 1 Samuel 23 |
| 1011 BC | David Spares Saul's Life | 1 Samuel 24 |
| 1011 BC | Samuel Dies | 1 Samuel 25 |
| 1011 BC | David Spares Saul a Second Time | 1 Samuel 26 |
| 1010 BC | David Flees to the Philistines | 1 Samuel 27 |
| 1010 BC | Saul and the Witch of Endor | 1 Samuel 28 |
| 1010 BC | Achish Sends David Away | 1 Samuel 29 |
| 1010 BC | David Destroys the Amalekites | 1 Samuel 30 |
| 1010 BC | Saul and His Sons Killed | 1 Samuel 31 |
| 1010 BC | David Mourns for Saul and Jonathan | 2 Samuel 1 |
| 1010 BC | David Made King over Judah | 2 Samuel 2 |
| 1008 BC | Civil War Between Abner and Joab | 2 Samuel 2:12 |
| 1006 BC | House of David Strengthened | 2 Samuel 3 |



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| 1005 BC | Joab murders Abner | 2 Samuel 3:22 |
| 1004 BC | The Murder of Ish-bosheth | 2 Samuel 4 |
| 1003 BC | David Reigns over All Israel (overlapping event passage) | 2 Samuel 5, 1 Chronicles 11) |
| 1000 BC | The Ark is Brought to Jerusalem (overlapping event passage) | 2 Samuel 6, 1 Chronicles 15) |
| 1000 BC | David Plans a Temple | 2 Samuel 7 |
| 998 BC | David Defeats the Philistines | 2 Samuel 8 |
| 995 BC | David and Mephibosheth | 2 Samuel 9 |
| 995 BC | David Defeats Ammon and Aram (overlapping event passage) | 2 Samuel 10, 1 Chronicles 19) |
| 993 BC | David and Bathsheba | 2 Samuel 11 |
| 991 BC | Nathan Rebukes David | 2 Samuel 12 |
| 990 BC | Solomon is Born | 2 Samuel 12:24 |
| 990 BC | Amnon and Tamar | 2 Samuel 13 |
| 990 BC | Amnom Killed by Absalom | 2 Samuel 13:23 |
| 988 BC | The Widow of Tekoa | 2 Samuel 14 |
| 980 BC | Absalom Recalled | 2 Samuel 14:21 |
| 976 BC | Absalom's Conspiracy | 2 Samuel 15 |
| 976 BC | David Flees Jerusalem | 2 Samuel 15:13 |
| 972 BC | David and Ziba, Shimei | 2 Samuel 16 |
| 972 BC | Shimei Curses David | 2 Samuel 16:5 |
| 972 BC | Hushai's Warning Saves David | 2 Samuel 17 |
| 972 BC | Absalom Slain by Joab | 2 Samuel 18 |
| 972 BC | Joab Comforts David | 2 Samuel 19 |
| 972 BC | Sheba Rebels Against David | 2 Samuel 20 |
| 970 BC | The Gibeonites Avenged | 2 Samuel 21 |
| 970 BC | David's Song of Deliverance | 2 Samuel 22 |
| 970 BC | David's Last Song | 2 Samuel 23 |
| 970 BC | David Counts the Fighting Men | 2 Samuel 24 |

