



The Bible's Big Story

2 Samuel

First and Second Samuel form a single literary work. Thus, the book of 2 Samuel continues and expands on the purpose and themes from the previous lesson. Because of this, much of the introductory material from last week applies here as well so what follows is a brief review.

Introductory Information

Title: The book is named after Samuel, the last judge and the prophet who anointed Israel's first two kings, making him the central transitional figure of the period.

Authorship: The book is strictly anonymous. Talmudic tradition credits Samuel as the primary author, but since more than half of the narrative takes place after his death, it is better understood as a composite work, likely with contributions from the prophets Nathan and Gad.

Date: ca. 1050 BC–870 BC. Samuel began writing at the start of Saul's reign (1050 BC). References to the kings of Judah suggest the final edited form was not completed until after the kingdom divides, as late as 870 BC.

Theme & Purpose: The primary purpose of Samuel is to record Israel's transition from the period of the judges to the early monarchy. The book's three poetic sections highlight the central theme: God's kingship displayed through reversal—bringing down the mighty and raising up the lowly who trust in him.

Summary Theme: *David's reign is established over Israel as king. Both the covenant promise of an eternal throne and the tragic consequences of David's sin point forward to the coming eternal King, the ultimate Son of David who will reign forever.*

Redemption Revealed in Samuel (Part 2)

Pleasing God is not measured by natural ability, or even divine appointment, but by faith.

The theme of divine reversal running through Samuel is illustrated most concretely in the contrasting lives of Saul and David. From outward appearances, Saul had every advantage. But both men sinned grievously—the narrative does not portray David as objectively more righteous than Saul. The contrast lies in the response of the heart.

This illustrates an important gospel principle: Salvation does not come by human strength. It is extended not to those who perform perfectly, but to sinners who turn to God in repentance and faith.

David's reign typologically prefigures Christ's messianic kingship.

David is one of the clearest and most fully developed types of Christ in the Old Testament. (A *type* is an Old Testament figure or event that prefigures something

greater to come. It foreshadows a greater fulfillment in the New Testament, particularly in Jesus Christ and the Church.) The prophets repeatedly refer to the coming Messiah as "David" (Ezek. 34:23–24; 37:24–25; Jer. 23:5), while the New Testament repeatedly identifies Christ as the promised Son of David (Matt. 9:27; 21:9; 22:42).

A few of the key typological connections include his name, his calling, his representative warfare on behalf of his people, and his suffering and eventual exaltation.

The entire shape of David's life, moving through repeated suffering toward vindication and glory, prefigures the life, death, resurrection, and exaltation of Jesus Christ, the root and descendant of David (Rev. 22:16), who now reigns at the right hand of God (Luke 1:32).

"The entire life of David was a series of typological deaths and resurrections until he was delivered and exalted. The whole of Christ's life was one of suffering followed by resurrection glory." — Nick Batzig

The covenant with David points to a greater King and kingdom.

The Davidic covenant, while partially fulfilled through Solomon's reign, uses language that points to something far greater. The language of the covenant describes an eternal, unshakeable kingdom—not a temporary reign. No earthly kingdom can fulfill this promise of permanent peace and endless rule.

The Psalms expand this vision even further, revealing that the Davidic covenant points to a universal kingdom. Psalm 2 describes God's king ruling over all nations, from "the ends of the earth," not just the borders of Canaan. Psalm 72 similarly envisions the Davidic king reigning "from sea to sea" with "all nations" serving him.

Ultimately, God's promise to David transcends any single historical kingdom and establishes an eternal covenant line pointing to an everlasting, universal kingship. This ultimate fulfillment of God's redemptive purposes is realized in Christ, whose kingdom will have no end.

Structure of 1 & 2 Samuel



