

# PREFACE

A commentator is a bridge builder. His task is to build a communication bridge from the present day to biblical days. The word of the Lord is communicated in words of ancient languages with which most modern students are unfamiliar. It lies intertwined with customs and figures of speech which are not clear to casual readers. If the meaning intended by a biblical writer is to be clear, his statements must be placed in a chronological and geographical context. They must be integrated into the message of a given author, and into the overall theological message of the Bible.

In part the communication gap is bridged by a good translation. Bible students who are restricted to English translations generally assume that the translation committees have rendered the best possible Hebrew or Greek text into the best possible English idiom. Needless to say, a perfect English translation has never been made.

The task at hand is to comment on the books of Samuel as rendered into English by the New International Version which is an acceptable, but not a superior, translation of the Hebrew text. At times the NIV abandons the Hebrew text altogether; at times it is more of a commentary on the text than a translation thereof. Regularly I have placed literal translations of the text side by side with the NIV rendering. I have noted where other standard English versions differ significantly from the NIV. The reader may judge for himself to what degree the NIV has given a clear and accurate rendering of the Hebrew text.

This commentary is not meant for scholars, yet hopefully it will be a resource for serious students of the word. I have assumed that most who make use of the volume will have little or no acquaintance with the Hebrew language. For this reason, Hebrew terms are transliterated. Technical discussion of the fine points of Hebrew grammar has been kept at a minimum. Literal translations (in quotation marks) are the author's.

In preparing this material I have perused both the classical commentaries on 1 & 2 Samuel as well as many of the more recent works. On controversial issues I have aimed to identify conclusions which differ from those I advocate. I have cited a fair representation of the voluminous scholarly literature on the Samuel books in order to facilitate research of various issues which arise in the study of this material.

I appreciate the opportunity extended to me by College Press to expand and refine my earlier comments on Samuel which were part of the volume *The Books of History* (1995). I am especially indebted to the Library staff of Florida Christian College for assistance in preparing the manuscript: to Debbie Jones, Assistant Librarian, for assistance in securing research materials; to Linda Stark, Librarian, who read the original draft and made many helpful suggestions.

### **Dedication**

**To**

**Dr. A. Wayne Lowen**

**Third President of Florida Christian College**

**Former Student of the Author**

**Colleague**

**Friend**

# INTRODUCTION

With regard to the names of the ninth and tenth books of the Old Testament, two ancient traditions can be documented. The Talmud (A.D. 500), representing the older tradition, regarded this historical material as one book called “Samuel.”<sup>1</sup> Hebrew manuscripts continued to treat Samuel as one book until printed editions of the Hebrew Bible began to appear. The division into two books was first introduced into the Hebrew Bible edited by Daniel Bomberg in A.D. 1517.

In the Greek and Latin traditions the original book of Samuel appears as two separate books. Christian Greek manuscripts of the Old Testament (ca. A.D. 350) designate these two books as 1 & 2 Kingdoms. This tradition was followed in Jerome’s Latin Vulgate. In later Vulgate tradition “Kingdoms” was shortened to “Kings.” Older English versions combined both traditions in the headings of these books, e.g. in the King James Version, “The First Book of Samuel otherwise called the First Book of Kings.” Most English versions of the twentieth century have opted to follow exclusively the Samuel tradition for naming these books.

## A. BACKGROUND OF SAMUEL

The Philistines or “sea peoples,” as they are called in nonbiblical sources, settled en masse in the coastal region of Palestine about 1200 B.C. About 1126 B.C. they began to extend their influence into the lowlands and mountains where they clashed with the Israelites. The chariots and weaponry of this powerful people intimidated the Israelites for forty years (Judg 13:1). Samson vented his personal

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<sup>1</sup>There is no break in the MT between 1 and 2 Samuel. The Masoretic notes at the end of 2 Samuel give a total of 1,506 verses for the entire corpus and point to 1 Sam 28:24 as the middle verse of the *book* (sing.).

vengeance against the Philistines for the twenty years of his judgeship (1105-1085 B.C.).

Eli's ineffective judgeship of forty years (1 Sam 4:18) paralleled the forty years of Philistine oppression. During the years of Samson's exploits and Eli's decline, Samuel was growing to manhood at the tabernacle in Shiloh. The opening chapters of 1 Samuel give the details of his birth and boyhood, his call to prophetic office, and his moral and spiritual influence on Israel.

The name of Samuel came to be attached to the ninth and tenth books of the Old Testament primarily because of the prominent role this prophet played in this period. He was the last of the judges and the first of a new line of prophets (cf. Acts 3:24). Samuel was the instrument through whom God founded the monarchy in Israel. He anointed Saul and David, the first two kings. In the career of David the influence of Samuel lived on long after his death.

## B. CIRCUMSTANCES OF WRITING SAMUEL

The Book of Samuel is anonymous. The Jewish tradition (*Baba Bathra* 14b) that Samuel was the author seems untenable in view of the fact that the history continues far beyond his death in 1 Samuel 25:1. Jewish tradition is most likely correct, however, in regarding the author of the book as a prophet.

The fact that the death of David is not recorded in Samuel suggests that the book was written before he died. Because of the length of time covered in Samuel no one person could have been a contemporary of all the events. Hence the author, guided by the Holy Spirit, must have used some sources. According to 1 Chronicles 29:29 the acts of King David, from first to last, were written "in the records of Samuel the seer, the records of Nathan the prophet and the records of Gad the seer." The chronicles written by these three prophets probably constituted the sources from which the Narrator drew his materials.<sup>2</sup> It is not likely, however, that the Book of Samuel appeared in its present form prior to the division of the kingdom after the death of Solomon.<sup>3</sup>

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<sup>2</sup>Probably Samuel was the source for most of what appears in 1 Samuel 1-24; Gad for 1 Sam 24-2 Sam 5:3; and Nathan for 2 Sam 5:4-1 Kgs 3:28.

<sup>3</sup>The statement "Ziklag . . . has belonged to the kings [pl.] of Judah ever since" (1 Sam 27:6) points in this direction. Youngblood (554) comments:

### C. LITERARY CONTEXT OF SAMUEL

In the Hebrew Bible the books of Joshua, Judges, Samuel and Kings are classified as Former Prophets (as distinguished from the Latter Prophets: Isaiah, Jeremiah, Ezekiel and The Twelve). These four books summarize the history of Israel over a span of eight centuries, from the conquest under Joshua (ca. 1407 B.C.) to the fall of Jerusalem to the Babylonians (586 B.C.) and even beyond.<sup>4</sup> While these four books are distinct literary compositions, there are similarities, which appear to be intentional, that link them together in narrative sequence. Certainly all four books reflect the spirit of Moses who set forth in Deuteronomy the legal foundation of monarchy (Deut 17:14-20) and who emphasized the blessing/curse alternatives related to covenant obedience/disobedience (Deut 27:9-28:68). This evidence falls short of proving, however, that a “Deuteronomic” historian who lived during the exile gathered together the books of the Former Prophets, christened them with his own Mosaic theology, and palmed them off on a gullible public as the ancient histories of his people.<sup>5</sup> The “Deuteronomic” spirit is the prophetic spirit. A succession of pre-exilic prophets, some of whom may have been contemporaries of the events they relate, would have produced works stamped with the theology of Moses.

### D. THE PURPOSE OF SAMUEL

The Book of Judges sets the stage for Samuel thematically as well as chronologically. The author of Judges (perhaps Samuel himself) stressed the deplorable conditions which existed in Israel before the nation had a king (Judg 18:1; 19:1; 21:25). The immediate purpose of

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“the possibility of a modest number of later editorial updatings and/or modernizations of the original work cannot be ruled out.”

<sup>4</sup>The last chronological note is the thirty-seventh year of the exile of King Jehoiachin, ca. 561 B.C. (2 Kgs 25:27).

<sup>5</sup>Cf. M. Noth, *The Deuteronomistic History*, JSOT Supp. 15 (Sheffield: JSOT, 1981). Noth’s thesis is that Deuteronomy to 2 Kings is a continuous narrative, compiled by one writer. He considered this historian to be antimonarchical and pessimistic. Noth can only arrive at his position by branding all passages which refute his thesis as later additions. Cf. D.J. McCarthy, “II Samuel 7 and the Structure of the Deuteronomistic History,” *JBL* 84 (1965): 131-138.

the Book of Samuel was to narrate the circumstances surrounding the founding of the monarchy in Israel. 1 Samuel relates the *birth* of the monarchy. 2 Samuel narrates the *expansion* of the kingdom of Israel into an important power. The ultimate purpose of the books was to reveal the divine origin of the messianic house of David, i.e., the family through whom the Messiah would one day come (2 Sam 7:12f.).

### E. CHRONOLOGY OF SAMUEL

The books of 1 & 2 Samuel combined cover about 140 years. The opening event, the birth of Samuel, can be assigned to ca.1118 B.C. The closing event, the death of David, probably occurred in 970 B.C.<sup>6</sup> Breaking this down according to the two books, 1 Samuel covers about a century and 2 Samuel about forty years. At this period no great world power was seeking to dominate the near East. Israel's battles were waged against near neighbors. In particular the Philistines were a constant threat until they were finally subdued by David. By the end of David's reign, devastating raids by neighboring peoples were at an end. Cordial relations had been established with Phoenicia. Kingdoms to the east and north paid tribute to Jerusalem. The land promised to Abraham extended from the border of Egypt to the Euphrates river (Gen 15:18-21).

The anchor date for the life of David is 970 B.C., the date of his death and the accession of Solomon. For constructing the chronology of his life prior to 970 B.C. the key passage is 2 Sam 5:4-5. These verses establish that David (1) was thirty when he began to reign, (2) reigned seven and a half years in Hebron, and (3) thirty-three years in Jerusalem. From these data a fairly reliable skeletal chronology of David's life can be established. Other events of his life can then be inserted into the skeletal chronology, with hints from the text and occasional external data being utilized to inform the speculation on these matters. Authorities do not always agree on the details. The following table reflects the chronological conclusions which have been utilized in this commentary.

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<sup>6</sup>E. Thiele (15, 31) has succeeded in establishing 931/30 B.C. as the date for the division of the monarchy after Solomon's death. Others argue for 932 (Barnes, 153-154), 945 (Falstich, 202-203), or 927-26 (Hayes & Hooker, 18-19).

**Table 1**  
**The Life of David**

<b>B.C.</b>	<b>Event</b>	<b>Reference</b>	<b>David's Age</b>
1040	Birth of David		
1029	Privately anointed by Samuel	1 Sam 16:1-13	11
1028	Serves in Saul's court	1 Sam 16:14-23	12
1021	David defeats Goliath	1 Sam 17	19
1020	David serves in Saul's army	1 Sam 18	20
1016	Flight from Saul begins	1 Sam 19-26	24
1014	Samuel dies	1 Sam 25:1	26
1012	David serves King Achish	1 Sam 27-30	28
1010	Saul dies; David anointed	1 Sam 31; 2 Sam 5:4	30
1005	Ish-Bosheth begins two-year reign over Israel	2 Sam 2:10	32
1003	David anointed king of all Israel; Capture of Jerusalem; Philistine wars.	2 Sam 5, 21	37
1000	Begin three-year famine	2 Sam 21:1	40
997	Restoration of Mephibosheth	2 Sam 9:1-13	43
996	Begin Ammonite wars	2 Sam 10-12	44
995	The sin with Bathsheba	2 Sam 11	45
988	Birth of Solomon; Amnon rapes Tamar	2 Sam 12:24; chap. 13	52
986	Absalom kills Amnon	2 Sam 13:23	54
983	Absalom returns from Geshur	2 Sam 13:38	57
980	David battles Absalom	2 Sam 15-19	60
979	Sheba rebellion; Hiram builds David a palace	2 Sam 20; 5:11-12	61
975	David's census	2 Sam 24	65
971	Grandson Rehoboam born	1 Kgs 14:21	69
970	Adonijah revolt; David's death; Solomon anointed	1 Kgs 1-2	70

The chronological details for the life of Samuel and Saul are much more speculative. Key pieces of information are not related, e.g., Samuel's age at his death; the length of Saul's reign. The New Testament states that God gave Saul to Israel for the space of "forty years," after which he raised up David to be their king. If Acts 13:21-22 refers to the rule of Saul's dynasty, as seems likely, and if his dynasty ceased to have any royal power in 1003 B.C. when David was anointed, then it would appear that Saul was anointed about 1043

B.C. The following table reflects an attempt to reconstruct the chronology of Samuel's life.

**Table 2**  
**The Life of Samuel**

B.C.	Event	Reference	Samuel's Age
1118	Birth of Samuel	1 Sam 1	
1105	Ark captured by Philistines	1 Sam 4-6	13
1085	Mizpah revival; Philistines defeated	1 Sam 7	33
1083	Birth of Saul		35
1048	Birth of Saul's son Ish-Bosheth	2 Sam 2:10	70
1043	Saul anointed	1 Sam 9	75
1041	Battle of Michmash	1 Sam 13:2	77
1040	Birth of David		78
1029	Amalekite war; David privately anointed	1 Sam 15-16	89
1014	Samuel's death	1 Sam 25:1	105

## F. CONTENTS OF SAMUEL

For the most part the books of Samuel consist of historical narrative. Other literary forms which appear in the books are prayers, songs (e.g., 1 Sam 2; 2 Sam 22; 23), and lists (e.g., 2 Sam 21:15-22; 23:8-39).

Childs (271-277) has done commendable work in analyzing the structure of the books of Samuel. He regards 1 Sam 13:1 and 2 Sam 1:1 as formulas marking major divisions in this material. The division of the original book into two separate books recognized the structural significance of 2 Sam 1:1. The language of 2 Sam 21:1 is similar to that which was used in Ruth 1:1 to set off an historical appendix which is dischronological. Based on these indicators, the text of the Samuel books falls into four main divisions.

The first main division (1 Sam 1-12) focuses on the transition to monarchy.<sup>7</sup> The unit begins with the birth of Samuel and ends with his valedictory address. The text clearly indicates two major

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<sup>7</sup>For a defense of the thematic unity of 1 Samuel 1-12, see Eslinger, *Kingship*, 48-53.

subdivisions. The first seven chapters cover the last days of judgeship government. The high priestly judge Eli is depicted as a failure both in respect to his governance of the worship center, and in respect to his inability to cope with the Philistine menace. These failures led to the rise of a new type of judge. In Samuel the roles of prophet and judge were combined. The climax of this subsection is the victory over the Philistines which Yahweh granted in response to the prayer of Samuel (1 Sam 7).

The phrase “When Samuel grew old” in 1 Sam 8:1 clearly marks the beginning of the second subsection of the first main division. Here the focus is on the interaction between Samuel and Saul. Saul was selected by God, anointed privately and publicly by Samuel, and finally, after vindication through military leadership, embraced by the people. Once the people accepted their king, Samuel resigned from his role as judge. He indicated such by a marvelous farewell address (1 Sam 12).

The second main division of the material begins in 1 Sam 13:1. The kingship was now in place. This division, which terminates with the death of Saul in 1 Sam 31, also has two subdivisions. The account of Saul’s disastrous reign comes to a climax in 1 Sam 16:13-14 where the Spirit of Yahweh departs from Saul and comes mightily on David. The remaining chapters of 1 Samuel describe the rise of David to prominence and Saul’s desperate efforts (1) to consolidate his power and (2) to thwart the elevation of David to the throne. These observations are reflected in Chart 1.

<p style="text-align: center;"><b>Chart 1</b>  <b>STRUCTURE OF 1 SAMUEL</b>  <i>Birth of the Kingdom</i>  <b>1 Samuel 1-31</b></p>			
<p><b>Anticipation of Monarchy 1:1-2:10</b></p>	<p><b>Transition to Monarchy 2:11-12:25</b></p>	<p><b>Failure in Monarchy 13:1-16:13</b></p>	<p><b>Promise to David in Jeopardy 16:14-31:13</b></p>

The third main division of material (2 Sam 1-20) focuses on the forty-year reign of David. The material has three subdivisions. The first (2 Sam 1-7) highlights the establishment of David’s throne. This unit concludes with a prophetic word underscoring God’s commitment to the dynasty of David (2 Sam 7). The second subdivision is concerned about the development of David’s kingdom both in terms of territorial

expansion and internal organization. Clearly the great sin with Bathsheba (2 Sam 11) marks a turning point in the narrative. This unit concludes with a prophetic word condemning David's adultery and announcing the commencement of a period of turmoil for the king (2 Sam 12). In the third subdivision David experiences one set of problems after another, for he was under a divine curse (cf. 2 Sam 12:11ff.).

The last four chapters of 2 Samuel serve as an appendix to the David narratives. These chapters are carefully crafted to present "a highly reflective, theological interpretation of David's whole career" (Childs, 275). The above data are displayed in Chart 2.

<p style="text-align: center;"><b>Chart 2</b>  <b>STRUCTURE OF 2 SAMUEL</b>  <i>Expansion of the Kingdom</i>  <b>2 Samuel 1-24</b></p>			
<p><b>The Covenant with David Established</b> 2 Sam 1:1-7:29</p>	<p><b>The Covenant with David Blessed</b> 2 Sam 8:1-12:15a</p>	<p><b>The Covenant with David in Jeopardy</b> 2 Sam 12:15b-20:26</p>	<p><b>The Covenant with David in Retrospect</b> 2 Sam 21:1-24:25</p>

## G. TEACHING OF SAMUEL

According to Childs (272-275), three texts in the Samuel material indicate the main point which the author was attempting to get across. These texts are (1) the song of Hannah (1 Sam 2), (2) the oracle of Nathan (2 Sam 7), and (3) the last words of David (2 Sam 22-23).

In Hannah's song God is central. Hannah praised the character and the strength of God and the ultimate day when God would judge the ends of the earth through his anointed king. The history which unfolds in the Samuel material illustrates the truth of which Hannah sang. Virtually every line of her song finds its counterpart in the pages which follow. The Narrator placed this poem near the beginning of the work in order to indicate the perspective from which he presents the history of Israel.

The Nathan oracle is the pinnacle of the blessings which God showered on David in 2 Samuel 1-10. Here the general expectations of Hannah are made more specific. The blessings bestowed on David are projected into the distant future. God would bless the "house of [David] . . . forever." Thus David is regarded (1) as the fulfillment of

Yahweh's ancient promise to give his people a king, and (2) as a type of the ultimate Ruler who would sit on God's throne forever.

The final passage with crucial significance for the message of these books is 2 Sam 22:1–23:7. This passage contains two separate poetic compositions, the first (2 Sam 22:1–51) coming from the time when Yahweh had delivered David from all his enemies (2 Sam 22:1). The second composition comes from the last days of David (2 Sam 23:1). This material has been placed at the conclusion of the Samuel books for strategic purposes. The thanksgiving hymn in ch. 22 echoes many of the themes articulated in Hannah's praise hymn (1 Sam 2). The poem looks back over the career of David and underscores the grand proposition which is the overriding message of this material, viz., that God rewards the righteous, and brings judgment upon the unrighteous.

The thanksgiving poem concludes with an allusion (2 Sam 22:51) to the Nathan oracle which announced Yahweh's eternal involvement with the house of David. This theme is stated even more forcefully in the following poem (2 Sam 23:5). Thus in spite of the terrible sin with Bathsheba and the other shortcomings of David's career, the promise of an enduring house was still valid.

Appearing as they do at the beginning of the material, (roughly) the middle, and at the conclusion, the four poetic compositions cast a messianic shadow over the books of Samuel. One cannot read these passages without concluding that God had great things in store for the house of David: an everlasting covenant, an eternal throne, and a righteous king who ultimately would judge the very ends of the earth. The testimony of the New Testament is that such promises find their fulfillment in Jesus of Nazareth.

## H. THE CANONICITY AND TEXT OF SAMUEL

<b>Table 3</b>	
<b>NEW TESTAMENT CITATION</b>	
<b>Samuel Reference</b>	<b>New Testament Citation</b>
<b>2 Samuel 7:8,14</b>	<b>2 Corinthians 6:18</b>
<b>2 Samuel 7:14</b>	<b>Hebrews 1:5</b>
<b>2 Samuel 22:50</b>	<b>Romans 15:9</b>

The canonicity of the Samuel material has never been disputed by Jews or Christians. While Samuel and David in particular are

mentioned frequently, only three direct citations of this material are found in the New Testament.

The text of the Samuel books is notoriously difficult.<sup>8</sup> In a number of places the NIV has chosen to follow the lead of the LXX rather than translate the standard Hebrew text (MT). The discovery of the Dead Sea Scrolls in 1948 produced three priceless fragments of these books which in some places have significantly different readings. These MSS antedate by centuries the oldest copies of the MT. In places these fragments support the LXX reading, and in other places they do not. At least one modern version has made wholesale use of readings from the LXX and the Dead Sea fragments.<sup>9</sup> This reliance on LXX and Qumran readings over against the MT has been challenged by some scholars (e.g., S. Pisano). Generally speaking, a large textual plus or minus (i.e., words added or missing) is most likely a further literary activity by the LXX or the Qumran fragments (Pisano, 283). Where obvious corruptions have occurred in the MT through faulty transmission, the LXX and Qumran fragments are helpful in making restorations. More important than the variety of small differences in the text is the astonishing similarity between the MT and the MSS which are a thousand years older (Cross, *ALQ*, 40-42).<sup>10</sup> Youngblood (559) proposes this rule of thumb: when two or more non-MT readings agree as over against the MT, careful attention should be paid to the evidence they present.

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<sup>8</sup>Cf. Gordon, 57: "For some reason the books of Samuel have suffered more in the process of transmission than perhaps any other part of the Old Testament."

<sup>9</sup>The translators of the NAB record over four hundred emendations, the vast majority of them from the DSS. Of these some seventy-three are supported from a Qumran text, and twenty-two follow a Qumran text without further support. *Textual Notes on the New American Bible* (Paterson, NJ: St Anthony's Guild, n.d.), 342-351. In contrast, the NIV footnotes indicate preference for a reading other than that of the MT in about fifty instances.

<sup>10</sup>Recent studies of the Qumran texts of Samuel: E.C. Ulrich, Jr., *The Qumran Text of Samuel and Josephus* (Missoula, MT: Scholars Press, 1978); idem, "4QSam<sup>a</sup>; A Fragmentary Manuscript of 2 Samuel 14-15," *BASOR* 235 (1979): 1-25; E. Tov, "The Textual Affiliations of 4QSam<sup>a</sup>," *JSOT* 14 (1979): 37-53; E. Tov (ed.), *The Hebrew and Greek Texts of Samuel* (Jerusalem: Academon, 1980); Geza Vermes, "Biblical Studies and the Dead Sea Scrolls 1947-1987: Retrospects and Prospects," *JSOT* 39 (1987): 113-128.

# OUTLINE

## 1 SAMUEL

### THE BIRTH OF THE KINGDOM

- I. **ANTICIPATION OF THE MONARCHY – 1:1–2:10**
  - A. **The Birth of the King-Maker – 1:1-20**
  - B. **Report of Samuel’s Birth – 1:21-28**
  - C. **Prophetic Song of Anticipation – 2:1-10**
- II. **TRANSITION TO MONARCHY – 2:11–11:15**
  - A. **The Rise of Samuel – 2:11–7:17**
  - B. **The Rise of Saul – 8:1–11:15**
- III. **SAMUEL’S VALEDICTORY: RETROSPECT AND PROSPECT – 12:1-25**
- IV. **THE FAILURE IN MONARCHY – 13:1–16:13**
  - A. **Saul’s Initial Rebuke – 13:1-15a**
  - B. **Saul’s Heroic Son – 13:15b–14:23**
  - C. **Saul’s Foolish Curse – 14:24-46**
  - D. **Saul’s Firm Control in the Kingdom – 14:47-52**
  - E. **Saul’s Final Rejection – 15:1-35**
  - F. **The “Call” of David – 16:1-13**
- V. **DAVID’S RISE TO PROMINENCE IN SAUL’S COURT – 16:14–21:9**
  - A. **Initial Recognition and Danger – 16:14–17:58**
  - B. **Post-Goliath Recognition and Danger – 18:1-12**
  - C. **Military Recognition and Danger – 18:13-27**
  - D. **Growing Recognition and Danger – 18:28–19:6**
  - E. **Continuing Recognition and Danger – 19:7-24**
  - F. **Jonathan’s Recognition and Danger – 20:1–21:9**
- VI. **DAVID’S RISE TO PROMINENCE AS AN OUTLAW – 21:10–27:4**
  - A. **David in Gath – 21:10-15**
  - B. **David at Adullam – 22:1-28**

- C. David at Keilah – 23:1-14
  - D. David at Horesh – 23:15-29
  - E. David near En Gedi – 24:1-25:1a
  - F. David in the Wilderness of Paran – 25:1b-35
  - G. Last Scenes of Fugitive Life – 25:36-26:25
  - H. David Seeks Sanctuary in Gath – 27:1-4
- VII. DAVID'S RISE TO PROMINENCE OUTSIDE ISRAEL – 27:5-31:13**
- A. David in Ziklag – 27:5-28:2
  - B. A Word of Judgment for Saul – 28:3-25
  - C. David on the March – 29:1-30:6
  - D. A Word of Encouragement for David – 30:7-8
  - E. David in Battle – 30:9-31
  - F. Final Obstacle to Kingship Removed – 31:1-13

## 2 SAMUEL

### THE EXPANSION OF THE KINGDOM

- VIII. THE COVENANT WITH DAVID ESTABLISHED – 1:1-7:29**
- A. Enthronement of David over Judah – 1:1-3:5
  - B. Enthronement of David Prospects – 3:6-39
  - C. Enthronement of David over Israel – 4:1-5:16
  - D. Enthronement of David in Jerusalem – 5:17-6:23
  - E. Enthronement of David's Dynasty – 7:1-29
- IX. THE COVENANT WITH DAVID BLESSED – 8:1-12:31**
- A. National Expansion – 8:1-18
  - B. Royal Benevolence – 9:1-13
  - C. Glorious Victories – 10:1-19
  - D. Personal Failing – 11:1-27
  - E. Prophetic Rebuke – 12:1-14
  - F. Divine Discipline – 12:15-23
  - G. Tokens of Grace – 12:24-31
- X. THE COVENANT WITH DAVID IN JEOPARDY – 13:1-20:26**
- A. Tested by Family Turmoil – 13:1-14:33
  - B. Tested by Dynastic Upheaval – 15:1-19:43
  - C. Tested by Tribal Revolt – 20:1-22
  - D. David's Court – 20:23-26

**XI. THE COVENANT WITH DAVID IN RETROSPECT –**

21:1-24:25

**A. David's Discipline: A Famine – 21:1-14**

**B. David's Heroes: A List – 21:15-22**

**C. David's Testimony: A Song – 22:1-51**

**D. David's Hope: A Song – 23:1-7**

**E. David's Heroes: A List – 23:8-39**

**F. David's Discipline: A Census – 24:1-25**