



**Truth Seekers
Fellowship**

Equipping The Faithful To Be Fruitful

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1 & 2 SAMUEL

THE RISE OF THE MONARCHY AND THE DAVIDIC DYNASTY

BIBLE STUDY 2025-26

Notes by Stacy Tyson

AWARE | ALIVE | AWAKE | FREE | FAITHFUL | FRUITFUL

1 & 2 Samuel: The Rise of the Monarchy and the Life of David

Fall-Spring Bible Study 2025-2026

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What? **CHRIST We Proclaim** by warning all people and teaching all people with all wisdom so that we may present every person mature in Christ. Toward this goal we labor, struggling according to His power that powerfully works in us. [Colossians 1:28-29]

Why? We believe that men and women are eternally transformed as they cultivate a deep personal relationship with Jesus The Messiah (The Living Word) by means of learning the Written Word (The Bible) in the context of our deep relationships within the Body of Christ.

How? Truth Seekers Fellowship exists to:

1. CREATE Christ-focused, Bible Based studies that promote Life Transformation, not merely information transfer.
2. DEVELOP classes, resources and tools around our Milk to Meat strategy of teaching the core elements of the faith with a view to cultivating mature disciples of Christ.
3. INVEST in the lives of willing and hungry students in both the “classroom” setting, but even more importantly in smaller “life on life” contexts.

Vision: It is the responsibility of the Body of Christ (The Church) as a whole to “make disciples of all nations” (Matthew 28:18) and grow them to spiritual maturity in Christ. Truth Seekers Fellowship assists the Body of Christ in the primary ministry sphere of Teaching 1) by offering Christ focused, Biblical instruction and 2) by training and equipping others in the teaching ministry. All of this is done with a view to promoting Oneness in the Body of Christ (John 17:20-21, Ephesians 4:1-6)

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1. Introduction to Samuel

Deuteronomy 17:14–20

“When you come to the land that the Lord your God is giving you, and you possess it and dwell in it and then say, ‘**I will set a king over me, like all the nations that are around me,**’ 17:15 **you may indeed set a king over you whom the Lord your God will choose.** One from among your brothers you shall set as king over you. You may not put a foreigner over you, who is not your brother. 17:16 Only he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the Lord has said to you, ‘You shall never return that way again.’ 17:17 And he shall not acquire many wives for himself, lest his heart turn away, nor shall he acquire for himself excessive silver and gold.

17:18 “And when he sits on the throne of his kingdom, he shall write for himself in a book a copy of this law, approved by the Levitical priests. 17:19 And it shall be with him, and he shall read in it all the days of his life, **that he may learn to fear the Lord his God** by keeping all the words of this law and these statutes, and doing them, 17:20 that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel.

1 What is The Larger Context for Understanding Samuel?

1.1 1&2 Samuel are part of the Former Prophets in the Hebrew Bible and part of a larger, extended work.

“First and Second Samuel are part of the section of the Hebrew Bible known as the Former Prophets. This section, which includes the books from **Joshua to 2 Kings (excluding Ruth)**, presents a theological narrative of the history of Israel from the time of Israel’s entrance into Palestine under Joshua through its departure from the land in the time of Zedekiah. **Its overarching purpose is to affirm and explain the teachings of the Torah.** Particularly prominent in the Former Prophets are narratives that demonstrate the influence of the Lord’s prophets in Israel’s history. At times their influence eclipsed that of the kings, perhaps explaining why this section title includes the word “prophets.” [Robert D. Bergen, 1, 2 Samuel, 18]

“This procedure of naming the books [individually] obscures the unity of the series. But the scribes had other ways of indicating the unity of the series. All but the first of the five books of Moses begin with the conjunc-

tion ... “and” ..., showing that they always were a single series. Likewise, **all the books from Joshua through 2 Kings begin with “and,” and Joshua itself is linked to the five books of Moses by the same conjunction.** Although Ezra begins in the same way, Nehemiah does not, nor does 1-2 Chronicles, for these texts were not conceived originally as parts of the grand history of Israel down to the exile.

Seen from this viewpoint, it becomes less important to determine “authorship” of individual parts, since canonically they were always considered as a unit, and historically each section probably arose from more than one literary source, more than one “author.”

[Harry A. Hoffner Jr., 1 & 2 Samuel, 2]

1.2 1&2 Samuel were intended as a Single Work.

“Before we can address the subjects of authorship, date, title, etc., we must raise the question of whether individual “books” of the Old Testament were always discrete entities, or whether they were parts of a larger whole. **It is freely admitted that 1 and 2 Samuel were once one book and were subdivided—initially only in the LXX** [The Septuagint -a Greek translation of the Hebrew Scriptures], **and subsequently in the Hebrew copies—because the text was too long to fit on a single scroll.**”

[Harry A. Hoffner Jr., 1 & 2 Samuel, 1]

1.3 How Was 1&2 Samuel Developed and Preserved?

1.3.1 **The events of 1 & 2 Samuel span roughly 1100–970 BC. The original narratives that make up Samuel were likely written very close to the time of the historical events.**

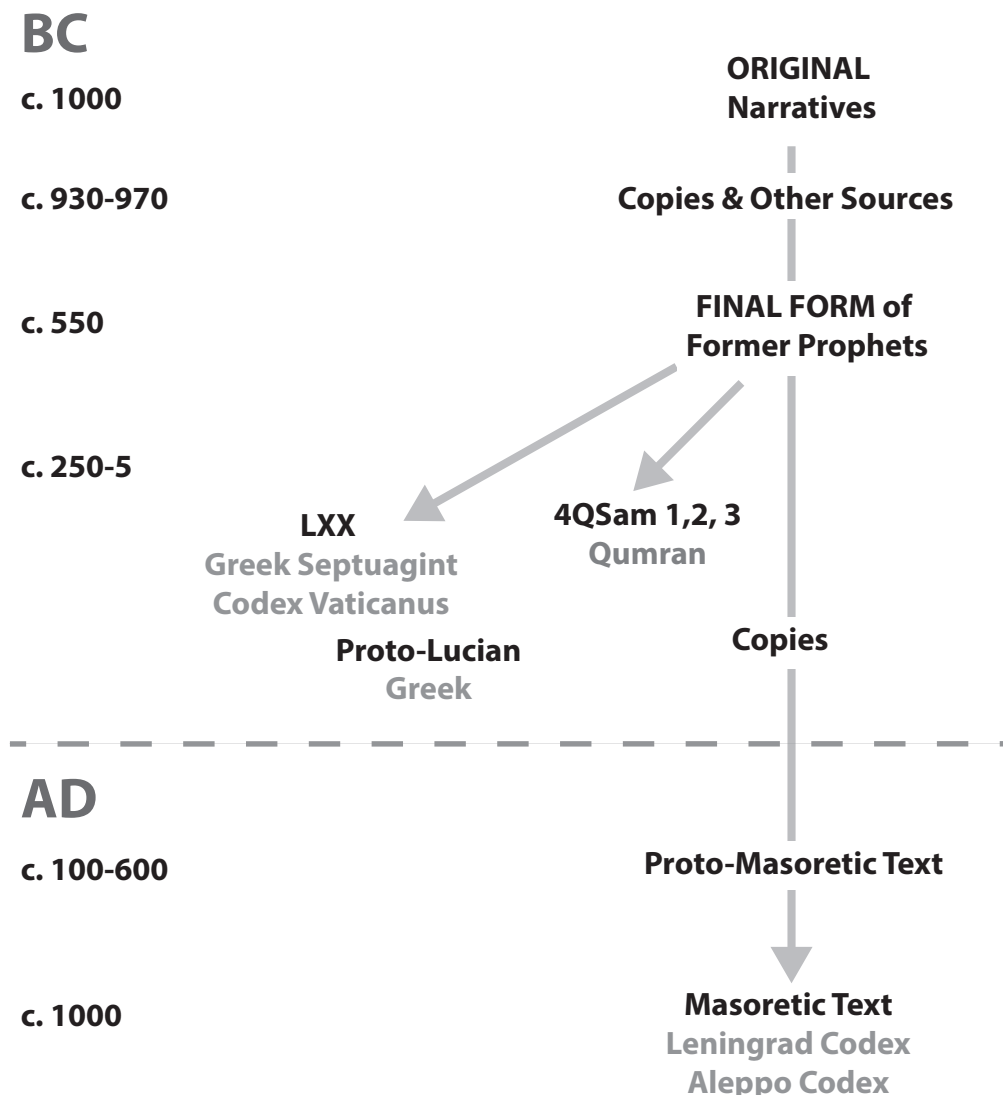
1.3.2 **Samuel and the writings in the Former Prophets most likely drew on other source material available at the time.**

“Explicit textual evidence (cf. 2 Sam 1:18) suggests that at least one pre-existent written source, **the Book of Jashar**, was used in creating the autographic text of 1, 2 Samuel. First Chronicles indicates that at least four other documents from the early monarchical period were available for later generations to study and use: the **Court Records of King David** (1 Chr 27:24), the **Records of Samuel the Seer** (29:29), the **Records of Nathan the Prophet** (29:29), and the **Records of Gad the Seer** (29:29). Although it cannot be proven that the writer of 1, 2 Samuel used or even had access to any or all of these other documents, it is reasonable to consider them as possible or even probable sources for the information presented in the canonical book.”

[Robert D. Bergen, 1, 2 Samuel, 19]

1.3.3 The final form of Samuel and the Former prophets was not finalized until the time of the Babylonian Exile.

“Since 1-2 Samuel is considered to be part of a connected historical narrative of Israel’s preexilic history in the land of Canaan (Joshua–2 Kings, which the ancient Jewish scribes referred to as the Former Prophets), and that composition could not be completed until the period of the exile (after the last event recorded in 2 Kings), it is generally assumed that 1-2 Samuel was put into final form at that time or later by an anonymous editor or editors. But we cannot simply assume that every book in the Former Prophets was incomplete until the whole work was finished. **The material in 1-2 Samuel might well have been virtually complete in its current form at a much earlier time.**” [Harry A. Hoffner Jr., 1 & 2 Samuel, 4–5]



“Thus, a fair assessment of the textual data leads to the conclusion that the canonical form of 1, 2 Samuel was produced anonymously no earlier than the middle of the sixth century B.C. It was based on written documents produced contemporaneously with Eli, Samuel, Saul, and David but contains reflective theological insights that were not present in the original source documents. As such, it is possible for 1, 2 Samuel to be simultaneously an accurate historical record of key events in the political and religious history of Israel, as well as a highly theological document relevant to the exilic Israelite community.” [Robert D. Bergen, 1, 2 Samuel, 23]

1.4 What is the Purpose of the Samuel in the Context of The Former Prophets?

- **To reinforce the message of The Torah.**

“[Samuel’s] primary function, like that of all the other prophetic books, was **to reiterate and clarify the message of the Torah, not to nuance, extend, or contest it**. As the Talmud notes: “Our rabbis learned: 48 prophets and 7 prophetesses prophesied for Israel and they did not detract from or add to that which is written in the Torah ...” The books of Samuel would never have been included in the Hebrew canon of Scripture or used in worship if they were perceived to contradict the Torah in any way.” [Robert D. Bergen, 1, 2 Samuel, 46]

- **To record the events and significant developments in the period of the Judges.**
- **To provide an understanding of the transition from the Judges to Israel’s Monarchy.**
- **To give details of the reign of Israel’s first two kings - Saul and David.**
- **To document the establishment of Jerusalem as Israel’s capital.**
- **To confirm David’s dynasty as the only true dynasty established by the Lord God.**
- **To explain the rift and division of Israel and Judah.**