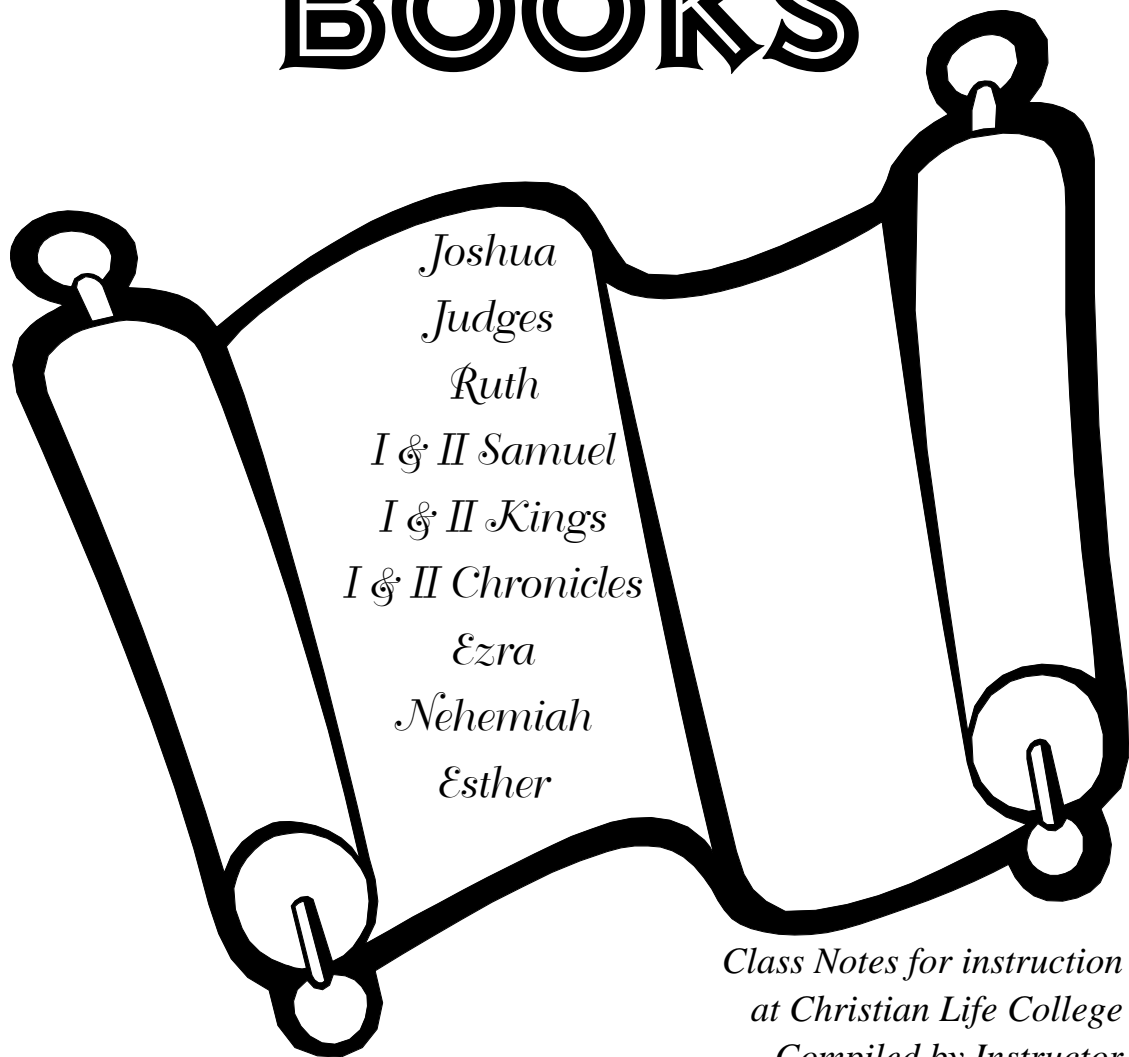


HISTORICAL BOOKS



Joshua
Judges
Ruth
I & II Samuel
I & II Kings
I & II Chronicles
Ezra
Nehemiah
Esther

Class Notes for instruction
at Christian Life College
Compiled by Instructor
Terry R. Baughman

The Historical Books of the Old Testament

Compiled by
Terry R. Baughman



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Preface

The Historical Books of the Old Testament provide a rich resource in the theological understanding of God. There are some shocking passages that are difficult to reconcile with our contemporary view of deity. What some regard as a brutal brush with which to paint a loving God I prefer to see as the deep hues of the divine character etched, scraped, even chiseled in the graphic display of human experience. God's passion for righteousness and justice, His jealous desire for the exclusive worship of creation, and His indescribable mercy and grace are all pictured in the gallery of these twelve books of history. One cannot truly know God until they view him through these pages of antiquity. May this study draw you into a more intimate relationship with this massive uncontainable God.

Sources for some of these notes are given within the text. Other illustrations, charts, and material have been collected through the years of teaching this class in Historical Books at Christian Life College. Memory fails for me to give proper credit to the many sources which contribute to the volume of this study. The circulation of this compilation will be limited to those enrolled in the class at Christian Life College in Stockton, CA or those who are in a personal study with the instructor.

Thanks for your interest in this class and the study of the Historical Books. I believe your life will be enriched in the process. If you will apply yourself to this study, I am confident you will be blessed and experience growth in your understanding of God's Word.

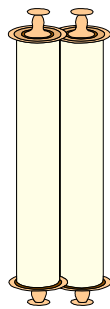
Terry R. Baughman
January 2010

INTRODUCTION TO THE HISTORICAL BOOKS

NOTES

The Historical Books of the Old Testament are the twelve consecutive books following the five books of the Law. True to the name "historical," these books contain the history of Israel beginning with the conquest and occupation of Canaan under the leadership of Joshua. The development of a nation occurs slowly, first with the tribal associations under the Judges, then the adoption of national Kings. The nation continues the path of secular development and forsakes the God who led them into this Promised Land. Their idolatry results in the judgment of captivity under Assyria and Babylonian exile. The latter books record the return, resettlement, and rebuilding of the city of Jerusalem and the temple, and the restoration of the nation of Israel.

The Old Testament Books



5 Law
12 History ←
5 Poetic
17 Prophets (including Lamentations)

The 12 Old Testament Books of History

| | |
|------------|----------------|
| Joshua | 1&2 Chronicles |
| Judges | Ezra |
| Ruth | Nehemiah |
| 1&2 Samuel | Esther |
| 1&2 Kings | |

Overview of Books

- **Theocratic books** (*Joshua, Judges, Ruth*)

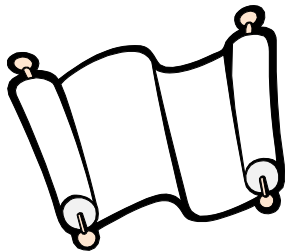
The Theocratic books include the conquest and settlement of Canaan under the leadership of Joshua and life in this Promised Land under the Judges.

- **Monarchical books** (*The books of First & Second Samuel, Kings, & Chronicles*)

The Monarchical books record the history of the first monarchy (approximately 1043 B.C.) under King Saul until the time of the destruction of Jerusalem in 586 B.C. when Judah was taken into Babylonian exile. This period covers the reign of the kings over the united tribes of Israel, the Monarchies of the Divided Kingdoms (Israel & Judah) and the destruction of both with Israel's Assyrian captivity and Babylonian exile of the inhabitants of Judah.

- **Restoration books** (*Ezra, Nehemiah, Esther*)

The Restoration period of history concerns the return of the remnant from Babylonian captivity and the rebuilding of Jerusalem and the temple. Nehemiah built the walls and Ezra built the people. The story of Esther illustrates life under Persian rule and may be placed between chapters 6 & 7 of Ezra.



The Value of the Old Testament

There are two testaments, two covenants,
but **ONE** story,
One interwoven plot,
One eternal purpose.

Old Covenant

Some people disregard the Old Testament. One reason is because it is called "*old*." We think it's obsolete, outdated and irrelevant to contemporary times.

"New" is the upgrade. Newer is better. It implies you don't need the old. In these days of computers and rapid technological change it is natural to assume something old has lost its usefulness. What good is something old when you have an upgrade, a newer version.

The Scripture should not be seen as two separate covenants but rather as a unit, as a whole. A holistic view of Scripture allows you to see that both complement the total.



Can you Preach the Gospel from the Old Testament?

The first three generations of Christians did not have a "*New Testament*." They got along very well preaching the gospel from the Old Testament (or the *Tanaach* (TNK) as the Jews refer to the Hebrew Scripture). This body of Scripture is all the Apostles had to reference. They founded the entire church on the foundation of the *Law, the Prophets and the Writings* along with the oral teachings of Jesus.

Paul wrote to Timothy, "*ALL SCRIPTURE is given by inspiration of God.*" When reading "all Scripture" in the context of Paul's writing one should think *Old Testament*. The New Testament was being written at the time but the "*old*" is all they had. "*It is profitable,*" Paul said, "*It is good for teaching.*" The *Scriptures* Timothy knew as a child, were the books of our Old Testament. They provided the all around training from youth and growth to manhood. The Scripture provided an understanding of history, knowledge of God, and provided guidance for spiritual growth and development.

*"God, who at various times
and in various ways spoke in
time past to the fathers by the
prophets,"*

Hebrews 1:1

*But you must continue in the
things which you have
learned and been assured of,
knowing from whom you have
learned them, and that from
childhood you have known
the Holy Scriptures, which
are able to make you wise for
salvation through faith which
is in Christ Jesus.*

*All Scripture is given by
inspiration of God, and is
profitable for doctrine, for
reproof, for correction, for
instruction in righteousness*

2 Timothy 3:14-16

New Covenant

The Old Testament is the first part of a continuing narrative of God's plan for world redemption. The prophecies are fulfilled in Jesus Christ. The New Testament plays out the theme of salvation in a whole new way.

Early believers could be thoroughly equipped as a Christian. Up to the second century pagans were led to faith in Christ from reading the *Old Testament* and hearing about Christ.

Philip

Philip encountered the Ethiopian eunuch and preached Jesus to him from the prophetic book of Isaiah and baptized him upon the basis of that Old Testament sermon!

Paul

Paul preached from the *Old Testament*. Its books bear witness for the gospel, justification by faith, monotheism, salvation; all essential doctrine.

Jesus

Jesus preached from the Scripture of the Old Testament. See Luke 4:18-19,

*"The Spirit of the LORD is upon Me,
Because He has anointed Me
To preach the gospel to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives
And recovery of sight to the blind,
To set at liberty those who are oppressed;
To proclaim the acceptable year of the LORD."*

Fulfillment of the Scripture is in Jesus. He came to, *"fulfill the law."* Prophecies are nothing without Jesus. He is central to the message of Scripture and the core of our faith.

*"You search the Scriptures,
for in them you think you
have eternal life; and these
are they which testify of Me.*

John 5:39

*And behold, a man of
Ethiopia, a eunuch of great
authority under Candace the
queen of the Ethiopians, who
had charge of all her
treasury, and had come to
Jerusalem to worship,
was returning. And sitting in
his chariot, he was reading
Isaiah the prophet.
Then the Spirit said to Philip,
"Go near and overtake this
chariot."*

*So Philip ran to him, and
heard him reading the
prophet Isaiah, and said, "Do
you understand what you are
reading?"*

*And he said, "How can I,
unless someone guides me?"
And he asked Philip to come
up and sit with him.*

*The place in the Scripture
which he read was this: "He
was led as a sheep to the
slaughter; And as a lamb
before its shearer is silent, So
He opened not His mouth.
In His humiliation His justice
was taken away, And who will
declare His generation? For
His life is taken from the
earth."*

*So the eunuch answered
Philip and said, "I ask you, of
whom does the prophet say
this, of himself or of some
other man?"*

*Then Philip opened his
mouth, and beginning at this
Scripture, preached Jesus to
him.*

Acts 8:27-35

JOSHUA

SUMMARY OF JOSHUA

Where the Pentateuch leaves off, Joshua picks up the narrative of the children of Israel and relates how they entered into the Promised Land after forty years of wilderness wandering. It is a magnificent moment as they approach the fulfillment of age-old promises made to their father, Abraham.

Joshua can be divided into two parts. The first relates the seven-year conquest of Canaan and the second details the division and settlement of the land.

The first five chapters of the book record the spiritual, moral, physical, and military preparation of Joshua and the people for the conquest of Canaan. Joshua, the man of faith who had once spied the land with Caleb, hesitates to send spies until being prompted by God to send two into the land. Perhaps he recalled the negative report of unbelief that had caused their forty-year detour. (See Hebrews 3:8-12). Conversely, these spies returned with a favorable report. In an act of faith and obedience they cross over the Jordan River with a miraculous demonstration of the power of God.

Joshua stages their initial assault in the central region of Canaan serving to separate the northern and southern cities and tribes of Canaan. This served to prevent a united alliance from being formed against Israel. This "*divide and conquer*" strategy provides a successful campaign of conquest.

Their first major challenge was the city of Jericho. Though imminently successful, the sin of Achan and the subsequent defeat at Ai taught them they must continue to obey God to enjoy the blessings of the land and the victory in conquest.

*Do not harden your hearts as
in the rebellion, In the day of
trial in the wilderness,
Where your fathers tested Me,
tried Me, And saw My works
forty years.
Therefore I was angry with
that generation, And said,
'They always go astray in
their heart, And they have not
known My ways.'
So I swore in My wrath, 'They
shall not enter My rest.'
Beware, brethren, lest there
be in any of you an evil heart
of unbelief in departing from
the living God;*

Hebrews 3:8-12

The deception by the Gibeonites causes Israel to make an oath to protect this tribe against the destruction they were commanded to enact. Their failure to seek God in every detail of the conquest and their incomplete obedience results in future failure to realize all the promises of God being fulfilled.

In the final half of the book, an aging Joshua is instructed to divide the land among the tribes of Israel. Though the concentrated thrust of conquest is discontinued, each tribe is expected to continue to subdue surrounding areas and destroy the remaining Canaanites, along with their idolatrous ways.

The allocation of the land to each tribe is detailed as well as the inheritance to the Levites and the reward of the faithfulness of Caleb.

The final two chapters record the fulfilled promises of God and the instructions for continuing in the blessings of God. Joshua is preparing the people for a transfer of leadership and challenges them to renew their commitment to the covenant.

DIAGRAM OF JOSHUA

| Joshua | Chap 1-13:7 | | Chap 13:8-24 |
|--------|--------------------|-------------------|--|
| Focus | Conquest of Canaan | | Settlement in Canaan |
| Topics | Entering Canaan | Conquering Canaan | Dividing Canaan |
| | Preparation | Subjection | Possession |
| Place | Jordan River | Canaan | 2 ½ tribes – East Jordan 9 ½ tribes – West Jordan |
| Time | c. one month | c. 7 years | c. 18 years |

NOTES

“Now therefore, fear the LORD, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the LORD!”

“And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the LORD.”

Joshua 24:14-15

OUTLINE OF JOSHUA

Part One: The Conquest of Canaan (1:1-13:7)

I. Israel is Prepared for the Conquest

- A. Joshua Replaces Moses 1:1-18
- B. Joshua Prepares Israel Militarily 2:1-5:1
- C. Joshua Prepares Israel Spiritually 5:2-12
- D. The Commander of the Lord Appears 5:13-15

II. The Conquest of Canaan by Israel

- A. Conquest of Central Canaan 6:1-8:35
- B. Conquest of Southern Canaan 9:1-10:43
- C. Conquest of Northern Canaan 11:1-15
- D. Conquest of Canaan is Summarized 11:16-12:24
- E. Unconquered Parts of Canaan 13:1-7

Part Two: The Settlement in Canaan (13:8--24:33)

I. The Settlement East of the Jordan

- A. Geographical Boundaries 13:8-13
- B. Tribal Boundaries 13:14-33

II. The Settlement West of the Jordan

- A. The First Settlement Done at Gilgal 14:1-17:18
- B. The Second Settlement Done at Shiloh 18:1-19:51

III. The Settlement of the Religious Community

- A. Six Cities of Refuge 20:1-9
- B. Selection of the Levitical Cities 21:1-42
- C. The Settlement of Israel is Completed 21:43-45

IV. The Conditions for Continued Settlement

- A. The Altar of Witness 22:1-34
- B. Blessings of God Come only through Obedience 23:1-24:28
- C. Joshua and Eleazar Die 24:29-33

Notes on the Book of Joshua

Preparation for Conquest

I. Leadership Preparation

– Joshua being prepared

From Leading to Leadership

Deuteronomy 34:9

"Now Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him; so the children of Israel heeded him, and did as the LORD had commanded Moses."

1. Faithful to Leadership

The relationship between Moses and the young man Joshua is a wonderful scriptural illustration of a pastor and his assistant. Even before Joshua was called the *assistant* of Moses he was faithful, a man of integrity, and a man that Moses could count on to get things done. In the first mention of Joshua, he was already recognized as a leader. He was given a job, "Choose your fighting men and fight our enemy, Amalek." In the simple statement, "Joshua did as Moses said to him," there is the quality of faithfulness and dependability.¹

- Effective in leadership

- Dependable in delegation

Exodus 17:9 And Moses said to Joshua, "Choose us some men and go out, fight with Amalek. Tomorrow I will stand on the top of the hill with the rod of God in my hand."

10 So Joshua did as Moses said to him, and fought with Amalek. And Moses, Aaron, and Hur went up to the top of the hill.

11 And so it was, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

12 But Moses' hands became heavy; so they took a stone and put it under him, and he sat on it. And Aaron and Hur supported his hands, one on one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 So Joshua defeated Amalek and his people with the edge of the sword.

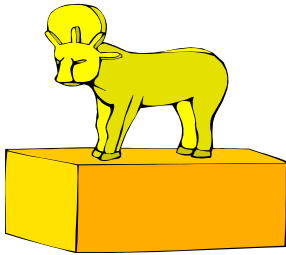
¹ From the book, *Ethics & Etiquette For Today's Ministry*, by Terry R. and Gayla M. Baughman, (Baughman Group Ministries, 2005), 180.

2. Chosen For Leadership

Exodus 24:13 So Moses arose with his assistant Joshua, and Moses went up to the mountain of God.

Apparently, Joshua continued to impress Moses with his loyal service. The next time he was mentioned in Exodus he had been promoted! Scripture records that it was Moses and *his assistant Joshua* that went up to the mountain of God (Exodus 24:13).

Joshua distinguished himself in his service to Moses, while many of the people were given over to idolatry in the worship of the golden calf. Joshua was not among the idolaters, but stayed as near to the mountain as possible. When Moses was directed by God to leave the mountain to confront the idolatrous celebration, Joshua knew nothing of the sin among the people and mistook the frivolity for the sound of war.²



- Promotion in leadership
- Chosen from among his peers

3. Loyal to Leadership

*Exodus 32:17 And when **Joshua** heard the noise of the people as they shouted, he said to Moses, "There is a noise of war in the camp."*

18 But he said: "It is not the noise of the shout of victory, Nor the noise of the cry of defeat, But the sound of singing I hear."

19 So it was, as soon as he came near the camp, that he saw the calf and the dancing. So Moses' anger became hot, and he cast the tablets out of his hands and broke them at the foot of the mountain.

- Joshua was not among the idolaters, but as near to the mountain as possible.
- Mentoring future leaders.
- Elisha - there is more to the mantle than magic.

"Only be strong and very courageous, that you may observe to do according to all the law which Moses My servant commanded you; do not turn from it to the right hand or to the left, that you may prosper wherever you go. "This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

Joshua 1:7-8

² Ibid, 182.

4. Dedicated in Leadership

Exodus 33:11 So the LORD spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle.

Joshua was dedicated to the house of God and to the work of the Lord. He was a frequent resident of the tabernacle as a young man. He loved the house of God.

Dedication to the house of God and the work of God is noted by others who will witness your dedication. Opportunities come to those who are noticed for their dedication. Recall how Phillip and six others in the early church were chosen to take care of the business because they “men of good reputation, full of the Holy Spirit and wisdom” (Acts 6:3). *These are still excellent qualities to find in an assistant!*³

5. Passion in Leadership

On one occasion while Israel was camped in the wilderness, there were two Hebrews out in the camp prophesying on their own, away from the seventy elders gathered at the tabernacle. Joshua, desiring to protect the integrity of those at the tabernacle, called for them to be censured. Moses noted his passion for the right, but did not agree with Joshua's judgment. Moses desired for more people to become prophets working in the Spirit. Joshua had good intentions but was wrong in his assumption. When assistants or young ministers want to do something that would be harmful or unwise, a gentle correction, mixed with affirmation, will help them to grow and still allow the passion for ministry to thrive.⁴

- Like Peter, he was ready to cut off their heads, but "they are not against us, they are for us."

Numbers 11:28 So Joshua the son of Nun, Moses' assistant, one of his choice men, answered and said, "Moses my lord, forbid them!" 29 Then Moses said to him, "Are you zealous for my sake? Oh, that all the Lord's people were prophets and that the LORD would put His Spirit upon them!"

- Dedicated to the House of God

- Dedicated to the work of the Lord

³ Ibid, 183.

⁴ Ibid.

6. Responsibility in Leadership

The Book of Numbers gives insight into a crucial role of responsibility Joshua and his counterpart, Caleb, played in the spying out of the land of Canaan. Among the twelve spies selected to secretly enter Canaan to ascertain the strength of the land and what opposition to expect, there were Joshua and Caleb.

Numbers 13:16 These are the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun, Joshua.

While all the spies that entered Canaan are named in Scripture, very few have made the effort to remember them. Any student of the Bible can name the two men who gave a positive report of faith. Joshua and Caleb stood alone in the minority when giving this report.

Numbers 14:6 But Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes;

7 and they spoke to all the congregation of the children of Israel, saying: "The land we passed through to spy out is an exceedingly good land.

8 "If the LORD delights in us, then He will bring us into this land and give it to us, 'a land which flows with milk and honey.'

Though eighty-three percent of the spies (ten of the twelve) declared that taking the land of Canaan was impossible, Joshua and Caleb were resolved that God would give them the land regardless of the obstacles. The people were swayed by the majority. They cried out in bitter despair that they had come so far from Egypt, only to face defeat in the conquest of Canaan. The judgment of God was pronounced on Israel with the decree that all from twenty years of age and over would die in the wilderness and they would not enter the Promised Land. God promised that they would wander in the wilderness for forty years, one year for every day the spies were in Canaan.

The one grand exception for the judgment that would come on all the people of Israel was these two faithful spies that said, "God can." Joshua and Caleb were exempted from the death sentence of the desert and promised that they would enter the Promised

- Minority report of faith

Land. It was their reward of faith—a reward for convictions kept.⁵

Numbers 14:9 "Only do not rebel against the LORD, nor fear the people of the land, for they are our bread; their protection has departed from them, and the LORD is with us. Do not fear them."

Sometimes, when standing for your convictions, you are in the minority. It takes a lot more courage to remain faithful to your beliefs when the polls are against you. It takes valor to speak truth when you know it will not be well received. Truth is easy to proclaim when singing to the choir, but the mark of a true *preacher* is when he proclaims the gospel to a spiritually tone-deaf audience.⁶

- Remain faithful when the polls are against you.

Numbers 14:29 "The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above.

30 "Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in.

- Conviction and Reward

Numbers 14:36 Now the men whom Moses sent to spy out the land, who returned and made all the congregation complain against him by bringing a bad report of the land,

37 those very men who brought the evil report about the land, died by the plague before the LORD.

38 But Joshua the son of Nun and Caleb the son of Jephunneh remained alive, of the men who went to spy out the land.

- Minority becomes the majority

When you refuse to give in to unbelief and fear, there is a promise of faith; *you shall live!* When you follow after God and live by faith, the minority becomes the majority. Eventually, unbelievers will be gone and only the faithful will remain. In Noah's day there were only eight humans onboard the ark. In their generation they were the distinct minority—until *after* the flood!

- Sometimes standing for convictions leaves you in the minority!

⁵ Ibid, 185.

⁶ Ibid, 184.

When the faithless generation of Israel was dead in the wilderness sands of Sinai, Joshua and Caleb were two old men of faith among a new generation of believers. Your faith will inspire others to believe in the message you proclaim!⁷

7. Transference of Leadership

When the time comes for leadership to be transferred, it should be done by seeking God and following Him. Few of us adequately prepare for our replacement. As pastors we sometimes feel immortal, as though we will always be here, leading the church, casting the vision, and making important decisions. But as surely as the day we were born, there is another day in the distance, the day we will pass from this life. True success in ministry is to do what you can do to insure that the work continues on after you are gone.⁸

- When the time comes for transferred leadership it should be done by seeking God and following Him.

Numbers 27:15 Then Moses spoke to the LORD, saying:

16 "Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

17 "who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the LORD may not be like sheep which have no shepherd."

18 *And the LORD said to Moses: "Take Joshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him;*

19 *"set him before Eleazar the priest and before all the congregation, and inaugurate him in their sight.*

20 *"And you shall give some of your authority to him, that all the congregation of the children of Israel may be obedient.*

21 *"He shall stand before Eleazar the priest, who shall inquire before the LORD for him by the judgment of the Urim. At his word they shall go out, and at his word they shall come in, he and all the children of Israel with him; all the congregation."*

22 *So Moses did as the LORD commanded him. He took Joshua and set him before Eleazar the priest and before all the congregation.*

23 *And he laid his hands on him and inaugurated him, just as the LORD commanded by the hand of Moses.*

⁷ Ibid, 185-186.

⁸ Ibid, 186.

Joshua's name was changed

(Numbers 13:16 - above)

- *Hoshea* (also *Hosea*) – means salvation
- *Joshua* – (*Yeshua* in Hebrew) means *Yahweh is Salvation* (same as Jesus).



Our dependence must be upon God and what he can do through us. We cannot save anyone, neither could Joshua, but, "Yahweh is Salvation!"

There are three prominent men named "Joshua" in Scripture. The first was Joshua, Son of Nun whom the historical book is

named after. The second is the priest Joshua who was with Zerubbabel in the reconstruction of the temple. Finally, Jesus is the deliverer, priest, king who came to earth to provide salvation for all mankind!

Each initiated a dramatic moment in history. Each brought a message of salvation and deliverance:

1. Conquest of the Promised Land
2. Construction of the restored temple
3. Commencement of the Kingdom of Heaven

II. Military Preparation

• Preparing the People for battle (2-4)

1. Not a trained fighting force -- no uniforms or matching shields, a rag tag team of invaders who lacked trained skills in military strategy.
2. Fathers were slaves in Egypt -- No history of warfare or skills learned from their fathers. All they knew was desert survival.
3. Nomadic drifters.

• Spying on Jericho

- Two spies sent in to see the city; its weakness, its strength. (Maybe by using only two spies, they could return a good report of faith!)

"And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins."

Matthew 1:21

1. **Faith of Rahab** (2:9-10) tells of the reports they have heard of the LORD of this people who camp across Jordan. They have heard of the deliverance from Egypt, the Red Sea, and the victory over the Amorite kings.

2. **Fear of the People** (2:11; 2:24) The people of Jericho were fearful of the Israelites. This was already working on their psyche before the unusual battle strategy that was employed against the city.

III. Spiritual Preparation

• Crossing the Jordan

The river was at flood stage. There was three days of preparation for the crossing. When the feet of the priests touched the water, it parted. They camped at Gilgal and pitched the tabernacle here. It became the center of activity for the conquest.

1. Faith was being built up in the people of Israel -- They were outnumbered, out-trained, out-equipped. There were walled cities to stop their advance.

2. Essential for Victory -- Isaiah 53:1 *Who has believed our report? And to whom has the arm of the LORD been revealed?*

3. Memorial Stones (4:21-24) -- Create some memories. Remembrance of past experience. *Where were you Baptized? Where did you receive the Holy Spirit?*

4. Reminder of the Red Sea. -- Reminders of God's acts and great victories of the past. It was not enough, Miracles for a new generation were needed.

• Renewal

1. Renewing the **Covenant** (5:7) Rite of circumcision

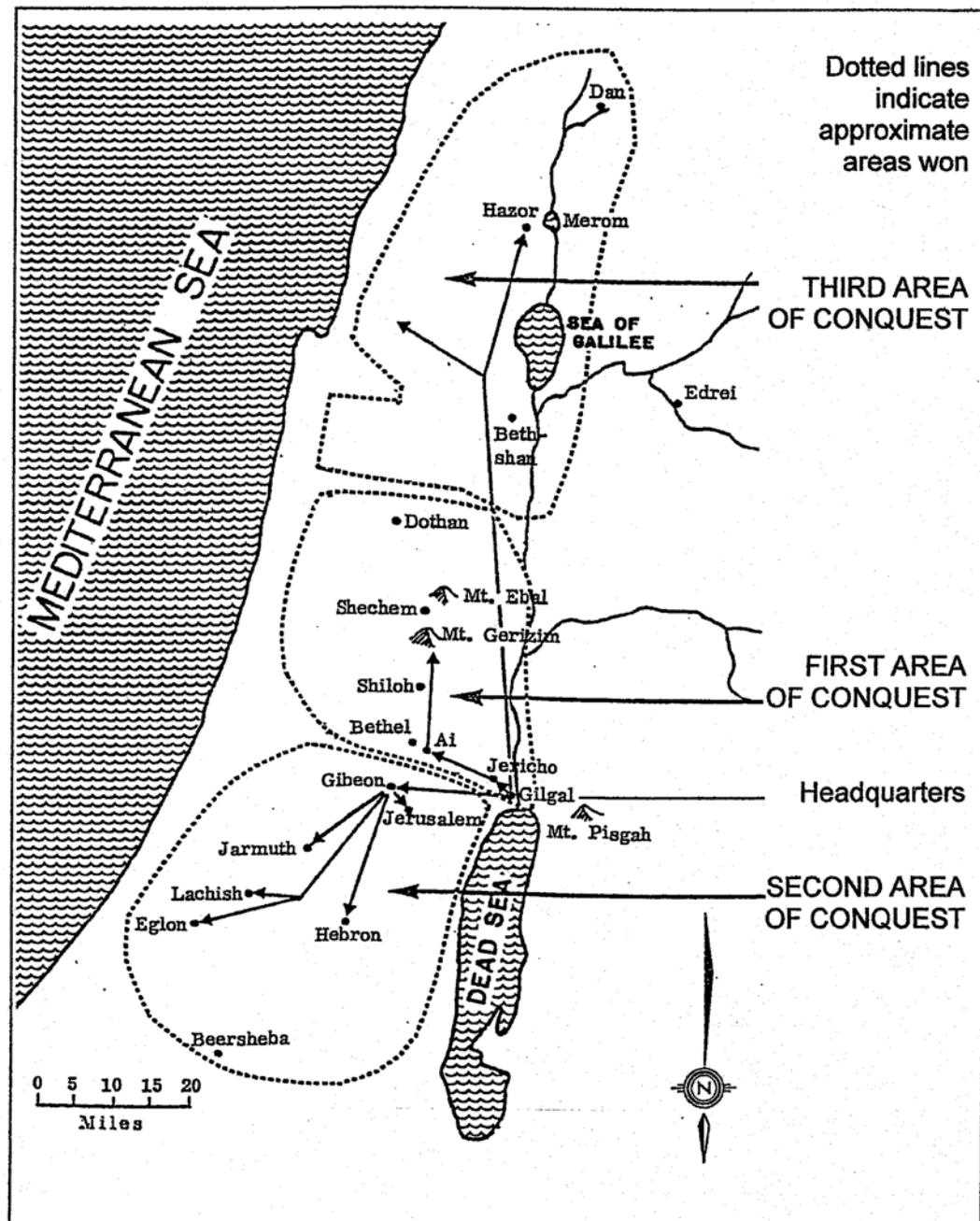
2. Renewing the **Passover** (5:10) Exactly 40 years since the Egyptian Passover.

3. Renewing the **Diet** (5:11-12) New dependence on the land to which the Lord had brought them. *No more free lunch.* With the cessation of the manna came the awareness ... there is no going back. When they ate their first meal in Canaan, the manna stopped.

"But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him."

Hebrews 11:6

Israel's Conquests West of the Jordan River



Conquest of Canaan

Canaan was comprised of various city-states. There was no centralized government. Each community center provided for its own defense through the construction of walled cities. In the event of an external enemy (such as an invading army) a roughly organized coalition of forces between tribes was formed to resist them, as we will see in the conquest by the people of Israel.

Central Canaan - Jericho

Jericho was the first and principal objective in Canaan. It was a vital victory to the “divide and conquer” strategy employed in the conquest.

Through unusual battle tactics there was a decisive victory at Jericho

Herem - (הֵרֵם) - the city was to be sanctified (set apart) devoted to the Lord – devoted to the Lord for destruction. It was to be a continual reminder of the victory the Lord had given.

The Canaanites practiced one of the depraved religions ever seen. Prostitution and child sacrifices were integrated with their religious rites. God wanted the practices purged from the land.

Defeat at Ai

Overconfident in their own ability they were soundly defeated at Ai, not seeking nor trusting in the Lord for deliverance.

Thirty-six men are destroyed as a result of sin. Achan hid a Babylonian garment, 200 shekels of silver (80 oz), and 50 shekels of gold (20 oz)

Note: **Israel** has sinned. *There is corporate responsibility of tolerated sin.*

Sin purged from the camp. The sin of Achan is exposed. It is seen as a family conspiracy. All were destroyed.

And they returned to Joshua and said to him, "Do not let all the people go up, but let about two or three thousand men go up and attack Ai. Do not weary all the people there, for the people of Ai are few."

Joshua 7:3

The cost of sin and the error of overconfidence

Victory at Ai

After seeking God and getting his approval they had no trouble at all in defeating the city of Ai. They set an ambush of 30,000 men.

Renewing of Worship

-The blessings and curses

At Shechem, near Mount Ebal, Joshua builds an altar, offers sacrifices to the Lord and makes a copy of the commandments given to Moses on stone. The multitude was divided. The Blessings in the Law were shouted from Mt. Gerizim while the Curses of the Law were shouted from Mt. Ebal. This was a great visual lesson long remembered.

Southern Canaan

After the worship in Shechem they return to the camp at Gilgal.

• Failure with the Gibeonites (Joshua 9:3-27)

They were visited by those who appeared to be weary travelers bearing moldy bread who came to make peace and sign a treaty with Israel. The Gibeonites presented an intentional deception to gain a treaty with Israel. They failed to ask the counsel of the Lord.

Victory over the confederation of Kings

Bound by the terms of their new treaty with Gibeon, they had to fight their enemies. Five kings formed a confederation to war against Gibeon because they had made peace with Israel. Joshua honored their treaty and fought the five kings. These were mostly Amorites, although there were also some Hivites and Jebusites.

The confederation of kings adopted the strategy of warfare in the open plains. They thought that maybe they had a better chance in the open after seeing what Yahweh did at Jericho. They fared no better. God gave Israel the victory over these five kings and their people.

"... Half of them were in front of Mount Gerizim and half of them in front of Mount Ebal, as Moses the servant of the LORD had commanded before, that they should bless the people of Israel. And afterward he read all the words of the law, the blessings and the cursings, according to all that is written in the Book of the Law.

Joshua 8:33-34

Then the men of Israel took some of their provisions; but they did not ask counsel of the

LORD.

Joshua 9:14

The kings fled for their lives and hid in a cave. When they were discovered the Israelites sealed the entrance until after the battle. When Joshua returned he had his military men place their foot on the neck of each king while they were slain. Then Joshua hung their bodies from trees, a gruesome warning to any others that chose to fight against Israel.

Northern Canaan

The Central portion of Canaan was subdued through the victory at Jericho and Ai. The strength of the southern region was broken with the defeat of the confederation of the five kings. Now their attention turns northward. The largest city of strength was Hazor whose king was Jabin.

• Coalition forces

The Northern Confederacy is also referred to as the Hazor Confederacy. They amassed troops and defenses from the entire region in a coalition of forces. Josephus says the forces of King Jabin of Hazor included 300,000 foot soldiers, 10,000 horsemen, and 20,000 chariots. The city covered nearly 200 acres and possibly had a population of 40,000.

Joshua executed a surprise attack and resulted in a total routing of its troops throughout northern Palestine. Hazor is burned and the victory is complete.

• Conclusion of the Conquest

Overview of territory conquered and enemy defeated

- From Mount Halak, which rises toward Seir (SE of the Dead Sea), to the Valley of Lebanon below Mt. Hermon.
- The Anakim, the giants, were among the slain.
- Thirty-one Kings were killed (cities are listed in 12:10-24)
- The major military strength of the land was broken.
- Area remaining (13:1) included coastal areas of the Philistines. This will be a problem for them later on.

*Therefore Adoni-Zedek king of **Jerusalem** sent to Hoham king of **Hebron**, Piram king of **Jarmuth**, Japhia king of **Lachish**, and Debir king of **Eglon**, saying, "Come up to me and help me, that we may attack Gibeon, for it has made peace with Joshua and with the children of Israel."*

Joshua 10:3-4

Now Joshua was old, advanced in years. And the LORD said to him: "You are old, advanced in years, and there remains very much land yet to be possessed."

Joshua 13:1

Settlement in Canaan

• Tribal Allocations

Important to the conclusion of the book of Joshua is the allocation of the tribal territories for the settlement of the land of promise. The tribes of Israel are given specific areas for their inheritance (see map, page 23). The two tribes of Reuben and Gad as well as half the tribe of Manasseh are given territory east of the Jordan in keeping with their request to Moses before the conquest of the land. The other tribes are assigned land by the casting of lots.

Even in this early assignment of land we see the emergence of the territories that will represent the future division of the kingdom. Interestingly, Joshua is of the tribe of Ephraim while Caleb is of the tribe of Judah. Ephraim, a large tribe in the north, will come to represent Israel after the division of the kingdom. It will be the dominant tribe. Judah is the large tribe of the south that will eventually become an independent kingdom along with its small neighbor, Benjamin.

In the allocation also note the large amount of territory given to Joseph (the tribes of Ephraim and Manasseh).

The allocations are interrupted when Caleb, 85 years of age, (tribe of Judah) asked for Hebron, the Mountain and home of the giants, the Anakim (14:6-15). This becomes part of Judah's allocation.

A part of this section was also the moving of the camp from Gilgal to Shiloh where they erected the tabernacle. (18:1)

• The Cities of Refuge (20:7-9)

Three for the West Side of Jordan

- 1 . **Kedesh** in Galilee, in the mountains of Naphtali
2. **Shechem** in the mountains of Ephraim
- 3 . **Kirjath Arba** (which is Hebron) in the mountains of Judah.

"Now therefore, give me this mountain of which the LORD spoke in that day; for you heard in that day how the Anakim were there, and that the cities were great and fortified. It may be that the LORD will be with me, and I shall be able to drive them out as the LORD said."

Joshua 14:12

"These were the cities appointed for all the children of Israel and for the stranger who dwelt among them, that whoever killed a person accidentally might flee there, and not die by the hand of the avenger of blood until he stood before the congregation."

Joshua 20:9

Three on the East side of the Jordan

4. **Bezer** in the wilderness on the plain, from the tribe of Reuben

5. **Ramoth** in Gilead, from the tribe of Gad

6. **Golan** in Bashan, from the tribe of Manasseh.

• **Levitical Cities (21:3-8)**

The Levitical cities included the six cities of refuge plus forty-two more. There were **48 Levitical cities** all together. The tribe of Levi did not receive an inheritance in the land. They rotated serving at the tabernacle and in the mean time served in their home cities by teaching the Law of Moses.

• **Final instructions**

(13 -14 years after the conquest)

• The national leaders are called together and reminded of their obligation to remove all Canaanites from the Land. The warning against failure to completely occupy the Promised Land has an ominous ring of prophetic pronouncement:

"Or else, if indeed you do go back, and cling to the remnant of these nations; these that remain among you; and make marriages with them, and go in to them and they to you, know for certain that the LORD your God will no longer drive out these nations from before you. But they shall be snares and traps to you, and scourges on your sides and thorns in your eyes, until you perish from this good land which the LORD your God has given you."

Joshua 23:12-13

• A national assembly is called for in Shechem. Joshua reviews their history up until the occupation of the land of Canaan then offers a challenge: **SERVE THE LORD!**

• At the age of 110 years, Joshua dies and his epitaph is brief but eloquent:

"Joshua the son of Nun, the servant of the Lord."
(24:29)

Only to the tribe of Levi he had given no inheritance; the sacrifices of the LORD God of Israel made by fire are their inheritance, as He said to them.

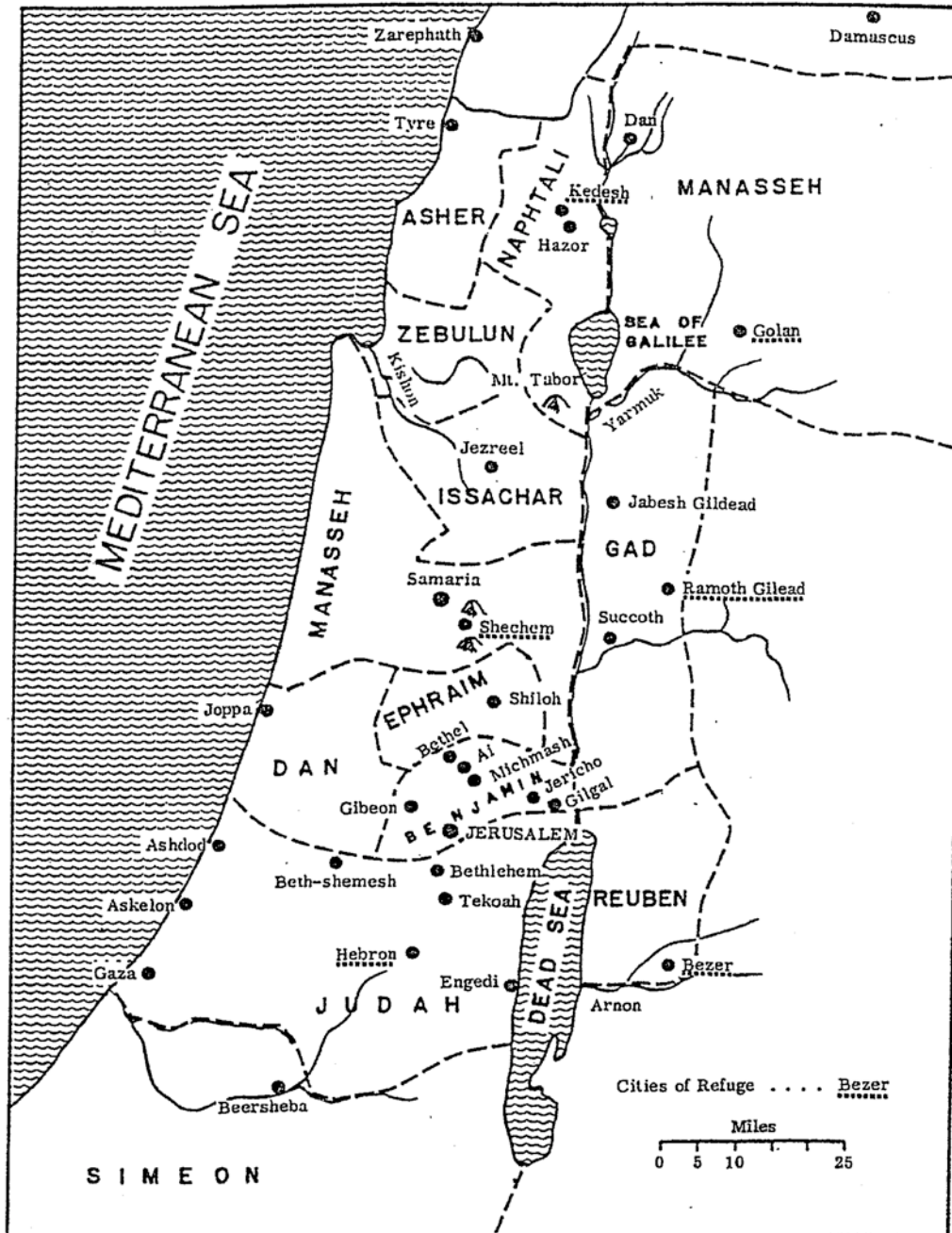
Joshua 13:14

"Now therefore, fear the LORD, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the LORD!"

"And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the LORD."

Joshua 24:14-15

Tribal allocations in the settlement of the Land of Promise



STUDY QUESTIONS

The Conquest, Leon J. Wood

1. What was the local government in Canaan like before the conquest?
2. How were the cities built and why?
3. What was the strategy for taking the land of Canaan initially planned by Moses?
4. What was the first challenge to be faced in Canaan and why?
5. Note something about the amount of water in the Jordan and at what point did the Jordan cease to flow?
6. Describe the memorials of the crossing of the Jordan. How many were there and where were they located?
7. How significant was Gilgal during the conquest of Canaan?
8. How many years transpired between the last night in Egypt and the Passover observed at Gilgal?
9. How did God communicate His battle plan for Jericho to Joshua?
10. Was anybody or anything spared from the city of Jericho? If so, list what you know was spared.
11. What was the cause for the defeat at Ai?
12. What were the "two lessons" learned at Ai?
13. Where did the renewal of the covenant take place after the first two battles described?
14. What was the significance of the two mountains, Mount Gerizim and Mount Ebal, and what took place on each of them?
15. What group of people made a treaty by treachery? Describe how they did this.
16. Who was being fought in the battle where the "sun stood still" and why did Joshua feel it was necessary to have this day prolonged?
17. What king in which city was the key to conquest in the North?
18. To what is the quick success of Joshua in the North attributed?
19. How many kings in all were defeated in Canaan (west of the Jordan)?
20. Which major area was left unconquered which would cause problems for Israel later on?
21. In the allotment of the land who interrupted the proceedings and what was his remarkable request?
22. To where was the tabernacle and the camp moved?
23. What event almost caused a civil war among the tribes of Israel?
24. What was the local government of the tribes of Israel like in the early days of occupation?
25. What was the main unifying instrument among the tribes?
26. Which tribe was "devoted to God" and why?
27. What were "Levitic cities" and what were the "cities of refuge?" How many of each were there and what was their purpose?
28. What were five types of offerings made at the tabernacle?
29. What were three great feasts observed by Israel each year?

Joshua

Lecture, Transparency, and Class notes

1. Who were the two spies of "faith" that were allowed to enter the Promised land when their peers were denied the privilege?
2. What are the three "preparations" that took place prior to the Conquest of Canaan?
3. What three renewals took place at Gilgal before the campaign against Jericho?
4. The Book of Joshua can be divided into how many parts? Identify each.
5. What did the initial assault in the central region of Canaan serve to accomplish?
6. How may this strategy be described? _____ and _____
7. Where is the first victory and the first defeat for Israel in Canaan?
8. How is sin treated in the camp of Israel?
9. What did the defeat at Ai teach the Israelites about "blessing" and "victory?"
10. What region of Canaan did the Israelites seek to conquer after subduing the region of Central Canaan?
11. List the cities of the five-king confederation of Chapter ten.
12. What is another name for the Northern Coalition?
13. How many cities of refuge are on the west side of Jordan? How many on the east?
14. What is each tribe expected to do after the division of the land by tribes?
15. The final two chapters of Joshua record what?
16. What does Joshua challenge the people to "renew" at the end of the book?
17. Joshua's final challenge is to _____ . (24:14)
18. Know the major points from the diagram of Joshua.

JUDGES

SUMMARY OF JUDGES

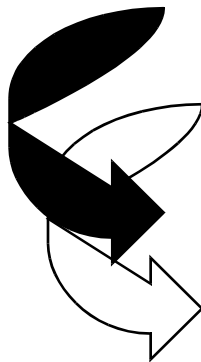
The contrast from Joshua to Judges is immediately obvious. *"Another generation arose after them who did not know the LORD nor the work which He had done for Israel"* (Judges 2:10).

Where Joshua tells of faith and conquest, Judges reveals a downward spiral of a people who have neglected the covenant, disobeyed the Lord, and turned to Him only when in a desperate condition. There is no central leadership or government. They are a band of disjointed tribes lacking the unity of a nation.

There are seven cycles of oppression and deliverance in the book of Judges. These cycles are made up of **seven apostasies, seven servitudes, and seven deliverances**.

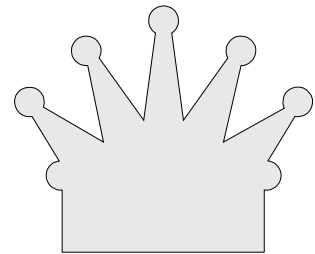
Each cycle can be described with the following words:

- rebellion
- retribution
- repentance
- restoration
- rest



Israel does not learn from their mistakes and they continue this cycle, each time falling further away from God.

God's love and mercy are illustrated in the fact that He repeatedly sent deliverance through the Judges whom He called.



In those days there was no king in Israel; everyone did what was right in his own eyes.

Judges 17:6

there was no king in Israel...

Judges 18:1

there was no king in Israel...

Judges 19:1

In those days there was no king in Israel; everyone did what was right in his own eyes.

Judges 21:25

The religious apostasy and social and moral depravity are detailed in the closing chapters of the book. Man, allowed to go his own way, does not improve but rather sinks to lower levels of morality as he does *what is right in his own eyes*.

The fallacy of this philosophy is revealed in the book of Proverbs.

Proverbs 12:15

"The way of a fool is right in his own eyes, But he who heeds counsel is wise."

Proverbs 21:2

"Every way of a man is right in his own eyes, But the LORD weighs the hearts."

OUTLINE OF JUDGES

Part One: *The Deterioration of Israel and Failure to Complete the Conquest of Canaan*

(1:1--3:4)

I. The Failure of Israel to Complete the Conquest

- | | |
|--------------------------------|---------|
| A. Failure of Judah | 1:1-20 |
| B. Failure of Benjamin | 1:21 |
| C. Failure of Tribes of Joseph | 1:22-29 |
| D. Failure of Zebulun | 1:30 |
| E. Failure of Asher | 1:31-32 |
| F. Failure of Naphtali | 1:33 |
| G. Failure of Dan | 1:34-36 |

II. The Judgment of God for Not Completing the Conquest

- | | |
|---------------------------------|----------|
| A. Angel Announces Judgment | 2:1-5 |
| B. Godly Generation Dies | 2:6-10 |
| C. Judgment of God is Described | 2:11-19 |
| D. Enemy Is Left as a Test | 2:20-3:4 |

Part Two: *The Deliverance of Israel During the Seven Cycles (3:5--16:31)*

NOTES

I. The Southern Campaign

- A. The Judge Othniel 3:5-11
- B. The Judge Ehud 3:12-30
- C. The Judge Shamgar 3:31

II. The Northern Campaign: The Judges Deborah and Barak

- A. Deborah and Barak Are Called 4:1-11
- B. Canaanites Are Defeated 4:12-24
- C. Song of Deborah and Barak 5:1-31

III. The Central Campaign

- A. The Judge Gideon 6:1-8:32
- B. The Judge Abimelech 8:33-9:57
- C. The Judge Tola 10:1-2
- D. The Judge Jair 10:3-5

IV. The Eastern Campaign: The Judge Jephthah

- A. Israel Sins 10:6-18
- B. Salvation: Jephthah 11:1-12:6
- C. Joshua and Eleazar Die 24:29-33

V. The Second Northern Campaign

- A. The Judge Ibzan 12:8-10
- B. The Judge Elon 12:11-12
- C. The Judge Abdon 12:13-15

VI. The Western Campaign: The Judge Samson

- A. Miraculous Birth of Samson 13:1-25
- B. Sinful Marriage of Samson 14:1-20
- C. Judgeship of Samson 15:1-20
- D. Failure of Samson 16:1-31

Part Three: *The Depravity of Israel in Sinning Like the Canaanites (17:1--21:25)*

I. The Failure of Israel through Idolatry

- A. Example of Personal Idolatry 17:1-13
- B. Example of Tribal Idolatry 18:1-31

II. The Failure of Israel through Immorality

- A. Example of Personal Immorality 19:1-10
- B. Example of Tribal Immorality 19:11-30

III. The Failure of Israel through the War between the Tribes

- A. War between Israel and Dan 20:1-48
- B. Failure of Israel after the War 21:1-25

Notes on the BOOK OF JUDGES

A Death Spiral

• Forms of Hebrew Poetry

In some of the Psalms and in other poetic writings these forms are employed:

- Alliteration – using the same beginning letter
- Acrostic – consecutive letters of the *aleph-bets*
example - *Psalms 145, 119*
- Chiasmus

• Chiasmus

Chiasmus comes from the Greek "chi" x

xristo<j Christ, the x is transliterated "Ch" (the source of *Xmas* as an abbreviation of *Christmas*)

A. 1st - point

B. 2nd - point

C. 3rd - point

D. 4th --> **FOCUS**

C¹ 3rd to last (related to third)

B¹ 2nd to last (related to second)

A¹ last (related to first)

The book of **Judges** is an example of a book that is in chiasmic form. We will see this when we begin with the *Deliverances of Israel*.

I. The Deterioration of Israel (1:1--3:4)

- Failure of Israel to Complete the Conquest
- God's Judgment for their Failure to Conquer
- Microcosm of the book of Judges (2:11-23)

*Then the children of Israel
did evil in the sight of the
LORD, and served the Baals;
and they forsook the LORD
God of their fathers, who had
brought them out of the land
of Egypt; and they followed
other gods from among the
gods of the people who were
all around them, and they
bowed down to them; and
they provoked the LORD to
anger.*

Judges 2:11-12

*Then the anger of the LORD
was hot against Israel; and
He said, "Because this nation
has transgressed My covenant
which I commanded their
fathers, and has not heeded
My voice, I also will no
longer drive out before them
any of the nations which
Joshua left when he
died, . . ."*

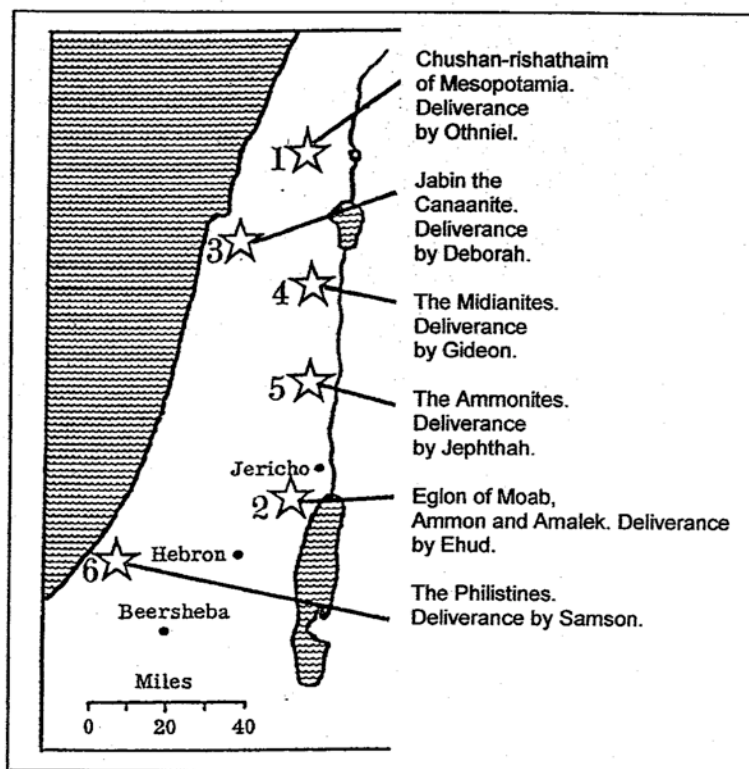
Judges 2:20-21

II. The Deliverances of Israel (3:5--16:31)

The Seven Cycles

- Apostasy
- Servitude
- Deliverance

Invasions upon Israel and the Judges who delivered them



• The Chiasm of the book of Judges

A – Othniel – married Caleb's daughter

B – Ehud – kills the enemy at the fords

C – Deborah – a woman kills Sisera

D – Gideon – from serving God to Self

C¹ – Abimelech – a woman kills him

B¹ – Jephthah – kills Ephraimites at the fords

A¹ – Samson – married a Philistine

1. Othniel compared to Samson (the first and last)

- Judges 2:18 "... the LORD was with the judge and delivered them out of the hand of their enemies all the days of the judge...."
- Judges 16:20 "... But he did not know that the LORD had departed from him." - Samson didn't know the Lord wasn't with him.

Intermarriage was a problem in Canaan

Othniel married Caleb's daughter (an Israelite). She was an encouragement to him. His life results in the ultimate triumph of God.

Samson married a Philistine. The problem escalates from intermarriage among the people to now a judge marrying a Canaanite. The bride encourages conformity to pagans.

Samson violates the Nazirite vow he has observed from birth. It was more than cutting his hair. Samson violated the vow several times: drinking wine (or eating grapes, raisins, anything from the vine), immoral conduct, touching a dead carcass, and finally allowing his hair to be cut.

After his capture, Samson is brought into the temple of Dagon, a Philistine god. Samson's captivity becomes an example of the proof of the power of the Philistine god. He is a trophy to them.

2. The second Judge - Ehud

He has a secret to tell the King (the Gentile King). It's a sword that he buries to the hilt in the fat king. His secret message is to kill pagans. The Moabites retreat across Jordan. Ehud challenges Ephraim to kill the enemy (Moabites) as they cross the fords of the Jordan.

Compare to Jephthah - second to last

Sends secret messages to the pagans to avoid fights and conflict. One to keep the enemies across the river and not to take them on.

Most memorable thing was the foolish vow Jephthah made. He copies the people around him in making vows of sacrifice. Shows the influence of Canaanite thinking: how to bargain with God.

"And when the LORD raised up judges for them, the LORD was with the judge and delivered them out of the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed them and harassed them."

Judges 2:18

And she said, "The Philistines are upon you, Samson!" So he awoke from his sleep, and said, "I will go out as before, at other times, and shake myself free!" But he did not know that the LORD had departed from him.

Judges 16:20

The Ephraimites failed to show up to fight one of Jephthah's battles. He orders his followers to kill the Ephraimites as they cross the Jordan fords. The password was "*Shibboleth*." An Ephraimite would leave out the "h" in the word "*Shibboleth*." The battle has turned internal they are now fighting with their fellow tribes. 42,000 are slain.

3. Deborah is a parallel with Abimelech.

Deborah is the first woman of biblical history to lead a nation (or a coalition of tribes). Barak (the Associate Judge) was the military leader. They amassed a force of 10,000 to fight against the Canaanites of Hazor.

Sisera, captain of the Canaanites, comes out to do battle with the forces of Israel. According to Josephus, there was a sudden desert storm that flooded Esdraelon and left it muddy and impassable for Sisera's chariots. Hail and sleet chilled and incapacitated his warriors. In this, the foot soldiers of Israel were able to overcome the chariots and mounted forces of Sisera. General Sisera flees, seek refuge in the tent of Jael the Kenite, and gets his temple nailed to the floor.

Abimelech, ("*my father is king*"), was the son of Gideon (who refused the title of king). So intent was Abimelech's desire for acclaim he had seventy brothers slain so he might have sole claim to the leadership position vacated by his father Gideon. He was proclaimed King in Shechem, by the Shechemites, but was not approved nor appointed by God.

Toward the end of his reign he was slain by a woman who dropped a millstone and his head, shattering his skull. He pleaded for his armor-bearer to slay him so he would not go down in history as being killed by a woman.

In each story a woman kills a guy. The first time it was the enemy General. The second was their own king.

Deborah, a prophetess, the wife of Lapidoth, was judging

Israel at that time.

And she would sit under the palm tree of Deborah between

Ramah and Bethel in the mountains of Ephraim. And the children of Israel came up to her for judgment.

Judges 4:4-5

And all the men of Shechem gathered together, all of Beth

*Millo, and they went and made **Abimelech** king beside the terebinth tree at the pillar that was in Shechem.*

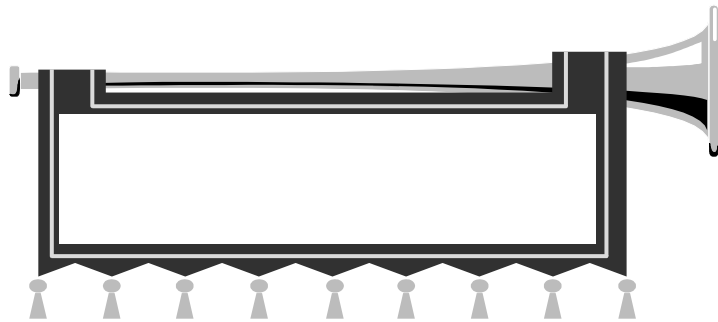
Judges 9:6

4. Right in the middle is Gideon.

Gideon starts off good. A humble man with much trepidation, he surrenders to the will of the Lord only after the famous "fleeces" he offered to the Lord.

Gideon gathers an army of 32,000. The Lord says "too many". He sends home the fearful, 10,000 are left.

The water test trims the force down to 300 to fight the Midianites with lamps, pitchers, and trumpets.



In the middle of the life of Gideon there was a change from serving the Lord to serving himself.

He begins serving the Lord and resisting idolatry. He destroys the altar of Baal. He fights an outstanding battle against Median.

Eventually he resorts to fighting against his own nation. Those that didn't help by feeding troops for the battle (because of fear of reprisals) face his displeasure. He goes from fighting the enemy to fighting his own people. He did not want to be king but asked for their gold. He makes an ephod and it becomes an object of worship. He begins the downward slide toward idolatry of all judges that follow him.

In all the latter judges (after Gideon) you not read where there was "*rest in the land.*" It goes from bad to worse. It's not just a repeat in the latter judges of the chiasm, but they are all worse. This isn't a circle; it is a declining spiral, a death spiral.

*"And what more shall I say?
For the time would fail me to
tell of Gideon and Barak and
Samson and Jephthah, also of
David and Samuel and the
prophets:
who through faith subdued
kingdoms, worked
righteousness, obtained
promises, stopped the mouths
of lions,"*

Hebrews 11:32-33

*"So the people served the
LORD all the days of Joshua,
and all the days of the elders
who outlived Joshua, who had
seen all the great works of the
LORD which He had done for
Israel."*

Judges 2:7

*"When all that generation had
been gathered to their fathers,
another generation arose
after them who did not know
the LORD nor the work which
He had done for Israel."*

Judges 2:10

III. The Depravity of Israel

A. They became like the Canaanites.

- They went from Tolerance (the modern buzzword) to acceptance.

B. The Failure of Israel through Idolatry

(Ch. 17-18)

- Religious Apostasy
- Micah's idolatry, consecrated his son as a false priest, then he hired a Levite to be his personal family priest. The Danites offered him more to be their priest and took him to Laish (became Dan). What was he doing in Laish? This was not a Levitical city. He was acting as a priest with idolatry. Something is wrong with this picture.

C. The Failure of Israel through Immorality

(Ch. 19)

- Social and Moral Depravity
- Perversion and the misuse of the Levites concubine. Her mutilation and distribution to all the tribes.

D. The Failure of Israel in Civil War (Ch. 20-21)

The near destruction of the tribe of Benjamin and challenge to find wives for the remaining 600 men. Four hundred virgins were taken from Jabesh Gilead and 200 were kidnapped at Shiloh.

DIAGRAM OF JUDGES

| JUDGES | Ch. 1-3:4 | Ch. 3:5-16 | Ch. 17-21 |
|---------------|----------------------------|-------------------------|----------------------------|
| Focus | Deterioration | Deliverance | Depravity |
| Topics | Causes of the cycles | Curse of the cycles | Conditions in the cycles |
| | Living with the Canaanites | War with the Canaanites | Living like the Canaanites |
| Place | Canaan | | |
| Time | c. 350 years | | |

The Conclusion of the Book

"In those days there was no king in Israel; everyone did what was right in his own eyes."

Judges 21:25

For further study in the chronology of the Judges see, *"Chronological and Background Charts of the Old Testament,"* by John H. Walton

The Books of Joshua and Judges contrasted

| JOSHUA | JUDGES |
|--|--|
| Conquest through Faith | Defeat through Doubt |
| Israel served God | Israel served self |
| Moral conduct | Immoral conduct |
| Freedom | Bondage |
| Progress | Decline |
| Sin judged | Sin tolerated |
| Obedience | Disobedience |
| Sought God | Forgot God |
| <i>"Far be it from us that we should forsake the LORD to serve other Gods" (24:16)</i> | <i>"So the children of Israel did evil in the sight of the LORD. They forgot the LORD their God and served the Baals and Asherahs" (3:7)</i> |

The Judges, Leon J. Wood

1. What single qualification did Israel need to do to insure the future blessing God had promised?
2. In the book of Judges, what does God reward and what does He punish?
3. What is the key verse, written twice, and what are the two references?
4. According to Wood the cycles in the book of Judges consist of what three steps? (These are the same steps by somewhat different names than we used on the transparencies).
5. Wood calls their rebellious behavior a "motif of _____."
6. What group of Canaanites was the most serious menace to the tribes of Israel? What descriptive name indicates how they had originally arrived in the land of Canaan?
7. Who had a local monopoly on the manufacture of Iron and what benefit did they derive from it?
8. How many "honored" judges are named in the Book of Judges?
9. Who is an additional judge who is better known as a "renegade king" and to what famous person is he related? 10. Two men are listed as "judging" Israel in the book of 1 Samuel. Who are they?
11. Besides the judicial aspect of the office of a Judge, what are two other functions they served?
12. We know the office of judge was not prescribed by the Law, how do we know God approved of it?
13. "The chronologies of Judges may not be consecutive." Is this statement true?
14. What is noted as the cause of the series of oppressions recorded in the book of Judges?
15. What was the vigorous deity worshipped most by the Canaanites? What other deity is often recognized as his consort?
16. The Israelites refused to adopt the gods of the Canaanites but remained faithful to their worship of Yahweh alone. Is this statement true?
17. Were any of the individual tribes successful in conquering all the territories allotted to them?
18. In what region were the tribes of Israel most successful and where were they less successful?
19. "Two representative accounts" are given in the book of Judges. What are they given to illustrate?
20. In the effort to expunge the evil of the tribe of Benjamin the tribe was almost destroyed. How many men were left of this tribe?
21. What extreme measures were taken to provide wives for this remnant of the tribe of Benjamin in order to preserve this small tribe?
22. What tribe was the second judge Ehud of?
23. What was his secret that accompanied his gift of tribute to Eglon?
24. Who is Sisera and who did he represent?
25. Why is Deborah unique among the twelve judges?
26. Describe Sisera's untimely demise.
27. In the period of the Midianite oppression who did God provide as a Judge when the people cried out for deliverance?
28. What was God's first directive to this Judge who had been called by an angel and what did this first act show?
29. In the face of an enormous enemy army, what did Gideon believe about the 32,000 volunteer troops?
30. What was the ultimate size of the troops God directed to fight the Midianites under Gideon?
31. Gideon refused to accept the Kingship offered by the people after his victory over the Midianites. What was the mistake he made at this time?

32. Who was the self-proclaimed king and how did he secure his claim from potential rivals?
33. How was this "renegade king" killed?
34. The first four cycles of oppressions served to change their ways. Is this statement true? If not, what was the result?
35. What was Jephthah's foolish vow?
36. If Jephthah did indeed fulfill this foolish vow what does this act reflect?
37. What test was used to determine the tribal affiliation at the fords of the Jordan? What was the consequence for failure of the test?
38. How did the plans of the Philistines to conquer the Israelites differ from prior oppressors?
39. What was unusual about the birth of Samson?
40. What was one aspect about the Nazirite Vow we know from the story of Samson?
41. What was the source of the enormous strength of Samson? (NOTE: It is not his uncut hair). How many times is this mentioned?
42. What is significant about the type of women Samson desires a relationship with?
43. How many times did Samson lie to Delilah concerning his strength before revealing his vow and the uncut hair?
44. What are two reasons Samson did not raise an army to defeat the Philistines?

Judges

Lecture, Transparency, and Class notes

1. What literary form has been demonstrated in class from the book of Judges?
2. In this form where is the focal point?
3. What is significant about the cycles of Judges?
4. The three sections of Judges are labeled with a "D." Identify each section.
5. Why is Judges 2:11-23 called a Microcosm of the book of Judges?
6. The seven cycles are identified by three words. What are they in order? (compare to Wood, #4)
7. How is God's love and mercy illustrated in Judges?
8. How does the choice of a marriage partner draw a contrast between Othniel (the first judge) and Samson (the last in the book)?
9. In the Chiasm of the book of Judges, the Ephraimites at the fords of the Jordan are in the story of Ehud and Jephthah. What is the difference?
10. Who are two men killed by women in the book of Judges?
11. Why is Gideon the focal point of the book of Judges? What happens to cause the shift in the middle of his story?
12. What is noteworthy of all the latter judges (after Gideon) that is different from the earlier judges?
13. Three failures are noted at the conclusion of the book of Judges. What are they?
14. Man, allowed to go his own way, will become better. Is this statement true? If not, what is the result?
15. The final verse is like the epithet on a dying nation. What does it say? (21:25)

RUTH

SUMMARY OF RUTH

The events of the book of Ruth take place during the time of the Judges. The virtue of this Moabite woman stands in stark contrast to the deteriorating morality of the Israelites.

Ruth is a bright star of integrity and righteousness in an otherwise dark era of Israel's history. The lesson is obvious. There will always be someone who will rise above the norm and be in a position to be used of God. The lineage is clearly defined. After Ruth's marriage to Boaz, the near kinsman, she is the great-grandmother of King David; a part of the lineage of the coming Messiah as seen in the Gospel of Matthew (Mt. 1:5; Ruth 4:18-22).

The names are significant in the narrative (as they often are in Hebrew). There is a famine in Israel and a father named Elimelech ("My God Is King") moves his family from Bethlehem in Judah ("House of Bread and Praise") to Moab. Although he is seeking to sustain their life in this neighboring nation, he and his sons, Mahlon ("sick") and Chilion ("pining") die while they sojourn in Moab. The boys marry in Moab before their untimely death. The daughters-in-law are Orpah ("stubbornness") and Ruth ("friendship").

After suffering all this loss in Moab, the widow Naomi ("pleasant") decides to return home to Bethlehem when she hears the famine has ended. She instructs her two daughters-in-law to remain in Moab and remarry. Both purpose to go with Naomi but Orpah quickly relents when encouraged to stay behind. Ruth steadfastly refuses to stay behind and states the immortal words, *"For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God"* (Ruth 1:16).

*But Ruth said: "Entreat me
not to leave you, Or to turn
back from following after
you; For wherever you go, I
will go; And wherever you
lodge, I will lodge; Your
people shall be my people,
And your God, my God.
Where you die, I will die, And
there will I be buried. The
LORD do so to me, and more
also, If anything but death
parts you and me."*

Ruth 1:16-17

Naomi returns to Bethlehem a bitter and broken woman. "Don't call me Naomi," she says, "but call me Mara" ("bitter"). She blames God for her misfortune and fails to see God's hand working presently in her life. Failing to remember the natural famine that motivated them to leave Bethlehem, Naomi lamented, *"I went out full, and the LORD has brought me home again empty."*

Ruth begins to glean in the fields for the leftovers from the harvest. Here she meets Boaz ("In Him is Strength") who takes an interest in her and provides gleanings left behind intentionally for her.

At Naomi's urging the process of the kinsman-redeemer is enacted and Boaz, though twenty years older than Ruth, redeems her and takes her as a wife. To this union a son is born; Obed, the grandfather of David. Ruth's faithfulness and loyal love is rewarded.

But she said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me.

I went out full, and the LORD has brought me home again empty. Why do you call me Naomi, since the LORD has testified against me, and the Almighty has afflicted me?"

Ruth 1:20-21

Ruth and Judges contrasted

| RUTH | JUDGES |
|-----------------------|-----------------------|
| Fidelity, purity | Immorality |
| Integrity in worship | Idolatry in worship |
| Devotion | Decline |
| Love | Lust |
| Peace | War |
| Kindness | Cruelty |
| Blessing of Obedience | Curse of Disobedience |
| Spiritual Light | Spiritual Darkness |

OUTLINE OF RUTH

Part One: *Ruth's Love is Demonstrated* (1:1--2:23)

I. Ruth's Decision to Remain with Naomi

- A. Ruth's Need to Remain with Naomi 1:1-5
- B. Ruth's Opportunity to Leave Naomi 1:6-15
- C. Ruth's Choice to Remain with Naomi 1:16-18

II. Ruth's Devotion to Care for Naomi

- A. Ruth and Naomi Return to Bethlehem 1:19-22
- B. Ruth Gleans For Food 2:1-23
 - 1. Boaz Meets Ruth 2:1-7
 - 2. Boaz Protects Ruth 2:8-16
 - 3. Boaz Provides for Ruth 2:17-23

Part Two: *Ruth's Love is Rewarded* (3:1--4:22)

I. Ruth's Request for Redemption

- A. Naomi Seeks Redemption for Ruth 3:1-5
- B. Ruth Obeys Naomi 3:6-9
- C. Boaz Desires to Redeem Ruth 3:10-18

II. Ruth's Reward of Redemption by Boaz

- A. Boaz Marries Ruth 4:1-12
- B. Ruth Bears a Son, Obed 4:13-15
- C. Naomi Receives a New Family 4:16
- D. Ruth is the Great-grandmother of David 4:17-22

Notes on the BOOK OF RUTH

Links between Judges and Ruth

Events of Ruth provide a healthy contrast to the sordid events of the Judges.

Vs. 1 *"Now it came to pass, in the days when the judges ruled, (or judged) . . .*

The only one who would offer the Levite and his concubine hospitality at Gebeah was a "sojourner", Ruth was a "sojourner"

Final two episodes in Judges there were characters from Bethlehem where Elimelech was also from:

- the mercenary Levite
(of Micah and then the Danites)
- the ill-fated concubine (Judges 19:1)

Famine in the House of Bread

Significant Names in the story of Ruth

- **Elimelech** - "My God is King" - However, *his actions demonstrate a lack of trust in God*
- **Bethlehem, Judah** - "House of Bread and Praise"
- **Mahlon** - "Sick" -
- **Chilion** - "Pining" (the brothers)

They marry Moabites thus illustrating their spiritual insensitivity. The Moabites and Ammonites are sons of Lot's Incest.

- **Orpah** - "Stubbornness"
- **Ruth** - "Friendship" OR "Refreshment, Satiation, Comfort"
- **Naomi** - "Pleasant" - **Mara** - "bitter"

But she said to them, "Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me. I went out full, and the LORD has brought me home again empty. . ." (1:20-21)

The Irony – There is more important things than natural famine; spiritual sustenance

- **Boaz** - "In Him is Strength"

"An Ammonite or Moabite shall not enter the assembly of the LORD; even to the tenth generation none of his descendants shall enter the assembly of the LORD forever,"

Deuteronomy 23:3

"But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God. Where you die, I will die, And there will I be buried. The LORD do so to me, and more also, If anything but death parts you and me."

Ruth 1:16-17

The Kinsman Redeemer or Near Kinsman

This custom appeals to the laws of redemption of property in Leviticus concerning slaves (Leviticus 25:47-54) and property (Leviticus 25:24-34). The practice does not fit the profile for the duty of "brother-in-law" to provide an inheritor for the deceased as seen in Deuteronomy 25:5-10 [different Hebrew word], but parts of the custom may be influenced by this portion of law. The Hebrew word is "*goel*" - to Redeem, to act as a kinsman. "Goel" is used thirteen times in the book of Ruth. Marriage was not a specific part of the law of redemption but may have been the practice at this time of history.

Requirements of the Kinsman Redeemer:

1. Must be related by blood to those he redeems

Leviticus 25:47-49

47 'Now if a sojourner or stranger close to you becomes rich, and *one of your brethren who dwells by him* becomes poor, and sells himself to the stranger *or sojourner close to you*, or to a member of the stranger's family,

48 'after he is sold he may be redeemed again. One of his brothers may redeem him;

49 'or his uncle or his uncle's son may redeem him; or *anyone* who is near of kin to him in his family may redeem him; or if he is able he may redeem himself.

Deuteronomy 25:5-10

5 "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be *married* to a stranger outside *the family*; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her.

6 "And it shall be *that* the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel.

7 "But if the man does not want to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, 'My husband's brother refuses to raise up a name to his brother in Israel; he will not perform the duty of my husband's brother.'

8 "Then the elders of his city shall call him and speak to him. But *if* he stands firm and says, 'I do not want to take her,'

9 "then his brother's wife shall come to him in the presence of the elders, remove his sandal from his foot, spit in his face, and answer and say, 'So shall it be done to the man who will not build up his brother's house.'

10 "And his name shall be called in Israel, 'The house of him who had his sandal removed.'

"And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

John 1:14

"concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh,"

Romans 1:3

"Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross."

Philippians 2:5-8

"Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage."

Hebrews 2:14-15

2. Must be able to pay the price of redemption

Boaz had the necessary means to provide for redemption.

Ruth 2:1 - There was a relative of Naomi's husband, a man of great wealth, of the family of Elimelech. His name was Boaz.

3. Must be willing to redeem

Boaz expressed his willingness to redeem.

Ruth 3:11 - And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you *are* a virtuous woman.



4. Must be free himself

2 Corinthians 5:21

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

1 Peter 2:21-24

For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:

"Who committed no sin, Nor was deceit found in His mouth"; who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;

who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness; by whose stripes you were healed.

1 John 3:5

And you know that He was manifested to take away our sins, and in Him there is no sin.

"knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot."

1 Peter 1:18-19

"just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Matthew 20:28

"As the Father knows Me, even so I know the Father; and I lay down My life for the sheep."

"No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.

This command I have received from My Father."

John 10:15; 18

"Then I said, 'Behold, I have come; In the volume of the book it is written of Me; To do Your will, O God.'"

Hebrews 10:7

Ruth illustrates loyal love. The Hebrew word is "*Hesed*" (חֶסֶד), and is used of the covenant love of Yahweh. The story of Ruth serves as a reminder. The LORD is committed to His covenant with His people.

Hesed is used three times in Ruth, translated "kindly or kindness" (1:8; 2:20; 3:10)

Elsewhere it is "*steadfast love*," "*mercy*," "*loyal love*"

Loyalty and commitment are integral components of "*hesed*." (Strong's "cheched" H2617)

Gentiles in the Purpose of God

- Rahab in the book of Joshua - a woman and a harlot
- Ruth in the book named for her - a Moabite

These are two of the four women mentioned in the lineage of Jesus in Matthew 1. (also Tamar & Bathsheba)

Jesus at the well outside Samaria spoke to a Samaritan woman. (See John 4.) This action was contrary to the norms of culture. Jesus gave value to women!

Ruth was brought into the lineage of King David and more importantly to Jesus Christ.

Lineage according to Matthew 1 and Ruth 4:18-22

Salmon <---> **Rahab**
 |
 Boaz <---> **Ruth**
 |
 Obed
 |
 Jesse
 |
 David

(Boaz may have been further removed from David than the genealogy implies)

Also the neighbor women gave him a name, saying, "There is a son born to Naomi." And they called his name Obed. He is the father of Jesse, the father of David.

Ruth 4:17

DIAGRAM OF RUTH

| RUTH | Chap 1-2 | | Chap 3-4 | |
|---------------|--------------------------|----------------------|------------------------------|-----------------|
| Focus | Ruth's Love Demonstrated | | Ruth's Love Rewarded | |
| Topics | Ruth and Naomi | | Ruth and Boaz | |
| | Death of Family | Ruth Cares for Naomi | Boaz Cares for Ruth | Birth of Family |
| Place | Moab | Fields in Bethlehem | Threshing Floor in Bethlehem | Bethlehem |
| Time | c. 30 years | | | |

Ruth, Leon J. Wood

1. Who was possibly the Judge during the setting of the book of Ruth?
2. What was the nationality of Ruth?
3. Why did Elimelech and his family migrate from Bethlehem-Judah?
4. Be able to recognize the lineage from Ruth to King David as accounted in the book of Ruth.

Lecture , Transparency, and Class notes

1. What is the time setting for the book of Ruth?
2. What is in contrast in the book of Ruth?
3. What significant Old Testament figure was of the lineage of Ruth and Boaz?
4. What significant New Testament figure was of the lineage of Ruth and Boaz?
5. Names are often significant in Hebrew. What do the following names mean?
 - Bethlehem:
 - Judah:
 - Elimelech:
 - Naomi:
 - Mahlon:
 - Chilion:
 - Mara:
 - Ruth:
 - Orpah:
 - Boaz:
6. Who spoke the words, "Wherever you go, I will go: and ... your people shall be my people, and your God, my God"?
7. To whom were the words spoken? (previous question)
8. What are the four requirements of the Kinsman-Redeemer?
9. Who are two Gentile women given in the lineage of the Messiah that are revealed in this story?
10. Know the "focus" and "topics" divisions of the Diagram of Ruth.

1 SAMUEL

SUMMARY OF FIRST SAMUEL

In the book of First Samuel we learn of the transition from the judges to the monarchy. The cry of the people is that they might have a king to rule over them like other nations.

The narrative focuses on three personalities; Samuel, Saul, and David. The Birth of Samuel and his subsequent dedication to the service of the Lord is detailed at the beginning of the book. Eli, the judge-priest is introduced as well as a glimpse of how the priesthood and temple worship had denigrated.

Israel again was losing battles and had used the Ark of the Covenant as a good luck charm and had lost the ark to the Philistines in the process. Eli's sons were killed and the glory of the Lord has departed from Israel (*Ichabod*).

Samuel serves as the last judge and bridges the gap into the era of the prophets. He fulfills a role as a prophet-priest and sets a pattern for those who will follow. His prophetic ministry ignites a religious revival in Israel, the return of the ark, and the defeat of their enemies. As Samuel ages the cry of the people is for a king to rule over them. Against Samuel's warning, he grants them their desire.

Saul begins good but quickly loses respect, as he becomes arrogant and self-serving in the role of first king of Israel. He presumptuously enters the sacred role of a priest, offers sacrifices, disobeys God's command to destroy all the Amalekites, and ultimately is rejected from being king by God.

Samuel is commanded to go to the house of Jesse to anoint the next king of Israel. Very clandestinely Samuel obeys and finds a young man, David, who fills God's qualifications to be the next king of Israel.

Though anointed to be king, the road to the throne is a long and rocky path. David gains many friends and a reputation as a warrior after his defeat of the Philistine Goliath. He serves King Saul and at times finds favor in the king's court.

Saul's growing jealousy causes him to seek to destroy David, who he perceives to be a threat for the throne of Israel. David flees the court and spends the rest of the book as a fugitive and roving adventurer waiting God's timing to bring him to the throne.

As his last act, Saul consulted a medium at Endor before going into battle desiring to hear from the deceased Samuel. The Lord rebukes Saul and delivers the fateful message: he and his sons will die in battle on Mount Gilboa as they fight with the Philistines. Ironically, the man who claims to have taken the life of Saul when the message is delivered to David professes that he is an Amalekite. What Saul failed to destroy, destroyed him.

NOTES

OUTLINE OF FIRST SAMUEL

Part One: *Samuel, the Last Judge*

(1:1--7:17)

I. The First Transition of National Leadership: Eli-Samuel

- | | |
|---|-----------|
| A. The Birth of the New Leader | 1:1-2:11 |
| B. The Need of the New Leader | 2:12-2:36 |
| C. The Transition from Eli to Samuel | 3:1-18 |
| D. Samuel is Recognized as the New Leader of Israel | 3:19-21 |

II. The Judgeship of Samuel

- | | |
|--|----------|
| A. The Need for Samuel's Leadership | 4:1-6:21 |
| B. The Victories under Samuel's Leadership | 7:1-17 |

Part Two: *Saul, the First King*

(8:1--31:13)

I. The Second Transition of National Leadership: Samuel - Saul

- | | |
|---------------------------------------|------------|
| A. The Causes of the Transition | 8:1-9 |
| B. The Transition from Samuel to Saul | 8:10-12:25 |

II. The Reign of King Saul

- | | |
|-----------------------------------|-----------|
| A. The Early Success of King Saul | 13:1-4 |
| B. The Failures of King Saul | 13:5-15:9 |

III. The Third Transition of National Leadership: Saul - David

- | | |
|--|-------------|
| A. The Transition of Kingship from Saul to David | 15:10-18:9 |
| B. The Attempts of Saul to Slay David | 18:10-20:42 |
| C. The Rise of David in Exile | 21:1-28:2 |
| D. The Final Decline of Saul | 28:3-31:13 |

Notes on the Book of FIRST SAMUEL

1st Samuel - Book of Transitions

- Judges to Kings
- Theocracy to Monarchy
- Represented in three personalities
 - Eli to Samuel
 - Samuel to Saul
 - Saul to David

The First Transition - Eli to Samuel

• Unusual conditions of Birth - The intense intercessor. Do you notice the emphasis on barrenness and unfruitfulness?

- Sara
- Rachel
- Manoah and wife
- Hannah

Judges - the Cycles, a downward spiral

Ruth - the bright spot in the era of the Judges. God is still in control. The providence of God is still viable.

Eli - the Judge / Priest at Shiloh. Serving at the house of the Lord. In the introduction we are not impressed with his insensitivity to the true nature of Hannah's desperate prayer.

The picture we are given of worship at Shiloh is a compatible condition with the era of the Judges.

- Eli is unfit for spiritual leadership
- Sons of Eli bring shame to the tabernacle. Appropriating the sacrifices for themselves (2:12; 2:16-17). Immoral acts in the vicinity of the tabernacle and maybe at the door (2:23)

Prophecy of "a man of God" (2:27-36)

- I will cut off your arm (strength)
- there shall not be an old man in your house (death in the flower of their age -2:33)
- the sign, Hophni and Phinehas, Eli's sons, will die in one day.

Isn't it strange that people are now more inclined to think of childbearing as a curse and barrenness as a blessing?

Therefore the LORD God of Israel says: 'I said indeed that your house and the house of your father would walk before Me forever.' But now the LORD says: 'Far be it from Me; for those who honor Me I will honor, and those who despise Me shall be lightly esteemed.

1 Samuel 2:30

- Samuel's Dedication and His Call

Samuel compared to Samson

- Both mothers were barren
- Both parents made a Nazirite vow concerning their sons
- Both have common enemies
- BUT, one seeks pleasure, while the other seeks God
- Samuel is given the word of the Lord for Eli (3:16-18)

"And the child Samuel grew in stature, and in favor both with the LORD and men."

Samuel's Role of Ministry

1- Samuel is called a Judge

1 Samuel 7:15-17

"And Samuel judged Israel all the days of his life."

"He went from year to year on a circuit to Bethel, Gilgal, and Mizpah, and judged Israel in all those places."

"But he always returned to Ramah, for his home was there. There he judged Israel, and there he built an altar to the LORD."

1 Samuel 2:26

2- Samuel is recognized as a Prophet

1 Samuel 3:20

"And all Israel from Dan to Beersheba knew that Samuel had been established as a prophet of the LORD."

3- Samuel acts as Priest

1 Samuel 9:12-13

"And they answered them and said, 'Yes, there he is, just ahead of you. Hurry now; for today he came to this city, because there is a sacrifice of the people today on the high place.'"

"As soon as you come into the city, you will surely find him before he goes up to the high place to eat. For the people will not eat until he comes, because he must bless the sacrifice; afterward those who are invited will eat. Now therefore, go up, for about this time you will find him."

"But go now to My place which was in Shiloh, where I set My name at the first, and see what I did to it because of the wickedness of My people Israel."

(See 1 Samuel 13:8-13)

- Battle with the Philistines at Aphek. Loss of the Ark. Death of Hophni and Phineas. Death of Eli upon hearing the news. Destruction of Shiloh by Philistines.

Jeremiah 7:12

- Leadership of Samuel
- The Return of the Ark to Beth Shemesh. The Ark was not returned to the Tabernacle until David restored the Ark to its place. (1 Sam 6)
- Samuel's sons follow the same pattern as the sons of Eli. They were rejected as judges. The people cried out for a King.

The Second Transition - Samuel to Saul

The Cry for a King

1 Samuel 8:1-5

The Sons of Samuel reminiscent of the sons of Eli

Joel - "*Jehovah is God*"

Abijah - "*My father is Yah*"

3 But his sons did not walk in his ways; they turned aside after dishonest gain, took bribes, and perverted justice.

"Give us a King"

5 and said to him, "Look, you are old, and your sons do not walk in your ways. Now make us a king to judge us like all the nations."

God consented to give them their wish. However, it was a sign of rejection. It was a rejection of God's best.

7 And the LORD said to Samuel, "Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them."

Warning of the consequences of their desire

1. He will conscript your sons to serve his forces.

-horsemen, runners, chariot drivers, military personnel, farmers and weapons makers. There would also be a need for servants and ceremonial participants. (v.11-12)

2. He will make use of your daughters.

-perfumers, cooks, and bakers (v. 13)

"Then all the elders of Israel gathered together and came to Samuel at Ramah,"

"and said to him, "Look, you are old, and your sons do not walk in your ways.

Now make us a king to judge us like all the nations."

"But the thing displeased Samuel when they said,

"Give us a king to judge us." So Samuel prayed to the LORD."

1 Samuel 8:4-6

3. He will exact taxes of your produce and increase to feed his servants and staff and provide for the royalty of court. (vs.14-15)

4. He will require your servants to serve him in his royalty. (vs. 16)

5. You will cry out for relief because of this king you desire and God will not respond. (vs.18)

All of this did not change their minds.

9:19 Nevertheless the people refused to obey the voice of Samuel; and they said, "No, but we will have a king over us,

9:20 that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles."

Saul anointed to be King

- Son of Kish, of the tribe of Benjamin

- Tall, dark, and Handsome

9:2 And he had a choice and handsome son whose name was Saul. There was not a more handsome person than he among the children of Israel. From his shoulders upward he was taller than any of the people.

- While searching for the lost donkeys, came to Samuel to seek divine assistance.

Samuel was known as the Seer or a prophet

9:9 (Formerly in Israel, when a man went to inquire of God, he spoke thus: "Come, let us go to the seer"; for he who is now called a prophet was formerly called a seer.)

- Invited to stay for dinner

9:19 And Samuel answered Saul and said, "I am the seer. Go up before me to the high place, for you shall eat with me today; and tomorrow I will let you go and will tell you all that is in your heart.

- The donkeys were found

- The desire of Israel

Saul's humility in contrast with his later pride

9:20 "But as for your donkeys that were lost three days ago, do not be anxious about them, for they have been found. And on whom is all the desire of Israel? Is it not on you and on all your father's house?"

9:21 *And Saul answered and said, "Am I not a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin? Why then do you speak like this to me?"*

- Before talking to Saul, Samuel had talked to God. The dinner had been arranged for Saul's coming.

9:22 *Now Samuel took Saul and his servant and brought them into the hall, and had them sit in the place of honor among those who were invited; there were about thirty persons.*

- The Private anointing of Saul.

9:26 *They arose early; and it was about the dawning of the day that Samuel called to Saul on the top of the house, saying, "Get up, that I may send you on your way." And Saul arose, and both of them went outside, he and Samuel.*

9:27 *As they were going down to the outskirts of the city, Samuel said to Saul, "Tell the servant to go on ahead of us." And he went on. "But you stand here awhile, that I may announce to you the word of God."*

10:1 *Then Samuel took a flask of oil and poured it on his head, and kissed him and said: "Is it not because the LORD has anointed you commander over His inheritance?"*

-Commander (NKJV)

-Captain (KJV)

-Ruler (NASB)

The Signs of fulfillment

-Two men by Rachel's Tomb - father's concern for Saul's welfare.

-Three men (at the plain/or oak of Tabor) going to Bethel with 3 goats, 3 loaves, 1 skin of wine -- the gift of 2 loaves

-Meeting with the prophets (from the school of the prophets) coming down from the high place, with music instruments, and prophesying.

10:6 *"Then the Spirit of the LORD will come upon you, and you will prophesy with them and be turned into another man.*

10:7 *"And let it be, when these signs come to you, that you do as the occasion demands; for God is with you.*

- The Public Anointing - Samuel calls the people together at Mizpah to anoint a King.

10:20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was chosen.

10:21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was chosen. And Saul the son of Kish was chosen. But when they sought him, he could not be found.

- Saul's early Humility

"There he is, hidden among the equipment."

KJV - among the stuff...

NASB - among the baggage...

- Some proclaim "Long live the King." (10:24) The unanimous consensus of the nation is not yet given.
- After this anointing he goes back home. There is no palace, no government, no structure.

The King's First Challenge (Chap. 11)

Covenant of Jabesh-Gilead and Nahash the Ammonite. He demanded their right eye be put out.

Saul is incensed with the news.

11:6 Then the Spirit of God came upon Saul when he heard this news, and his anger was greatly aroused.

7 So he took a yoke of oxen and cut them in pieces, and sent them throughout all the territory of Israel by the hands of messengers, saying, "Whoever does not go out with Saul and Samuel to battle, so it shall be done to his oxen." And the fear of the LORD fell on the people, and they came out with one consent.

Volunteer forces of 330,000 respond to the call. The Ammonites are defeated.

- Second Public Anointing - (3rd Anointing) The anointing at Gilgal.

15 So all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal. There they made sacrifices of peace offerings before the LORD, and there Saul and all the men of Israel rejoiced greatly.

Saul is finally recognized as King of the nation of Israel. It's not enough to have God's anointing; you must have the anointing of the people. Your gift will make room for you, it might just take some time!

Fight against the Philistines (Chap 13)

- Jonathan attacks the garrison in Geba
- People called together at Gilgal
- Philistines amass their troops,

13:5 Then the Philistines gathered together to fight with Israel, thirty thousand chariots and six thousand horsemen, and people as the sand which is on the seashore in multitude. And they came up and encamped in Michmash, to the east of Beth Aven.

- Impatient for Samuel's arrival, and feeling the pressure to perform before the people, Saul enters into the Priest's office by offering the burnt offering.

13:8 Then he waited seven days, according to the time set by Samuel. But Samuel did not come to Gilgal; and the people were scattered from him.

9 So Saul said, "Bring a burnt offering and peace offerings here to me." And he offered the burnt offering.

- **Saul's Monarchy rejected (the first rejection)**

13:13 And Samuel said to Saul, "You have done foolishly. You have not kept the commandment of the LORD your God, which He commanded you. For now the LORD would have established your kingdom over Israel forever.

14 "But now your kingdom shall not continue. The LORD has sought for Himself a man after His own heart, and the LORD has commanded him to be commander over His people, because you have not kept what the LORD commanded you."

- Michmash Camp of the Philistines - Some of Israel fled, others were trembling in fear.

13:22 So it came about, on the day of battle, that there was neither sword nor spear found in the hand of any of the people who were with Saul and Jonathan. But they were found with Saul and Jonathan his son.

- Jonathan goes out against the Philistines with his armor-bearer, without Saul's knowledge

6 Then Jonathan said to the young man who bore his armor, "Come, let us go over to the garrison of these uncircumcised; it may be that the LORD will work for us. For nothing restrains the LORD from saving by many or by few."

Saul's Foolish Vow

14:24 And the men of Israel were distressed that day, for Saul had placed the people under oath, saying, "Cursed is the man who eats any food until evening, before I have taken vengeance on my enemies." So none of the people tasted food.

-Jonathan eats in ignorance of his father's vow

-The people are famished, in taking the spoils of battle they begin to eat of the meat without proper preparation (draining blood).

-Saul's first altar

14:35 Then Saul built an altar to the LORD. This was the first altar that he built to the LORD.

-Saul's warped senses

14:44 And Saul answered, "God do so and more also; for you shall surely die, Jonathan."

-The people come to the rescue

14:45 But the people said to Saul, "Shall Jonathan die, who has accomplished this great deliverance in Israel? Certainly not! As the LORD lives, not one hair of his head shall fall to the ground, for he has worked with God this day." So the people rescued Jonathan, and he did not die.

Saul's Fatal Disobedience

-Judgment on the Amalekites

15:3 'Now go and attack Amalek, and utterly destroy all that they have, and do not spare them. But kill both man and woman, infant and nursing child, ox and sheep, camel and donkey.'"

-Saul's Incomplete obedience

15:9 But Saul and the people spared Agag and the best of the sheep, the oxen, the fatlings, the lambs, and all that was good, and were unwilling to utterly destroy them. But everything despised and worthless, that they utterly destroyed.

-Saul judged

Then Samuel said: "Has the LORD as great delight in burnt offerings and sacrifices, As in obeying the voice of the LORD? Behold, to obey is better than sacrifice. And to heed than the fat of rams.

1 Samuel 15:22

• The Second Rejection - Saul from being King.

-Saul suffers a personal rejection

15:23 For rebellion is as the sin of witchcraft, And stubbornness is as iniquity and idolatry. Because you have rejected the word of the LORD, He also has rejected you from being king."

-Saul doesn't get it. He is still more interested in looking good in front of the people than in genuine repentance. He only acknowledges, "I have sinned."

15:30 Then he said, "I have sinned; yet honor me now, please, before the elders of my people and before Israel, and return with me, that I may worship the LORD your God."

- King Agag is destroyed.

- Samuel departs from Saul and will not seek him out again. Still he mourns for the loss.

The Third Transition - Saul to David

The First Anointing - (Private anointing)

16:1 Now the LORD said to Samuel, "How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go; I am sending you to Jesse the Bethlehemite. For I have provided Myself a king among his sons."

- Samuel's perception of a king (appearance)

16:6 So it was, when they came, that he looked at Eliab and said, "Surely the Lord's anointed is before Him."

7 But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have refused him. For the Lord does not see as man sees; for man looks at the outward appearance, but the LORD looks at the heart."

- the list of sons:

-Eliab

-Abinadab

-Shammah

-etc. - seven of his sons

"The LORD has not chosen these."

Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward. So Samuel arose and went to Ramah

1 Samuel 16:13

- Record of his skillful playing for Saul to soothe his disturbed spirit.

16:18 Then one of the servants answered and said, "Look, I have seen a son of Jesse the Bethlehemite, who is skillful in playing, a mighty man of valor, a man of war, prudent in speech, and a handsome person; and the LORD is with him."

Elevation of David over Saul

1. Victory over Goliath. The Philistines encamped in the Valley of Elah (Chap 17)

- Their champion - the giant from Gath, Goliath
- The Challenge - "I beat, you serve" "You beat, we serve"
- Forty days of taunting.
- Victory over Goliath, Philistines put to flight.

2. Friendship of Jonathan and David.

3. Praise of the people. Women sang of David's victory in battle.

*So the women sang as they danced, and said:
"Saul has slain his thousands, And David his ten thousands."*

1 Samuel 18:7

Saul's Jealousy and attempts to kill David

1. Casting his spear at David while he played his harp.

2. Appointed as a captain with the intent that the Philistines might kill him.

-Promised a daughter as wife for the *second and third times*. (*first*, to the victor over Goliath; *second*, Merab, given to Adriel the Meholathite; *third*, Michal, for the death of 100 Philistines [one hundred foreskins of the Philistines]) David slays 200.

-Proves himself before all the people, "his name became highly esteemed." (18:30)

...David behaved more wisely than all the servants of Saul, so that his name became highly esteemed.

1 Samuel 18:30

3. Saul commands his servants to kill David. He is warned by Jonathan.
4. After he relents, David again plays for Saul, again Saul tries to pin him to the wall with his spear.
5. Saul sends messengers to his house to slay him. Michal helps him escape and he flees for his life to Samuel in Ramah.
6. Saul sends messengers to kill David. They all end up prophesying (3 times).
7. Saul himself comes to Samuel's to kill David. He prophesies and strips his clothes off.
8. Saul orders Jonathan to kill David. He recognizes his son will not sit on the throne of Israel if David lives.

1 Sam. 20:31

"For as long as the son of Jesse lives on the earth, you shall not be established, nor your kingdom. Now therefore, send and bring him to me, for he shall surely die."

-When Jonathan objects, Saul casts his spear at him. Jonathan warns David through their secret code arranged beforehand. He sends the lad beyond the target to retrieve arrows. (Couldn't Jonathan as easily aimed for David and secured his chance at the throne of Israel?)

David as Fugitive

1. Seeks refuge and provisions from the priest Ahimelech and receives the sword of Goliath for a weapon.
2. Pretended insanity before Achish the king of Gath.
3. David retreats to the cave of Adullam. Begins to build his army.

The 3 D's of David

And everyone who was in distress, everyone who was in debt, and everyone who was discontented gathered to him. So he became captain over them. And there were about four hundred men with him.

1 Samuel 22:2

4. Saul orders the priest Ahimelech and his family to be slain. The servants would not raise a hand against the priests of the LORD. Doeg the Edomite has no such reservation. 85 men were slain, plus women, children, and infants. Abiathar escapes and flees to David.

-Notice the contrast between Saul and David. Saul has no reservation about killing a priest. David refuses to touch "the Lord's anointed."

5. David attacks the Philistines at Keilah. Saul hears of David's location and prepares to besiege the city. David leaves the city with his band of men.

6. David hides out in the woods and the hills. He is betrayed by the inhabitants of the area (ch. 23). Just before being surrounded the army of Saul, by divine intervention Saul is called to respond to an attack by the Philistines.

7. Again Saul comes after David (En Gedi). Comes into a cave where David is hiding. David has opportunity to kill him, but he spares his life. Saul is moved by David's right actions. (24:3-20)

--Samuel dies; all Israel mourns (25:1)

8. David provides protection for Nabal, a rich man owning many sheep and goats. When David's men ask provision, he reviles. His wife Abigail intercedes to prevent David from slaying Nabal, and acknowledges, *"he is a fool."*

1 Sam. 25:25

"Please, let not my lord regard this scoundrel Nabal. For as his name is, so is he: Nabal is his name, and folly is with him. But I, your maidservant, did not see the young men of my lord whom you sent."

He dies shortly after and David proposes to Abigail. She becomes his next wife.

1 Sam 25:43

David also took Ahinoam of Jezreel, and so both of them were his wives.

9. David *again* has opportunity to slay Saul and refrains.

1 Samuel 26:10-11

David said furthermore, "As the LORD lives, the LORD shall strike him, or his day shall come to die, or he shall go out to battle and perish.

"The LORD forbid that I should stretch out my hand against the Lord's anointed. But please, take now the spear and the jug of water that are by his head, and let us go."

-David rebukes Abner for his lack of diligence in guarding the King. (26:13-16)

10. David seeks refuge among the Philistines, with King Achish at Gath. David requests a place in their territory.

1 Samuel 27:6

So Achish gave him Ziklag that day. Therefore Ziklag has belonged to the kings of Judah to this day.

-David stays among the Philistines one year and four months.

-David pretended to fight against Judah and brought spoils to Achish. In reality he fought other enemies such as the Amalekites (27:8)

The Death of Saul

The Philistines join forces to fight against Israel. Achish invites David to join him as a chief guardian (bodyguard).

Saul in fear seeks out a medium trying to get direction from God who no longer speaks to him. He finds a Medium at En Dor. He seeks to have Samuel brought back to consult him. His message is not a welcome one:

1 Samuel 28:19

"Moreover the LORD will also deliver Israel with you into the hand of the Philistines. And tomorrow you and your sons will be with me. The LORD will also deliver the army of Israel into the hand of the Philistines."

- David is spared from fighting with the Philistines against Israel. The Philistines did not trust him the way Achish did.
- The Amalekites had attacked and burned Ziklag and taken their women captive. David pursued and overtook them, retrieving the spoils that had been taken and their women.
- The defeat of the army of Israel on Mount Gilboa. Saul's sons are slain: Jonathan, Abinadab, and Malchishua.

1 Samuel 31:8

So it happened the next day, when the Philistines came to strip the slain, that they found Saul and his three sons fallen on Mount Gilboa.

- Saul falls on his own sword and his armor bearer follows suit. When the Philistines discover the bodies, they decapitate Saul and hang his body on the wall of Beth Shan.

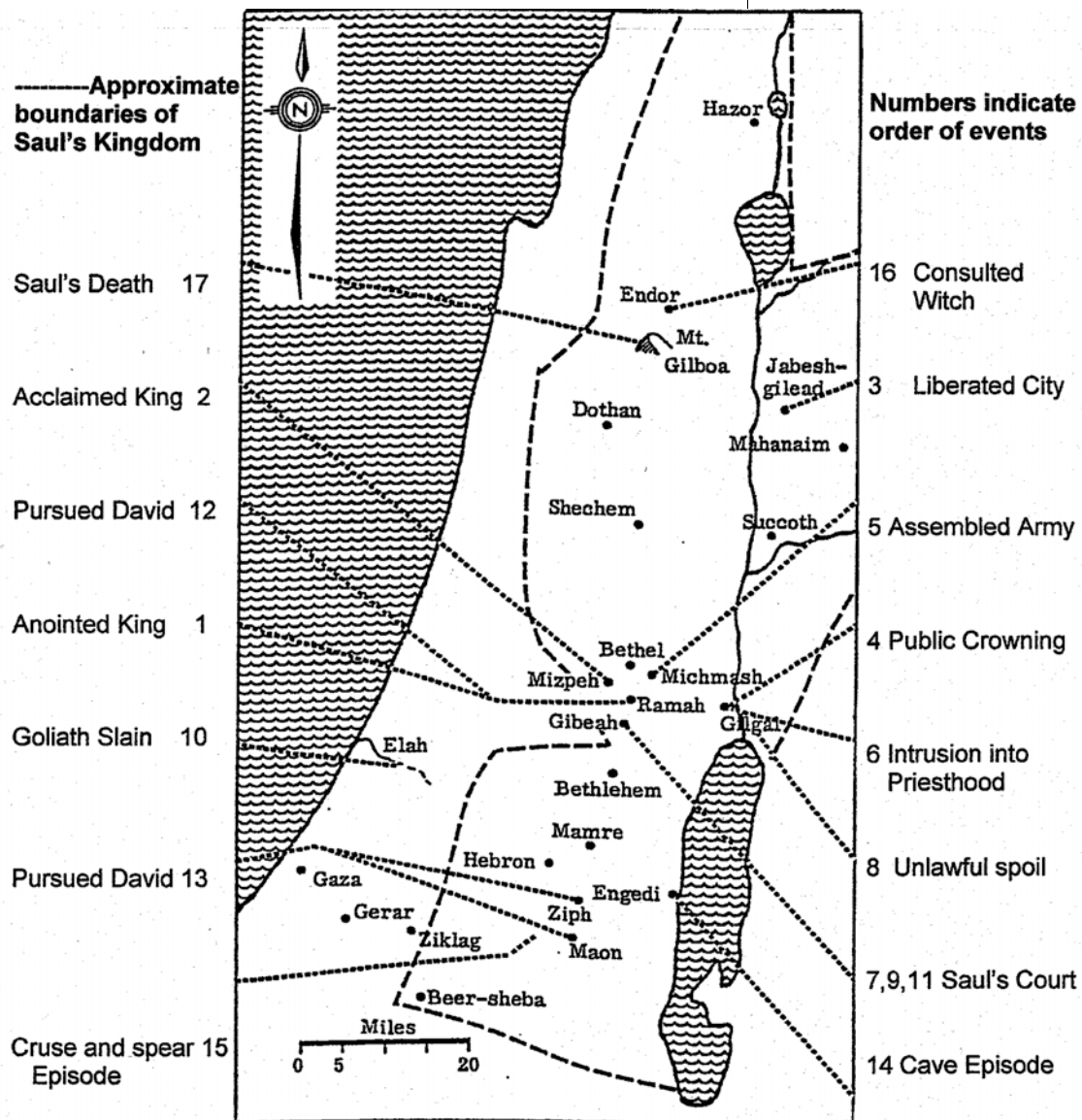
Men of Jabesh-Gilead come and retrieve the body and take it to Jabesh-Gilead for burial.

- The king who had his first victory at Jabesh-Gilead is laid to rest after his defeat in the same place.

DIAGRAM OF FIRST SAMUEL

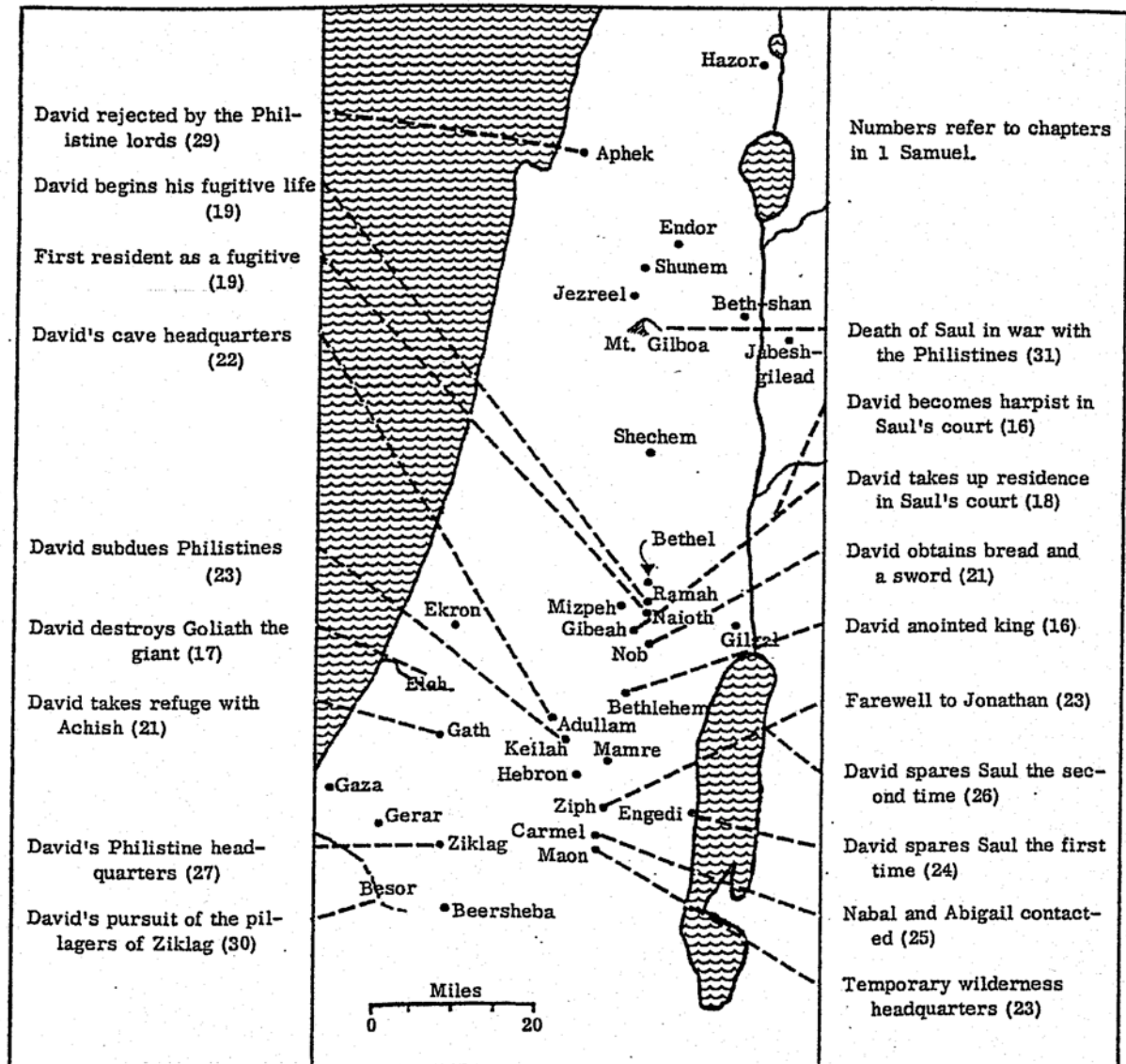
| I Samuel | Chapters 1-7 | | Chapters 8-31 | |
|---------------|---------------------|--------|----------------------|-------|
| Focus | Samuel | | Saul | |
| Topics | Decline of Judges | | Rise of Kings | |
| | Eli | Samuel | Saul | David |
| Place | Canaan | | | |
| Time | c. 94 years | | | |

Geography of the events in the life of Saul



Geography of the events in the life of David in the book of First Samuel

(numbers refer to chapters in 1 Samuel)



Study Questions

1 Samuel, Leon J. Wood

1. What three functions (or offices) did Samuel perform in Israel?
2. What was Samuel's tribal identity? (check footnotes)
3. Who were Samuel's parents?
4. What negative influence modeled the "perverted ritual" and "profaned conduct" in the sanctuary by Hophni and Phinehas?
5. Who was held responsible for their conduct?
6. Prophecy of impending judgment on Eli came from two sources. Identify them?
7. What was the instrument of punishment to bring these predictions to pass?
8. When was Shiloh destroyed?
9. What symbol was taken into the renewed conflict with the Philistines at Aphek and why?
10. List four things that happened when they were defeated in this battle with the Philistines.
11. On the demise of Eli, who assumed a position of leadership in Israel, as is apparent by their ability to resist the Philistines?
12. Who may we assume started the training schools known as "the school of the prophets?"
13. How long did the Philistines have the Ark of the Covenant before its return?
14. What three particular events occurred to make the Philistines wish to send the Ark back home to Israel?
15. Where did the young heifers pulling the ark end up?
16. How long was it before the Ark was returned to the tabernacle?
17. What pattern did Joel and Abiah, sons of Samuel, follow?
18. Did Samuel expect God to approve the appointment of a king to rule over them?
19. What was Saul's major task when he came to office?
20. Where was the first anointing of Saul?
21. What physical characteristics are noted of Saul?
22. What was the third sign Saul would experience to confirm his anointing?
23. What accompanied the prophets in praise to God?
24. Where was Saul's second anointing (first public)?
25. Were all the people supportive of Saul at this time?
26. What was the conflict that provided the opportunity for Saul to prove his ability to lead Israel?
27. What dramatic gesture caused the people to rally to battle?
28. Where was the third anointing of King Saul?
29. Samuel knew that a change of heart was more important than a change of _____.
30. How many officers are numbered and named in the new monarchy?
31. What in the mind of the people was the position of King to provide for them?
32. Saul assembled a force at Gilgal to fight the Philistines that had gathered for fight. What critical mistake did Saul make that caused God to reject his Monarchy (the first rejection)?
33. What foolish vow did King Saul make that almost resulted in the death of his son, Jonathan?
34. Where was Saul's second and personal rejection, and what were the circumstances?
35. What is desired above sacrifice, by the Lord?
36. Who killed King Agag?
37. Did Saul repent after the second rejection?
38. When Samuel went to anoint the next king of Israel, how many brothers did he pass over before selecting David?

39. Who was called upon to play music, in God's providence, in the presence of King Saul?
40. Saul's jealous rage caused him to react to David in what potentially damaging way?
41. What challenge did Goliath present to Israel?
42. What was David's choice of weapons to fight Goliath?
43. How many stones were necessary to bring down nine feet tall, Goliath?
44. What was the song that the people sang that caused Saul to be intensely jealous?
45. Were the many orders of King Saul to have David killed successful?
46. David lived the life of a fugitive for how many years at the most?
47. Did Saul recognize that David was the divinely chosen successor to the throne?
48. How many priests were killed at the order of King Saul by Doeg the Edomite for assisting David?
49. What was the final and decisive battle of Saul?
50. In Saul's desperation to consult Samuel (even after his death), he broke what two things?
51. What message did Samuel give to Saul?
52. How many sons of Saul were slain in this final battle?
53. What type of example is Saul?
54. How did David escape being killed by King Achish of Gath?
55. What three words describe the volunteers who joined David in hiding and formed his first army?
56. How many men were there?
57. On what two occasions did David spare Saul's life?
58. What city did Achish give David and his men when they were accepted as mercenary soldiers?
58. David played a dual role at Ziklag. Can you explain this statement?
59. Did David ever actually fight against the Israelites with the Philistines?
60. What two items did the Amalekite bring to David as evidence of Saul's death?

16. Who was the last judge in Israel?
17. Who was the first king in Israel?
18. List the three transitions of leadership given in 1 Samuel.
19. Know the "focus" and "topics" of the book of 1 Samuel in the diagram of the book.

Lecture , Transparency, and Class notes

1. What are the two *major* transitions in the book of 1 Sam? (hint: Judges to _____; and Theocracy to _____)
2. What three personalities does the book of 1 Sam. focus on?
3. What important item to worship in Israel was lost in the battle with the Philistines where Eli's sons were also slain?
4. Who is the last judge over Israel?
5. In the transition from Eli to Samuel what important role did Samuel fulfill?
6. What did the people cry out for even more when Samuel began to age?
7. Did God grant the desire of the people?
8. What are the three anointings of Saul that were emphasized in class?
9. What act of Saul caused him to lose the Monarchy?
10. What act of Saul caused him to be rejected personally as being king?
11. Where is Samuel commanded to go to anoint the second king for Israel?
12. Is David the oldest of his brothers?
13. What major battle caused David to be honored as a great warrior in Israel?
14. What was one of the last sinful acts of Saul just previous to his final battle?
15. What is the identity of the man who claimed to have finished Saul off after he had fallen on his own sword?

2 SAMUEL

SUMMARY OF SECOND SAMUEL

Second Samuel continues the account of the life of David where First Samuel leaves off. After a time David begins to reign as king over the tribe of Judah. He reigns over this portion of Israel for seven and a half years before being accepted as king over the united tribes of all Israel. The delay in being accepted by all the tribes was due to the son of Saul, Ishbosheth, being proclaimed king by Abner, the captain of the army. In battle, Abner defects to David and unites Israel under him. Jealousy and intrigue prevail and Joab slays Abner and Ishbosheth is slain by his own men.

David subdues Jerusalem and makes this city the new capital. Under David's rule the nation prospers politically, spiritually, and militarily. David brings the ark to Jerusalem and seeks to build a house for God. This desire will not be fulfilled until Solomon becomes king and builds the temple.

The blatant honesty of the Word of God allows us the privilege to see the good and bad of great heroes of Scripture. We see the dark side of David in his crimes of adultery and murder. The continuing effects of his transgressions are observed throughout the book. Disobedience produces chastisement and confusion on the personal level and on the national scene.

When David is confronted with his sin by the prophet Nathan, he confesses, repents and is restored by God. His ability to humble himself before the Lord is a sterling attribute which no doubt makes him the *"man after God's own heart."*

The consequences of David's sin are seen long after his restoration. Absalom rebels against his father and seeks to overthrow the throne. David flees rather

than fight with his son. Absalom continues to pursue his father until Joab catches and kills him in disobedience to David's orders to spare the life of his son. There is more anarchy and unrest but eventually the kingdom is restored.

The final chapters of this book recount the words and deeds of David. The lesson to learn is that when David was obedient to the Lord the nation was blessed. The nation suffers when David disobeys the Lord.

NOTES

OUTLINE OF SECOND SAMUEL

Part One: *The Triumphs of David* (1:1--10:19)

I. The Political Triumphs of David

- A. The Reign of David in Hebron over Judah 1:1-4:12
- B. The Reign of David in Jerusalem 5:1-25

II. The Spiritual Triumphs of David

- A. The Transportation of the Ark 6:1-23
- B. The Institution of the Davidic Covenant 7:1-29

III. The Military Triumphs of David

- A. The Triumphs of David over His Enemies 8:1-12
- B. The Righteous Rule of David 8:13-9:13
- C. The Triumphs of David over Ammon and Syria-10:1-19

Part Two: *The Transgressions of David* (11:1--27)

I. The Sin of Adultery 11:1-5

II. The Sin of Murder 11:6-27

Part Three: *The Troubles of David* (12:1--24:25)

I. The Troubles in David's House

- A. Prophecy by Nathan 12:1-14
- B. David's Son Dies 12:15-25
- C. Joab's Loyalty to David 12:26-31
- D. Incest in David's House 13:1-20
- E. Amnon is Murdered 13:21-36

II. The Troubles in David's Kingdom

- A. Rebellion of Absalom 13:37-17:29
- B. Absalom's Murder 18:1-33
- C. David is Restored as King 19:1-20:26
- D. The Commentary on the Reign of David - 21:1-24:25

Notes on the Book of SECOND SAMUEL

II Samuel - Originally one book with First Samuel, but has a natural division

- The Book of David. His story actually begins in 1 Samuel 16 and concludes in 1 Kings 2.
- 2 Samuel is more *biographical* and less *historical*.
- It gives the details of David's 40 year reign
- Offers a candid picture of David's strengths and weaknesses.

Continues the narrative

David received the report of Saul's Death.

Insight --- How do you respond over the bad news concerning one who has opposed you?

2 Samuel 1:11-12

*Therefore David took hold of his own clothes and tore them, and so did all the men who were with him.
And they mourned and wept and fasted until evening for Saul and for Jonathan his son, for the people of the LORD and for the house of Israel, because they had fallen by the sword.*

- The Amalekite is destroyed for his own testimony, "I have killed the Lord's anointed." (David's words interpreting his report).

David's Second Anointing

- David is anointed king over Judah in Hebron. There is still not a cohesive quality of nationalism. Divided by tribal loyalties.

2 Samuel 2:4

Then the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, "The men of Jabesh Gilead were the ones who buried Saul."

- Ishbosheth, son of Saul (name means "man of shame"), became king over Israel. Kingdom is controlled and engineered by Abner, the commander of the army of Saul. Ishbosheth accomplished a three year reign before his death.

- David reigned over Judah for seven and one-half years. There was conflict between his men and the men of Saul's house. The conflict Abner and Joab illustrate the rivalry.
- Abner's duplicity – While still serving under Ishbosheth, Abner offers to engineer the uniting of the tribes under David. David bargains for Michal, his first wife.
- Abner pledges loyalty to David.

2 Samuel 3:21

Then Abner said to David, "I will arise and go, and gather all Israel to my lord the king, that they may make a covenant with you, and that you may reign over all that your heart desires." So David sent Abner away, and he went in peace.

- Abner murdered by Joab by the gates of Hebron.
- Ishbosheth is slain while in bed and Rechab brought the head to David. David responds by slaying Rechab. David's response in both murders serves as reconciliation between the tribes rather than further alienation. Israel saw that David was not the one destroying their leadership.

David's Second Anointing at Hebron

-This anointing was over all Israel. It was his third Anointing as King

2 Samuel 5:3

Therefore all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the LORD. And they anointed David king over Israel.

- David conquers Jerusalem (taken from the Jebusites) and moves the capital there. It became the "city of David."

2 Samuel 5:4-5

David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty-three years over all Israel and Judah.

Now there was a long war between the house of Saul and the house of David. But David grew stronger and stronger, and the house of Saul grew weaker and weaker.

2 Samuel 3:1

Three anointings of the Kings

SAUL

1. Private anointing at Samuel's in Ramah
2. Public anointing by *part* of the people at Mizpah
3. Public anointing by the *nation* at Gilgal

DAVID

1. Private anointing at Jesse's in Bethlehem
2. Public anointing by the *tribe* of Judah at Hebron
3. Public anointing by united *Israel* in Hebron

David's Triumphs (Ch. 1-10)

• Political Triumphs

-He reigned as king over Judah in Hebron for seven and one half years.

-He was proclaimed king over a united nation of Israel and reigned for thirty three years.

-The capital city of the united nation was moved to Jerusalem.

• Spiritual Triumphs

-The Ark of the Covenant was moved to Jerusalem.

- David is not allowed to build the temple but he acquires the land and begins to gather materials for its construction.

- Receives a covenant with Yahweh, the Davidic covenant, an eternal house.

• Military Triumphs

-David expands their territory.

-The righteous rule of David.

The Everlasting Kingdom

2 Samuel 7:8-17 (NKJV)

"Now therefore, thus shall you say to My servant David, 'Thus says the LORD of hosts: "I took you from the sheepfold, from following the sheep, to be ruler over My people, over Israel."

"And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a great name, like the name of the great men who are on the earth."

"Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously,"

"since the time that I commanded judges to be over My people Israel, and have caused you to rest from all your enemies. Also the LORD tells you that He will make you a house."

"And your house and your kingdom shall be established forever before you. Your throne shall be established forever."

2 Samuel 7:16

"When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom."

"He shall build a house for My name, and I will establish the throne of his kingdom forever."

"I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men."

"But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you."

"And your house and your kingdom shall be established forever before you. Your throne shall be established forever."

"According to all these words and according to all this vision, so Nathan spoke to David."

1 Chronicles 17:11-14 (NKJV)

"And it shall be, when your days are fulfilled, when you must go to be with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom."

"He shall build Me a house, and I will establish his throne forever."

"I will be his Father, and he shall be My son; and I will not take My mercy away from him, as I took it from him who was before you."

"And I will establish him in My house and in My kingdom forever; and his throne shall be established forever."

1 Chronicles 29:11 (NKJV)

"Yours, O LORD, is the greatness, The power and the glory, The victory and the majesty; For all that is in heaven and in earth is Yours; Yours is the kingdom, O LORD, And You are exalted as head over all."

David's Transgressions and Troubles

1. The Child (of Bathsheba and David) died.
2. Amnon's (firstborn of David) incestuous rape of his half sister, Tamar.
3. Absalom (Tamar's full brother) is outraged but bides his time until he is able to have his servants murder Amnon.
4. Absalom banished from David for three years. He was allowed to return to Jerusalem two years before being reconciled to his father then he begins to sow seeds of insurrection.

5. David has to flee Jerusalem as Absalom takes the kingdom.
6. Absalom is killed by Joab in battle.
7. Adonijah promotes himself as king before the death of David.
8. David must appoint Solomon as king before he dies to protect his wish.
9. Solomon perceived Adonijah's request for David's concubine, Abishag (after his death), as a threat to the throne and had Adonijah killed.

DIAGRAM OF SECOND SAMUEL

| 2 Samuel | Chap. 1-10 | Chap. 11 | Chap. 12-24 |
|-----------------|-------------------|------------------------|--------------------|
| Focus | David's Triumphs | David's Transgressions | David's Troubles |
| Topics | Success | Sin | Failure |
| | Obedience | Disobedience | Judgment |
| Place | David in Hebron | David in Jerusalem | |
| Time | 7 ½ yrs | 33 years | |

Study Questions

2 Samuel, Leon J. Wood

1. The contrast of Saul and David's reign was one of _____ and _____ of the kingdom.
2. Which tribe readily accepted David as King?
3. What principle city did David come to where he set up his first capital in this tribe?
4. Who was instrumental in establishing Ishbosheth as king over Israel (the northern tribes)?
5. "Conflict between Israel and Judah was almost inevitable from the beginning." Is this statement true or false?
6. Who was a key individual to delivering Israel into the hand of David?
7. What was the result to the messages who brought news of their assassination of Ishbosheth?
8. What action caused the Philistines to view Israel as a chief enemy and form an attack?
9. What was wrong with Hebron as a capital for the united tribes?
10. What are some of the benefits for choosing Jerusalem as a capital?
11. David's desire was to make Jerusalem not only the political capital but the _____ capital.
12. In order to accomplish this what symbol did David bring to Jerusalem and where did he place it?

13. The core of David's army seems to have been what?
14. What are they referred to as being?
15. In what two ways was the centralized government under David financed?
16. For what reason did David show kindness to Mephibosheth?
17. David maintained religious personnel in his presence. What prophet is mentioned frequently as delivering messages of judgment and instruction to David?
18. David recognized two High priests. What were their names and why were two accepted, though contrary to the Mosaic Law?
19. What two deeds were condemned by God in the reign of David?
20. When Uriah, called home from the battle, refused to go home to his wife, what did David order?
21. What was the first consequence of David's sin with Bathsheba?
22. What problem presented itself as the reign of David grew to a close?
23. Which two sons made an attempt for the throne?
24. Where did Absalom have himself anointed king?
25. What was David's response to the attack by his son, Absalom and his forces?
26. What was David's reaction to the victory of the battle where Absalom was killed by Joab?
27. What was the action described of the "wise woman" of Abel of Behmaacah?
28. One of David's last acts was to crown which son as King?
29. What building project did David command Solomon to complete?
30. "David was Israel's greatest King." True or False?
31. Jerusalem came to be thought of as _____.
32. David became the measure for _____.

Lecture , Transparency, and Class notes

1. First Samuel is more _____ while Second Samuel is more _____.
2. After the death of Saul, David is crowned as king over all of Israel. Is this statement true or false?
3. Who was the key defector to unite the tribes under David?
4. Did any of Saul's sons survive the battle with the Philistines at Mount Gilboa?
5. How long did David reign over Judah in Hebron?
6. What becomes the new capital city under David's rule?
7. List three ways the nation prospers under David's rule?
8. What events describe the "dark side" of David?
9. Who confronts David concerning his sin?
10. What is David's response to the message from God?
11. Are there any consequences of David's sin after the time he is restored to God?
12. Did David order the death of his son Absalom? If not, how was he slain?
13. What is the lesson to learn from David's words at the end of 2 Samuel?
14. Know the "focus" and "topics" of the book of 2 Samuel in the diagram of the book.

1 KINGS

SUMMARY OF FIRST KINGS

The story of the wisest man who ever lived is illustrated in the first half of the book of First Kings. Israel rose to its highest peak in size and glory under the leadership of the wise man Solomon.

In the final days of King David, Adonijah, the king's son and Solomon's half-brother attempts to install himself as king. David makes the decision to appoint Solomon as co-regent to seal his approval and the kingship upon his death. It takes a while to win over those who had opposed Solomon but eventually they were united under his leadership.

His greatest achievement was the magnificent structure of the temple. The ark was placed in the temple at its dedication and Solomon offers a prayer of dedication and commitment to remain loyal and faithful to God.

He begins his reign with a love for Yahweh and a desire for wisdom. In time, his love for women will turn his head and his heart away from following after the Lord.

Because of his tolerance of idolatry, which was introduced through many of his foreign wives, God pronounced judgment on his posterity. Upon his death, his son Rehoboam faces a revolt of the ten northern tribes led by Jeroboam, an officer in Solomon's army. The northern tribes choose Jeroboam as their king and Rehoboam is left with the two southern tribes of Judah and Benjamin as his kingdom. The chaos and strife produced by this division lasts until the captivity.

Ahab is a prominent king over Israel in this book. He is successful in bringing about some cooperation between the northern and southern kingdoms. However, his success is not in the spiritual realm. The kingdom reaches new lows as his wife,

Jezebel, introduces Baal worship to Israel and wages war against the true prophets of Yahweh.

Elijah comes to prominence during this dark day in Israel. His confrontation with the prophets of Baal on Mount Carmel is a dramatic moment in the narrative. Later he confronts Ahab over the death of Naboth and the unscrupulous acquisition of his vineyard. Judgment is pronounced against this troublesome duet in the office of the king of Israel.

NOTES

OUTLINE OF FIRST KINGS

Part One: *The United Kingdom* (1:1--11:43)

I. The Establishment of Solomon as King

- A. Appointment of Solomon as King 1:1-53
- B. Solidification of Solomon as King 2:1-46

II. The Rise of Solomon as King

- A. Solomon's Request for Wisdom 3:1-28
- B. Solomon's Administration of Israel 4:1-34
- C. The Temple and Solomon's House are Constructed 5:1-8:66

III. The Decline of Solomon as King

- A. Reiteration of the Davidic Covenant 9:1-9
- B. Disobedience of Solomon to the Covenant 9:10-11:8
- C. Chastening of Solomon for Breaking the Covenant 11:9-40
- D. Death of Solomon 11:41-43

Part Two: *The Divided Kingdom* (12:1--22:53)

I. The Division of the Kingdom

- A. Cause of the Division 12:1-24
- B. Reign of Jeroboam in Israel 12:25-14:20
- C. Reign of Rehoboam in Judah 14:21-31

II. The Reigns of Two Kings in Judah

- A. Reign of Abijam in Judah 15:1-8
- B. Reign of Asa in Judah 15:9-24

III. The Reigns of Five Kings in Israel

- A. Reign of Nadab in Israel 15:25-31
- B. Reign of Baasha in Israel 15:32-16:7
- C. Reign of Elah in Israel 16:8-14
- D. Reign of Zimri in Israel 16:15-20
- E. Reign of Omri in Israel 16:21-28

IV. The Reign of Ahab in Israel

- A. Sin of Ahab 16:29-34
- B. The Ministry of Elijah 17:1-19:21
- C. Wars with Syria 20:1-43
- D. Murder of Naboth 21:1-16
- E. Death of Ahab 21:17-22:40

V. The Reign of Jehoshaphat in Judah -22:41-50

VI. The Reign of Ahaziah in Israel 22:51-53

Notes on the Book of FIRST KINGS

I. The United Kingdom (Chap. 1-11)

The Reign of Solomon

- Attempt of Adonijah to become King

His coronation committee -- Joab the son of Zeruiah, and with Abiathar the priest:

- Solomon anointed king at the order of David after Bathsheba and Nathan exposed the plot of Adonijah

Coronation by -- Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and 2 of the mighty men are mentioned.

- Kingdom is established under Solomon after the death of David.

"And all the people went up after him..." 1 Kgs 1:40

- Adonijah seeks asylum in the tabernacle at the horns of the altar.

Exodus 21:13-14

"However, if he did not lie in wait, but God delivered him into his hand, then I will appoint for you a place where he may flee."

"But if a man acts with premeditation against his neighbor, to kill him by treachery, you shall take him from My altar, that he may die."

Solomon's pledge to Adonijah (1 Kgs. 1:52)

Then Solomon said, "If he proves himself a worthy man, not one hair of him shall fall to the earth; but if wickedness is found in him, he shall die."

- Adonijah requests Abishag, David's concubine. Solomon perceives this as a move to take the throne and has him slain (1 Kgs 2:15; 22-25).
- Abiathar the priest banished to Anathoth, thus eliminating the problem of two high priests David had since Saul's death (Zadok) (2:26) -- (also, "that he might fulfill the word of the LORD which He spoke concerning the house of Eli at Shiloh." (2:27)).

- Joab claims sanctuary (asylum) at the horns of the altar, apparently for his recent offense of defecting to Adonijah. His guilt was an old account against Abner and Amasa. He is slain by Benaiah at the order of Solomon (2:28-34).

- Shimei, a Benjaminite and the old enemy of David is confined to stay in the city of Jerusalem and given an order of death if he ever leaves. After three years he leaves to retrieve two runaway slaves and is slain. (2:36-46)

- Portent of things to come

3:1 - Solomon marries the daughter of Pharaoh

3:3 And Solomon loved the LORD, walking in the statutes of his father David, except that he sacrificed and burned incense at the high places.

What would you wish for if you had ONE wish?

3:4 Now the king went to Gibeon to sacrifice there, for that was the great high place: Solomon offered a thousand burnt offerings on that altar.

3:5 At Gibeon the LORD appeared to Solomon in a dream by night; and God said, "Ask! What shall I give you?"

- Solomon's Request

-Solomon's response to God - it is in gratefulness and humility:

3:9 "Therefore give to Your servant an understanding heart to judge Your people, that I may discern between good and evil. For who is able to judge this great people of Yours?"

-God's Response to Solomon

3:10 The speech pleased the LORD, that Solomon had asked this thing.

3:11 Then God said to him: "Because you have asked this thing, and have not asked long life for yourself, nor have asked riches for yourself, nor have asked the life of your enemies, but have asked for yourself understanding to discern justice,

3:12 "behold, I have done according to your words; see, I have given you a wise and understanding heart, so that there has not been anyone like you before you, nor shall any like you arise after you.

3:13 "And I have also given you what you have not asked: both riches and honor, so that there shall not be anyone like you among the kings all your days.

3:14 *"So if you walk in My ways, to keep My statutes and My commandments, as your father David walked, then I will lengthen your days."*

- The Wisdom of Solomon

- The two Harlots - divide the baby
- Twelve governors over twelve regions provided food and provision for the palace each month (4:7).
- A reign of prosperity. Concentration was on defending territories gained under David. Chariots and horsemen were obtained and maintained for the army. Taxes and tribute were increased to support the more opulent government.
- Solomon builds the house of the Lord
- Trade arrangement with Hiram king of Tyre to provide the cedars of Lebanon.
- Solomon's house and the House of the Lord were built and furnished.
- The Ark was brought from the tabernacle to the new temple
- The presence of the Lord filled the house of the LORD (1 Kings 8:11)
- Solomon's prayer of dedication (1 Kings 8:22-53)
- Solomon blesses the assembly and dedicates the temple (8:54-66).
- The Second appearance of the Lord to Solomon
 - Renewal of Davidic covenant

1 Kings 9:3-5

"And the LORD said to him: "I have heard your prayer and your supplication that you have made before Me; I have consecrated this house which you have built to put My name there forever, and My eyes and My heart will be there perpetually."

"Now if you walk before Me as your father David walked, in integrity of heart and in uprightness, to do according to all that I

"Thus Solomon's wisdom excelled the wisdom of all the men of the East and all the wisdom of Egypt."

1 Kings 4:30

"He spoke three thousand proverbs, and his songs were one thousand and five."

1 Kings 4:32

"And men of all nations, from all the kings of the earth who had heard of his wisdom, came to hear the wisdom of Solomon."

1 Kings 4:34

have commanded you, and if you keep My statutes and My judgments,"

"then I will establish the throne of your kingdom over Israel forever, as I promised David your father, saying, 'You shall not fail to have a man on the throne of Israel.'"

-Conditions explained

1 Kings 9:6-7

"But if you or your sons at all turn from following Me, and do not keep My commandments and My statutes which I have set before you, but go and serve other gods and worship them,"

"then I will cut off Israel from the land which I have given them; and this house which I have consecrated for My name I will cast out of My sight. Israel will be a proverb and a byword among all peoples."

-Forewarning of Disobedience

1 Kings 9:8-9 (NKJV)

"And as for this house, which is exalted, everyone who passes by it will be astonished and will hiss, and say, 'Why has the LORD done thus to this land and to this house?'"

"Then they will answer, 'Because they forsook the LORD their God, who brought their fathers out of the land of Egypt, and have embraced other gods, and worshiped them and served them; therefore the LORD has brought all this calamity on them.'"

- Visit of the Queen of Sheba

- The demise of Solomon

-His weakness -- Women (11:1-3) 700 wives and 300 concubines

-Prophecy to Jeroboam -- Ten tribes will be taken away from the son of Solomon and given to Jeroboam. (11:28-37) Conditional covenant offered to Jeroboam. (11:38-39)

II. The Divided Kingdom (Chap. 12-22)

- The Revolt against Rehoboam

-The conflicting counsel.

How shall I rule?

- Rehoboam rejects the advice of the elders

"Then the young men who had grown up with him spoke to him, saying, 'Thus you should speak to this people who have spoken to you, saying, 'Your father made our yoke heavy, but you make it lighter on us'; thus you shall say to them: 'My little finger shall be thicker than my father's waist!'"

'And now, whereas my father put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!'"

1 Kings 12:10-11

- Jeroboam becomes King
 - Returns from Egyptian Exile at the death of Solomon
 - Israel makes Jeroboam King over them.
 - Jeroboam's critical mistake - **IDOLATRY**

1 Kings 12:26-29 (NKJV)

"And Jeroboam said in his heart, 'Now the kingdom may return to the house of David:'"

"If these people go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah."

"Therefore the king asked advice, made two calves of gold, and said to the people, 'It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!'"

"And he set up one in Bethel, and the other he put in Dan."

- The unnamed man of God prophesies against the altar at Bethel (13:1-10)
- The lying prophet and death to the "man of God"
- An illustration of the level of spirituality in Israel

The Sin of the house of Jeroboam

This theme will be replayed until the captivity. Whatever good was done by kings in the future, they will fail to do what is essential, destroy the altars of idolatry in Israel.

1 Kings 13:34

"And this thing was the sin of the house of Jeroboam, so as to exterminate and destroy it from the face of the earth."

2. Nadab reigns in his place - he is assassinated after 2 years

1 Kings 15:28

"Baasha killed him in the third year of Asa king of Judah, and reigned in his place."

"And it was so, when he became king, that he killed all the house of Jeroboam. He did not leave to Jeroboam anyone that breathed, until he had destroyed him, according to the word of the LORD which He had spoken by His servant Ahijah the Shilonite,"

3. Baasha king over Israel

1 Kings 15:33-34

...Baasha the son of Ahijah became king over all Israel in Tirzah, and reigned twenty-four years.

He did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin by which he had made Israel sin.

1 Kings 16:7

And also the word of the LORD came by the prophet Jehu the son of Hanani against Baasha and his house, because of all the evil that he did in the sight of the LORD in provoking Him to anger with the work of his hands, in being like the house of Jeroboam, and because he killed them.

4. Elah

1 Kings 16:8-9

In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha became king over Israel, and reigned two years in Tirzah.

Now his servant Zimri, commander of half his chariots, conspired against him as he was in Tirzah drinking himself drunk in the house of Arza, steward of his house in Tirzah.

5. Zimri

1 Kings 16:17-19

Then Omri and all Israel with him went up from Gibbethon, and they besieged Tirzah.

And it happened, when Zimri saw that the city was taken, that he went into the citadel of the king's house and burned the king's house down upon himself with fire, and died,

because of the sins which he had committed in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and in his sin which he had committed to make Israel sin.

Tibni (King of a split)

1 Kings 16:21

"Then the people of Israel were divided into two parts: half of the people followed Tibni the son of Ginath, to make him king, and half followed Omri."

"But the people who followed Omri prevailed over the people who followed Tibni the son of Ginath. So Tibni died and Omri reigned."

6. Omri

• Samaria made capital for Israel

1 Kings 16:25-26

"Omri did evil in the eyes of the LORD, and did worse than all who were before him."

"For he walked in all the ways of Jeroboam the son of Nebat, and in his sin by which he had made Israel sin, provoking the LORD God of Israel to anger with their idols."

7. Ahab

1 Kings 16:28

So Omri rested with his fathers and was buried in Samaria. Then Ahab his son reigned in his place.

1 Kings 16:30-33

"Now Ahab the son of Omri did evil in the sight of the LORD, more than all who were before him."

"And it came to pass, as though it had been a trivial thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal, king of the Sidonians; and he went and served Baal and worshiped him."

"Then he set up an altar for Baal in the temple of Baal, which he had built in Samaria."

"And Ahab made a wooden image. Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel who were before him."

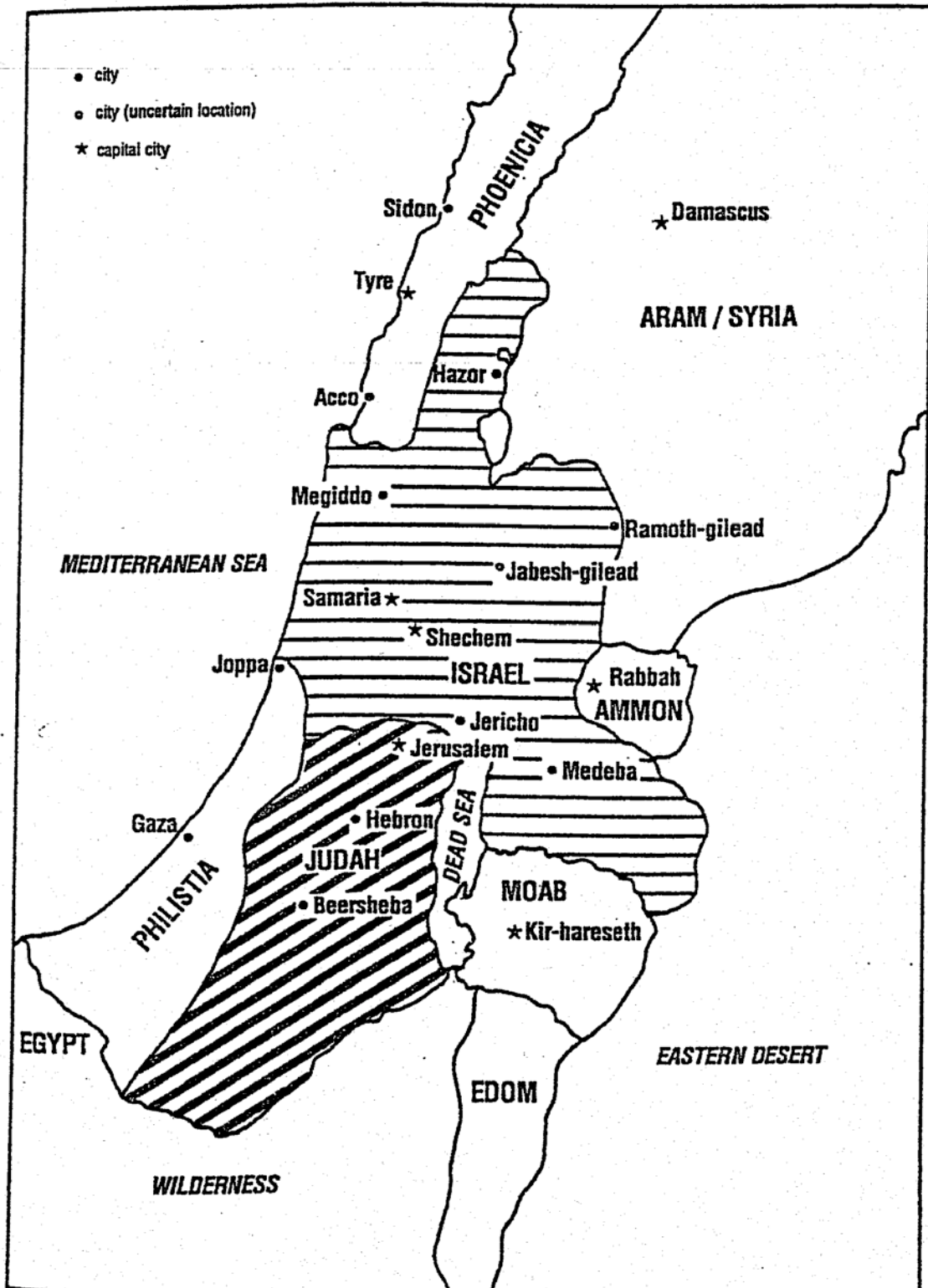
DIAGRAM OF FIRST KINGS

| 1 KINGS | Chapter 1-11 | Chapters 12-22 |
|---------------|--------------------------------------|---|
| Focus | United Kingdom | Divided Kingdom |
| Topics | Solomon | Many Kings |
| | Kingdom in Tranquillity | Kingdoms in Turmoil |
| Place | Jerusalem: Capital of United Kingdom | Samaria: Capital of Israel Jerusalem: Capital of Judah |
| Time | 40 Years | 90 Years |

Sites of Events in First and Second Kings



The Divided Kingdom and the surrounding nations





Monarchies of the Northern Kingdom

The Kings of Israel during the Division of the Kingdom

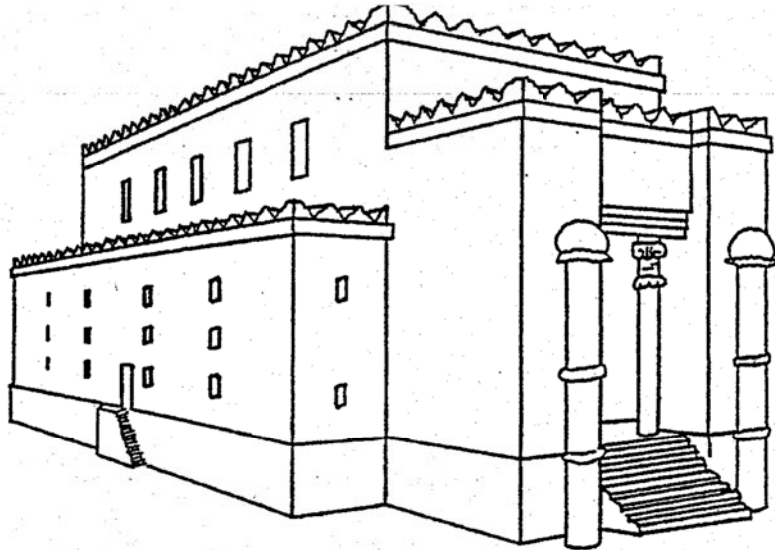
Israel's Capital City: SHECHEM, TIRZAH, THEN SAMARIA

| # | King of Israel | Date BC* | Length | Father | Transfer of power |
|---------------------------------|----------------|----------|----------|-------------|-------------------|
| I. Monarchy of Jeroboam | | | | | |
| 1 | Jeroboam | 927-906 | 22 years | Nebat | Chosen by people |
| 2 | Nadab | 905-904 | 2 years | Jeroboam | Inherited |
| II. Monarchy of Baasha | | | | | |
| 3 | Baasha | 903-882 | 24 years | Ahijah | Assassination |
| 4 | Elah | 881-880 | 2 years | Baasha | Inherited |
| III. Monarchy of Zimri | | | | | |
| 5 | Zimri | 880 | 7 days | Unknown | Suicide by fire |
| IV. Monarchy of Omri | | | | | |
| 6 | Omri | 879-869 | 12 years | Unknown | Declared by army |
| 7 | Ahab | 868-854 | 22 years | Omri | Inherited |
| 8 | Ahaziah | 853-852 | 2 years | Ahab | Inherited |
| 9 | Jehoram | 851-840 | 12 years | Ahab | Inherited |
| V. Monarchy of Jehu | | | | | |
| 10 | Jehu | 839-822 | 28 years | Nimshi | Assassination |
| 11 | Jehoahaz | 821-805 | 17 years | Jehu | Inherited |
| 12 | Jehoash | 804-789 | 16 years | Jehoahaz | Inherited |
| 13 | Jeroboam II | 788-748 | 41 years | Jehoash | Inherited |
| 14 | Zechariah | 748-747 | 6 months | Jeroboam II | Inherited |
| VI. Monarchy of Shallum | | | | | |
| 15 | Shallum | 747 | 1 month | Jabesh | Assassination |
| VII. Monarchy of Menahem | | | | | |
| 16 | Menahem | 747-737 | 10 years | Gadi | Assassination |
| 17 | Pekahiah | 736-735 | 2 years | Menahem | Inherited |
| VIII. Monarchy of Pekah | | | | | |
| 18 | Pekah | 734-731 | 20 years | Remaliah | Coup d'état |
| IX. Monarchy of Hoshea | | | | | |
| 19 | Hoshea | 730-722 | 9 years | Elah | Assassination |

*Some overlap of co-regency may account for the discrepancy in the length of the king's reign and the dates suggested. Approximate dates of the reign of each king are according to *Hayes and Hooker*, and taken from *Chronological and Background Charts of the Old Testament*, by John H. Walton, (Grand Rapids: Zondervan Publishing House, 1994).

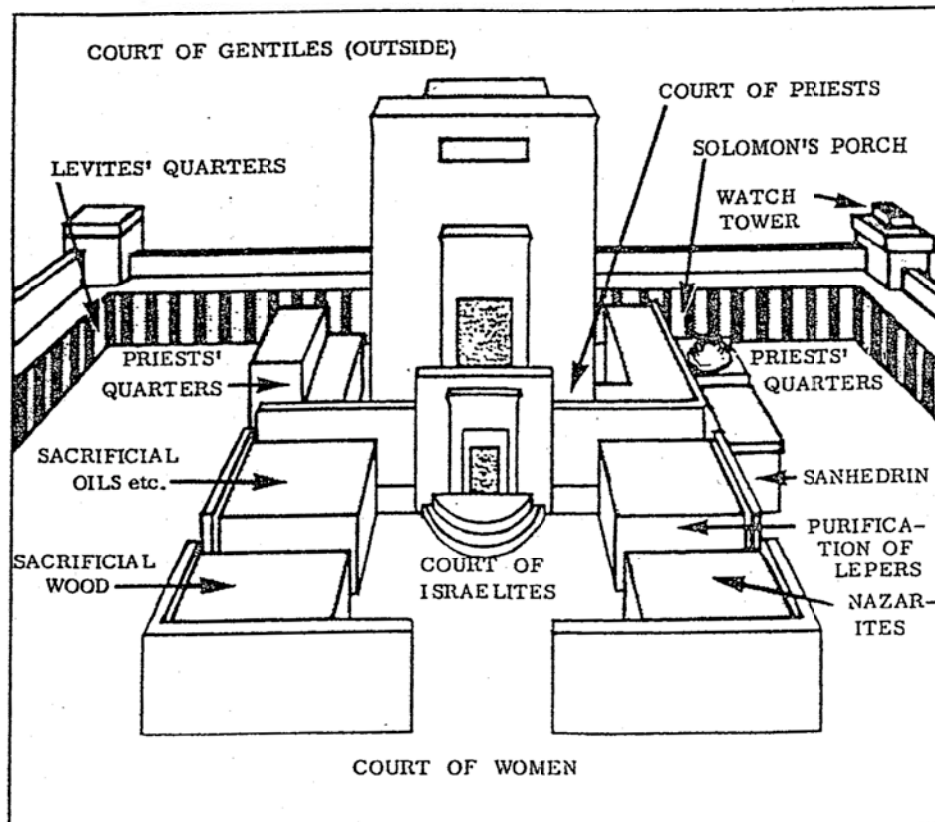
Solomon's Temple

(sketch of the outer view)



Solomon's Temple

(sketch of the inside)



Two Powerful Prophets

NOTES

| Elijah | Elisha |
|--------------------------------|-----------------------------------|
| <i>The Prophet of Fire</i> | <i>The Double Portion Prophet</i> |
| 1 Kings 17 -- 2 Kings 2 | 1 Kings 19 -- 2 Kings 13 |
| Drought | Jordan Divided |
| Meal and Oil multiplied | Waters Healed |
| Child restored to life | Mocking children torn by bears |
| Sacrifice consumed by fire | Water supplied |
| Captains and men slain by fire | Widow's oil multiplied |
| Rain brought | Pottage rendered harmless |
| Waters of Jordan divided | Loaves multiplied |
| | Child raised to life |
| | Naaman healed |
| | Gehazi struck with leprosy |
| | Iron caused to swim |
| | Syrians smitten |
| | Resurrection of a man |

2 KINGS

SUMMARY OF SECOND KINGS

The book of Second Kings continues the narrative of First Kings. Israel, the Northern Kingdom, has a continuous succession of bad kings. None of them led in religious reform or spiritual revival. The prophetic ministry of Elijah and Elisha are the only signs of spiritual life. Elisha is recognized as the successor of Elijah before his miraculous transportation in a flaming chariot. Elisha is known as the "double-portion" prophet as he continues the miraculous ministry of Elijah.

Jehu is anointed King over Israel by an assistant of Elisha. He is used to fulfill the prophecies against the house of Ahab. He destroys the descendants of Ahab and kills Jezebel and the priest of Baal. He stops short of complete reform in that he fails to destroy the golden calves set up at worship centers in Bethel and Dan.

The situation in Judah is some better but not ideal. They have a few kings that lead in righteousness. Following the dark day of Athaliah (daughter of Jezebel) when she killed the descendants of David (all the seed royal except for an infant, Joash), Jehoiada the priest removed her from being Queen and installed Joash at seven years old to be King. Under the guiding hand of Jehoiada, Joash became a righteous force in Judah. Many reforms were made and idolatry was destroyed for a time.

Of Israel's nineteen kings, not one reigns with righteousness. All but one of its nine dynasties are created by murdering the previous king. In Judah, there is only one dynasty, the house of David, and eight of its twenty rulers do what is right before God.

Just as the prophets declared, the captivity arrived in Israel at the hands of the Assyrians. Samaria was captured after a long siege and its survivors were carried away into Assyria.

Due to many reforms under Hezekiah in Jerusalem, Judah was spared from destruction by Assyria. But she didn't learn the lesson long from her brothers to the north. About 100 years after Israel was exiled, Judah fell into the hands of the Babylonians. Three deportations take place as they people are carried away into captivity. The last took place in 586 B.C. when Nebuchadnezzar destroyed Jerusalem and the temple.

In spite of the pronouncement and enactment of judgment, the book of Second Kings ends on a positive note of hope. God preserves a remnant for Himself. All is not lost.

OUTLINE OF SECOND KINGS

Part One: *The Divided Kingdom* (1:1--17:41)

- I. The Reign of Ahaziah in Israel 1:1-18**
- II. The Reign of Jehoram in Israel**
 - A. Transition from Elijah to Elisha 2:1-25
 - B. Spiritual Evaluation of Jehoram 3:1-3
 - C. Political Situation under Jehoram 3:4-27
 - D. Ministry of Elisha 4:1-8:15
- III. The Reign of Jehoram in Judah 8:16-24**
- IV. The Reign of Ahaziah in Judah**
 - A. Spiritual Evaluation of Ahaziah 8:25-27
 - B. Political Situation under Ahaziah 8:28-9:26
 - C. Death of Ahaziah 9:27-29
- V. The Reign of Jehu in Israel**
 - A. Fulfillment of Elisha's Prophecy 9:30-10:28
 - B. Spiritual Evaluation of Jehu 10:29-31
 - C. Political Situation under Jehu 10:32-33
 - D. Death of Jehu 10:34-36
- VI. The Reign of Queen Athaliah in Judah**
 - A. Salvation of Joash 11:1-3
 - B. Overthrow of Athaliah by Jehoiada 11:4-12
 - C. Death of Athaliah 11:13-16
- VII. The Reign of Joash in Judah**
 - A. Renewal of the Covenant 11:17-21
 - B. Spiritual Evaluation of Joash 12:1-3
 - C. Spiritual Situation under Joash 12:4-16
 - D. Political Situation under Joash 12:17-18
 - E. Death of Joash 12:19-21

| | |
|---|-----------------|
| VIII. The Reign of Jehoahaz in Israel | 13:1-9 |
| IX. The Reign of Jehoash in Israel | |
| A. Rule of Jehoash | 13:10-13 |
| B. Last Prophecies and Death of Elisha | 13:14-25 |
| X. The Reign of Amaziah in Judah | |
| A. Spiritual Evaluation of Amaziah | 14:1-6 |
| B. Political Situation under Amaziah | 14:7-14 |
| C. Death of Jehoash | 14:15-16 |
| D. Death of Amaziah | 14:17-22 |
| XI. The Reign of Jeroboam II in Israel | 14:23-29 |
| XII. The Reign of Azariah in Judah | 15:1-7 |
| XIII. The Reign of Zechariah in Israel | 15:8-12 |
| XIV. The Reign of Shallum in Israel | 15:13-15 |
| XV. The Reign of Menahem in Israel | 15:16-22 |
| XVI. The Reign of Pekahiah in Israel | 15:23-26 |
| XVII. The Reign of Pekah in Israel | 15:27-31 |
| XVIII. The Reign of Jotham in Judah | 15:32-38 |
| XIX. The Reign of Ahaz in Judah | 16:1-20 |
| XX. The Reign of Hoshea in Israel | 17:1-41 |

Part Two:

The Surviving Kingdom of Judah (18:1--25:30)

| | |
|--|--------------------|
| I. The Reign of Hezekiah in Judah | |
| A. Spiritual Evaluation of Hezekiah | 18:1-8 |
| B. Political Situation under Hezekiah | 18:9-20:19 |
| C. Death of Hezekiah | 20:20-21 |
| II. The Reign of Manasseh in Judah | |
| A. Spiritual Evaluation of Manasseh | 21:1-15 |
| B. Political Situation under Manasseh | 21:16 |
| C. Death of Manasseh | 21:17-18 |
| III. The Reign of Amon in Judah | 21:19-26 |
| IV. The Reign of Josiah in Judah | |
| A. Spiritual Evaluation of Josiah | 22:1-2 |
| B. Renewal of the Covenant by Josiah | 22:3-23:27 |
| C. Political Situation under Josiah | 23:28-29 |
| D. Death of Josiah | 23:30 |
| V. The Reign of Jehoahaz in Judah | 23:31-34 |
| VI. The Reign of Jehoiakim in Judah | 23:25-24:7 |
| VII. The Reign of Jehoiachin in Judah | 24:8-16 |
| VIII. The Reign of Zedekiah in Judah | 24:17-25:21 |
| IX. The Governorship of Gedaliah | 25:22-26 |
| X. The Release of Jehoiachin in Babylon | -25:27-30 |

Notes on the Book of SECOND KINGS

Postscript to Ahab's reign

1 Kings 16:34

"In his days Hiel of Bethel built Jericho. He laid its foundation with Abiram his firstborn, and with his youngest son Segub he set up its gates, according to the word of the LORD, which He had spoken through Joshua the son of Nun."

-Prophecy was given in Joshua 6:26

8. Ahaziah

1 Kings 22:51-52

"Ahaziah the son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel."

**"He did evil in the sight of the LORD, and walked in the way of his father and in the way of his mother and in the way of Jeroboam the son of Nebat, who had made Israel sin;"*

9. Joram

2 Kings 3:1-3

"Now Jehoram the son of Ahab became king over Israel at Samaria in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years."

"And he did evil in the sight of the LORD, but not like his father and mother; for he put away the sacred pillar of Baal that his father had made."

"Nevertheless he persisted in the sins of Jeroboam the son of Nebat, who had made Israel sin; he did not depart from them."

Incomplete Obedience of Jehu

10. Jehu - Anointed by Elisha to perform God's purge of idolatry in Israel and Judah

- Slew Joram (or Jehoram, son of Ahab), an arrow through the heart (2 Kgs 9:24)
- Slew Ahaziah King of Judah in his chariot (9:27)
- Jezebel cast out of the window, blood splattered on the wall and trampled by the horses and chariot of Jehu. (9:33)
- 70 sons of Ahab in Samaria, beheaded and delivered to Jehu in baskets to avoid battle with him (10:6-7)

- Jehu killed all who remained of the house of Ahab in Jezreel, his great men, his close acquaintances and his priests (10:11)
- 42 brothers of Ahaziah, King of Judah (10:13-14)
- He killed all who remained to Ahab in Samaria (10:17)
- Destroyed all the followers of Baal assembled under the pretense of worship to Baal (2 Kgs 10:18-25).
- Destroyed the Temple of Baal and the Sacred Pillars (10:26-28)

2 Kings 10:28-31

Thus Jehu destroyed Baal from Israel.

However Jehu did not turn away from the sins of Jeroboam the son of Nebat, who had made Israel sin, that is, from the golden calves that were at Bethel and Dan.

And the LORD said to Jehu, "Because you have done well in doing what is right in My sight, and have done to the house of Ahab all that was in My heart, your sons shall sit on the throne of Israel to the fourth generation."

But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart; for he did not depart from the sins of Jeroboam, who had made Israel sin.

11. Jehoahaz

2 Kings 13:1-2

"In the twenty-third year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu became king over Israel in Samaria, and reigned seventeen years."

"And he did evil in the sight of the LORD, and followed the sins of Jeroboam the son of Nebat, who had made Israel sin. He did not depart from them."

12. Jehoash

2 Kings 13:10-11

"In the thirty-seventh year of Joash king of Judah, Jehoash the son of Jehoahaz became king over Israel in Samaria, and reigned sixteen years."

"And he did evil in the sight of the LORD. He did not depart from all the sins of Jeroboam the son of Nebat, who made Israel sin, but walked in them."



The Repeating Epithet

...he did not depart from the sins of Jeroboam, who had made Israel sin.

13. Jeroboam II

2 Kings 14:23-24

"In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, became king in Samaria, and reigned forty-one years."

"And he did evil in the sight of the LORD; he did not depart from all the sins of Jeroboam the son of Nebat, who had made Israel sin."

14. Zechariah

2 Kings 15:8-9

"In the thirty-eighth year of Azariah king of Judah, Zechariah the son of Jeroboam reigned over Israel in Samaria six months."

"And he did evil in the sight of the LORD, as his fathers had done; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin."

15. Menahem

2 Kings 15:17-18

"In the thirty-ninth year of Azariah king of Judah, Menahem the son of Gadi became king over Israel, and reigned ten years in Samaria."

"And he did evil in the sight of the LORD; he did not depart all his days from the sins of Jeroboam the son of Nebat, who had made Israel sin."

16. Pekahiah

2 Kings 15:23-24

"In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem became king over Israel in Samaria, and reigned two years."

"And he did evil in the sight of the LORD; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin."

17. Pekah

2 Kings 15:27-28

"In the fifty-second year of Azariah king of Judah, Pekah the son of Remaliah became king over Israel in Samaria, and reigned twenty years."

"And he did evil in the sight of the LORD; he did not depart from the sins of Jeroboam the son of Nebat, who had made Israel sin."

The Cause of Israel's Failure and Ultimate Captivity

2 Kings 17:20-23

20 "And the LORD rejected all the descendants of Israel, afflicted them, and delivered them into the hand of plunderers, until He had cast them from His sight."

21 "For He tore Israel from the house of David, and they made Jeroboam the son of Nebat king. Then Jeroboam drove Israel from following the LORD, and made them commit a great sin."

22 "For the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them,"

23 "until the LORD removed Israel out of His sight, as He had said by all His servants the prophets. So Israel was carried away from their own land to Assyria, as it is to this day."

The Good Kings of Judah

- Eight of the Twenty kings of Judah are considered to be good Kings.

- They did "right in the eyes/sight of the LORD" as did David their father,

1 Kings 15:5

"because **David** did what was right in the eyes of the LORD, and had not turned aside from anything that He commanded him all the days of his life, except in the matter of Uriah the Hittite."

1. Asa

1 Kings 15:11

"**Asa** did what was right in the eyes of the LORD, as did his father David."

14 But the high places were not removed. Nevertheless Asa's heart was loyal to the LORD all his days.

2. Jehoshaphat

1 Kings 22:43

"And he walked in all the ways of his father Asa. He did not turn aside from them, doing what was right in the eyes of the LORD. Nevertheless the high places were not taken away, for the people offered sacrifices and burned incense on the high places."

3. Joash (Jehoash) -- 40 years

2 Kings 12:2-3

*Jehoash did what was right in the sight of the LORD all the days in which Jehoiada the priest instructed him.

*But the high places were not taken away; the people still sacrificed and burned incense on the high places.

4. Amaziah -- 29 years

2 Kings 14:3

"And he did what was right in the sight of the LORD, yet not like his father David; he did everything as his father Joash had done."

4 However the high places were not taken away, and the people still sacrificed and burned incense on the high places.

5. Azariah -- 52 years

2 Kings 15:3

"And he did what was right in the sight of the LORD, according to all that his father Amaziah had done,"

4 except that the high places were not removed; the people still sacrificed and burned incense on the high places.

6. Jotham the son of Uzziah -- 16 years

2 Kings 15:34

"And he did what was right in the sight of the LORD; he did according to all that his father Uzziah had done."

35 However the high places were not removed; the people still sacrificed and burned incense on the high places. He built the Upper Gate of the house of the LORD.

7. Hezekiah -- 29 years

2 Kings 18:3

"And he did what was right in the sight of the LORD, according to all that his father David had done."

4 He removed the high places and broke the sacred pillars, cut down the wooden image and broke in pieces the bronze serpent that Moses had made; for until those days the children of Israel burned incense to it, and called it Nehushtan.

5 He trusted in the LORD God of Israel, so that after him was none like him among all the kings of Judah, nor who were before him.

6 For he held fast to the LORD; he did not depart from following Him, but kept His commandments, which the LORD had commanded Moses.

7 The LORD was with him; he prospered wherever he went. And he rebelled against the king of Assyria and did not serve him.

--The Fall of Israel during the reign of Hezekiah in Judah (722 B.C.)

8. Josiah -- (King at 8 -- reigned 31)

2 Kings 22:2

"And he did what was right in the sight of the LORD, and walked in all the ways of his father David; he did not turn aside to the right hand or to the left."

The Fall of Israel

2 Kings 18: 9-11

Now it came to pass in the fourth year of King Hezekiah, which was the seventh year of Hoshea the son of Elah, king of Israel, that Shalmaneser king of Assyria came up against Samaria and besieged it.

And at the end of three years they took it. In the sixth year of Hezekiah, that is, the ninth year of Hoshea king of Israel, Samaria was taken.

Then the king of Assyria carried Israel away captive to Assyria, and put them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes,

Assyria attacks Judah, takes Lachish and conducts psychological warfare against Jerusalem. Hezekiah fights back with PRAYER:

2 Kings 19:

14 And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up to the house of the LORD, and spread it before the LORD.

15 Then Hezekiah prayed before the LORD, . . .

The LORD intervenes

36 So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh.

37 Now it came to pass, as he was worshiping in the temple of Nisroch his god, that his sons Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place.

- The Sickness of Hezekiah, his healing, and the sign of the sundial (backed up 10 degrees)
- Ambassadors from Babylon inquiring about his health. He reveals all his treasures and is rebuked by Isaiah, prophet.
- Judgment of Babylonian captivity prophesied. Will it be in my Day?

The Wicked Reign of Manasseh

2 Kings 21:

2 And he did evil in the sight of the LORD,

3 For he rebuilt the high places which Hezekiah his father had destroyed; he raised up altars for Baal, and made a wooden image, as Ahab king of Israel had done; and he worshiped all the host of heaven and served them.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 Also he made his son pass through the fire, practiced soothsaying, used witchcraft, and consulted spiritists and mediums. He did much evil in the sight of the LORD, to provoke Him to anger.

7 He even set a carved image of Asherah that he had made, in the house of which the LORD ...

• Pronouncement of Judgment on Judah

16 Moreover Manasseh shed very much innocent blood, till he had filled Jerusalem from one end to another, besides his sin by which he made Judah sin, in doing evil in the sight of the LORD.

• The last good king in Judah, Josiah

Amon reigns following his father. He is assassinated and his son, Josiah was made king at 8.

During the reforms initiated by King Josiah, the book of the Law was discovered in the Temple.

2 Kings 22:8

Then Hilkiah the high priest said to Shaphan the scribe, "I have found the Book of the Law in the house of the LORD." And Hilkiah gave the book to Shaphan, and he read it.

Josiah welcomed the reading of the Word of the Lord and restored worship to Yahweh.

18 "But as for the king of Judah, who sent you to inquire of the LORD, in this manner you shall speak to him, 'Thus says the LORD God of Israel: "Concerning the words which you have heard;

19 "because your heart was tender, and you humbled yourself before the LORD when you heard what I spoke against this place and against its inhabitants, that they would become a desolation and a curse, and you tore your clothes and wept before Me, I also have heard you," says the LORD.

20 "Surely, therefore, I will gather you to your fathers, and you shall be gathered to your grave in peace; and your eyes shall not see all the calamity which I will bring on this place." ' ' So they brought back word to the king.

Religious Reforms under Josiah

2 Kings 23:

15 Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel sin, had made, both that altar and the high place he broke down; and he burned the high place and crushed it to powder, and burned the wooden image.

16 As Josiah turned, he saw the tombs that were there on the mountain. And he sent and took the bones out of the tombs and burned them on the altar; and defiled it according to the word of the LORD which the man of God proclaimed, who proclaimed these words.

17 Then he said, "What gravestone is this that I see?" So the men of the city told him, "It is the tomb of the man of God who came from Judah and proclaimed these things which you have done against the altar of Bethel."

18 And he said, "Let him alone; let no one move his bones." So they let his bones alone, with the bones of the prophet who came from Samaria.

19 Now Josiah also took away all the shrines of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger; and he did to them according to all the deeds he had done in Bethel.

20-22

23 But in the eighteenth year of King Josiah this Passover was held before the LORD in Jerusalem.

Too Late to Save Judah

25 Now before him there was no king like him, who turned to the LORD with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did any arise like him.

26 Nevertheless the LORD did not turn from the fierceness of His great wrath, with which His anger was aroused against Judah, because of all the provocations with which Manasseh had provoked Him.

27 And the LORD said, "I will also remove Judah from My sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, 'My name shall be there.'"

- Josiah went out in Battle against Pharoah Necho of Egypt and was slain.
- Jehoahaz became king and did evil. He is taken captive by the Egyptians in battle and Pharoah take him back to Egypt were he died.

2 Kings 23:34 Then Pharaoh Necho made Eliakim the son of Josiah king in place of his father Josiah, and changed his name to Jehoiakim. And Pharaoh took Jehoahaz and went to Egypt, and he died there.

- Jehoiakim becomes a puppet king in Judah and is obligated to pay tribute to Pharaoh. Babylon becomes dominant and Nebuchadnezzar demands he be a vassal. He does for three years before he rebelled.

2 Kings 24:6

So Jehoiakim rested with his fathers. Then Jehoiachin his son reigned in his place.

- Nebuchadnezzar besieges Jerusalem, takes Jehoiachin captive and installs his uncle as King over Judah.

2 Kings 24:15

And he carried Jehoiachin captive to Babylon.

2 Kings 24:17

Then the king of Babylon made Mattaniah, Jehoiachin's uncle, king in his place, and changed his name to Zedekiah.

- Zedekiah rebels against Babylon. City is besieged and destroyed. The Temple is also destroyed (586 B.C.)

2 Kings 25:7

Then they killed the sons of Zedekiah before his eyes, put out the eyes of Zedekiah, bound him with bronze fetters, and took him to Babylon.

DIAGRAM OF SECOND KINGS

| <i>II Kings</i> | <i>Chapters 1-17</i> | <i>Chapters 18-25</i> |
|------------------------|-----------------------------|------------------------------|
| <i>Focus</i> | Divided Kingdom | Surviving Kingdom |
| <i>Topics</i> | Israel and Judah | Judah |
| | Ahaziah to Hoshea | Hezekiah to Zedekiah |
| <i>Place</i> | Israel Deported to Assyria | Judah Deported to Babylonia |
| <i>Time</i> | 131 Years (853-722 B.C.) | 155 Years (715-560 B.C.) |

**the Kings
(I & II Kings)**

Timeline:

- Saul:** 1043 - 1011
- David:** 1011 - 971
- Solomon:** 971 - 931

Israel (Northern Kingdom):

- Jeroboam I (931-910)
- Nadab (910-909)
- Baasha (909-886)
- Elah (886-885)
- Zimri (885)
- Omri (885-874)
- Ahab (874-853)
- Ahaziah (853-852)
- Jehoram (852-841)
- Jehu (841-814)
- Jehoahaz (814-798)
- Jehoash (798-782)
- Jeroboam II (793-753)
- Zechariah (753-752)
- Shallum (752)
- Menahem (752-742)
- Pekahiah (742-740)
- Pekah (752-732)
- Hoshea (732-723)

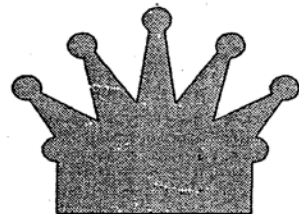
Judah (Southern Kingdom):

- Rehoboam (931-913)
- Abijam (913-911)
- Asa (911-870)
- Jehoshaphat (873-848)
- Jehoram (853-841)
- Ahaziah (841)
- Athaliah (841-835)
- Joash (835-796)
- Amaziah (796-767)
- Azariah (Uzziah) (791-740)
- Jotham (750-732)
- Ahaz (732-716)
- Hezekiah (729-687)
- Manasseh (696-642)
- Amon (642-640)
- Josiah (640-609)
- Jehoahaz (609)
- Jehoiakim (609-597)
- Jehoiachin (597)
- Zedekiah (597-587)

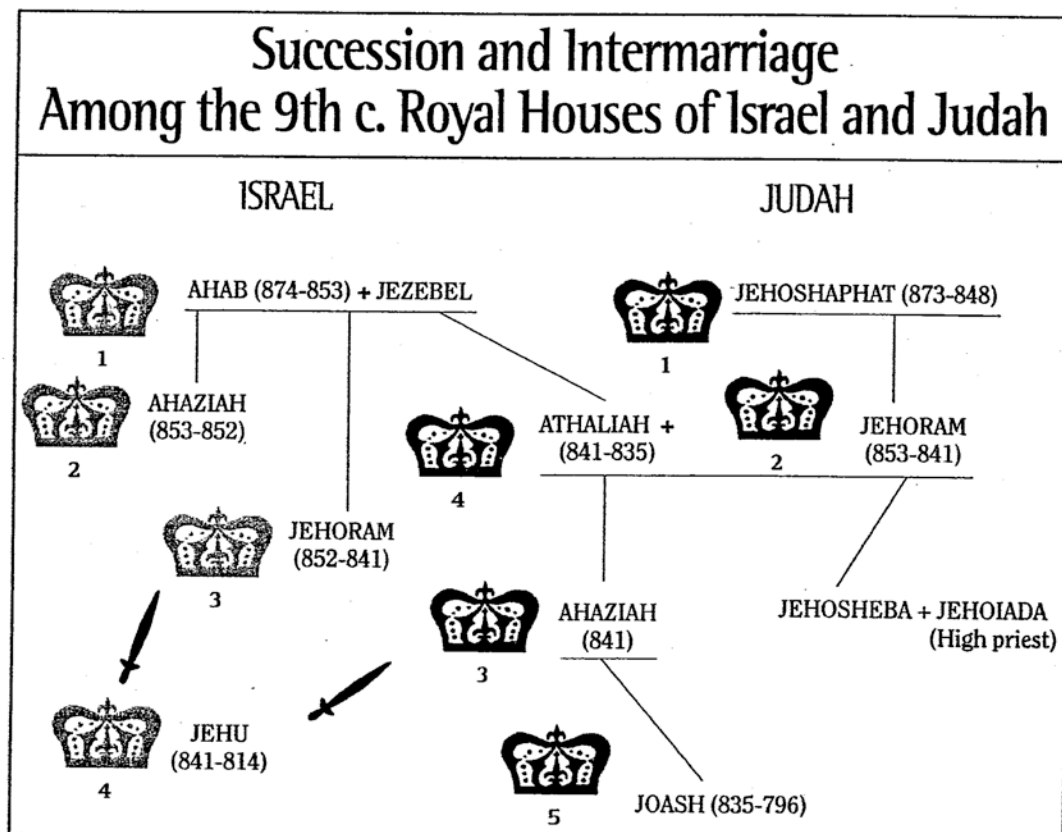
Assyrian Captivity: Indicated by a diagonal line from the end of the Israel timeline to the start of the Judah timeline.

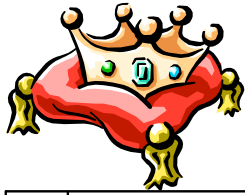
Babylonian Captivity: Indicated by a diagonal line from the end of the Judah timeline to the start of the Zedekiah reign.

(Overlap in dates indicates periods of co-regency)



(Overlap in dates indicates periods of co-regency)





The Kings of the Southern Kingdom

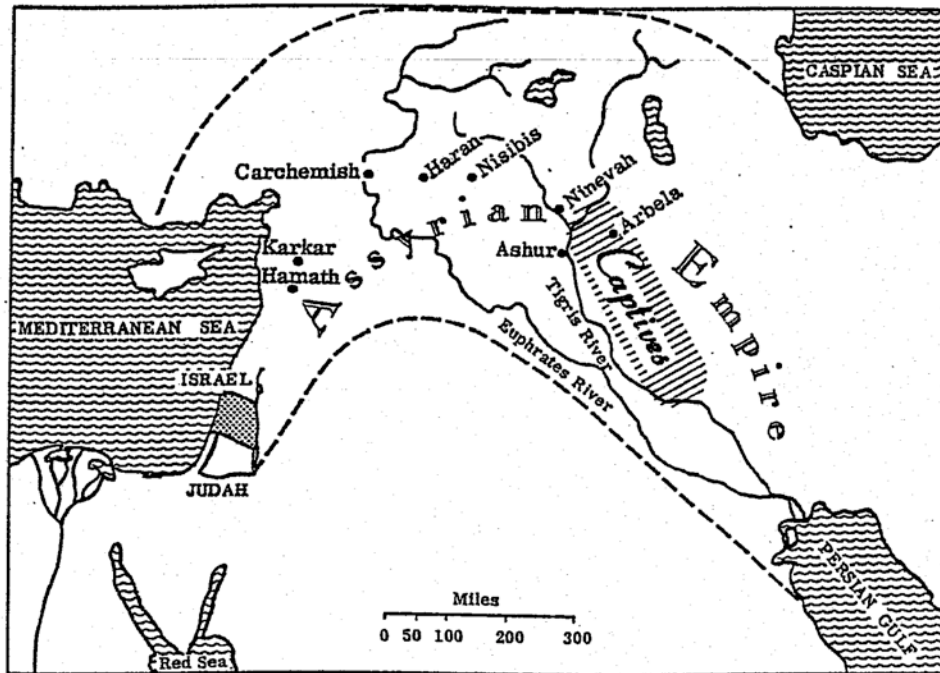
The continuing Monarchy of David during the Division of the Kingdom

Judah's Capital City: JERUSALEM

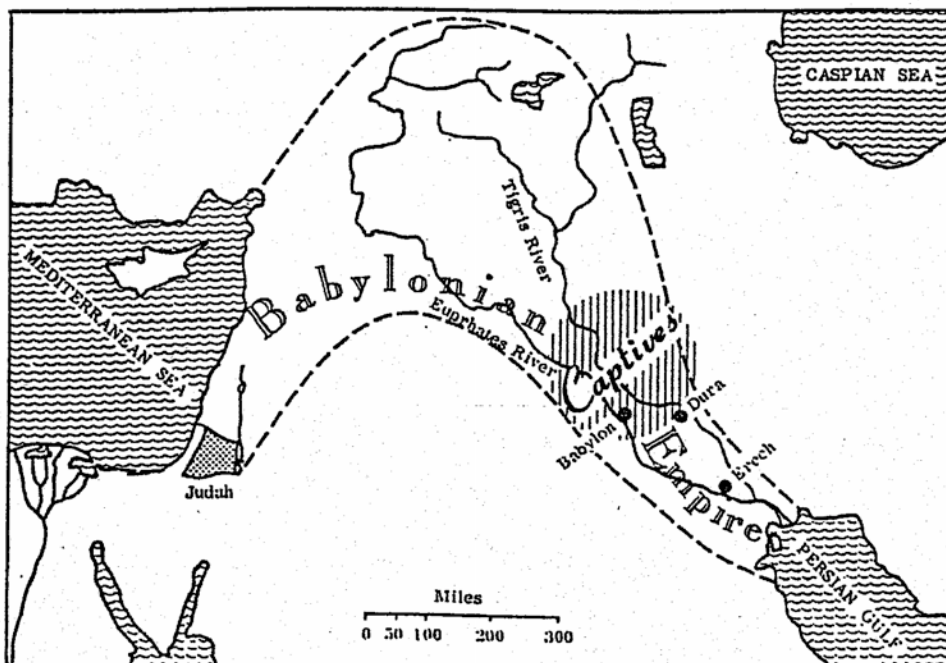
| # | King of Judah | Date BC* | age | Length | Father | Scripture reference |
|----|------------------|----------|-----|----------|-------------|-----------------------|
| 1 | Rehoboam | 926-910 | 41 | 17 years | Solomon | 2 Chronicles 12:13 |
| 2 | Abijah | 909-907 | | 3 years | Rehoboam | 2 Chronicles 13:2 |
| 3 | Asa | 906-866 | | 41 years | Abijah | 2 Chronicles 16:13 |
| 4 | Jehoshaphat | 877-853 | | 25 years | Asa | 2 Chronicles 17:1-5 |
| 5 | Jehoram | 852-841 | 32 | 8 years | Jehoshaphat | 2 Chronicles 21:1-5 |
| 6 | Ahaziah | 840 | 22 | 1 year | Jehoram | 2 Chronicles 22:1-2 |
| 7 | Athaliah | 839-833 | | 6 years | Ahab | 2 Chronicles 22:10-12 |
| 8 | Joash (Jehoash) | 832-793 | 7 | 40 years | Ahaziah | 2 Chronicles 24:1-2 |
| 9 | Amaziah | 802-774 | 25 | 15 years | Joash | 2 Chronicles 25:1-2 |
| 10 | Uzziah (Azariah) | 785-734 | 16 | 52 years | Amaziah | 2 Chronicles 26:1-3 |
| 11 | Jotham | 759-744 | 25 | 16 years | Uzziah | 2 Chronicles 27:1-2 |
| 12 | Ahaz | 743-728 | 20 | 16 years | Jotham | 2 Chronicles 28:1 |
| 13 | Hezekiah | 727-699 | 25 | 29 years | Ahaz | 2 Chronicles 29:1-2 |
| 14 | Manasseh | 698-644 | 12 | 55 years | Hezekiah | 2 Chronicles 33:1-2 |
| 15 | Amon | 643-642 | 22 | 2 years | Manasseh | 2 Chronicles 33:21-23 |
| 16 | Josiah | 641-610 | 8 | 31 years | Amon | 2 Chronicles 34:1-3 |
| 17 | Jehoahaz | 609 | 23 | 3 months | Josiah | 2 Chronicles 36:1-2 |
| 18 | Jehoiakim | 608-598 | 25 | 11 years | Josiah | 2 Chronicles 36:4-5 |
| 19 | Jehoiachin | 597 | 8 | 3 months | Jehoiakim | 2 Chronicles 36:8-9 |
| 20 | Zedekiah | 596-586 | 21 | 11 years | Josiah | 2 Chronicles 36:10-11 |

*Some overlap of co-regency may account for the discrepancy in the length of the king's reign and the dates suggested. Approximate dates of the reign of each king are according to *Hayes and Hooker*, and taken from *Chronological and Background Charts of the Old Testament*, by John H. Walton, (Grand Rapids: Zondervan Publishing House, 1994).

Regional map of the Assyrian Empire at the captivity of the Northern Kingdom, Israel



Regional map of the Babylonian Empire at the captivity of the Southern Kingdom, Judah



First Kings and Second Kings Compared

NOTES

| FIRST KINGS | SECOND KINGS |
|---|---|
| Opens with David, King of Israel | Closes with Nebuchadnezzar, King of Babylonia |
| Solomon's glory | Jehoiachin's shame |
| The temple built and consecrated | The temple violated and destroyed |
| Begins with blessings for obedience | Ends with judgment for disobedience |
| The growth of apostasy | The consequences of apostasy |
| The united kingdom is divided | The two kingdoms are destroyed |

Study Questions

The Northern Kingdom, Leon J. Wood

1. What two tribes had been jealous of one another since the days in Egypt that might have contributed to their division?
2. Which tribe was the largest and had been honored with a leading position in the Wilderness?
3. Describe the action of Rehoboam that caused the final schism between the northern tribes and the tribe of Judah.
4. Who became King of the Northern Tribes?
5. What is the reason for the establishment of worship centers in Dan and Bethel?
6. What types of images were erected at these new worship centers?
7. What did the "man of God" from Judah prophesy concerning the altar at Bethel and the priests of Jeroboam?
8. How many good and Godly kings did Israel have?
9. How long was the rebellious rule of Zimri and how did he die?
10. How long did the dynasty of Omri last? (generations)
11. Who is the infamous son of Omri?
12. What nation is known for extreme cruelty and ruthless methods?
13. Who established the capital city of Israel in Samaria?
14. What is the most likely condition of Ahab being married to Jezebel, a Phoenician princess?
15. Why was the marriage of Ahab and Jezebel called a religious disaster?
16. What was the intent of Jezebel regarding the worship of Yahweh?
17. Describe why the acceptance of the Baal cult in Israel was so serious.
18. What events indicated peaceful conditions between Israel and Judah during the reign of Ahab?
19. What outstanding prophet is recorded in 1 Kings during the reign of Ahab?
20. What was this prophet's first recorded prophetic act?
21. How was the contest on Mt. Carmel arranged?
22. What was the result?
23. Why did Elijah run from Israel?
24. How long did Elijah and Elisha work together and what was their purpose?
25. What two kings are slain by Jehu in Jezreel as he begins to execute judgment on the house of Ahab?
26. What was the fate of the Oxen who pulled the plow for Elisha when he was called by Elijah?
27. Who is credited with starting the prophet schools at Gilgal, Bethel, and Jericho?
28. Describe the demise of Jezebel in Jezreel?
29. After Jehu's purge of the house of Ahab what decision forfeited the divine approval?
30. What effective prophet was sent to Assyria during the reign of Jeroboam II?
31. In what year did Israel and its capital, Samaria, fall captive to Assyria?
32. How long did the siege against Samaria last?
33. What method was employed by the Assyrians to diminish chances of a rebellion?
34. How many kings and how many dynasties ruled Israel (after the division of the kingdom) before the captivity?

The Kingdom of Judah, Leon J. Wood

1. Ten Tribes were given to Jeroboam at the division of the kingdom and Rehoboam became King of Judah. Which (of the original twelve tribes) was added to Judah?
2. Where was Jerusalem located in proximity to this tribe?
3. Who was the first "religiously good" king of the Southern Kingdom?
4. How many of Judah's kings are said to have been "good in God's sight?"
5. Who ruled in Israel when conflict between the tribes ceased and peace existed between the two countries?
6. What was the result of this new alliance of peace for Judah?
7. In spite of the apparent treaty between Ahab and Jehoshaphat what is the assessment of the reign of Jehoshaphat?
8. What was the "tragic marriage" occurred as a result of this new peaceful coexistence between Israel and Judah?
9. How did Ahaziah die?
10. Who was the only "queen" to serve as regent in Judah and how did she obtain the throne?
11. Who was the sole survivor of the slaughter of Athaliah?
12. At what age was Joash presented as king by Jehoiada?
13. Joash was the first of how many successive good kings?
14. Who should receive credit for the good record of Joash in his early reign?
15. Under the leadership of what two men did the land-area of Israel and Judah rival that of the days of David and Solomon?
16. List the successive kings following Joash who were considered "good."
17. Which King of Judah sought the good favor of Assyria and sought their assistance against Israel and Damascus (Syria)?
18. What "high accolade" was given concerning Hezekiah?
19. After the closing of the doors of the Temple under Ahaz who was responsible for them being reopened?
20. When Hezekiah received a threatening letter from Sennacherib (king of Assyria) what did he do with the letter?
21. Hezekiah prayed concerning his terminal illness and the prophet Isaiah responded with what important news?
22. What was the remarkable sign that this news would come to pass?
23. What event caused a severe rebuke from Isaiah concerning messengers from Babylon?
24. What is known about the religious influence of Manasseh, son of Hezekiah?
25. When Amon was assassinated who became king in his place?
26. What time period was noted as "among the happiest in Judah" according to Wood?
27. What particular discovery prompted the most thorough reform in Judah's history?
28. What fulfillment of a 300 year old prophecy took place at Bethel?
29. How was Josiah killed?
30. What significance could be attached to the fact that there was a great concentration of writing prophets during the time of Josiah?
31. How many sons of Josiah reigned over Judah?
32. As Nebuchadnezzar subdued the land of Judah in 605 B.C. what notable people were taken captive to Babylon during this first exile?
33. In the second exile of 597 B.C. what king and what prophet were taken captive?
34. Who did Nebuchadnezzar install as king over Judah at this time?
35. After the revolt of the city of Jerusalem against Babylon, in what year did the city fall to be destroyed by Nebuchadnezzar?
36. What is the fate of Zedekiah?

NOTES

1 CHRONICLES

SUMMARY OF 1 CHRONICLES

The Chronicles retrace the story of Israel's history up to the return from captivity. It covers the same period of history described in Second Samuel through Second Kings. It give a divine perspective of what God is doing through his people, Israel.

The first nine chapters trace the family tree of David and Israel. Emphasis is placed on the tribes of Judah. The writer of Chronicles is concerned with the Davidic dynasty. The demonstration is that God is selecting and preserving a people for himself. God's covenant promises are true and everlasting and the narrative will show how God is working through world events to fulfill His Word and promises, especially through the David lineage.

Chronicles completely omit the struggles David had with King Saul, his seven-year reign in Hebron, his wives, his adultery with Bathsheba, and the rebellion of Absalom. It is written with a positive perspective, emphasizing God's grace and forgiveness. There is only one chapter devoted to the reign of King Saul.

The priestly perspective of Chronicles is evident in the emphasis given for the temple and the priests. While David was not permitted to build the temple he gathers materials, prepared the site, and planned for the order and arrangement of the worship.

The book concludes with David's final prayer of thanksgiving and the coronation of Solomon as the next king of Israel.

OUTLINE OF FIRST CHRONICLES

Part One: *The Royal Line of David* (1:1--9:44)

I. The Genealogy from Adam to Abraham

- A. The Genealogy from Adam to Noah 1:1-4
- B. The Genealogy from Noah to Abraham 1:5-27

II. The Genealogy from Abraham to Jacob

- A. The Genealogy from Abraham to Isaac 1:28-34
- B. The Genealogy from Isaac to Jacob 1:35-54

III. The Genealogy from Jacob to David

- A. The Genealogy of the Sons of Jacob 2:1-2
- B. The Genealogy of the Sons of Judah 2:3-55

IV. The Genealogy from David to the Captivity

- A. The Genealogy of the Sons of David 3:1-9
- B. The Genealogy of the Sons of Solomon 3:10-24

V. The Genealogies of the Twelve Tribes

- A. The Genealogy of Judah 4:1-23
- B. The Genealogy of Simeon 4:24-43
- C. The Genealogy of Reuben 5:1-10
- D. The Genealogy of Gad 5:11-22
- E. The Genealogy of Manasseh 5:23-26
- F. The Genealogy of Levi 6:1-81
- G. The Genealogy of Issachar 7:1-5
- H. The Genealogy of Benjamin 7:6-12
- I. The Genealogy of Naphtali 7:13
- J. The Genealogy of Manasseh 7:14-19
- K. The Genealogy of Ephraim 7:20-29
- L. The Genealogy of Asher 7:30-40
- M. The Genealogy of Benjamin 8:1-40

VI. The Genealogy of the Remnant

- A. The Genealogy of the Twelve Tribes Who Returned 9:1-9
- B. The Genealogy of the Priests Who Returned 9:10-13
- C. The Genealogy of the Levites Who Returned 9:14-34

VII. The Genealogy of Saul 9:35-44

Part Two: *The Reign of David* (10:1--29:30)

I. The Accession of David

- A. Death of Saul 10:1-14
- B. Anointing of David as King 11:1-3
- C. Conquest of Jerusalem 11:4-9
- D. Account of David's Mighty Men 11:10-12:40

II. The Acquisition of the Ark of the Covenant

- A. Improper Transportation of the Ark 13:1-14
- B. Prosperity of David's Reign 14:1-17
- C. Proper Transportation of the Ark 15:1-29
- D. Celebration of the Ark in Jerusalem 16:1-43
- E. Institution of the Davidic Covenant 17:1-27

III. The Military Victories of King David

- A. David's Early Victories are Summarized 18:1-17
- B. David's Latter Victories are Summarized 19:1-20:8

IV. The Preparation and Organization of Israel for the Temple

- A. Sinful Census of David 21:1-30
- B. Material Provisions for the Temple's Construction -22:1-5
- C. Leaders are Charged to Construct the Temple -22:6-19
- D. Organization of the Temple Leaders 23:1-26:32
- E. Organization of the Leaders of the Twelve Tribes -27:1-34

V. The Last Days of David

- A. Final Exhortations of David 28:1-10
- B. Final Provisions for the Temple 28:11-29:9
- C. David's Final Prayer of Thanksgiving 29:10-19
- D. Coronation of Solomon 29:20-25
- E. Death of King David 29:26-30

DIAGRAM OF FIRST CHRONICLES

| <i>I Chronicles</i> | <i>Chapters 1-9</i> | <i>Chapters 10-29</i> |
|-------------------------|---------------------|-----------------------|
| Focus | Royal Line of David | Reign of David |
| Topics | Genealogy | History |
| | Ancestry | Activity |
| Place | Israel | |
| Time | Thousands of Years | c. 33 years |

Comparative Chart of Samuel and the Kings with the Chronicles

| SAMUEL AND KINGS | CHRONICLES |
|---|--|
| The Continuation of Israel's history from the united kingdom to the two captivities | Focuses on the southern kingdom and the Davidic line |
| Political history | Religious history |
| Prophetic authorship: emphasizes the prophetic ministry and moral concerns | Priestly authorship: emphasizes the priestly ministry and spiritual concerns |
| Written by authors soon after the events | Written by Ezra many years after the events |
| More negative -- rebellion and tragedy | More positive -- apostasy, but hope in spite of tragedy |
| Message of judgment | Message of hope |
| Man's failings | God's faithfulness |
| Emphasizes kings and prophets | Emphasizes the temple and the priests |

2 CHRONICLES

NOTES

SUMMARY OF 2ND CHRONICLES

Second Chronicles is a continuation of First Chronicles. This spiritual commentary of Israel's kingdom period is focused on the south. The refusal of the Northern Kingdom to worship in Jerusalem and their continually preoccupation with idolatry was cause enough for this priestly historical record to ignore the northern tribes and focus on the Davidic dynasty of the southern tribes of Judah and Benjamin.

There is an emphasis on the spiritual reforms that took place under the good kings of Judah; Asa, Jehoshaphat, Joash, Hezekiah, and Josiah.

Solomon's reign is referred to as Israel's golden age of peace, prosperity, and temple worship. The fame and wealth of Solomon became legendary. Of all his accomplishments, the emphasis in Chronicles is upon the construction of the temple and its dedication.

After Solomon's death the nation is divided and both kingdoms suffer a spiritual decline. In Second Chronicles the most attention is devoted to the eight good kings of Judah. Every king is assessed with respect to his spiritual strength and his relationship with the temple. When the king serves Yahweh, Judah is blessed with political and economic prosperity.

Because of the emphases on priestly things and the temple, it is not a surprise that the conclusion of the book is with the edict of Cyrus to rebuild the temple.

OUTLINE OF 2ND CHRONICLES

Part One: *The Reign of Solomon* (1:1--9:31)

I. The Inauguration of Solomon as King

- A. The Worship of Solomon 1:1-6
- B. The Petition for Wisdom 1:7-10
- C. The Provision of Wisdom 1:11-12
- D. The Wealth of Solomon 1:13-17

II. The Completion of the Temple

- A. Preparation to Build the Temple 2:1-18
- B. Construction of the Temple 3:1-5:1
- C. Dedication of the Temple 5:2-7:22

III. The Glory of the Reign of Solomon

- A. Enlargement of Solomon's Territory 8:1-6
- B. Subjugation of the Enemies of Solomon 8:7-10
- C. Religious Practices of Solomon 8:11-16
- D. Economic Operations of Solomon 8:17-18
- E. The Queen of Sheba Visits 9:1-12
- F. Solomon's Wealth 9:13-28

IV. The Death of Solomon 9:29-31

Part Two:

The Reigns of the Kings of Judah (10:1--36:23)

I. The Reign of Rehoboam

- A. Division of the Kingdom 10:1-19
- B. Kingdom of Judah Is Strengthened 11:1-23
- C. Kingdom of Judah Is Weakened 12:1-12
- D. Death of Rehoboam 12:13-16

II. The Reign of Abijah

- A. War of Abijah and Jeroboam 13:1-20
- B. Death of Abijah 13:21-22

III. The Reign of Asa

- A. Evaluation of Asa 14:1-8
- B. Victory over the Ethiopians 14:9-15
- C. Exhortation of Azariah 15:1-7
- D. Reforms of Asa 15:8-19
- E. Victory over the Syrians 16:1-6
- F. Rebuke of Hanani 16:7-10
- G. Death of Asa 16:11-14

IV. The Reign of Jehoshaphat

- A. Evaluation of Jehoshaphat 17:1-6
- B. Victory over the Ethiopians 17:7-9
- C. Expansion of the Kingdom 17:10-19
- D. Alliance with Ahab 18:1-19:4
- E. Organization of the Kingdom 19:5-11
- F. Victory over Moab and Ammon 20:1-30
- G. Summary of the Reign of Jehoshaphat 20:31-34
- H. The Sin and Death of Jehoshaphat 20:35-37

| | |
|--|--------------------|
| V. The Reign of Jehoram | |
| A. Evaluation of Jehoram | 21:1-7 |
| B. Revolt by Edom and Libnah | 21:8-11 |
| C. Warning of Elijah | 21:12-15 |
| D. Invasion by Philistia and Arabia | 21:16-17 |
| E. Death of Jehoram | 21:18-20 |
| VI. The Reign of Ahaziah | 22:1-9 |
| VII. The Reign of Athaliah | 22:10-23:15 |
| VIII. The Reign of Joash | 23:16-24:27 |
| A. Revival of Jehoiada | 23:16-21 |
| B. Evaluation of Joash | 24:1-3 |
| C. Repair of the Temple | 24:4-14 |
| D. Death of Jehoiada | 24:15-16 |
| E. Murder of Jehoiada's Son | 24:17-22 |
| F. Destruction of Judah by Syria | 24:23-24 |
| G. Death of Joash | 24:25-27 |
| IX. The Reign of Amaziah | |
| A. Evaluation of Amaziah | 25:1-4 |
| B. Victory over Edom | 25:5-13 |
| C. Idolatry of Amaziah | 25:14-16 |
| D. Defeat of Judah by Israel | 25:17-24 |
| E. Death of Amaziah | 25:25-28 |
| X. The Reign of Uzziah | |
| A. Evaluation of Uzziah | 26:1-5 |
| B. Victories of Uzziah | 26:6-15 |
| C. Sinful Offering of Uzziah | 26:16-21 |
| D. Death of Uzziah | 26:22-23 |
| XI. The Reign of Jotham | 27:1-9 |
| XII. The Reign of Ahaz | |
| A. Evaluation of Ahaz | 28:1-4 |
| B. Defeat of Judah | 28:5-21 |
| C. Idolatry of Ahaz | 28:22-25 |
| D. Death of Ahaz | 28:26-27 |
| XIII. The Reign of Hezekiah | 29:1-32:33 |
| XIV. The Reign of Manasseh | 33:1-20 |
| XV. The Reign of Amon | 33:21-25 |
| XVI. The Reign of Josiah | 34:1-35:27 |
| XVII. The Reign of Jehoahaz | 36:1-3 |
| XVIII. The Reign of Jehoiakim | 36:4-8 |
| XIX. The Reign of Jehoiachin | 36:9-10 |
| XX. The Reign of Zedekiah | 36:11-21 |
| XXI. The Proclamation by Cyrus to Return to Jerusalem | 36:22-23 |

DIAGRAM OF 2 CHRONICLES

| <i>II Chronicles</i> | <i>Chapters 1-9</i> | <i>Chapters 10-36</i> |
|-----------------------------|----------------------------|------------------------------|
| <i>Focus</i> | Reign of Solomon | Reigns of the Kings of Judah |
| <i>Topics</i> | Temple is Constructed | Temple is Destroyed |
| | Splendor | Disaster |
| <i>Place</i> | Judah | |
| <i>Time</i> | c. 40 years | c. 393 years |

EZRA

SUMMARY OF EZRA

Where Second Chronicles end, Ezra begins. God's promises are fulfilled and God is bringing His people back to their land. Ezra relates the story of the first two returns from Babylonia.

Zerubbabel leads the first group of people back to their homeland. Years later Ezra led the second group of returnees.

Out of a total exiled Jewish population of two or three million, only 49,897 chose to take advantage of the offer to return to their homeland. The initial group that comprise this remnant were primarily from the tribes of Judah, Benjamin, and Levi. Zerubbabel restores the altar and the religious feasts and then begins the work on the temple itself. After the foundation of the temple is laid (536 B.C.) there is apparently opposition and the work ceases. Later the prophets Haggai and Zechariah exhort the people to get back to work building the temple. It is finished in 515 B.C.

The second return under Ezra was a smaller group than the first eighty-one years later. God uses Ezra to rebuild the people spiritually and morally. It is said that Zerubbabel built the temple, Nehemiah built the walls, but Ezra built the people.

Spiritual revival and renewal takes place as the Word of God is read and lives are changed in the process. It works the same today.

Notes on the Book of EZRA

The Three Returns from Exile

The exiles of Judah and their descendants are at home in Babylon. There have been many changes in Jerusalem. It doesn't sound like home anymore. They have been seventy years in Babylon. This is home now.

Where is "home" to you? How long has your family lived where they are?

I was raised in Arkansas and never longed to move to Missouri (where one grandfather was born) or to Oklahoma (where both parents were born). To me Arkansas was home.

Change of government. The Persians had taken over. Cyrus gave them permission to return. Only about 50,000 took the offer. It meant completely rebuilding their lives in Jerusalem; homes, fields, temple and walls, all had to be reconstructed.

The Temple articles are preserved in captivity. King Cyrus returns them to Sheshbazzar, the leader of the returning Exiles. There is a listing in Ezra of 5,400 gold and silver items that are returned. God preserved the people and the Temple treasures in exile in Babylon.

FIRST Return under Sheshbazzar, Zerubbabel, and Jeshua –

The Altar of the Temple is rebuilt and morning and evening sacrifices are re-instituted. They laid the foundation of the Temple. At the completion of the foundation there was the sound of weeping and rejoicing. The elders wept for the glory of the past temple and the youth rejoiced for the glory of the only temple they have ever known.

Jeshua, sanctified as the High Priest.

But many of the priests and Levites and heads of the fathers' houses, old men who had seen the first temple, wept with a loud voice when the foundation of this temple was laid before their eyes. Yet many shouted aloud for joy, so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people, for the people shouted with a loud shout, and the sound was heard afar off.

Ezra 3:12-13

Ezra Chapter 4:8—6:18 in the original text was written in Aramaic.

Opposition to rebuilding the Temple

Local residents:

- Let us build with you
- Efforts to discourage
- Attempt to frighten
- They opposed and frustrated their aims
- They sent letters accusation to Xerxes (4:6)
 - They are a rebellious city, check record
 - Yes, stop building (ceased for 14 years)

When the work was resumed the opposition began again. The builders sent a letter to explain their work and reiterated the order of Cyrus.

This time the King orders the opposition to stop and to assist in the construction, even providing funds from the taxes collected to finance the project.

Zerubbabel built the temple, assisted greatly with the help of Haggai and Zechariah stirring up the people to get the work done (after the 14 years of inactivity).

The Glory of the latter temple. It wasn't the structure; it was the Messiah who was to come to this temple.

SECOND Return under Ezra - Ezra built the People. He addressed social concerns: Divorce, marrying foreign wives, Corrupt priests offering diseased and defective sacrifices.

Mixed marriage (Chapter 9)

- Problem of intermarriage with the people of the land.
- Danger of adopting their practices.
- Officials and leaders were some of the worst offenders (9:2).
- Ezra led the people in Repentance.

Why such severe reaction?

The Exile of judgment for some of the same practices was just ending.

-A moment of grace, security in a holy place.

(Ezra 9:8)

"And now for a little while grace has been shown from the LORD our God, to leave us a remnant to escape, and to give us a peg in His holy place, that our God may enlighten our eyes and give us a measure of revival in our bondage."

Solution?

Put away the pagan wives. Divorce them and send their children away.

THIRD Return was under Nehemiah - Nehemiah built the Walls (in a record 52 days, start to finish).

OUTLINE OF EZRA

Part One:

The Restoration of the Temple of God (1:1-6:22)

I. The First Return to Jerusalem under Zerubbabel

- A. Decree of Cyrus 1:1-4
- B. Gifts from Israel and Cyrus 1:5-11
- C. Census of the Returning People 2:1-63
- D. The Return Completed 2:64-70

II. The Construction of the Temple

- A. Construction of the Temple Foundation 3:1-13
- B. Interruption of the Temple Construction 4:1-24
- C. Completion of the Temple 5:1-6:18
- D. Celebration of the Passover 6:19-22

Part Two:

The Reformation of the People of God (7:1-10:44)

I. The Second Return to Jerusalem under Ezra

- A. The Decree of Artaxerxes 7:1-28
- B. Census of the Returning Israelites 8:1-14
- C. Spiritual Preparation for the Return 8:15-23
- D. The Return Is Completed 8:24-36

II. The Restoration of the People

- A. Israel Intermarries 9:1-2
- B. Ezra Intercedes with God 9:3-15
- C. Reformation of Israel 10:1-44

DIAGRAM OF EZRA

| EZRA | Chapters 1-6 | Chapters 7-10 |
|---------------|---------------------------|---------------------------|
| Focus | Restoration of the Temple | Reformation of the People |
| Topics | Zerubbabel | Ezra |
| | First Return of 49,897 | Second Return of 1,754 |
| Place | Persia to Jerusalem | Persia to Jerusalem |
| Time | 22 years (538-516 B.C.) | 1 year (458-457 B.C.) |

Returns From the Exile

| First Return | Second Return | Third Return |
|---|--------------------------------------|--------------------------------|
| Sheshbazzar, Zerubbabel, Jeshua | Ezra | Nehemiah |
| 538 BC | 458 BC | 444 BC |
| Persian King Cyrus | Artaxerxes Longimanus | Artaxerxes Longimanus |
| As many as wished to could return | As many as wished to could return | Allowed to rebuild the wall |
| 42,360 return | 1,758 return | Unknown |
| Temple begun, work ceased until 520, and completed in 516 BC | Problems with intermarriage | Wall rebuilt in 52 days |
| Ezra 1-6 | Ezra 7-10 | Nehemiah 1-13 |

NEHEMIAH

SUMMARY OF NEHEMIAH

Nehemiah is a contemporary of Ezra. This means they lived at the same time. While Ezra led the people in spiritual revival, Nehemiah came with authority as a governor and was able to effect physical and political reconstruction and to lead in moral reform. This book provides the history of the period concluding the Old Testament and within four hundred years of the promised Messiah.

Nehemiah led the third group to return to Jerusalem after the decree of Cyrus. It has been ninety-four years since the first remnant returned under Zerubbabel. Nehemiah inspects the condition of the walls and challenges the people to "*rise up and build*" (2:18).

As they begin the labor of reconstructing walls the opposition mounts. Nehemiah continues the construction by dividing the people among guards and labors. Against overwhelming odds Nehemiah sees the task through and the walls are completed in an astounding fifty-two days.

The construction of the walls is completed and the people are challenged to consecration. Ezra leads the spiritual revival in much the same fashion he did thirteen years previous. He holds a public reading of the law that continues for hours. The people respond with weeping, repentance, obedience and rejoicing.

The covenant is renewed with God and the people commit themselves to separate themselves and obey God's commandments. Some stay in Jerusalem while others return to the cities of their inheritance.

Nehemiah was required to return to Persia in 432 B.C. but makes a second trip in 425 B.C. to reform the people, cleanse the temple, enforce the Sabbath, and require the people to put away their foreign wives.

Notes on the Book of NEHEMIAH

Nehemiah demonstrates practical faith in God.

Nehemiah is the *James* of the Old Testament. It is a demonstration of Faith by their works.

The Burden of Nehemiah

There is no evident "call" just the motivation of his desire or burden. Many wait for a specific call while neglecting the need at hand. God usually calls busy people. Those who find a need and fill it. Those who are touched with compassion for others and seek to minister to them.

The book of Nehemiah reveals the story of a man's life that is a great example of a *layman's ministry*. To our knowledge he never preaches a sermon or delivers a prophetic oracle. He is an administrator, a capable organizer and leader. He used his political office and connections to accomplish spiritual goals. His was a practical ministry. He provided a platform for the priest Ezra to renew spiritual reforms.

He is a godly and spiritual man. Like the prophets he repents for the sins of his people, his nation and his own sins.

Four Spiritual Leadership Principles⁹

1. Compassion

Motivation for Obedience

2. Cooperation

Often required, Teamwork, community, the body example.

There are no *Lone Rangers* in the Kingdom of God

3. Confidence

Comes from prayer and God's Word

(Bible College)

⁹ Spirit Filled Life Bible, 674.

NOTES

4. Courage

Refusing to compromise when doing God's will.
Nehemiah could not be dissuaded.

"The Bible says nothing about being *in* the will of God, but of *doing* the will of God."

(Missionary, Mike Tuttle)

Lessons from Nehemiah

Restoration and Rebuilding

Chapters 1-7 External Construction

Protection from those outside the city.

Had to overcome...

1. Laziness (2:17) –It had been almost 100 years since they had returned to the land.
2. Mockery (2:19; 4:1-3) –There will always be the mockers and the scoffers. You must have clear direction from God and a vision that will not be easily discouraged.
3. Conspiracy (4:7-8) –If you are not discouraged by mockery, the enemy will enlist help to conspire against the good work you are doing for God.
4. Threats (4:11) –Fear and intimidation are old and familiar tools of the enemy.

Chapters 8-10 Internal Instruction

Ezra reads the Book of the Law of Moses "from the Light" (early morning) until Midday. The people were attentive to the reading. (8:3).

Ezra read the Law and "gave the sense" so they might understand what he had read. This is the Biblical principle of hermeneutics. (8:8)

Chapters 11-13 Restoration to Obedience

Renewed commitment to the covenant.

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

OUTLINE OF NEHEMIAH**Part One: *The Reconstruction of the Wall* (1:1-7:73)****I. The Preparation to Reconstruct the Wall**

- A. Discovery of the Broken Wall 1:1-3
- B. Intercession of Nehemiah 1:4-2:8
- C. Arrival of Nehemiah in Jerusalem 2:9-11
- D. Preparation to Reconstruct the Wall 2:12-20

II. The Reconstruction of the Wall

- A. Record of the Builders 3:1-32
- B. Opposition to the Reconstruction 4:1-6:14
- C. Completion of the Reconstruction 6:15-19
- D. Organization of Jerusalem 7:1-4
- E. Registration of Jerusalem 7:5-73

Part Two: *The Restoration of the People* (8:1-13:31)**I. The Renewal of the Covenant**

- A. Interpretation of the Law 8:1-18
- B. Reaffirmation of the Covenant 9:1-10:39

II. The Obedience to the Covenant

- A. Resettlement of the People 11:1-36
- B. Register of the Priests and the Levites 12:1-26
- C. Dedication of the Jerusalem Wall 12:27-47
- D. Restoration of the People 13:1-31

DIAGRAM OF NEHEMIAH

| NEHEMIAH | Chapters 1-7 | Chapters 8-13 |
|-----------------|----------------------------|---------------------------|
| Focus | Reconstruction of the Wall | Restoration of the People |
| Topics | Political | Spiritual |
| | Construction | Instruction |
| Place | Jerusalem | |
| Time | 19 years (444-425 B.C.) | |

ESTHER

SUMMARY OF ESTHER

Not all Godly people left the land of the exile to return to their homeland. Esther is found in the Persian court serving as a Queen with a divine purpose.

Though this beautiful story does not contain the name of God, the message of God's sovereign involvement in the affairs of heathen nations and using ordinary men and women in otherwise impossible situations is evident.

Mordecai promotes his niece to appear before the King, Ahasuerus in his quest for a new queen after Vashti has been deposed. No doubt because of her beauty but also her spirit to please the king, she was chosen above all the rest of the contestants.

In this new politically advantageous position she learns of the plot of Haman to kill, not only Mordecai, but also all the people of Jewish descent. At Mordecai's prompting she risks death to intercede before the king saying, "*if I perish, I perish.*"

Many are fasting and praying with her as she makes her invitations and finally her appeal to save her people. The treachery of Haman is exposed. He is hanged on the gallows he had prepared for Mordecai and his vacant position is filled by none other than Mordecai.

The victory of this wonderful deliverance at the hand of Yahweh is celebrated annually in the Feast of Purim.

OUTLINE OF ESTHER

Part One: *The Threat to the Jews* (1:1-4:17)

I. The Selection of Esther as Queen

- A. The Divorce of Vashti 1:1-22
- B. The Marriage to Esther 2:1-20

II. The Formulation of the Plot by Haman

- A. Mordecai Reveals the Plot to Murder the King 2:21-23
- B. Haman Plots to Murder the Jews 3:1-4:17

Part Two: *The Triumph of the Jews* (5:1-10:3)

I. The Triumph of Mordecai over Haman

- A. Setting for the Triumph 5:1-6:3
- B. Mordecai is Honored 6:4-14
- C. Haman Dies on Gallows Prepared for Mordecai -7:1-10
- D. Mordecai Is Given Haman's House 8:1-3

II. The Triumph of Israel over Her Enemies

- A. Preparation for the Victory of Israel 8:4-17
- B. Israel's Victory over Her Enemies 9:1-16
- C. Israel's Celebration 9:17-10:3

DIAGRAM OF ESTHER

| <i>ESTHER</i> | <i>Chapters 1-4</i> | <i>Chapters 5-10</i> |
|---------------|-----------------------|----------------------------|
| <i>Focus</i> | Threat to the Jews | Triumph of the Jews |
| <i>Topics</i> | Feasts of Ahasuerus | Feasts of Esther and Purim |
| | Grave Danger | Great Deliverance |
| <i>Place</i> | Persia | |
| <i>Time</i> | 10 years (483-473 BC) | |

Ruth and Esther compared

| RUTH | ESTHER |
|---|---|
| A Gentile Woman | A Jewish Woman |
| Lived among the Jews | Lived among the Gentiles |
| Married a Jewish Man in the royal line of David | Married a Gentile man who ruled an Empire |
| A story of Faith and Blessing | A story of Faith and Blessing |

NOTES

Study Questions - Exile and Return, Leon J. Wood

1. Who had been deported to Babylon and who had been left to make decisions and form policies?
2. What two advantages did the conqueror have in taking leadership captive?
3. According to Wood where did the Samaritans originate?
4. How many captives were taken in 597 B.C. along with King Jehoiachin?
5. What prophet was given a choice of going to Babylon or remaining in the land of Judah?
6. What message did the prophet communicate to the people of the land?
7. Did the remnant of Judah abide by the instructions of the prophet?
8. Did the prophet go to Egypt?
9. Who was depicted by Daniel as the "head of Gold" and how long did he rule in Babylon?
10. Who was the most capable ruler following Nebuchadnezzar?
11. When this leader (#10) dwelt in Tema for a period of ten years, in whose hands did he leave the kingdom?
12. What was the purpose of Nebuchadnezzar in taking Daniel and others of his age to Babylon?
13. Daniel would have been at least what age at the time of the Persian conquest of Babylon?
14. Who may have used his influence to obtain the decree, which permitted the Jews to return to Palestine? (also see footnote)
15. Though we are not given the total number of captives exiled into Babylon what indication do we have that they numbered many thousands?
16. In the ministry of Ezekiel in Babylon what was made clear about their captivity?
17. List five evidences that life in Babylon was much different than the condition of bondage in Egypt for their ancestors.
18. Describe the liberty of Jehoiachin after he was released from prison in Babylon.
19. Were captives permitted to hold jobs and practice their skills?
20. Besides the predicted captivity, what else did the OT prophets predict?
21. What was the duration of the captivity set by Jeremiah, the prophet?
22. How did the Persian Monarch, Cyrus, treat the defeated Babylonians and what was the result?
23. What people and leader defeated the Persian empire?
24. The first return from captivity in which we emphasized the role of Zerubbabel (because of the building of the temple) was actually led by whom?
25. Who led the second group to return?
26. The third and final group to leave captivity and return to Palestine was led by whom?
27. Summarize the edict issued by Cyrus concerning the return of the Jews to Jerusalem.
28. In round numbers give the approximate size of the crowd returning to Jerusalem.

29. What was the prime order of business on the return to their homeland?
30. At the laying of the foundation for the temple why did some rejoice while others wept?
31. What was the source of opposition for the construction of the temple?
32. What was the result of this opposition?
33. What two individuals were responsible for urging building operations to be resumed?
34. When was the temple completed?
35. What is the Persian name of the King of Persia during the time Esther was queen?
36. What was Ezra's skill?
37. What were the people doing that had caused them to neglect building the temple and building up the walls of the city?
38. What do we learn about the interaction of the people from Ezra's prayer in confessing the sins of the people?
39. What was Ezra's interest and assigned task?
40. What was the main area of reform that concerned Ezra and what was the solution?
41. What was the purpose in Nehemiah leading the third return from captivity?
42. What evidence indicates that Nehemiah's position as a cupbearer for the Persian King was more than a domestic servant?
43. How many days did Nehemiah make secret night-time inspections of the city before announcing his plans to rebuild Jerusalem's walls?
44. Who headed the opposition of the building of the walls and why?
45. What was the first level of opposition brought against the building of the walls?
46. When this method failed what did the opposition attempt?
47. How many times are recorded that attempts to were made to lure Nehemiah away from Jerusalem and his work?
48. How long did the work of rebuilding take?
49. In the fall of 444 B.C. Nehemiah called the people together after the completion of the walls for the reading of God's law. Who read it?
50. In response to the reading of the Law what feast was observed as it was the time of year for its observance?
51. During this first tenure as governor how long did Nehemiah remain?
52. Upon Nehemiah's return after a year or two back in Persia, what was the most shocking thing he found?
53. What was the response of Nehemiah?
54. What practice did Nehemiah have to deal with that he had previously dealt with as well as did Ezra in his reform?
55. Who had Eliashib the high priest married?
56. At what time did Malachi, the last of the writing prophets, prophesy?
57. What issues did Malachi address that were identical to those addressed by Nehemiah?
58. How long did the beautifying preparations last for Esther

- before becoming queen?
59. Who conspired to kill all the Jews and what inspired his hatred?
60. What was the ultimate fate of this man?
61. What is surprising about the large number of people slain on the day that originally was to be the extermination of the Jews?
62. Would you consider Anti-Semitism a modern problem? Why?
63. What is the outstanding feature of the account of Esther concerning God's care?
64. What Jewish feast was instituted as a result of the victory for the Jews in the time of Esther?

|



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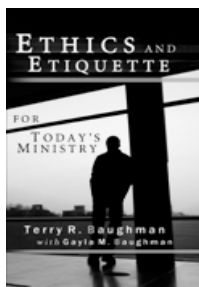
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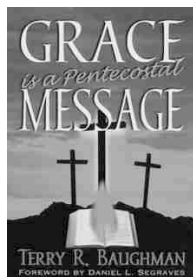
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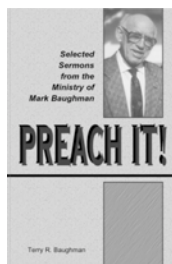
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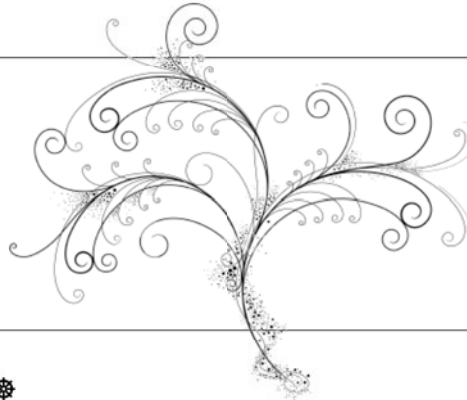
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