

PANORAMA PLUS 6

*Kingship:
United Monarchy*

name

phone / email

OUTLINE

Session 1: The Story of Eli and Samuel	8
Session 2: The Story of Samuel and Saul	31
Session 3: The Story of David: Part One	61
Session 4: The Story of David: Part Two.....	87
Session 5: The Story of Solomon	109
Session 6: The Writings of Solomon.....	137
Appendices.....	158

NOTE TO THE STUDENT!

This material is structured in outline form, yet it is complete enough that the student can gain maximum benefit from the lectures if the material is read beforehand. There is much to cover; the best learning experience combines the student's reading(s) and the lecture overview.

© 2022 Fellowship Bible Church of Northwest Arkansas
The Training Center

Scriptures taken from NIV unless otherwise noted THE HOLY BIBLE,
NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011
by Biblica, Inc.® Used by permission. All rights reserved worldwide.

**Curriculum may be copied and used for personal and
ministry purposes, as long as content remains unchanged.**

PREFACE

Movement 6: Kingship: United Monarchy chronicles the development historically from the rule of judges to the rule of kings. Five major characters take the stage (chronologically): Eli, Samuel, Saul, David, and Solomon. From chosen administrators to chosen kings, God's intention was to mediate His kingly sovereignty through chosen individuals. This type of kingship was a **theo-monarchy** (God ruling over and through the king [monarch]) and reinforced the theological truth that God alone ultimately has the right to rule. In these six sessions we will overview each person's story (Eli and Samuel) and note each king's reign. Additionally, David and Solomon contributed to the Wisdom Literature of the Old Testament. Final sessions will touch upon a survey of selected Psalms, Proverbs, Ecclesiastes, and Song of Songs (or Song of Solomon).

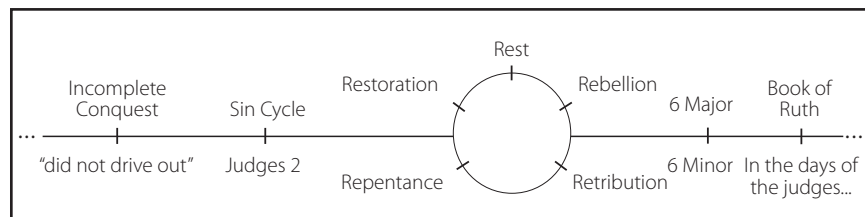
May the student (and writer!) glean from the portraits of real life Biblical characters. Israel's history is checkered throughout with failures but as Paul noted:

Now these things occurred as examples to keep us from setting our hearts on evil things as they did. ⁷Do not be idolaters, as some of them were; as it is written: "The people sat down to eat and drink and got up to indulge in revelry." ⁸We should not commit sexual immorality, as some of them did—and in one day twenty-three thousand of them died. ⁹We should not test Christ, as some of them did—and were killed by snakes. ¹⁰And do not grumble, as some of them did—and were killed by the destroying angel. ¹¹These things happened to them as examples and were written down as warnings for us, on whom the culmination of the ages has come. ¹²So, if you think you are standing firm, be careful that you don't fall! ¹³No temptation has overtaken you except what is common to mankind. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it.
(1 Cor 10:6-13)

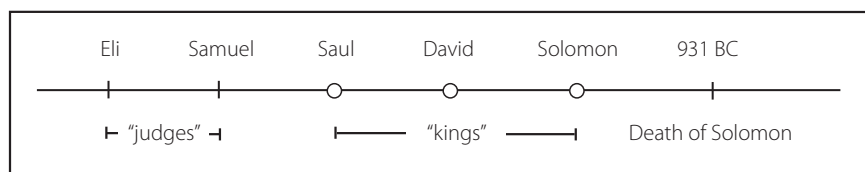
Let the journey begin,
Robert V. Cupp
The Training Center
Spring 2020

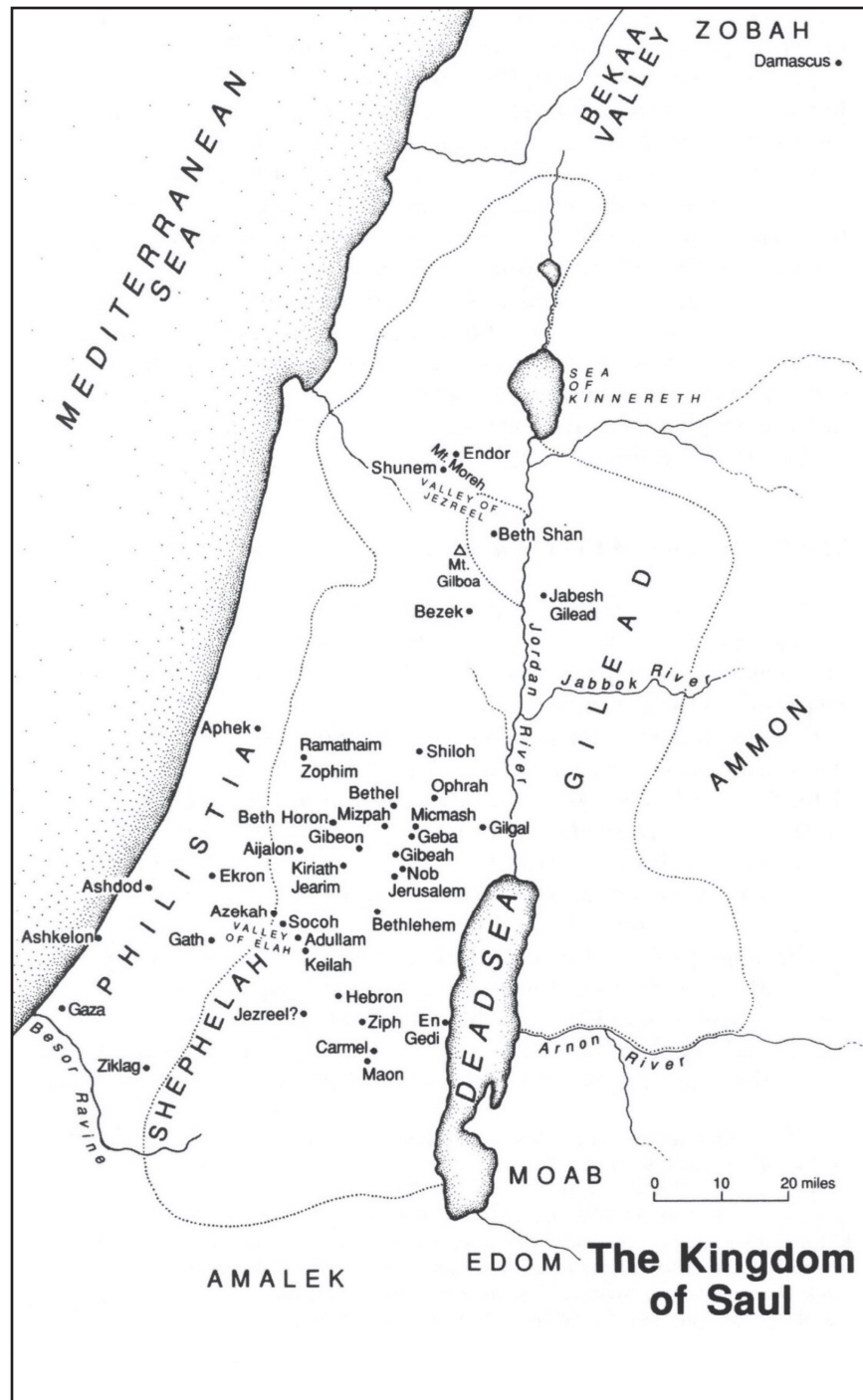
PANORAMA: TWELVE MOVEMENTS	
Movement	Biblical Books
#1 Prologue	Genesis 1-11
#2 Patriarchs	Genesis 12-50; Job
#3 Redemption and Wanderings	Exodus, Leviticus, Numbers, Deuteronomy
#4 Conquest	Joshua
#5 Apostasy	Judges, Ruth
#6 Kingship: United Monarchy	1-2 Samuel; 1 Kings (Pss, Prov, Eccl, SS)
#7 Kingship: Divided Monarchy	1 Kings 12-22; 2 Kings (Prophets - selected)
#8 Exile	Daniel, Ezekiel (Jeremiah)
#9 Return from Exile and 400 Silent Years	Ezra, Nehemiah, Esther (Haggai, Zechariah, Malachi)
#10 Life of Christ	Matthew, Mark, Luke, John
#11 Church Age	Acts and Epistles
#12 Final Consummation	Revelation (Daniel)

Movement #5: "Apostasy"

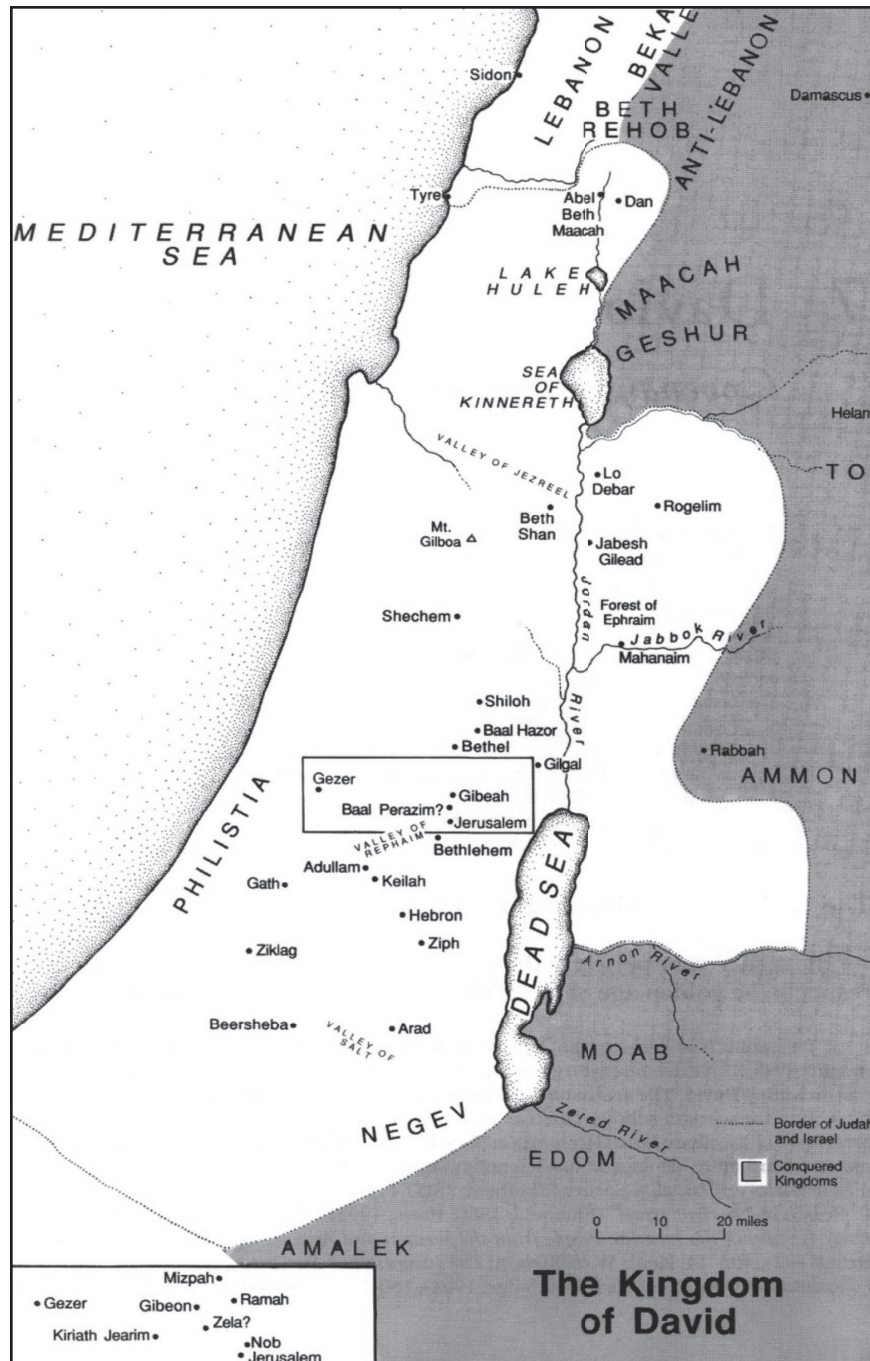


Kingship: "United Monarchy"





The Kingdom of Saul (From E. Merrill, *Kingdom of Priests: A History of Old Testament Israel, Second Edition*. (Grand Rapids, MI: Baker Academic, 2008). Exported from Logos Bible Software, 1:41pm, May 24, 2021.



The Kingdom of David (From E. Merrill, *Kingdom of Priests: A History of Old Testament Israel, Second Edition*. (Grand Rapids, MI: Baker Academic, 2008). Exported from Logos Bible Software, 1:41pm, May 24, 2021.



The Twelve Districts of Solomon's Kingdom (From E. Merrill, *Kingdom of Priests: A History of Old Testament Israel, Second Edition*. (Grand Rapids, MI: Baker Academic, 2008). Exported from Logos Bible Software, 1:42pm, May 24, 2021.

SESSION 1

The Story of Eli and Samuel

I. PRAYER/INTRODUCTION

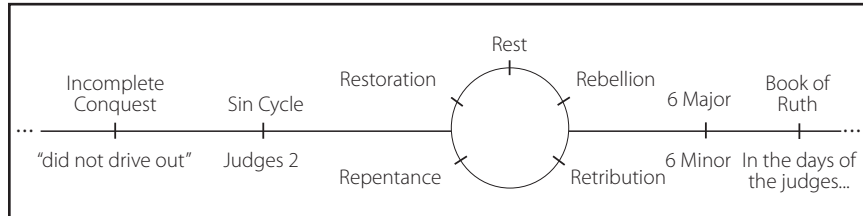
II. PANORAMA OF THE BIBLE

A. MOVEMENTS 1-6

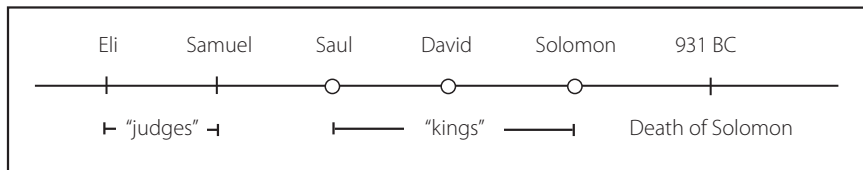
PANORAMA OF THE BIBLE	
Movements	Biblical Books
1. Prologue	Genesis 1-11
2. Patriarchs	Genesis 12-50; Job
3. Redemption Wanderings	Exodus, Leviticus Numbers, Deuteronomy
4. Conquest	Joshua
5. Apostasy	Judges, Ruth
6. Kingship: United Monarchy	1-2 Samuel, 1 Kings (Pss, Prov, Eccl, SS)

B. PANORAMA TIMELINE: MOVEMENTS 5-6

1. Movement 5: Apostasy



2. Movement 6: Kingship: United Monarchy



C. Leadership Context

The Book of Judges concludes, *“In those days Israel had no king; everyone did as he saw fit”* (Judg 21:25). One of the theological purposes of the Book of Judges was to demonstrate the fact that the covenant nation needed a king and needed one desperately. But what kind of king? That will be the difficult question addressed in 1 Samuel.

1. Potential types of leadership
 - a. Theocracy

The term is a compound word derived from “theos” (God) and “kratein” (rule). It means God-rule or the rule of God over His realm of authority. In the early context of the Old Testament, God rules through chosen administrators (not kings) such as Adam and Eve.

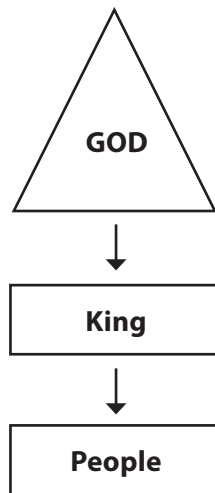
Genesis 1:26-28

*Then God said, “Let us make mankind in our image, in our likeness, so that they **may rule over** the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.” ²⁷ So God created mankind in his own image, in the image of God he created them; male and female he created them. ²⁸ God blessed them and said to them, “**Be fruitful and increase** in number; fill the earth and subdue it. **Rule over** the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”*

After the fall of man from innocence, God continued to rule (express His sovereign will) through select individuals (Noah, Abraham, Isaac, Jacob) then through the leadership of the twelve tribes, and so forth. With specially-selected Moses, God effected a redemption from bondage to Egypt. As His now-redeemed people, God established the Law (Torah) as His requirements for the covenantal nation, Israel.

b. Theo-monarchy

This compound word combines “theos” (God) with “monos” (one) and “arche” (rule). The word suggests that God rules through a chosen monarch or king.



Often the history of the nation is described, “as goes the king, so goes the nation.” To keep His subjects under His sovereign rule, God often would send prophets to the king or to the nation for repentance and correction.

This was the Biblical model intended for the kings of united Israel. God exercised His rule and reign through administrators of His choosing (kings) who were responsible to uphold His kingdom-rule in righteousness, peace, and justice.

But, as 1 Samuel will narrate, the people will want a king and will demand one to fit their needs.

1 Samuel 8:4-5

So all the elders of Israel gathered together and came to Samuel at Ramah. ⁵ They said to him, “You are old, and your sons do not follow your ways; now appoint a king to lead us, such as all the other nations have.”

But note the earlier prophetic words of Moses.

Deuteronomy 17:14-15a

*When you enter the land the LORD your God is giving you and have taken possession of it and settled in it, and you say, "Let us set a king over us like all the nations around us,"¹⁵ be sure to appoint over you **a king the LORD your God chooses**. He must be from among your fellow Israelites.*

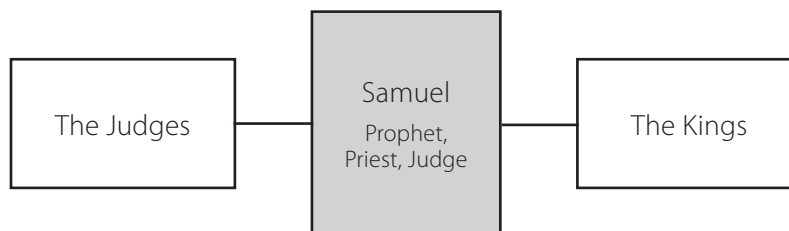
c. Monarchy

"One ruler" is the meaning of the word. This common idea of antiquity (and later) was that one king would rule over one people. Though often the monarch would appeal to the legitimacy of his rule due to his god(s), the practical outworking was a human ruler who led without any "true" accountability. This was not the model desired by God for His people. However, it became the pragmatic style of rule.

d. Chart

LEADERSHIP OF THE ISRAELITES			
Movement	Leader	Role	God
2	Abraham (Isaac) (Jacob/Israel)	Patriarchal Head of Clan	Under God's Direction
2	Twelve Tribes	Loose Confederation, Tribal Heads	Under Jacob's Direction (God?)
3	Moses	Deliverer, Law-Giver, National Leader	Under God's Direction
4	Joshua	Moses' Successor, National Leader	Under God's Direction
5	Twelve Tribes	No National Leader	Ignored God's Direction

3. Diagram: Samuel, a transitional figure



III. PROMINENT PERSONS: KINGSHIP: UNITED MONARCHY

A. Charted: Priest-Judges and Kings

Name	Tribe	Office
Eli	Levi	Priest-Judge
Samuel	Levi	Priest-Judge-Prophet
Saul	Benjamin	King (First)
David	Judah	King (Second)
Solomon	Judah	King (Third)

B. Context: Biblical Books and Three Kings

Saul's Story

- 1 Samuel
- 1 Chronicles

David's Story

- 1-2 Samuel
- 1 Chronicles
- Psalms (selected)

Solomon's Story

- 1 Kings
- 2 Chronicles
- Psalms (selected)
- Proverbs (selected)
- Ecclesiastes
- Song of Solomon

IV. BIBLICAL DEVELOPMENT

A. Eli (1 Sam 1-4)

1. Book Content: 1 Samuel

1 Samuel		
Chapters	Key Personalities	Roles
1-7	Eli and Samuel	Transitional Judges
8-15	Samuel and Saul	1 st King Anointed
16-31	Saul and David	2 nd King Anointed

2. Eli: the “first” encounter with Hannah (1 Sam 1)

The book of 1 Samuel begins by introducing the reader to Elkanah (Levite by lineage—1 Chron 6:33-34) and his beloved, but barren wife, Hannah (1:2, 5). Hannah often went to the Tabernacle to pray for a son.

1 Samuel 1:10-11

In her deep anguish Hannah prayed to the LORD, weeping bitterly. ¹¹ And she made a vow, saying, “LORD Almighty, if you will only look on your servant’s misery and remember me, and not forget your servant but give her a son, then I will give him to the LORD for all the days of his life, and no razor will ever be used on his head.”

Eli the high priest (1:9) observed the distressed Hannah in prayer and wrongly supposed her to be in a drunken state.

1 Samuel 1:12-14

As she kept on praying to the LORD, Eli observed her mouth.

¹³ Hannah was praying in her heart, and her lips were moving but her voice was not heard. Eli thought she was drunk ¹⁴ and said to her, "How long are you going to stay drunk? Put away your wine."

Hannah objects to Eli's accusation and explains that her prayers issue forth from her "great anguish and grief" (1:15-16). Eli then blesses the praying Hannah (which is the only OT passage showing a priest blessing a worshiper at the Tabernacle or Temple).

1 Samuel 1:17

Eli answered, "Go in peace, and may the God of Israel grant you what you have asked of him."

3. Eli: the "second" encounter with Hannah (1 Sam 1)

Hannah's prayers for a son were accompanied by her vow to present (dedicate) that son to the Lord. He would be a Nazirite for life (Num 6) and serve the Lord at the Tabernacle. After the child was (miraculously) born and weaned, Hannah brought Samuel ("heard of God" or "God hears") to Eli the priest.

1 Samuel 1:26-28

...and she said to him, "Pardon me, my lord. As surely as you live, I am the woman who stood here beside you praying to the LORD. ²⁷ I prayed for this child, and the LORD has granted me what I asked of him. ²⁸ So now I give him to the LORD. For his whole life he will be given over to the LORD." And he worshiped the LORD there.

Eli, who had two sons already (Hophni and Phinehas—1:3), now has a young protege to mentor.

4. Eli: the father of wicked sons (1 Sam 2)

a. Declared "wicked"

1 Samuel 2:12

Eli's sons were scoundrels; they had no regard for the LORD.

- (1) "Wicked" literally means "sons of Belial," a description denoting wickedness and perverseness.
- (2) "Had no regard" literally means "did not know," an ominous note of spiritual deadness and Eli's failure within his own family.

b. Demonstrated "wicked"

1 Samuel 2:13-16

Now it was the practice of the priests that, whenever any of the people offered a sacrifice, the priest's servant would come with a three-pronged fork in his hand while the meat was being boiled ¹⁴and would plunge the fork into the pan or kettle or caldron or pot. Whatever the fork brought up the priest would take for himself. This is how they treated all the Israelites who came to Shiloh. ¹⁵But even before the fat was burned, the priest's servant would come and say to the person who was sacrificing, "Give the priest some meat to roast; he won't accept boiled meat from you, but only raw." ¹⁶If the person said to him, "Let the fat be burned first, and then take whatever you want," the servant would answer, "No, hand it over now; if you don't, I'll take it by force."

- (1) These described priestly activities are not found elsewhere in the OT. In fact, they differ from that prescribed in the Torah (cf. Lev 10:14-15; Num 18:18). The necessity of judgment on the wayward Eli line can be traced back to these failures.

- (2) Demanding the priestly portions before the offerings were completed was explicitly prohibited (cf. Lev 7:22-26). The use of “strong arming” or “force” to get what they wanted clearly illustrated the wickedness and lack of priestly piety expected of Tabernacle priests.

1 Samuel 2:17

This sin of the young men was very great in the LORD's sight, for they were treating the LORD's offering with contempt.

5. Eli: confronting wicked sons (1 Sam 2)

1 Samuel 2:22-25

Now Eli, who was very old, heard about everything his sons were doing to all Israel and how they slept with the women who served at the entrance to the tent of meeting.²³ So he said to them, “Why do you do such things? I hear from all the people about these wicked deeds of yours.²⁴ No, my sons; the report I hear spreading among the LORD's people is not good.²⁵ If one person sins against another, God may mediate for the offender; but if anyone sins against the LORD, who will intercede for them?” His sons, however, did not listen to their father's rebuke, for it was the LORD's will to put them to death.

- a. Canaanite worship often included cultic (ritual) prostitution. Apparently the sons of Eli have adapted the forbidden practice for their use at the Tabernacle. This was expressly forbidden and a repeat of Israel's earlier failure.

Numbers 25:1-6

While Israel was staying in Shittim, the men began to indulge in sexual immorality with Moabite women,² who invited them to the sacrifices to their gods. The people ate the sacrificial meal and bowed down before these gods.³ So Israel yoked themselves to the Baal of Peor. And the LORD's anger burned against them.⁴ The LORD said to Moses, “Take all the leaders of these people, kill them and expose them in broad daylight before the LORD, so that the LORD's fierce anger may turn

away from Israel.” ⁵ So Moses said to Israel’s judges, “Each of you must put to death those of your people who have yoked themselves to the Baal of Peor.” ⁶ Then an Israelite man brought into the camp a Midianite woman right before the eyes of Moses and the whole assembly of Israel while they were weeping at the entrance to the tent of meeting.

- b. Even a father’s rebuke has no effect upon the perverse sons.

Proverbs 15:31

Whoever heeds life-giving correction will be at home among the wise.

Proverbs 27:5

Better is open rebuke than hidden love.

Ecclesiastes 7:5

It is better to heed the rebuke of a wise person than to listen to the song of fools.

- c. The condemnable conduct of Eli’s sons provides a stark contrast to the commendable conduct of young Samuel. This contrast is apparent in the early chapters of 1 Samuel 1-7.

Note the chart that follows: Eli had the potential to highly influence his “charges,” that is, those under his guidance. The chart highlights the significant contrast of these charges.

Eli's Charges: Early Contrasts	
Samuel	Hophni and Phinehas
<ul style="list-style-type: none"> • Nazirite vow of separation (from birth) • Heritage: strong mother • Dedicated to Tabernacle service • Hears the call of God as a child • Confirmed as a prophet • Destiny: well-known prophet throughout all Israel 	<ul style="list-style-type: none"> • Neglect of the Law's commands (for life) • Heritage: weak father • Desecraters of Tabernacle service • Rejects (by attitudes and actions) any call of God • Condemned as evildoers • Destiny: died in defeat at the hands of the Philistines

- d. The contrast can also be seen in the structured composition of the book of 1 Samuel. The compositional strategy of "alternation" can be seen as the story line alternates from Samuel to Eli's sons to Samuel and so forth. Note the following chart.

Alternation: Compositional Strategy	
Samuel	Eli's Sons
1:1-2:10	2:11-17
2:18-21	2:22-36
3:1-4:1a	4:1b-7:2
7:3-12:25	

(Taken from Constable, *Notes on 1 Samuel*, 19)

6. Eli: rebuked by God (by an unnamed prophet)

1 Samuel 2:27-29

Now a man of God came to Eli and said to him, "This is what the LORD says: 'Did I not clearly reveal myself to your ancestor's family when they were in Egypt under Pharaoh? ²⁸I chose your ancestor out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, and to wear an ephod in my presence. I also gave your ancestor's family all the food offerings presented by the Israelites. ²⁹Why do you scorn my sacrifice and offering that I prescribed for my dwelling? Why do you honor your sons more than me by fattening yourselves on the choice parts of every offering made by my people Israel?'"

Note two key failures of Eli:

- a. He did not appreciate his heritage and role as a priest of Aaronic descent.
- b. He did not discipline his sons for their unlawful (against the Torah) actions.

1 Samuel 2:30

"Therefore the LORD, the God of Israel, declares: 'I promised that members of your family would minister before me forever.' But now the LORD declares: 'Far be it from me! Those who honor me I will honor, but those who despise me will be disdained.'"

7. Eli: rebuked by God (by young Samuel, a prophet of God)

1 Samuel 3:11-12 (God speaks to Samuel)

And the LORD said to Samuel: "See, I am about to do something in Israel that will make the ears of everyone who hears about it tingle. ¹²At that time I will carry out against Eli everything I spoke against his family—from beginning to end."

1 Samuel 3:15-18 (Samuel speaks to Eli)

Samuel lay down until morning and then opened the doors of the house of the LORD. He was afraid to tell Eli the vision,¹⁶ but Eli called him and said, "Samuel, my son." Samuel answered, "Here I am."¹⁷ "What was it he said to you?" Eli asked. "Do not hide it from me. May God deal with you, be it ever so severely, if you hide from me anything he told you."¹⁸ So Samuel told him everything, hiding nothing from him. Then Eli said, "He is the LORD; let him do what is good in his eyes."

8. Eli: account of his death

The Israelites and the Philistines went to war against each other (1 Sam 4). The ark of the Covenant was captured by the Philistines and Eli's sons, Hophni and Phinehas, were killed.

That day a Benjamite soldier was fleeing the front lines and defeat, and Eli (ninety-eight years old and blind) questioned the man about the meaning of the uproar heard in the town.

1 Samuel 4:16-18

He told Eli, "I have just come from the battle line; I fled from it this very day." Eli asked, "What happened, my son?"¹⁷ The man who brought the news replied, "Israel fled before the Philistines, and the army has suffered heavy losses. Also your two sons, Hophni and Phinehas, are dead, and the ark of God has been captured."¹⁸ When he mentioned the ark of God, Eli fell backward off his chair by the side of the gate. His neck was broken and he died, for he was an old man, and he was heavy. He had led Israel forty years.

B. Samuel (1 Sam 1-12)

1. Birth (1 Sam 1)

a. Barren mother (Hannah)

1 Samuel 1:4-7

Whenever the day came for Elkanah to sacrifice, he would give portions of the meat to his wife Peninnah and to all her sons and daughters.⁵ But to Hannah

he gave a double portion because he loved her, and the LORD had closed her womb. ⁶Because the LORD had closed Hannah's womb, her rival kept provoking her in order to irritate her. ⁷This went on year after year. Whenever Hannah went up to the house of the LORD, her rival provoked her till she wept and would not eat.

b. Desperate vow

1 Samuel 1:10-11

In her deep anguish Hannah prayed to the LORD, weeping bitterly. ¹¹And she made a vow, saying, "LORD Almighty, if you will only look on your servant's misery and remember me, and not forget your servant but give her a son, then I will give him to the LORD for all the days of his life, and no razor will ever be used on his head."

c. Grateful dedication

1 Samuel 1:21-22

When her husband Elkanah went up with all his family to offer the annual sacrifice to the LORD and to fulfill his vow, ²²Hannah did not go. She said to her husband, "After the boy is weaned, I will take him and present him before the LORD, and he will live there always."

2. Childhood

a. His mentorship

1 Samuel 2:11

Then Elkanah went home to Ramah, but the boy ministered before the LORD under Eli the priest.

b. His development

1 Samuel 2:26

And the boy Samuel continued to grow in stature and in favor with the LORD and with people.

GROWTH OF THREE YOUNG BOYS		
Samuel (1 Sam 2:26)	John the Baptist	Jesus (Luke 2:52)
		wisdom
stature	grew	stature
favor with LORD	strong in spirit	favor with God
favor with men		favor with men

c. His calling

1 Samuel 3:1

The boy Samuel ministered before the LORD under Eli. In those days the word of the LORD was rare; there were not many visions.

The young boy, Samuel, would hear the voice of the Lord but did not understand. Thinking that the voice was Eli's, Samuel repeatedly went to the aged priest to answer the supposed summons.

1 Samuel 3:8-10

A third time the LORD called, "Samuel!" And Samuel got up and went to Eli and said, "Here I am; you called me." Then Eli realized that the LORD was calling the boy. ⁹ So Eli told Samuel, "Go and lie down, and if he calls you, say, 'Speak, LORD, for your servant is listening.'" So Samuel went and lay down in his place. ¹⁰ The LORD came and stood there, calling as at the other times, "Samuel! Samuel!" Then Samuel said, "Speak, for your servant is listening."

This account confirmed the early calling of Samuel to not only priestly (and judicial) duties but as a prophet as well.

3. Adult ministry: general statement

1 Samuel 3:19-21

The LORD was with Samuel as he grew up, and he let none of Samuel's words fall to the ground.²⁰ And all Israel from Dan to Beersheba recognized that Samuel was attested as a prophet of the LORD.²¹ The LORD continued to appear at Shiloh, and there he revealed himself to Samuel through his word.

4. Accomplishments

a. Defeat of the Philistines

(1) Samuel leads

1 Samuel 7:5-6

Then Samuel said, "Assemble all Israel at Mizpah, and I will intercede with the LORD for you."⁶ When they had assembled at Mizpah, they drew water and poured it out before the LORD. On that day they fasted and there they confessed, "We have sinned against the LORD." Now Samuel was serving as leader of Israel at Mizpah.

(2) People respond

1 Samuel 7:7-9

When the Philistines heard that Israel had assembled at Mizpah, the rulers of the Philistines came up to attack them. When the Israelites heard of it, they were afraid because of the Philistines.⁸ They said to Samuel, "Do not stop crying out to the LORD our God for us, that he may rescue us from the hand of the Philistines."⁹ Then Samuel took a suckling lamb and sacrificed it as a whole burnt offering to the LORD. He cried out to the LORD on Israel's behalf, and the LORD answered him.

(3) Philistines defeated

1 Samuel 7:10-13

While Samuel was sacrificing the burnt offering, the Philistines drew near to engage Israel in battle. But that day the LORD thundered with loud thunder against the Philistines and threw them into such a panic that they were routed before the Israelites. ¹¹ The men of Israel rushed out of Mizpah and pursued the Philistines, slaughtering them along the way to a point below Beth Kar. ¹² Then Samuel took a stone and set it up between Mizpah and Shen. He named it Ebenezer, saying, "Thus far the LORD has helped us." ¹³ So the Philistines were subdued and they stopped invading Israel's territory. Throughout Samuel's lifetime, the hand of the LORD was against the Philistines.

b. Judgeship

1 Samuel 7:15-17

Samuel continued as Israel's leader all the days of his life. ¹⁶ From year to year he went on a circuit from Bethel to Gilgal to Mizpah, judging Israel in all those places. ¹⁷ But he always went back to Ramah, where his home was, and there he also held court for Israel. And he built an altar there to the LORD.

c. Anointing Saul as King (1 Sam 9)

d. Rebuking Saul the King (1 Sam 13)

e. Rejection of Saul as King (1 Sam 15)

f. Anointing David as King (1 Sam 16)

5. Death (Samuel)

1 Samuel 25:1

Now Samuel died, and all Israel assembled and mourned for him; and they buried him at his home in Ramah. Then David moved down into the Desert of Paran.

Insight: Importance of Samuel

Samuel ministered as a **judge** (1 Sam 7:6; 15-17; 12:11), as a **priest** (Ps 99:6; a Levite—1 Sam 1:1 with 1 Chron 6:34), and as a **prophet** (1 Sam 3:20; cf. Acts 3:24). He anointed the first two kings over a united empire. As such, he was the transitional figure from the days of the judges to the days of the kings. Josephus noted that Samuel judged (ruled) from Eli's death (for twelve years) and with Saul (for eighteen years). Samuel can be credited with maintaining the theocracy until the times of the theocracies.

V. TAKEAWAYS

A. Prayer

Barren Hannah persistently and consistently prayed for God's help to conceive a child. Others in her day (and ours) might have given up but Hannah illustrates the principle of "importunity" (persistent solicitation) in prayer.

1. Matthew 7:7-12

"Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. ⁸For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened. ⁹"Which of you, if your son asks for bread, will give him a stone? ¹⁰Or if he asks for a fish, will give him a snake? ¹¹If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! ¹²So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets."

2. Luke 11:1-10

One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples." ²He said to them, "When you pray, say: "Father, hallowed be your name, your kingdom come. ³Give us each day our daily bread. ⁴Forgive us our sins, for we also forgive everyone who sins

against us. And lead us not into temptation.”⁵ Then Jesus said to them, “Suppose you have a friend, and you go to him at midnight and say, ‘Friend, lend me three loaves of bread; ⁶a friend of mine on a journey has come to me, and I have no food to offer him.’ ⁷And suppose the one inside answers, ‘Don’t bother me. The door is already locked, and my children and I are in bed. I can’t get up and give you anything.’ ⁸I tell you, even though he will not get up and give you the bread because of friendship, yet because of your shameless audacity he will surely get up and give you as much as you need. ⁹“So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. ¹⁰For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.”

B. Godly Heritage

The story of Eli and his wicked sons is tragic. While the Scriptures do not commend the old priest-judge for specific, laudatory actions, his greatest personal and priestly failure was related to his sons. He did not instill personal and priestly piety to his own sons. Rather than pious, they were markedly perverse. Apparently Eli ignored the clear obligation of Deuteronomy 6:4-9:

Hear, O Israel: The LORD our God, the LORD is one. ⁵Love the LORD your God with all your heart and with all your soul and with all your strength. ⁶These commandments that I give you today are to be on your hearts. ⁷Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. ⁸Tie them as symbols on your hands and bind them on your foreheads. ⁹Write them on the doorframes of your houses and on your gates.

A.C. Grant (ISBE: Vol. 2:61) concludes:

Eli, while sincere and devout seems to have been lacking in firmness. He appears from the history to have been a good man, full of humility and gentleness but weak and indulgent. He is always overshadowed by some more commanding or interesting figure.

C. Contrasting Lifestyles

Through the “alternation principle” the stories of Samuel and Eli’s sons are placed in alternating contrasts. The result is a clear demarcation of godly vs. ungodly lifestyles. Note the contrast given in the Scriptures.

Psalm 1

Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers,² but whose delight is in the law of the LORD, and who meditates on his law day and night.³ That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither—whatever they do prospers.⁴ Not so the wicked! They are like chaff that the wind blows away.⁵ Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.⁶ For the LORD watches over the way of the righteous, but the way of the wicked leads to destruction.

D. Growth Template

The description of the growth and development of young Samuel is paralleled by a similar account in the life of Jesus. Note the passages:

1 Samuel 2:26

And the boy Samuel continued to grow in stature and in favor with the LORD and with people.

Luke 2:52

And Jesus grew in wisdom and stature, and in favor with God and man.

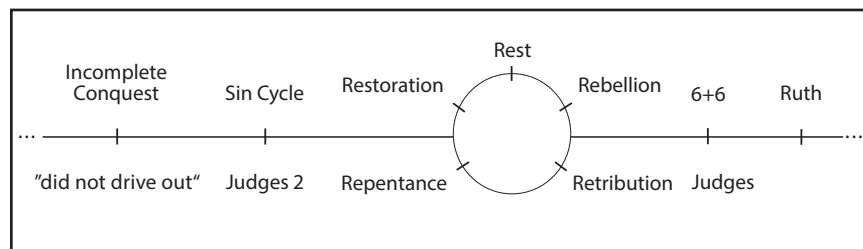
Session 2

The Story of Samuel and Saul

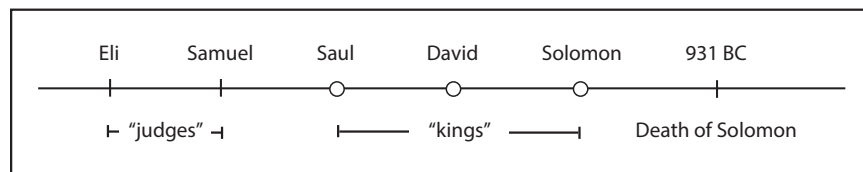
I. PRAYER

II. PANORAMA TIMELINES

A. Movement 5: Apostasy



B. Movement 6: Kingship United Monarchy

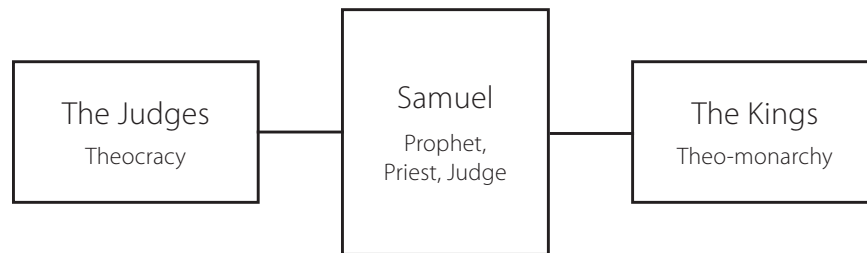


III. PROMINENT PERSONS (MOVEMENT 6)

NAME	TRIBE	OFFICE
Eli	Levi	Priest-Judge
Samuel	Levi	Priest-Judge-Prophet
Saul	Benjamin	King (First)
David	Judah	King (Second)
Solomon	Judah	King (Third)

IV. BIBLICAL CONTEXT:

A. Samuel: Transition Figure



B. Book of 1 Samuel

1. Charted

1 SAMUEL		
Chapters	Key Personalities	Roles
1 - 7	Eli and Samuel	Transitional Judges
7 - 15	Samuel and Saul	1 st King Anointed
16 - 31	Saul and David	2 nd King Anointed

2. Seven Distinctive Features (of 1 Samuel)

- a. Transition from “judges” to kings
- b. Unusual birth of Samuel (priest, judge, prophet)
- c. Ark of Covenant lost and regained
- d. Saul anointed as first king
- e. David and Goliath story
- f. Saul and David in conflict (contrast)
- g. Death of Saul

V. KINGSHIP AND THE ISRAELITES

Some have suggested that Israel should never have expected nor certainly demanded a king as their sovereign. The objection states that Israel always had a king (the LORD Himself). For example, Isaiah the prophet ascribed the title “...my eyes have seen the King, the LORD Almighty” (Isa 6:5). Later in Isaiah the LORD Himself speaks through the prophet, “I am the LORD, Your Holy One, Israel’s Creator, Your King” (Isa 43:15). Thus, as the argument goes, Israel as a people were ruled by God alone (i.e. a theocracy – cf. pp 10 ff).

But the provision of a human king to rule over Israel **under** God's sovereign authority was clearly promised (what is called a theo-monarchy - cf. pp 11-12).

A. Kingship Promised

1. To Abram (Abraham)

Genesis 17:5-7

No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations.

*⁶ I will make you very fruitful; I will make nations of you, and **kings** will come from you. ⁷ I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.*

2. To Jacob (Israel)

Genesis 35:11

*And God said to him, "I am God Almighty; be fruitful and increase in number. A nation and a community of nations will come from you, and **kings** will be among your descendants."*

3. To Judah (Jacob's prophetic blessing)

Genesis 49:10

"The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his."

4. To Israelites (from Moses)

Deuteronomy 17:14-17

*When you enter the land the LORD your God is giving you and have taken possession of it and settled in it, and you say, "Let us set a **king** over us like all the nations around us," ¹⁵ be sure to appoint over you a **king** the LORD your God chooses. He must be from among your fellow Israelites. Do not place a foreigner over you, one who is not an Israelite. ¹⁶ The **king**, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the LORD has told you, "You are not to go back that way again." ¹⁷ He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold.*

B. Kingship Needed

Movement 5: "Apostasy" demonstrated that Israel sorely needed a king. Four specific times in the Book of Judges this lack was highlighted.

Judges 17:6

*In those days Israel had **no king**; everyone did as they saw fit.*

Judges 18:1

*In those days Israel had **no king**. And in those days the tribe of the Danites was seeking a place of their own where they might settle, because they had not yet come into an inheritance among the tribes of Israel.*

Judges 19:1

*In those days Israel had **no king**. Now a Levite who lived in a remote area in the hill country of Ephraim took a concubine from Bethlehem in Judah.*

Judges 21:25

*In those days Israel had **no king**; everyone did as they saw fit.*

In the prophet Samuel's lifetime the nation of Israel would clamor for a king. Addressing the aged prophet the people declared, "*Behold, you are old and your sons do not walk in your ways. Now appoint for us a king to judge us **like all the nations***" (1 Sam 8:5 ESV).

The request for a king was not sinful. But the kind of king requested was ("like all the nations"). As we will see in this session, the problem was the kind of king, the choice of a king, and the timing for a king.

It would seem that Israel wanted a monarchy of their choosing not a theo-monarchy of God's choosing.

VI. BIBLICAL DEVELOPMENT

A. Samuel

In the previous Session 1 the early life of Samuel was described: his unusual birth, his childhood, his calling. Further, Samuel's lifetime of ministry was summarized:

1 Samuel 3:19-21

The LORD was with Samuel as he grew up, and he let none of Samuel's words fall to the ground. ²⁰And all Israel from Dan to Beersheba recognized that Samuel was attested as a prophet of the LORD. ²¹The LORD continued to appear at Shiloh, and there he revealed himself to Samuel through his word.

1. The general nature of Samuel's ministry

1 Samuel 7:15-17

Samuel continued as Israel's leader all the days of his life.

¹⁶From year to year he went on a circuit from Bethel to Gilgal to Mizpah, judging Israel in all those places. ¹⁷But he always went back to Ramah, where his home was, and there he also held court for Israel. And he built an altar there to the LORD.

- a. Note his role as judge (leader).
- b. Note his role as priest ("built an altar").
- c. Note his role as prophet, although not found here in the text (but note 1 Sam 3:19-21 above).

2. The request for a king

1 Samuel 8:1-5

When Samuel grew old, he appointed his sons as Israel's leaders. ²The name of his firstborn was Joel and the name of his second was Abijah, and they served at Beersheba.

*³But his sons did not follow his ways. They turned aside after dishonest gain and accepted bribes and perverted justice. ⁴So all the elders of Israel gathered together and came to Samuel at Ramah. ⁵They said to him, "You are old, and your sons do not follow your ways; now **appoint a king** to lead us, such as all the other nations have."*

3. The response to the request

a. Samuel's displeasure

1 Samuel 8:6

But when they said, "Give us a king to lead us," this displeased Samuel; so he prayed to the LORD.

b. The LORD's response

1 Samuel 8:7-9

And the Lord told him: "Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. ⁸As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. ⁹Now listen to them; but warn them solemnly and let them know what the king who will reign over them will claim as his rights."

(1) The people's rejection was a rejection of theocratic rule by God through His chosen administrator, Samuel ("not you they have rejected, but they have rejected me as their king").

(2) The Lord will permissively allow this request (demand) of the people, but Samuel was instructed to tell the people what a reigning king would do as their monarch.

(3) The idea of a king was not wrong in itself, but the kind of king and the timing for a king was not the best plan.

c. Samuel's description (of the consequences of their request)

1 Samuel 8:10-18

Samuel told all the words of the LORD to the people who were asking him for a king. ¹¹He said, "This is what the king who will reign over you will claim as his rights: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. ¹²Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. ¹³He will take your daughters to be perfumers and cooks and bakers. ¹⁴He will take the best of your fields and vineyards and olive groves and give them to his attendants. ¹⁵He will take a tenth of your grain and of your vintage and give it to his officials and attendants. ¹⁶Your male and female servants and the best of your cattle and donkeys he will take for his own use. ¹⁷He will take a tenth of your flocks, and you yourselves will become his slaves. ¹⁸When that day comes, you will cry out for relief from the king you have chosen, but the LORD will not answer you in that day."

Note the consequences to come:

- (1) Military draft (11-13)
- (2) Seizure of property (14-16)
- (3) Extreme taxation (17-18)

4. The renewed request for a king

1 Samuel 8:19-20

*But the people refused to listen to Samuel. "No!" they said. **"We want a king** over us. ²⁰Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles."*

The renewed demand was for a king like other nations had. Getting what they wanted will prove to be disastrous (as seen in the failure of Saul as the first king).

- a. "A king over us" ...rejection of Samuel's sons; also a rejection of theocracy

- b. "A king like all the other nations" ...rejection of the Lord's kingship over His people
 - c. "A king to lead us" ...rejection of the Lord's leadership (and provision)
 - d. "A king ...to fight our battles" ...rejection of the Lord's protection
5. The renewed request granted

1 Samuel 8:21-22

*When Samuel heard all that the people said, he repeated it before the LORD. ²²The LORD answered, "Listen to them and **give them a king.**" Then Samuel said to the Israelites, "Everyone go back to your own town."*

Insight:

Beginning with 1 Samuel 9 to the final chapter 31, Samuel's life and ministry is entangled with that of Saul, Israel's first king. In these chapters Samuel will:

- 1. Anoint Saul as prince (Heb. nagid), later as king (Heb. melek) (1 Sam 10:1; 15:1);
- 2. Chasten and challenge Israel in his Farewell Speech (1 Sam 12);
- 3. Rebuke Saul for a foolish offering on the eve of a Philistine battle (1 Sam 13);
- 4. Announce the Lord's rejection of Saul's kingship (1 Sam 15);
- 5. Anoint David as the next king (1 Sam 16);
- 6. Appear to Saul at the time of Saul's seeking the witch (medium) of Endor, then announcing Saul and his son's death (1 Sam 28).

6. The death of Samuel

1 Samuel 25:1

Now Samuel died, and all Israel assembled and mourned for him; and they buried him at his home in Ramah. Then David moved down into the Desert of Paran.

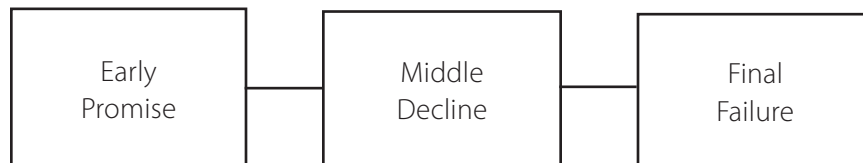
Note also the strange and final encounter with Saul (cf 1 Sam 28—Saul, the medium, Samuel).

1 Samuel 28:3a

Now Samuel was dead, and all Israel had mourned for him and buried him in his own town of Ramah.

B. Saul: An Overview

The life of Saul, the son of Kish the Benjamite, can be divided into three segments (cf. Cupp, ***Panorama of the Bible, Revised***, 112).



The diagram highlights his successful beginning but notes his decline and failure. Starting well is not as commendable as finishing strong. Saul's life reinforces this principle.

C. Saul: Biblical Development

1. Early Promise

a. A man of standing

1 Samuel 9:1-2

There was a Benjamite, a man of standing, whose name was Kish son of Abiel, the son of Zeror, the son of Bekorath, the son of Aphiah of Benjamin. ²Kish had a son named Saul, as handsome a young man as could be found anywhere in Israel, and he was a head taller than anyone else.

- (1) "Man of standing" suggests a special man of strength, might, and wealth. His family was affluent for the day, owning slaves, donkeys, and oxen (1 Sam 11:5).

(2) "Impressive young (or "chosen") man without equal" addresses the natural characteristics of the man. Saul was a "head taller" than most men, a man of strength and natural distinction. He appears in the narrative of Israel's first king to be all that the people might wish for in a king.

b. A man of stature (height, strength)

1 Samuel 10:23-24

They ran and brought him out, and as he stood among the people he was a head taller than any of the others.

²⁴*Samuel said to all the people, "Do you see the man the LORD has chosen? There is no one like him among all the people." Then the people shouted, "Long live the king!"*

c. A man of initial humility

When Samuel the seer (or prophet) first met Saul, the young man and one of his family's servants had been searching for lost donkeys. They were seeking the seer (Samuel) to discern the location of the lost animals. But Samuel had a word from God concerning the encounter.

1 Samuel 9:14-17

They went up to the town, and as they were entering it, there was Samuel, coming toward them on his way up to the high place. ¹⁵Now the day before Saul came, the LORD had revealed this to Samuel: ¹⁶"About this time tomorrow I will send you a man from the land of Benjamin. Anoint him ruler over my people Israel; he will deliver them from the hand of the Philistines. I have looked on my people, for their cry has reached me." ¹⁷When Samuel caught sight of Saul, the LORD said to him, "This is the man I spoke to you about; he will govern my people."

Later, when Samuel begins to reveal that Saul will be Israel's leader, the young Benjamite humbly resists the notion.

1 Samuel 9:21

Saul answered, "But am I not a Benjamite, from the smallest tribe of Israel, and is not my clan the least of all the clans of the tribe of Benjamin? Why do you say such a thing to me?"

d. A man anointed to kingship

1 Samuel 10:1

Then Samuel took a flask of olive oil and poured it on Saul's head and kissed him, saying, "Has not the LORD anointed you ruler over his inheritance?"

This priestly action of Samuel is validated as the prophetic-word-come-true as the donkeys are found precisely as the prophet-seer had pronounced. His formal anointing before the people will come later (cf. 10:17-24).

e. A man of Holy Spirit enabling

1 Samuel 10:5-7

"After that you will go to Gibeah of God, where there is a Philistine outpost. As you approach the town, you will meet a procession of prophets coming down from the high place with lyres, timbrels, pipes and harps being played before them, and they will be prophesying. ⁶The Spirit of the LORD will come powerfully upon you, and you will prophesy with them; and you will be changed into a different person. ⁷Once these signs are fulfilled, do whatever your hand finds to do, for God is with you."

- (1) The filling of the Holy Spirit was God's gracious enabling of Saul to fulfill the task God (through Samuel's prophetic words) had placed before him, i.e. lead the nation of Israel.
- (2) The Holy Spirit filling will also change Saul (cf. 10:9—"God changed Saul's heart"). This could be his (OT) conversion experience or perhaps, better, his new, divinely-inspired perspective on life.

- f. A man of early discretion (and leadership)

1 Samuel 10:26-27

Saul also went to his home in Gibeah, accompanied by valiant men whose hearts God had touched.²⁷ But some scoundrels said, "How can this fellow save us?" They despised him and brought him no gifts. But Saul kept silent.

- g. A man of courage

Constable (*Notes on 1 Samuel*, 49) rightly points out, "Israel's king not only needed to be an admirable individual in his personal conduct, but he also needed to be an effective military commander."

Saul's first military challenge as a kingly leader came with the attack of the Ammonites. The story is narrated in **1 Samuel 11**.

- (1) The siege of Jabesh Gilead (1-3)

1 Samuel 11:1-3

Nahash the Ammonite went up and besieged Jabesh Gilead. And all the men of Jabesh said to him, "Make a treaty with us, and we will be subject to you."² But Nahash the Ammonite replied, "I will make a treaty with you only on the condition that I gouge out the right eye of every one of you and so bring disgrace on all Israel."³ The elders of Jabesh said to him, "Give us seven days so we can send messengers throughout Israel; if no one comes to rescue us, we will surrender to you."

- (a) The Ammonites were descendants of Lot, earlier defeated by Jephthah in the time of the judges (Judg 11:12-33).

(b) Jabesh Gilead was located about 25 miles south of the Sea of Galilee (or Chinnereth) on the eastern side of the Jordan River. It is possible that Saul (a Benjamite) had ancestral connections to the people of the city (cf. the death of Saul—1 Sam 31:11-13; also consider the drastic loss of men for the tribe of Benjamin as recorded in Judg 19-21. With so few survivors of the tribe, it is likely that Saul had relatives there).

(c) Gouging out the eye of the conquered would accomplish several purposes:

- Humiliation
- Enough sight to serve as slaves (agricultural necessity)
- Lack of sight (depth perception) for waging war

(d) Granting seven days to consider the terms of surrender demonstrates Nahash's confidence that no substantial aid would come to the people of Jabesh. A humiliating surrender would avoid a potentially costly war for the invading army.

(2) The situation of Saul at Gibeah (4-8)

1 Samuel 11:4-8

When the messengers came to Gibeah of Saul and reported these terms to the people, they all wept aloud. ⁵Just then Saul was returning from the fields, behind his oxen, and he asked, "What is wrong with everyone? Why are they weeping?" Then they repeated to him what the men of Jabesh had said. ⁶When Saul heard their words, the Spirit of God came powerfully upon him, and he burned with anger. ⁷He took a pair of oxen, cut them into pieces, and sent the pieces by messengers throughout

Israel, proclaiming, "This is what will be done to the oxen of anyone who does not follow Saul and Samuel." Then the terror of the LORD fell on the people, and they came out together as one.⁸ When Saul mustered them at Bezek, the men of Israel numbered three hundred thousand and those of Judah thirty thousand.

- (a) Saul was working in the fields when he heard the news. Apparently he had not received from the Lord (through Samuel) any specific kingship-related instructions. That he was in the fields points out his early humility. As a wealthy landowner he could send workers to do all the agricultural work, but in fact, he was laboring with the oxen.
 - (b) Hearing the news "the Spirit of God came upon Saul" to empower him to a kingly task, i.e. leading his people to military victory (cf. 10:6, 10 for other "fillings").
 - (c) To impress upon other tribes the gravity of the situation, Saul cut into pieces two oxen and sent the pieces throughout Israel. Such a shocking, dramatic act could not be ignored (as could a mere summons or call). This act was similar to the ghastly story of the Levite and his concubine (Judg 19). Both surprising actions brought out the intended result, namely a mustered army.
- (3) The subterfuge of Jabesh Gilead (9-10)
- Hearing that help from fellow Israelites was indeed on the way, the men of Jabesh slyly responded to Nahash's demand.

1 Samuel 11:10

They said to the Ammonites, "Tomorrow we will surrender to you, and you can do to us whatever you like."

(4) The success of Saul (11)

1 Samuel 11:11

The next day Saul separated his men into three divisions; during the last watch of the night they broke into the camp of the Ammonites and slaughtered them until the heat of the day. Those who survived were scattered, so that no two of them were left together.

(5) The story's aftermath (12-14)

Following Saul's handling of the Ammonite crisis, the people clamored against his early detractors (12). Saul's response betrayed no sense of revenge or impulsive response. *"No one shall be put to death today, for this day the LORD has rescued Israel"* (13).

1 Samuel 11:14-15

Then Samuel said to the people, "Come, let us go to Gilgal and there renew the kingship."¹⁵ So all the people went to Gilgal and made Saul king in the presence of the LORD. There they sacrificed fellowship offerings before the LORD, and Saul and all the Israelites held a great celebration.

"This was the young Saul of fair promise. Extraordinarily rich in natural endowments, and specially equipped by supernatural conferments, the future seemed bright indeed. His call to the kingship was an opportunity in a million, coming to a man in a million. He was called to the kingship and he was constitutionally kingly... He betrayed none of the symptoms of vain-glory which others, less gifted than himself, have betrayed when suddenly elevated."

(J. Sidlow Baxter, *Explore the Book*, 2:57-58)

2. Middle decline

a. Foolish sacrifice (1 Sam 13)

(1) Backdrop: prelude

Saul had been chosen to be the first king. The people had demanded it, God had permitted it. After the people witnessed Saul's first kingly battlefield victory, he was reconfirmed as Israel's king. But Samuel, the seer prophet had a sobering warning to king and people alike.

1 Samuel 12:13-15

"Now here is the king you have chosen, the one you asked for; see, the LORD has set a king over you. ¹⁴ If you fear the LORD and serve and obey him and do not rebel against his commands, and if both you and the king who reigns over you follow the LORD your God—good! ¹⁵ But if you do not obey the LORD, and if you rebel against his commands, his hand will be against you, as it was against your ancestors."

(2) Kingship: summary

1 Samuel 13:1

Saul was thirty years old when he became king, and he reigned over Israel forty-two years.

(3) Challenge: Philistines

1 Samuel 13:5-8

The Philistines assembled to fight Israel, with three thousand chariots, six thousand charioteers, and soldiers as numerous as the sand on the seashore. They went up and camped at Mikmash, east of Beth Aven. ⁶When the Israelites saw that their situation was critical and that their army was hard pressed, they hid in caves and thickets, among the rocks, and in pits and cisterns. ⁷Some Hebrews even crossed the Jordan to the land of Gad and Gilead. Saul remained at Gilgal, and all the troops with him were quaking with fear. ⁸He waited seven days, the time set by Samuel; but Samuel did not come to Gilgal, and Saul's men began to scatter.

- (a) Saul had three recorded major battles with the Philistines (1 Sam 13-14; 17; 31).
- (b) This first major encounter with the Philistines had the army of Saul in a critical state with troop defections (14:21) and mass desertions. Morale was low and “all the troops with him were quaking with fear” (13:7).

(4) Sacrifice: disobedience

1 Samuel 13:7b-10

Saul remained at Gilgal, and all the troops with him were quaking with fear. ⁸He waited seven days, the time set by Samuel; but Samuel did not come to Gilgal, and Saul's men began to scatter. ⁹So he said, “Bring me the burnt offering and the fellowship offerings.” And Saul offered up the burnt offering. ¹⁰Just as he finished making the offering, Samuel arrived, and Saul went out to greet him.

Saul's sacrifice was blameworthy for at least two reasons: first, such a sacrifice was only to be performed by a priest (cf. Lev 6:8-13). Saul was not a priest nor a descendant of Levi. Second, the sacrifice was disobedience to the Lord's prophet. The king was not the absolute ruler.

His reign was a theo-monarchy which always placed God's rule above the human king. To disobey the prophet of God was to disobey God Himself.

(5) Rebuke: Samuel

1 Samuel 13:11-14

"What have you done?" asked Samuel. Saul replied, "When I saw that the men were scattering, and that you did not come at the set time, and that the Philistines were assembling at Mikmash,

¹²I thought, 'Now the Philistines will come down against me at Gilgal, and I have not sought the LORD's favor.' So I felt compelled to offer the burnt offering." ¹³*"You have done a foolish thing," Samuel said. "You have not kept the command the LORD your God gave you; if you had, he would have established your kingdom over Israel for all time.*

¹⁴But now your kingdom will not endure; the LORD has sought out a man after his own heart and appointed him ruler of his people, because you have not kept the LORD's command."

(a) Samuel bypasses polite greetings and calls Saul to task, "what have you done?" (11).

(b) Saul offers three excuses for his foolish sacrifice (note that each excuse points to someone else, not Saul):

- First, the soldiers were scattering.
- Second, the Philistines were a threat to arrive.
- Third, the prophet had not arrived.

(c) Saul's disobedient, irreverent actions brought judgment upon him. He will be replaced by "a man after his (the LORD's) own heart" (14). There will be no Saulide dynasty.

b. Rash vow (1 Sam 14)

During Saul's first major campaign against the Philistines (1 Sam 13-14), a time came when Jonathan, Saul's son, and his armor bearer struck out on a secret reconnaissance into enemy territory. Confident in the Lord's leadership, Jonathan killed twenty Philistine soldiers (11-14).

1 Samuel 14:15

Then panic struck the whole army—those in the camp and field, and those in the outposts and raiding parties—and the ground shook. It was a panic sent by God.

Saul had requested the Ark of the Covenant (symbol of the presence of God) to be brought to the battlefield. He had sought guidance by means of the priest, but hearing the battle turmoil, he stopped the priest (v. 19—"withdraw your hand"—from sacred lots, Urim and Thummim; cf. Ex 28:29-30 and 1 Sam 14:40-42).

1 Samuel 14:20-23

Then Saul and all his men assembled and went to the battle. They found the Philistines in total confusion, striking each other with their swords. ²¹Those Hebrews who had previously been with the Philistines and had gone up with them to their camp went over to the Israelites who were with Saul and Jonathan. ²²When all the Israelites who had hidden in the hill country of Ephraim heard that the Philistines were on the run, they joined the battle in hot pursuit. ²³So on that day the LORD saved Israel, and the battle moved on beyond Beth Aven.

(1) The rash vow: spoken

1 Samuel 14:24

Now the Israelites were in distress that day, because Saul had bound the people under an oath, saying, "Cursed be anyone who eats food before evening comes, before I have avenged myself on my enemies!" So none of the troops tasted food.

(2) The rash vow: broken

1 Samuel 14:25-27

The entire army entered the woods, and there was honey on the ground.²⁶ When they went into the woods, they saw the honey oozing out; yet no one put his hand to his mouth, because they feared the oath.²⁷ But Jonathan had not heard that his father had bound the people with the oath, so he reached out the end of the staff that was in his hand and dipped it into the honeycomb. He raised his hand to his mouth, and his eyes brightened.

(3) The rash vow: questioned (Jonathan)

1 Samuel 14:29-30

Jonathan said, "My father has made trouble for the country. See how my eyes brightened when I tasted a little of this honey."³⁰ How much better it would have been if the men had eaten today some of the plunder they took from their enemies. Would not the slaughter of the Philistines have been even greater?"

(4) The rash vow: exposed

The exhausted Israelites barely had strength to pursue the retreating Philistines (recall Saul's command to not eat food for strength but vigorously pursue the enemy (14:24).

Later, when God does not answer the priest concerning further plundering upon the Philistines, Saul convenes his army to cast lots (Urim and Thummim) to expose the rebellious soldiers who broke the vow not to eat. Saul has wrongly confused the Lord's silence with the breaking of his kingly vow to not eat.

1 Samuel 14:38-39

Saul therefore said, "Come here, all you who are leaders of the army, and let us find out what sin has been committed today."³⁹ As surely as the LORD who rescues Israel lives, even if the guilt lies with my son Jonathan, he must die." But not one of them said a word.

(5) The rash vow: confessed

1 Samuel 14:43-45

Then Saul said to Jonathan, "Tell me what you have done." So Jonathan told him, "I tasted a little honey with the end of my staff. And now I must die!" ⁴⁴Saul said, "May God deal with me, be it ever so severely, if you do not die, Jonathan." ⁴⁵But the men said to Saul, "Should Jonathan die—he who has brought about this great deliverance in Israel? Never! As surely as the LORD lives, not a hair of his head will fall to the ground, for he did this today with God's help." So the men rescued Jonathan, and he was not put to death.

Apparently the Israelite army had greater spiritual clarity than the king. The decline of Saul continues.

c. Partial obedience (herem ban) (1 Sam 15)

(1) The command

1 Samuel 15:1-3

Samuel said to Saul, "I am the one the LORD sent to anoint you king over his people Israel; so listen now to the message from the LORD. ²This is what the LORD Almighty says: 'I will punish the Amalekites for what they did to Israel when they waylaid them as they came up from Egypt. ³Now go, attack the Amalekites and totally destroy all that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.'"

These verses set the stage for a stark failure of King Saul. From the passage, note the following key elements:

- (a) Samuel speaks to Saul representing the word (and absolute authority) of God to the king (1).
- (b) The Israelites are the instruments God will use to punish the Amalekites (2).

Earlier at Rephidim during the wilderness wanderings, the Amalekites had attacked the Israelites, but Israel had prevailed that day. The Lord instructed Moses to record the incident and further prophetically declared, “I will completely blot out the memory of Amalek from under heaven” (Ex 17:14). This was a catastrophic pronouncement. That such a punishment was so severe points to the heinous nature of the Amalekites’ sins. The command is reminiscent to that of Moses to the Israelites before entering the land of the wicked Canaanites.

Deuteronomy 7:1-6

When the LORD your God brings you into the land you are entering to possess and drives out before you many nations—the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites, seven nations larger and stronger than you—² and when the LORD your God has delivered them over to you and you have defeated them, then you must destroy them totally. Make no treaty with them, and show them no mercy.³ Do not intermarry with them. Do not give your daughters to their sons or take their daughters for your sons,⁴ for they will turn your children away from following me to serve other gods, and the LORD’s anger will burn against you and will quickly destroy you.⁵ This is what you are to do to them: Break down their altars, smash their sacred stones, cut down their Asherah poles and burn their idols in the fire.⁶ For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.

- (c) “Totally destroy” (3) refers to the “herem” ban placed by God upon certain nations (cf. Jericho and others in the Book of Joshua). “Herem” means to ban, deny, or **devote to destruction**. It was to place a corrupt, nefarious nation under God’s heavy hand of judgment. This severe kind of judgment was only at the directive command of God, not a prerogative of kings or prophets.

Insight: Divine Judgment

The agent of divine judgment can be impersonal (e.g. the Flood or the destruction of Sodom and Gomorrah) or personal (as here—**Amalekites**), and in his sovereign purpose God often permits entire families or nations to be destroyed if their corporate representatives are willfully and incorrigibly wicked (cf. Josh 7:1; 10-13; 24-26).

Ronald Youngblood as quoted by Constable, *Notes on Samuel*, 64.
Bold word added for clarification.

(2) The battle

1 Samuel 15:7-9

Then Saul attacked the Amalekites all the way from Havilah to Shur, near the eastern border of Egypt.⁸ He took Agag king of the Amalekites alive, and all his people he totally destroyed with the sword.⁹ But Saul and the army spared Agag and the best of the sheep and cattle, the fat calves and lambs—everything that was good. These they were unwilling to destroy completely, but everything that was despised and weak they totally destroyed.

- (a) The Israelites soundly defeated the Amalekites.
- (b) The “herem” was placed upon people and animals as the Lord the Sovereign Judge had commanded.

- (c) But Agag the king and choice sheep and cattle were spared, a direct violation of the Lord's clear "herem" ban. "Everything that was despised and weak they totally destroyed" (9). King Saul has ignored an important principle.

Partial obedience is disobedience.

- (3) The assessment

1 Samuel 15:10-11

Then the word of the LORD came to Samuel:

¹¹"I regret that I have made Saul king, because he has turned away from me and has not carried out my instructions." Samuel was angry, and he cried out to the LORD all that night.

- (4) The confrontation

Samuel set out to meet Saul. When Saul saw the prophet, he greeted him, *"The LORD bless you! I have carried out the LORD's instructions"* (15:13).

1 Samuel 15:14-15

But Samuel said, "What then is this bleating of sheep in my ears? What is this lowing of cattle that I hear?" ¹⁵Saul answered, "The soldiers brought them from the Amalekites; they spared the best of the sheep and cattle to sacrifice to the LORD your God, but we totally destroyed the rest."

Note Saul's lack of ability to take responsibility.

"The soldiers...spared the best of the sheep and cattle..."

Samuel will not hear Saul's excuses. He reiterates to the guilty king that Saul's task from the Lord was complete destruction ("herem"). When Saul excused himself by declaring his intent all along was to sacrifice the choice spoils to the Lord, Samuel replied.

1 Samuel 15:22-23

"Does the LORD delight in burnt offerings and sacrifices as much as in obeying the LORD? To obey is better than sacrifice, and to heed is better than the fat of rams. ²³For rebellion is like the sin of divination, and arrogance like the evil of idolatry. Because you have rejected the word of the LORD, he has rejected you as king."

(5) The admission

1 Samuel 15:24-26

Then Saul said to Samuel, "I have sinned. I violated the LORD's command and your instructions. I was afraid of the men and so I gave in to them. ²⁵Now I beg you, forgive my sin and come back with me, so that I may worship the LORD." ²⁶But Samuel said to him, "I will not go back with you. You have rejected the word of the LORD, and the LORD has rejected you as king over Israel!"

King Saul continues his downward spiral.

d. Jealousy of David (1 Sam 18-19)

King Saul had been informed by the prophet Samuel that the Lord would take the kingship out of Saul's hands. He would have no successor that would fill his throne or continue his kingly legacy. Samuel gravely prophesied, *"The LORD has torn his kingdom from you today and has given it to one of your neighbors—to one better than you"* (1 Sam 15:28).

Such a declaration to a reigning king was devastating. It eventually placed Saul at odds with the next king, young David (anointed by Saul as the next theo-monarch—1 Sam 6:13).

Following are some of the "jealousy-encounters" between Saul and David.

- (1) Songs praising David as a mightier warrior than Saul

1 Samuel 18:7-9

As they danced, they sang: "Saul has slain his thousands, and David his tens of thousands."

⁸ Saul was very angry; this refrain displeased him greatly. "They have credited David with tens of thousands," he thought, "but me with only thousands. What more can he get but the kingdom?" ⁹ And from that time on Saul kept a close eye on David.

- (2) Throwing a spear at David while he was playing a harp (1 Sam 18:10-11)

- (3) Sending David out to command soldiers

1 Samuel 18:12-16

Saul was afraid of David, because the LORD was with David but had departed from Saul. ¹³ So he sent David away from him and gave him command over a thousand men, and David led the troops in their campaigns. ¹⁴ In everything he did he had great success, because the LORD was with him. ¹⁵ When Saul saw how successful he was, he was afraid of him. ¹⁶ But all Israel and Judah loved David, because he led them in their campaigns.

- (4) Allowing his daughter Michal to wed David

1 Samuel 18:28-29

When Saul realized that the LORD was with David and that his daughter Michal loved David, ²⁹ Saul became still more afraid of him, and he remained his enemy the rest of his days.

(5) Plotting to kill David

1 Samuel 19:1-3

Saul told his son Jonathan and all the attendants to kill David. But Jonathan had taken a great liking to David ²and warned him, "My father Saul is looking for a chance to kill you. Be on your guard tomorrow morning; go into hiding and stay there. ³I will go out and stand with my father in the field where you are. I'll speak to him about you and will tell you what I find out."

(6) Searching for David to kill him

Until the end of his life, King Saul was fearful, angry, jealous, and opposed to the innocent David. Swindoll (quoted by Constable, "Notes," 84) suggests:

"The writer H. G. Wells says of one of his strange characters, Mr. Polly, 'He was not so much a human being as a civil war.' I think that is a perfect description of Saul. He became a living civil war, miserable, possessed of an evil spirit, mentally breaking, a suspicious, angry, jealous man. As a result, he struck out against the most trusted and trustworthy servant in his camp—David."

3. Final Failure

The rise and fall of Israel's first king came to a close. Two final inappropriate actions seal his failure and his life.

- a. Saul consults the witch (medium) of Endor (1 Sam 28).
- b. Saul takes his own life at the end of a military defeat (1 Sam 31).

VII. TAKEAWAYS

A. Life Perspective

The life of Saul is captured in three movements: early promise, middle decline, final failure. His life can be contrasted to that of the Apostle Paul: early passion (Judaism), defining conversion (Christ-follower), faithful conclusion. Paul's own personal epitaph highlights the fact of his strong finish.

2 Timothy 4:6-8

For I am already being poured out like a drink offering, and the time for my departure is near. ⁷I have fought the good fight, I have finished the race, I have kept the faith. ⁸Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing.

B. Personal Kingship

God alone is the Supreme Sovereign. Man was created to be His chosen administrators over the world God created.

Genesis 1:26-28

Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground." ²⁷So God created mankind in his own image, in the image of God he created them; male and female he created them. ²⁸God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground."

Neither individual men or Israel's kings were ever complete, independent sovereigns in their own rights. God alone is the king of creation, nations, and individuals. Israel's kings often forgot this perspective. Today's individuals ("mini-sovereigns") tend to forget it as well. We are not the captains of our souls nor the masters of our fate.

C. Life as a Race: the Challenge

Hebrews 12:1-3

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, ² fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God. ³ Consider him who endured such opposition from sinners, so that you will not grow weary and lose heart.

It does not matter how one begins the race but how one finishes it.

D. Trust and Obey

1 Samuel 15:22-23

But Samuel replied: "Does the LORD delight in burnt offerings and sacrifices as much as in obeying the LORD? To obey is better than sacrifice, and to heed is better than the fat of rams. ²³For rebellion is like the sin of divination, and arrogance like the evil of idolatry. Because you have rejected the word of the LORD, he has rejected you as king."

SESSION 3

The Story of David—Part One

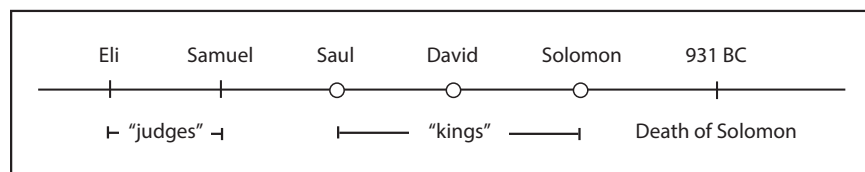
I. PRAYER

II. PANORAMA OF THE BIBLE

A. Movements 1-6

PANORAMA: TWELVE MOVEMENTS	
Movement	Biblical Books
1. Prologue	Genesis 1-11
2. Patriarchs	Genesis 12-50; Job
3. Redemption Wandering	Exodus, Leviticus Numbers, Deuteronomy
4. Conquest	Joshua
5. Apostasy	Judges, Ruth
6. Kingship: United Monarchy	1-2 Samuel, 1 Kings (Pss, Prov, Eccl, SS)

B. Timeline: Movement 6: United Monarchy



III. BROAD CONTEXT: STORY OF DAVID

A. Key Personalities of Movement 6

Name	Tribe	Office
Eli	Levi	Priest-Judge
Samuel	Levi	Priest-Judge-Prophet
Saul	Benjamin	King (First)
David	Judah	King (Second)
Solomon	Judah	King (Third)

B. Chart: 1 Samuel

1 Samuel		
Chapters	Key Personalities	Roles
1-7	Eli and Samuel	Transitional Judges
8-15	Samuel and Saul	1 st King Anointed
16-31	Saul and David	2 nd King Anointed

C. Chart: 2 Samuel

2 SAMUEL	
Chapters	Topic
1-10	King David: Looking Good
11-24	King David: Looking Bad
Pivot: Chapters 11-12 Affair with Bathsheba	

Note "Seven Key Distinctives:"

1. David becomes king.
2. Jerusalem becomes the nation's capital.
3. Joab (David's general) murders Abner (Saul's general).
4. Ark of the Covenant is moved to Jerusalem.
5. Davidic Covenant is established.
6. Bathsheba affair and public revelation
7. Misfortunes of David's latter rule

D. Chart: 1 Chronicles

1 Chronicles	
Chapters	Topic
1-9	Genealogy (Adam-return from Exile)
10	Reign of Saul (unfavorable view)
11-29	Reign of David (favorable view)

F. David's Life: Broad Overview

1. Biographically

David and Samuel	Early
David and Saul	Early to Middle
David as King	Middle to Late

2. Developmentally

- a. Stage 1: Training
- b. Stage 2: Triumphs
- c. Stage 3: Tragedies

This will be the outline of the life of David followed in this session.

IV. BIBLICAL DEVELOPMENT

The life of David, the second king of the United Monarchy, is chronicled in 1-2 Samuel (cf. also 1 Chron 10-29; selected Davidic psalms). He was a towering figure in the development of the theo-monarchy period of the nation's life. He was bold, personable, courageous, persuasive, and militarily adept. He also was deceitful (shrewd) and morally corruptible as the "Bathsheba affair" demonstrated. He was considered to be a man after God's own heart, spiritually sensitive (at times), a warrior-poet, and the greatest of kings.

This section covers the three-fold movement of his life, a look at three developmental stages.

A. Stage One: David's Training

1. Life as a **shepherd**
 - a. Anointed by Samuel

1 Samuel 16:1-3

The LORD said to Samuel, "How long will you mourn for Saul, since I have rejected him as king over Israel? Fill your horn with oil and be on your way; I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king."² But Samuel said, "How can I go? If Saul hears about it, he will kill me." The LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the LORD.'³ Invite Jesse to the sacrifice, and I will show you what to do. You are to anoint for me the one I indicate."

Jesse of Bethlehem (of the tribe of Judah) had eight sons (17:12). Samuel the prophet came to the town and requested Jesse to bring forth his sons. As the prophet assessed each son by their external appearance (the very way Saul was initially assessed by the people), the Lord revealed the chosen one by a much different standard.

1 Samuel 16:7

But the LORD said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart."

Because Jesse's youngest son was tending the sheep in the fields, he was not present at the sacrifice. Samuel had Jesse send for the young boy.

1 Samuel 16:12-14

So he sent for him and had him brought in. He was glowing with health and had a fine appearance and handsome features. Then the LORD said, "Rise and anoint him; this is the one."¹³ So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came powerfully upon David. Samuel then went to Ramah.¹⁴ Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him.

Note the following points:

- His appearance: pleasing to men
- His anointing: chosen by God
- His empowering: Holy Spirit enablement
- His rising: Saul's declining

b. Empowered by the Holy Spirit

- (1) At his anointing the Holy Spirit "came upon" David in power (16:13).
- (2) After his anointing David returned to the fields as a shepherd.
- (3) At a time of war (with Philistines in the Valley of Elah), David was sent by his father to the front to take provisions for his soldier-brothers.

1 Samuel 17:20-24

Early in the morning David left the flock in the care of a shepherd, loaded up and set out, as Jesse had directed. He reached the camp as the army was going out to its battle positions, shouting the war cry. ²¹Israel and the Philistines were drawing up their lines facing each other. ²²David left his things with the keeper of supplies, ran to the battle lines and asked his brothers how they were. ²³As he was talking with them, Goliath, the Philistine champion from Gath, stepped out from his lines and shouted his usual defiance, and David heard it. ²⁴Whenever the Israelites saw the man, they all fled from him in great fear.

The young, inexperienced David was incensed at the taunts issued by the Philistine giant, Goliath. "Who is this uncircumcised Philistine that he should defy the armies of the living God?" (17:26b).

Taken to King Saul, David defended his apparent bravado with his personal story of being a shepherd in the face of danger.

1 Samuel 17:34-37

But David said to Saul, "Your servant has been keeping his father's sheep. When a lion or a bear came and carried off a sheep from the flock, ³⁵I went after it, struck it and rescued the sheep from its mouth. When it turned on me, I seized it by its hair, struck it and killed it. ³⁶Your servant has killed both the lion and the bear; this uncircumcised Philistine will be like one of them, because he has defied the armies of the living God. ³⁷The LORD who rescued me from the paw of the lion and the paw of the bear will rescue me from the hand of this Philistine." Saul said to David, "Go, and the LORD be with you."

c. Triumphant over Goliath

David met Goliath on the battlefield armed only with his faith, his courage, a slingshot and five smooth stones.

(1) Goliath's boast

1 Samuel 17:41-44

Meanwhile, the Philistine, with his shield bearer in front of him, kept coming closer to David. ⁴²He looked David over and saw that he was little more than a boy, glowing with health and handsome, and he despised him. ⁴³He said to David, "Am I a dog, that you come at me with sticks?" And the Philistine cursed David by his gods. ⁴⁴"Come here," he said, "and I'll give your flesh to the birds and the wild animals!"

(2) David's reply

1 Samuel 17:45-47

David said to the Philistine, "You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied. ⁴⁶This day the LORD will deliver you into my hands, and I'll strike you down and cut off your head. This very day I will give the carcasses of the Philistine army to the birds and the wild animals, and the

*whole world will know that there is a God in Israel.
47All those gathered here will know that it is not by
sword or spear that the LORD saves; for the battle
is the LORD's, and he will give all of you into our
hands."*

(3) Outcome

1 Samuel 17:50

*So David triumphed over the Philistine with a sling
and a stone; without a sword in his hand he struck
down the Philistine and killed him.*

David the Shepherd boy defeated Goliath the
professional soldier. Not a bad outcome for a
mere shepherd.

2. Life as a **servant**

The Biblical text in 1 Samuel 16 describes the arrival of
the Holy Spirit upon David (13) and the departure of the
Spirit from Saul (14). Further, Saul was tormented by an
evil spirit (permissively allowed and sovereignly used by
God).

Young David would be brought to Saul's court to
soothe the King by playing his harp. Eugene Merrill
(211-12) describes the account of David in Saul's court.

*After the Spirit of Yahweh came upon David a demonic
spirit was allowed to trouble Saul until his dying day
(1 Sam 16:14). To counteract his fits of moodiness and
rage, his servants sought a musician whose melodies
might provide a soothing balm. Providentially, David
was selected, a move which not only proved of benefit
to Saul, but enabled David to become acquainted with
life in the court and prepared him for the public role he
must fill later on. Saul liked the lad very much and soon
made him his armor-bearer as well as musician.*

1 Samuel 16:21-23

*David came to Saul and entered his service. Saul liked him
very much, and David became one of his armor-bearers.*

22Then Saul sent word to Jesse, saying, "Allow David to

remain in my service, for I am pleased with him."

²³ *Whenever the spirit from God came on Saul, David would take up his lyre and play. Then relief would come to Saul; he would feel better, and the evil spirit would leave him.*

3. Life as a **soldier**

1 Samuel 18:1-5

After David had finished talking with Saul, Jonathan became one in spirit with David, and he loved him as himself. ²From that day Saul kept David with him and did not let him return home to his family. ³And Jonathan made a covenant with David because he loved him as himself. ⁴Jonathan took off the robe he was wearing and gave it to David, along with his tunic, and even his sword, his bow and his belt. ⁵Whatever mission Saul sent him on, David was so successful that Saul gave him a high rank in the army. This pleased all the troops, and Saul's officers as well.

B. Stage Two: David's Triumphs

1. David's victory over Goliath (1 Sam 17)

2. David's covenant with Jonathan (1 Sam 18)

David and Jonathan's close friendship was significant. In effect Jonathan acknowledged that David was destined to be the successor to his father's throne. He initiated a covenant with David, clothed him with his royal robes and placed his military assets submissively before David.

Later, when King Saul sought David's life, Jonathan supported David and made a request of him.

1 Samuel 20:14-17

"But show me unfailing kindness like the LORD's kindness as long as I live, so that I may not be killed, ¹⁵ and do not ever cut off your kindness from my family—not even when the LORD has cut off every one of David's enemies from the face of the earth." ¹⁶So Jonathan made a covenant with the house of David, saying, "May the LORD call David's enemies to account." ¹⁷And Jonathan had David reaffirm his oath out of love for him, because he loved him as he loved himself.

3. David's mercy over Saul (1 Sam 24)

As David's popularity with the people grew, Saul's hatred and bitter jealousy grew as well—enough so that the king sought the life of David. But David (even when opportunities arose) refused to take the life of the king. One example of David's restraint and mercy is found in 1 Samuel 24. Saul with three thousand men was searching for David and his men.

a. The cave and the robe

1 Samuel 24:3-4

He came to the sheep pens along the way; a cave was there, and Saul went in to relieve himself. David and his men were far back in the cave. ⁴The men said, "This is the day the LORD spoke of when he said to you, 'I will give your enemy into your hands for you to deal with as you wish.'" Then David crept up unnoticed and cut off a corner of Saul's robe.

b. The robe and second thoughts

1 Samuel 24:5-7

Afterward, David was conscience-stricken for having cut off a corner of his robe. ⁶He said to his men, "The LORD forbid that I should do such a thing to my master, the LORD's anointed, or lay my hand on him; for he is the anointed of the LORD." ⁷With these words David sharply rebuked his men and did not allow them to attack Saul. And Saul left the cave and went his way.

c. The shout out to Saul

David from the cover of the hilly terrain called out to Saul. "Some urged me to kill you, but I spared you; I said, 'I will not lift my hand against my master, because he is the LORD's anointed'" (24:10b).

David further lifted the piece of Saul's robe removed by David in the cave. He then in innocence asked the King:

1 Samuel 24:14-15

"Against whom has the king of Israel come out? Who are you pursuing? A dead dog? A flea? ¹⁵May the LORD

be our judge and decide between us. May he consider my cause and uphold it; may he vindicate me by delivering me from your hand."

Assured that it was truly David speaking, Saul displayed a momentary repentance. Even so, the moment would soon pass.

1 Samuel 24:16-22

When David finished saying this, Saul asked, "Is that your voice, David my son?" And he wept aloud. ¹⁷ "You are more righteous than I," he said. "You have treated me well, but I have treated you badly. ¹⁸ You have just now told me about the good you did to me; the LORD delivered me into your hands, but you did not kill me. ¹⁹ When a man finds his enemy, does he let him get away unharmed? May the LORD reward you well for the way you treated me today. ²⁰ I know that you will surely be king and that the kingdom of Israel will be established in your hands. ²¹ Now swear to me by the LORD that you will not kill off my descendants or wipe out my name from my father's family." ²² So David gave his oath to Saul. Then Saul returned home, but David and his men went up to the stronghold.

Note the reactions of the convicted Saul:

- (1) He wept (in light of the whole encounter).
- (2) He declared David more righteous.
- (3) He confessed his bad treatment of David.
- (4) He prayed the Lord's blessing because of how David treated the king.
- (5) He acknowledged that David would one day be the king.
- (6) He asked for David's word ("oath") to not cut off Saul's descendants.
- (7) He left.

4. David's installation as king (2 Sam 5)

2 Samuel 5:1-5

All the tribes of Israel came to David at Hebron and said, "We are your own flesh and blood. ² In the past, while Saul

was king over us, you were the one who led Israel on their military campaigns. And the LORD said to you, 'You will shepherd my people Israel, and you will become their ruler.'"

³ *When all the elders of Israel had come to King David at Hebron, the king made a covenant with them at Hebron before the LORD, and they anointed David king over Israel.*

⁴ *David was thirty years old when he became king, and he reigned forty years.* ⁵ *In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned over all Israel and Judah thirty-three years.*

5. David's bringing of the Ark of the Covenant to Jerusalem (2 Sam 6)

King David's reign totaled forty years, the first seven or so years from Hebron (effectively over Judah) and the final thirty-three from Jerusalem, the newly chosen religious capitol of Israel-Judah (the united monarchy). At Jerusalem David will reign, build his palace, bring to the city the Ark of the Covenant, and propose to God to build there a permanent tabernacle, i.e. the first Temple (though in fact his son, Solomon, will actually build it).

The Ark of the Covenant was a highly revered religious article, a part of the furniture arrangement of the Tabernacle. It was placed in the Holy of Holies in the Tabernacle but had at critical times been transported to the battlefield as a symbol of God's presence and power over Israel's enemies.

Earlier the Philistines had captured the ark (2 Sam 4-5), but after seven months they released the ark due to unforeseen troubles (e.g. cf. 1 Sam 5:8-12).

1 Samuel 5:6-7

The LORD's hand was heavy on the people of Ashdod and its vicinity; he brought devastation on them and afflicted them with tumors. ⁷ *When the people of Ashdod saw what was happening, they said, "The ark of the god of Israel must not stay here with us, because his hand is heavy on us and on Dagon our god."*

Eventually the ark would be taken first to Beth-Shemesh (1 Sam 6:13-21), then later to Kiriath Jearim (1 Sam 7:1-4). The Biblical, parallel historical account records David's reasoning.

1 Chronicles 13:1-4

David conferred with each of his officers, the commanders of thousands and commanders of hundreds.² He then said to the whole assembly of Israel, "If it seems good to you and if it is the will of the LORD our God, let us send word far and wide to the rest of our people throughout the territories of Israel, and also to the priests and Levites who are with them in their towns and pasture-lands, to come and join us.

³ Let us bring the ark of our God back to us, for we did not inquire of it during the reign of Saul."⁴ The whole assembly agreed to do this, because it seemed right to all the people.

a. The first attempt

2 Samuel 6:3-5

They set the ark of God on a new cart and brought it from the house of Abinadab, which was on the hill. Uzzah and Ahio, sons of Abinadab, were guiding the new cart ⁴with the ark of God on it, and Ahio was walking in front of it. ⁵David and all Israel were celebrating with all their might before the LORD, with castanets, harps, lyres, timbrels, sistrums and cymbals.

- (1) The ark was a powerful symbol of God's presence. It had no innate power in and of itself.
- (2) The ark was vital to Israel's worship. The angelically adorned lid was called "the mercy seat" (cf. Ex 25:10-22), the place of the sprinkled blood on the Day of Atonement (Lev 16).
- (3) The sacred nature of the ark (and all that it represented) was reflected in the careful, holy way it was transported. Only priests could transport it using special poles (cf. Ex 25:12-15; Num 4:5) and without anyone touching the sacred article.

Numbers 4:15

"After Aaron and his sons have finished covering the holy furnishings and all the holy articles, and when the camp is ready to move, only then are the Kohathites to come and do the carrying. But they must not touch the holy things or they will die. The Kohathites are to carry those things that are in the tent of meeting."

- (4) For David the moment was special. The highly prized ark was being brought to the new religious and political center of the nation. But for all of David's zeal and good intentions, he had neglected to follow (fully and completely) all of the instructions given by God.

2 Samuel 6:6-11

When they came to the threshing floor of Nakhon, Uzzah reached out and took hold of the ark of God, because the oxen stumbled. ⁷The LORD's anger burned against Uzzah because of his irreverent act; therefore God struck him down, and he died there beside the ark of God. ⁸Then David was angry because the LORD's wrath had broken out against Uzzah, and to this day that place is called Perez Uzzah. ⁹David was afraid of the LORD that day and said, "How can the ark of the LORD ever come to me?" ¹⁰He was not willing to take the ark of the LORD to be with him in the City of David. Instead, he took it to the house of Obed-Edom the Gittite.

¹¹The ark of the LORD remained in the house of Obed-Edom the Gittite for three months, and the LORD blessed him and his entire household.

- (1) Uzzah inappropriately touched the ark and died ("irreverent act").
- (2) David responded with anger (either at Uzzah because of his forbidden act of touching or at God's harshness and withholding of expected blessing in bringing the ark to Jerusalem).

- (3) The transport of the ark was immediately stopped. The ark was then kept in the house of Obed-Edom the Gittite (a Levite; cf. 1 Chron 15:18; 26:4-8) for three months, a time of spiritual blessing for him and his family.

b. The second attempt

2 Samuel 6:12-16

Now King David was told, "The LORD has blessed the household of Obed-Edom and everything he has, because of the ark of God." So David went to bring up the ark of God from the house of Obed-Edom to the City of David with rejoicing. ¹³ When those who were carrying the ark of the LORD had taken six steps, he sacrificed a bull and a fattened calf. ¹⁴ Wearing a linen ephod, David was dancing before the LORD with all his might, ¹⁵ while he and all Israel were bringing up the ark of the LORD with shouts and the sound of trumpets. ¹⁶ As the ark of the LORD was entering the City of David, Michal daughter of Saul watched from a window. And when she saw King David leaping and dancing before the LORD, she despised him in her heart.

- (1) Noting the blessing of the house of Obed-Edom, David made plans to finish the transport of the ark to Jerusalem.
- (2) On this second journey, care was taken to follow all the requirements of the Torah.
- (3) Further, David instructed the priests to sacrifice animals to mark the progress. The text also described David as wearing a "linen ephod."

Insight: "linen ephod"

It is true that Aaronic priests wore linen ephods as a part of their unique, priestly vestments (Ex 28:1-14). And it is also true that David was of the tribe of Judah, not Levi. So, did David sin before God by taking on the role of a priest?

First, note that David did not necessarily sacrifice offerings but only commanded the priests to do so.

Second, the linen ephod David wore was not identified as the priest's actual vestment. Perhaps David in this joyful occasion is associating or identifying himself with the priestly ministrations.

Third, it will be the lineage of King David that will one day bring forth the Priest-King (cf. Gen 49:10; cp 2 Sam 7:5-16 with Heb 7:1-17 and Ps 10:4). As such, David's actions may carry some prophetic importance.

- (4) While the people led by David and the priests joyously brought the ark to the city, the wife of the king ("Michal daughter of Saul") despised David.

Baldwin (1-2 Samuel, 209) notes:

"Her idea seems to have been that the king should avoid mixing with the people, and be aloof and inaccessible. As it was, she despised him for the very qualities that made him great, namely, devotion to the Lord and spontaneity in worship."

6. David's covenant (or the Davidic Covenant—2 Sam 7)
See later discussion in Session 4, pp. 90-96.
7. David's victories (2 Sam 8-10)
- a. Over the Philistines (2 Sam 8:1)
 - b. Over the Moabites (2 Sam 8:2)
 - c. Over the Zobahites and Ammonites (2 Sam 8:3-14)
 - d. Over Ammonites (again) and Arameans (2 Sam 10:1-19)

8. David's treatment of Mephibosheth (2 Sam 9)

C. David's Tragedies

1. The Bathsheba affair (2 Sam 11-12)

The sordid story of David's spiritual and moral failure with Bathsheba and her husband (Uriah) forms the pivot or hinge of 2 Samuel. Note the earlier chart of 2 Samuel, p. 63. This event pivots from the king "looking good" to the king "looking bad."

- a. The story: chiasmic structure

Youngblood (*1-2 Samuel*, 428) proposes the following structure for 2 Samuel 11-12:

-
- A** David sends Joab to besiege Rabbah (11:1).
B David sleeps with Bathsheba, who becomes pregnant (11:2-5).
C David has Uriah killed (11:6-17).
D Joab sends David a message (11:18-27a).
E The Lord is displeased with David (11:27b).
D' The Lord sends David a messenger (12:1-14).
C' The Lord strikes David's infant son, who dies (12:15-23).
B' David sleeps with Bathsheba, who becomes pregnant (12:24-25).
A' Joab sends for David to besiege and capture Rabbah (12:26-31).
-

As in other chiasms the centerpiece is the middle emphasized letter (here, E). The key thrust of the story is the sad, telling description, "*But the thing David had done displeased the LORD*" (27b). David's life as king will never again have the positive blessings as before. It becomes a defining moment.

- b. The affair (2 Sam 11)

2 Samuel 11:1-5

*In the spring, at the time when kings go off to war,
David sent Joab out with the king's men and the whole*

Israelite army. They destroyed the Ammonites and besieged Rabbah. But David remained in Jerusalem.
² One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful,
³ and David sent someone to find out about her. The man said, "She is Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite." ⁴ Then David sent messengers to get her. She came to him, and he slept with her. (Now she was purifying herself from her monthly uncleanness.) Then she went back home.
⁵ The woman conceived and sent word to David, saying, "I am pregnant."

- (1) David covets: "he saw a woman bathing"
- (2) David steals: "sent messengers to get her"
- (3) David conceals: "send me Uriah the Hittite"

Note David's attempted cover-ups:

- "Clean" cover-up (2 Sam 11:6-11)
 2 Samuel 11:8-9
Then David said to Uriah, "Go down to your house and wash your feet." So Uriah left the palace, and a gift from the king was sent after him. ⁹ But Uriah slept at the entrance to the palace with all his master's servants and did not go down to his house.
- "Dirty" cover-up (2 Sam 11:12-13)
 2 Samuel 11:12-13
Then David said to him, "Stay here one more day, and tomorrow I will send you back." So Uriah remained in Jerusalem that day and the next. ¹³ At David's invitation, he ate and drank with him, and David made him drunk. But in the evening Uriah went out to sleep on his mat among his master's servants; he did not go home.

- “Criminal” cover-up (2 Sam 11:14-17)
2 Samuel 11:14-15
In the morning David wrote a letter to Joab and sent it with Uriah. ¹⁵In it he wrote, “Put Uriah out in front where the fighting is fiercest. Then withdraw from him so he will be struck down and die.”

Note David’s breaking of the Decalogue:

- Commandment #6 (“You shall not murder” –Ex 20:13.)
- Commandment #7 (“You shall not commit adultery” –Ex 20:14.)
- Commandment #8 (“You shall not steal” –Ex 20:15.)
- Commandment #10 (“You shall not covet your neighbor’s wife” –Ex 20:17.)

Note David’s internal stress over his unconfessed sin:

Psalm 32:1-4 (cf. also Ps 51)

Blessed is the one whose transgressions are forgiven, whose sins are covered. ²Blessed is the one whose sin the LORD does not count against them and in whose spirit is no deceit. ³When I kept silent, my bones wasted away through my groaning all day long. ⁴For day and night your hand was heavy on me; my strength was sapped as in the heat of summer.

c. The exposure

a. Nathan’s parable

2 Samuel 12:1-6

The LORD sent Nathan to David. When he came to him, he said, “There were two men in a certain town, one rich and the other poor. ² The rich man had a very large number of sheep and cattle, ³ but the poor man had nothing except one little ewe lamb he had bought. He raised it, and it grew up with him and his children. It shared his food, drank from his cup and even slept in his arms. It was like a daughter to him. ⁴ “Now a traveler came to the rich man, but the rich man refrained from taking

one of his own sheep or cattle to prepare a meal for the traveler who had come to him. Instead, he took the ewe lamb that belonged to the poor man and prepared it for the one who had come to him.”

⁵ David burned with anger against the man and said to Nathan, “As surely as the LORD lives, the man who did this must die! ⁶ He must pay for that lamb four times over, because he did such a thing and had no pity.”

b. Nathan’s accusation

2 Samuel 12:7-10 (judgment word)

Then Nathan said to David, “You are the man! This is what the LORD, the God of Israel, says: ‘I anointed you king over Israel, and I delivered you from the hand of Saul. ⁸ I gave your master’s house to you, and your master’s wives into your arms. I gave you all Israel and Judah. And if all this had been too little, I would have given you even more. ⁹ Why did you despise the word of the LORD by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword and took his wife to be your own. You killed him with the sword of the Ammonites. ¹⁰ Now, therefore, the sword will never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your own.’”

2 Samuel 12:11-12

“This is what the LORD says: ‘Out of your own household I am going to bring calamity on you. Before your very eyes I will take your wives and give them to one who is close to you, and he will sleep with your wives in broad daylight. ¹² You did it in secret, but I will do this thing in broad daylight before all Israel.’”

c. David’s response

2 Samuel 12:13-14

Then David said to Nathan, “I have sinned against the LORD.” Nathan replied, “The LORD has taken away your sin. You are not going to die. ¹⁴ But because by doing this you have shown utter contempt for the LORD, the son born to you will die.”

“David had his faults. He did much that was very wrong, but he kept his nation from going into idolatry. Although his private sins were grievous, he stood like a rock for Jehovah. He sinned, but he repented and gave God a chance to forgive and cleanse him. He illustrates the conflict that Paul describes in Romans 7. He was a great saint even though he was a great sinner.”
(H. Mears, *What the Bible is All About*, 127)

2. Family troubles: (2 Sam 13-19)
 - a. Incest-rape of Tamar (2 Sam 13)
 - b. Murder of Amnon (2 Sam 13)
 - c. Rebellion of Absalom (2 Sam 14-15)
 - d. Cursings of Shimei (2 Sam 16)
 - e. Anarchy-treason (2 Sam 16-17)
 - f. Inappropriate mourning over Absalom (2 Sam 18-19)

3. Sin of census (2 Sam 24)

The final four chapters of 2 Samuel form a kind of epilogue to the Book of Samuel (1 and 2 Samuel was originally one book in the Hebrew Scriptures). Youngblood (558) suggests the following chiastic arrangement:

-
- A** The Lord’s wrath against Israel (21:1-14)
 - B** David’s heroes (21:15-22)
 - C** David’s song of praise (22:1-51)
 - C’** David’s last words (23:1-7)
 - B’** David’s mighty men (23:8-39)
 - A’** The Lord’s wrath against Israel (24:1-25)
-

Most often in this kind of structure the centerpiece (here C and C’) is the emphasized point. In this case David’s psalm and next, his final words are central. The

following scriptural selections emphasize the central meaning (of the chiasmic structure and therefore, the final four chapters, i.e. the epilogue).

2 Samuel 22:21

"The LORD has dealt with me according to my righteousness; according to the cleanness of my hands he has rewarded me."

2 Samuel 23:2-4

"The Spirit of the LORD spoke through me; his word was on my tongue. ³The God of Israel spoke, the Rock of Israel said to me: 'When one rules over people in righteousness, when he rules in the fear of God, ⁴he is like the light of morning at sunrise on a cloudless morning, like the brightness after rain that brings grass from the earth.'"

As we have seen in our study of King David, he was a man after God's own heart. His devotion and commitment were unusually high and strong. But he was at times weak and wavering in his commitment to God and the Torah. Youngblood (603) notes that this final chapter (2 Sam 24) "provides a fitting conclusion to the story of David by calling attention, once more and finally, not only to his ambition and pride, but also to his humility and remorse."

a. The census (God's will; David's sin; Satan's instigation)

2 Samuel 24:1

Again the anger of the LORD burned against Israel, and he incited David against them, saying, "Go and take a census of Israel and Judah."

1 Chronicles 21:1-2

Satan rose up against Israel and incited David to take a census of Israel. ² So David said to Joab and the commanders of the troops, "Go and count the Israelites from Beersheba to Dan. Then report back to me so that I may know how many there are."

(1) The two texts appear to disagree. Did God cause David or did Satan cause the sinful census to be taken?

(2) Although many solutions to this quandry have been offered, perhaps the best answer is this: God for His own purposes and according to the counsel of His own will through the agency of Satan “incited” David to sinfully take the census. Note also:

- This is reminiscent of the Lord’s use of Satan to try and test Job (Job 1-2).
- This is similar to God’s handing over of Jesus to wicked men.

Acts 2:23

“This man was handed over to you by God’s deliberate plan and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross.”

- This is also similar to Paul’s experience.

2 Corinthians 12:7

Therefore, in order to keep me from becoming conceited, I was given a thorn in my flesh, a messenger of Satan, to torment me.

Insight:

God can justly use even the devilish activities of Satan to accomplish His holy and righteous purposes.

(3) The taking of the census indicated that David was not trusting in God’s protection and provision but in his perceived, determined military might.

b. The confession (by David)

2 Samuel 24:10

David was conscience-stricken after he had counted the fighting men, and he said to the LORD, “I have sinned greatly in what I have done. Now, LORD, I beg you, take away the guilt of your servant. I have done a very foolish thing.”

c. The consequences

Although David did finally acknowledge his sin, God's judgment did fall (cf. 2 Sam 24:11-17). True confession always restores fellowship with God but the consequences of our sin may still remain.

VI. CONCLUSION OF DAVID'S LIFE

Merrill (285-86) offers a summary of David's contributions:

By the time of David's death he had created and was able to pass on a monarchy that allowed Israel to take a leading place among the nations of the contemporary world. He had united the tribes without obliterating their separate identities and loyalties; he had secured Israel's borders against her traditional enemies; he had entered into relationships with newly emerging states such as the Aramean kingdoms, usually in a role of superiority to them; and he had established Jerusalem as both the political and religious center of the nation. This last contribution is the most significant of all, for it symbolized the merging of the patriarchal and Sinaitic covenant traditions with the notion of divinely appointed human monarchy. David had come to understand that he, as the adopted son of Yahweh, not only ruled over but also represented his people. He was able to persuade the nation of this truth and thus to prepare it for its historical and eschatological role as the servant nation to whom the peoples of the earth must look for salvation.

VII. TAKEAWAYS

A. Measure of a Man

The selection of Saul and David illustrates two ways of evaluating: outward appearance or inward integrity. The Lord's words to Samuel still ring true.

1 Samuel 16:7

But the LORD said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart."

1 Chronicles 29:17

"I know, my God, that you test the heart and are pleased with integrity. All these things I have given willingly and with honest intent. And now I have seen with joy how willingly your people who are here have given to you."

B. Anointing (Filling) of the Holy Spirit

In the Old Testament the ministry of the Spirit differed from that revealed in the New. The Holy Spirit would come upon individuals (such as Saul or David) to supernaturally enable them to a specific task, one such as leading the nation of the Israelites.

Today (in the NT era) we are commanded to be filled with the Spirit thus enabling us to live out with Holy Spirit strength the "normal" Christian life.

Ephesians 5:18

Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit...

Galatians 5:16

So I say, walk by the Spirit, and you will not gratify the desires of the flesh.

C. Friendships

David's covenant with Jonathan and further deep friendship illustrates the need for close friendships. Note the following bits of wisdom from Proverbs:

Proverbs 17:17

A friend loves at all times, and a brother is born for a time of adversity.

Proverbs 27:17

As iron sharpens iron, so one person sharpens another.

D. Law of the Harvest

The sad results of David's failure in the Bathsheba affair drives home the need for moral purity, obedience to Biblical truth and the need to combat the temptations of life. The thoughtful believer will consider:

Galatians 6:7-8

Do not be deceived: God cannot be mocked. A man reaps what he sows. ⁸ Whoever sows to please their flesh, from the flesh will reap destruction; whoever sows to please the Spirit, from the Spirit will reap eternal life.

SESSION 4

The Story of David: Part Two

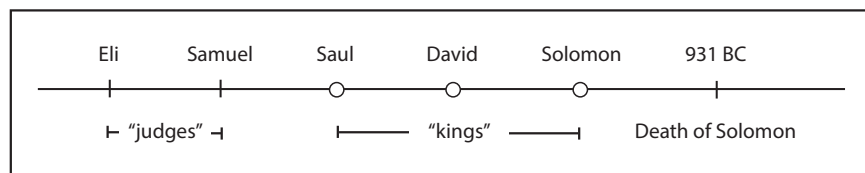
I. PRAYER

II. PANORAMA OF THE BIBLE

A. Movements 1-6

PANORAMA: TWELVE MOVEMENTS	
Movement	Biblical Books
1. Prologue	Genesis 1-11
2. Patriarchs	Genesis 12-50; Job
3. Redemption Wandering	Exodus, Leviticus Numbers, Deuteronomy
4. Conquest	Joshua
5. Apostasy	Judges, Ruth
6. Kingship: United Monarchy	1-2 Samuel; 1 Kings (Pss, Prov, Eccl, SS)

B. Timeline: Movement 6: United Monarchy



III. MOVEMENT 6: UNITED MONARCHY

A. Key Personalities

Name	Tribe	Office
Eli	Levi	Priest-Judge
Samuel	Levi	Priest-Judge-Prophet
Saul	Benjamin	King (First)
David	Judah	King (Second)
Solomon	Judah	King (Third)

B. Historical Books

1. 1 Samuel (Biographical movement)
 - Eli and Samuel
 - Samuel and Saul
 - Saul and David
2. 2 Samuel (Biographical movement)
 - King David: Looking Good
 - King David: Looking Bad

C. Poetic (Wisdom) Books: United Monarchy

WISDOM LITERATURE		
Author	Book	Content
David	Psalms (selected)	Songs (prayers) of Praise to God
Solomon	Psalms 72, 127	Songs (prayers) of Praise to God
Solomon	Proverbs (selected)	Wisdom for Life
Solomon	Ecclesiastes	Reflections over the Meaning of Life
Solomon	Song of Songs	Celebration of Intimate Love

IV. DAVID'S LIFE: OVERVIEW

Session 3 discussed David's life in three movements:

A. Training

1. As a Shepherd
2. As a Servant
3. As a Soldier

The value of this training was preparation for David's role as the King over the eventually united kingship. Asaph, the psalmist, accorded the following to David.

Psalm 78:70-72

*He chose David his servant and took him from the sheep pens;
71 from tending the sheep he brought him to be the shepherd
of his people Jacob, of Israel his inheritance. 72 And David
shepherded them with integrity of heart; with skillful hands
he led them.*

B. Triumphs

The life of David would highlight his military prowess, his drawing of devoted men to himself, his development of a heart for God, and his accomplishments as the theo-monarch of his day.

C. Tragedies

But as praiseworthy as David may have been, perhaps the greatest of all the kings, he was regrettably flawed as well. His affair with Bathsheba and all of the sordid, despicable results of that tryst issued forth in the many, later troubles of his life.

His confessional song (Psalm 51) includes a good theological summary of his life. Though he could fail miserably, he always knew the path of repentance.

Psalm 51:1-2, 17

Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions.

²Wash away all my iniquity and cleanse me from my sin.

¹⁷My sacrifice, O God, is a broken spirit; a broken and contrite heart you, God, will not despise.

V. DAVIDIC COVENANT

A. Preliminary Thoughts

The redemption of the nation Israel from bondage to the Egyptians led to the people's encounter with God at Mt. Sinai. There at that place (where Moses had earlier seen the burning bush) God promised that the delivered, redeemed people would meet with God.

Exodus 3:11-12

But Moses said to God, "Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?" ¹²And God said, "I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain."

Further, once the redeemed nation reached the mountains the Lord further challenged them.

Exodus 19:3-8

Then Moses went up to God, and the LORD called to him from the mountain and said, "This is what you are to say to the descendants of Jacob and what you are to tell the people of Israel: ⁴'You yourselves have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to myself. ⁵Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, ⁶you will be for me a kingdom of priests and a holy nation.' These are the words you are to speak to the Israelites." ⁷So Moses went back and summoned the elders of the people and set before them all the words the LORD had commanded him to speak. ⁸The people all responded together, "We will do everything the LORD has said." So Moses brought their answer back to the LORD.

The Mosaic Covenant established at Sinai formulated the Israelites "formally and officially" into God's people (chosen and now constituted). Thus, from this point God had set Himself as the ultimate King of the Israelite nation (though in fact His kingship over the world has always existed). In the will and ways of God, He will rule the nation through human kings, His chosen administrators, or perhaps best, through theo-monarchs (see previous discussion, Session 1, pp. 11-12). Future human kings were always a part of God's program. Note the following key verses:

Genesis 17:5-7 (to Abram/Abraham)

*"No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations. ⁶I will make you very fruitful; I will make nations of you, and **kings** will come from you. ⁷I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you."*

Genesis 35:11 (to Jacob/Israel)

*And God said to him, "I am God Almighty; be fruitful and increase in number. A nation and a community of nations will come from you, and **kings** will be among your descendants."*

Deuteronomy 17:14-17 (to the nation/from Moses)
*When you enter the land the LORD your God is giving you and have taken possession of it and settled in it, and you say, "Let us set a **king** over us like all the nations around us," ¹⁵ be sure to appoint over you a **king** the LORD your God chooses. He must be from among your fellow Israelites. Do not place a foreigner over you, one who is not an Israelite. ¹⁶ The **king**, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the LORD has told you, "You are not to go back that way again." ¹⁷ He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold.*

B. The Kingdom of the Lord

The One who redeems is also the One who rules and reigns over all. Creation is His realm and He alone has the right to rule as the Sovereign over all that He has created. He is the King. His realm is all of creation. His people are kingdom subjects.

Within the Psalter (the Book of Psalms) are unique psalms (songs) known as "enthronement psalms" (e.g. Pss 47; 93; 95-100). These extol God as the King over all, often acknowledging, "the Lord reigns." Note the representative Psalm 47:

Psalm 47:1-9

*Clap your hands, all you nations; shout to God with cries of joy. ²For the LORD Most High is awesome, the great **King** over all the earth. ³ He subdued nations under us, peoples under our feet. ⁴ He chose our inheritance for us, the pride of Jacob, whom he loved. ⁵ God has ascended amid shouts of joy, the LORD amid the sounding of trumpets. ⁶ Sing praises to God, sing praises; sing praises to our **King**, sing praises. ⁷ For God is the **King** of all the earth; sing to him a psalm of praise. ⁸ God reigns over the nations; God is seated on his holy throne. ⁹ The nobles of the nations assemble as the people of the God of Abraham, for the kings of the earth belong to God; he is greatly exalted.*

Observe the following summary affirmations (Kingdom of God):

1. The Lord is King, the Most High, the ultimate Sovereign.
2. The Lord reigns over His Kingdom.

Insight:

God, the King, is Most High; He is great and glorious, ruling in splendor, beauty, majesty, and power. He is clothed in darkness and attended by fire. He is righteous and just in all His ways. He is enthroned in heaven over all His works, over all the earth and over all the nations including all the things that idolaters worship. Yet He is also enthroned in Zion. It is His dwelling place; He rules there; He shines forth from there. Heaven and Zion are thus linked together. Their connection is sometimes described as chair and footstool. God's rule proceeds from both.

(Blaising and Bock, *Progressive Dispensationalism*, 215)

3. The Lord reigns through chosen administrators, later called (human) kings (or theologically, theo-monarchs).
4. The ultimate human king was the Messiah-King, anticipated and longed for by the Israelites.
5. This Messiah-King would fulfill at least two key prophecies (with respect to blessings and ruling):

- a. Genesis 12:1-3 (esp. v. 3)

*The LORD had said to Abram, "Go from your country, your people and your father's household to the land I will show you. ²"I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. ³I will bless those who bless you, and whoever curses you I will curse; **and all peoples on earth will be blessed through you.**"*

(Note also Paul's understanding of this prophecy)

Galatians 3:6-9

*So also Abraham "believed God, and it was credited to him as righteousness." ⁷Understand, then, that those who have faith are children of Abraham. ⁸Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: **"All nations will be blessed through you."** ⁹So those who rely on faith are blessed along with Abraham, the man of faith.*

Genesis 49:10

"The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he to whom it belongs shall come and the obedience of the nations shall be his."

Thus, the promised Messiah-King would bless the whole world (descendant of Abraham—Gen 12:3) and be specifically of the tribe of Judah (Gen 49:10). Later, the covenant made with King David promised that this "special" King would also be of the lineage of David (of the tribe of Judah). Therefore, in later New Testament revelation, one is not surprised to see that the genealogy of Jesus is quite specific.

Matthew 1:1

This is the genealogy of Jesus the Messiah the son of David, the son of Abraham...

6. The Davidic Covenant further amplifies the promise that a descendant of David would rule over the kingdom.

C. Biblical Text: Davidic Covenant: 2 Samuel 7

1. Context: David's desire to build the Temple (7:1-7)

2 Samuel 7:5-7

"Go and tell my servant David, 'This is what the LORD says: Are you the one to build me a house to dwell in?'⁶ I have not dwelt in a house from the day I brought the Israelites up out of Egypt to this day. I have been moving from place to place with a tent as my dwelling.⁷ Wherever I have moved with all the Israelites, did I ever say to any of their rulers whom I commanded to shepherd my people Israel, 'Why have you not built me a house of cedar?'"

2. Counter proposal: God's desire to bless David (7:8-11a)

2 Samuel 7:9-10

"I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name great, like the names of the greatest men on earth.¹⁰ And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore, as they did at the beginning..."

3. Covenant promise: Beyond David's Lifetime (7:11b-16)

2 Samuel 7:11b-16

*"The LORD declares to you that the LORD himself will establish a house for you: ¹²When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. ¹³He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. ¹⁴I will be his father, and he will be my son. When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands. ¹⁵But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. ¹⁶**Your house and your kingdom will endure forever before me; your throne will be established forever.**"*

The covenant promised:

- a. A son (natural) who would "succeed" David as king, who would reign with the Lord's oversight and be subject to the Lord's discipline. This refers to Solomon and was fulfilled during his life (1 Kgs 1-11).
- b. That the house (dynasty) of David would rule forever, i.e. "I will establish the throne of his kingdom forever." This promise ensured that the legitimate dynasty would not be of Saul (the first king) but of David of the ruling tribe of Judah. This would be true even though there would be interruptions in the rule (e.g. Babylonian captivity, Roman occupation, present dispersion).
- c. That as further scriptures would point out, the ultimate fulfillment of a Davidic king who would rule over the kingdom forever would be Jesus of Nazareth, a son of Abraham, a son of David.

Isaiah 9:1-2

Nevertheless, there will be no more gloom for those who were in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the future he will honor Galilee of the nations, by the Way of the Sea, beyond the Jordan— ²The people walking in

darkness have seen a great light; on those living in the land of deep darkness a light has dawned.

Isaiah 9:6-7

*For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the greatness of his government and peace there will be no end. **He will reign on David's throne and over his kingdom,** establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.*

Luke 1:30-33 (to Mary)

But the angel said to her, "Do not be afraid, Mary; you have found favor with God. ³¹You will conceive and give birth to a son, and you are to call him Jesus. ³²He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, ³³and he will reign over Jacob's descendants forever; his kingdom will never end."

4. Conclusion: summary of Davidic Covenant

God made four promises to David:

- a. A Davidic dynasty ("house")
- b. A Davidic kingdom ("throne")
- c. A Davidic descendant ("offspring")
- d. A Davidic Son of God (Messiah-King)

For example, consider Psalm 110:1 (David speaking)

*The LORD (YHWH) said to my (David's) Lord (Adonai):
"Sit at my right hand until I make your enemies a
footstool for your feet."*

Hebrews 1:3

The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

VI. DAVIDIC PSALMS

Not only did David rise to be the celebrated king of the United Monarchy, he was a composer-musician as well. One-half (seventy five, perhaps more) of the psalms in the Psalter (Hebrew hymn book) are attributed to David.

A. Contributors to the Psalms

AUTHORS OF INDIVIDUAL PSALMS		
Name	Number	Psalms Title Inscriptions
Moses	1	Ps 90
David	75	Ps 3-9; 11-32; 34-41; 51-65; 69-70 86; 101; 103; 108-110; 122; 124; 131; 133; 138-145 (Ps 2—see Acts 4:25; Ps 95—See Heb 4:7)
Solomon	2	Ps 72; 127
Asaph	12	Ps 50; 73-83
Sons of Korah	10	Ps 42; 44-45; 47-49; 84-88; 82-88
Heman (a son of Korah)	1	Ps 88
Ethan (Ezrahite)	1	Ps 89
Note: the untitled Psalms are often referred to as “orphan” psalms due to their anonymous author. The Septuagint (LXX) attributes other names but the manuscript evidence is not certain for original compositions.		

B. Structure of the Book of Psalms

Scholarly work on the structure and arrangement of the Psalms continues. But there seems to be no real consensus as to why the Psalter is arranged as we currently have it. That being said, given the present arrangement in our English Bibles, observe the following structured elements.

THE BOOK OF PSALMS				
BOOK I	BOOK II	BOOK III	BOOK IV	BOOK V
Pss 1-41	Pss 42-72	Pss 73-89	Pss 90-106	Pss 107-150
41 pss	31 pss	17 pss	17 pss	44 pss
Doxology 41:13	72:18-19	89:52	106:48	150:1-6
David (mostly)	David/Korah	Asaph (mostly)	Anonymous	David/ Anonymous
Chronological span of authorship: about 1,000 years (ca. 1410-430 BC)				

C. Messianic Psalms

Wilkinson and Boa (*Talk Thru the Bible*, 155) propose the following:

Psalm	Prophecy	Fulfillment
2:7	God will declare Him to be His Son	Matthew 3:17
8:6	All things will be put under His feet	Hebrews 2:8
16:10	He will be resurrected from the dead	Mark 16:6-7
22:1	God will forsake Him in His hour of need	Matthew 27:46
22:7-8	He will be scorned and mocked	Luke 23:35
22:16	His hands and feet will be pierced	John 20:25, 27
22:18	Others will gamble for His clothes	Matthew 27:35-36
34:20	Not one of His bones will be broken	John 19:32-33, 36
35:11	He will be accused by false witnesses	Mark 14:57
35:19	He will be hated without a cause	John 15:25
40:7-8	He will come to do God's will	Hebrews 10:7
41:9	He will be betrayed by a friend	Luke 22:47
46:6	His throne will be forever	Hebrews 1:8
68:18	He will ascend to God's right hand	Mark 16:19
69:9	Zeal for God's house will consume Him	John 2:17
69:21	He will be given vinegar and gall to drink	Matthew 27:34
109:4	He will pray for His enemies	Luke 23:34
109:8	His betrayer's office will be fulfilled by another	Acts 1:20
110:1	His enemies will be made subject to Him	Matthew 22:44
110:4	He will be a priest like Melchizedek	Hebrews 5:6
118:22	He will be the chief cornerstone	Matthew 21:42
118:26	He will come in the name of the Lord	Matthew 21:9

D. Categories (Types) of Psalms

Scholars differ as to how to classify the Psalms. Part of the problem is that most psalms may have several strands, characteristics, or themes that comprise a designation. For example, a "thanksgiving" psalm might contain a "lament" or "praise" component. To classify psalms the basic nature (theme) of the psalm is considered.

F. Duane Lindsey (*Psalms*, 35) notes that Psalms offer two kinds of praises (which Lindsey sees as a form of praise—prayer). He states, “whether prayer is individual or corporate, private or public, silent or vocal, spoken or sung, there are ultimately only two basic themes about which man can speak to God: (1) God, His attributes and works, and (2) man himself. Man’s speaking to God about God takes the form of **descriptive praise** (describing God’s attributes and works in general), and his speaking to God about man begins with reminding God of man’s human situation (his problems and request for God to solve them) and culminates in **declarative praise** (thanking God publicly by declaring what He has done in answer to prayer).

1. Broad categories of Psalms

Jensen (*Psalms*, 8-10) and others have suggested at least ten kinds of psalms with descriptive characteristics. For further study, note Appendix D (p. 162 ff).

2. Selective categories (themes) within Psalms

For the purpose of this session focusing upon the Davidic psalms, the following basic types of psalms (with outlines) will be overviewed.

a. **Praise** psalms

(1) Described

Praise psalms are characterized by offering (or urging others to offer) praises to God for His being, His attributes, or His works. Most often the praise centers on God as creator and sustainer of life.

(2) Davidic psalm example

Psalm 29

*Ascribe to the LORD, you heavenly beings,
ascribe to the LORD glory and strength.*

²*Ascribe to the LORD the glory due his name;
worship the LORD in the splendor of his holiness.*

³*The voice of the LORD is over the waters;
the God of glory thunders,*

the LORD thunders over the mighty waters.
⁴ *The voice of the LORD is powerful;*
the voice of the LORD is majestic.
⁵ *The voice of the LORD breaks the cedars;*
the LORD breaks in pieces the cedars of Lebanon.
⁶ *He makes Lebanon leap like a calf,*
Sirion like a young wild ox.
⁷ *The voice of the Lord strikes*
with flashes of lightning.
⁸ *The voice of the LORD shakes the desert;*
the LORD shakes the Desert of Kadesh.
⁹ *The voice of the LORD twists the oaks*
and strips the forests bare.
And in his temple all cry, "Glory!"
¹⁰ *The LORD sits enthroned over the flood;*
the LORD is enthroned as King forever.
¹¹ *The LORD gives strength to his people;*
the LORD blesses his people with peace.

Note the structural elements:

- (a) The call to worship (1-2)
- (b) The splendor of His powerful "voice" (3-9)
- (c) The summary (10-11)

b. **Lament** psalms

(1) Described

Lament psalms appeal to God for divine aid, assistance, or help. The concern of the psalmist is often for deliverance (salvation) from troubles and the stresses of life circumstances. The harshness of the troubles may cause the writer to question God's presence or concern but most often leads to trust in the Lord's provision.

(2) Davidic psalm example

Psalm 22 is not only a Davidic lament psalm but a "Messianic" psalm as well. The circumstances historically describe David's troubles but the deeper fulfillment lies in the future sufferings of the Messiah-King.

(a) Read Psalm 22 in its entirety. Note the obvious “Messianic” features.

(b) Psalm 22:1-5 (The Lament)

*My God, my God, why have you forsaken me?
Why are you so far from saving me, so far from
my cries of anguish?*

² *My God, I cry out by day, but you do not
answer, by night, but I find no rest.*

³ *Yet you are enthroned as the Holy One;
you are the one Israel praises.*

⁴ *In you our ancestors put their trust; they
trusted and you delivered them.*

⁵ *To you they cried out and were saved; in you
they trusted and were not put to shame.*

Psalm 22:12-18 (The crisis: also, crucifixion)
*Many bulls surround me; strong bulls of
Bashan encircle me.*

¹³ *Roaring lions that tear their prey open their
mouths wide against me.*

¹⁴ *I am poured out like water, and all my bones
are out of joint. My heart has turned to wax; it
has melted within me.*

¹⁵ *My mouth is dried up like a potsherd, and
my tongue sticks to the roof of my mouth; you
lay me in the dust of death.*

¹⁶ *Dogs surround me, a pack of villains
encircles me; they pierce my hands and my
feet.*

¹⁷ *All my bones are on display; people stare
and gloat over me.*

¹⁸ *They divide my clothes among them and
cast lots for my garment.*

Psalm 22:19-21 (The request: “deliver my
life”)

Psalm 22:25-31 (The expected deliverance)

c. **Thanksgiving** psalms

(1) Defined

Thanksgiving psalms (similar to lament and praise) often thank God for His deliverance of the past. It extols the power and provision of God to act on behalf of the psalmist and God's people.

(2) **Thanksgiving:** Davidic psalm example

Psalm 18:1-6 (David's thanksgiving for deliverance)

I love you, LORD, my strength.

² *The LORD is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold.*

³ *I called to the LORD, who is worthy of praise, and I have been saved from my enemies.*

⁴ *The cords of death entangled me; the torrents of destruction overwhelmed me.*

⁵ *The cords of the grave coiled around me; the snares of death confronted me.*

⁶ *In my distress I called to the LORD; I cried to my God for help. From his temple he heard my voice; my cry came before him, into his ears.*

Psalm 18:7-31 (God's deliverance described)

Psalm 18:32-45 (God's empowerment of David)

Psalm 18:46-50 (David's resultant praise)

The LORD lives! Praise be to my Rock! Exalted be God my Savior!

⁴⁷ *He is the God who avenges me, who subdues nations under me,*

⁴⁸ *who saves me from my enemies. You exalted me above my foes; from a violent man you rescued me.*

⁴⁹ *Therefore I will praise you, LORD, among the nations; I will sing the praises of your name.*

⁵⁰ *He gives his king great victories; he shows unfailing love to his anointed, to David and to his descendants forever.*

d. **Penitential** psalms

(1) Described

Penitential psalms are characterized by the confession of one's sins and urgent plea for forgiveness (cleansing).

(2) Davidic psalm example

Psalm 51

(a) Psalm 51:1-6 (Plea for forgiveness)

Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions.

² *Wash away all my iniquity and cleanse me from my sin.*

³ *For I know my transgressions, and my sin is always before me.*

⁴ *Against you, you only, have I sinned and done what is evil in your sight; so you are right in your verdict and justified when you judge.*

⁵ *Surely I was sinful at birth, sinful from the time my mother conceived me.*

⁶ *Yet you desired faithfulness even in the womb; you taught me wisdom in that secret place.*

(b) Psalm 51:7-12 (Prayer for renewal)

Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow.

⁸ *Let me hear joy and gladness; let the bones you have crushed rejoice.*

⁹ *Hide your face from my sins and blot out all my iniquity.*

¹⁰ *Create in me a pure heart, O God, and renew a steadfast spirit within me.*

¹¹ *Do not cast me from your presence or take your Holy Spirit from me.*

¹² *Restore to me the joy of your salvation and grant me a willing spirit, to sustain me.*

(c) Psalm 51:13-17 (Promise/vow of psalmist)

(d) Psalm 51:18-19 (Epilogue: prayer for Jerusalem)

e. **Imprecatory** psalms

(1) Described

Imprecatory psalms are characterized by the author asking God to harshly judge and bring calamity (cursings) upon his enemies. Though somewhat troublesome in language, the theological desire is that God might righteously bring judgment to bear in accordance with the psalmist's personal life crisis.

(2) Davidic psalm example

Psalm 35:1-10 (The prayer for justice)

Contend, LORD, with those who contend with me; fight against those who fight against me.

² *Take up shield and armor; arise and come to my aid.*

³ *Brandish spear and javelin against those who pursue me. Say to me, "I am your salvation."*

⁴ *May those who seek my life be disgraced and put to shame; may those who plot my ruin be turned back in dismay.*

⁵ *May they be like chaff before the wind, with the angel of the LORD driving them away;*
⁶ *may their path be dark and slippery, with the angel of the LORD pursuing them.*

⁷ *Since they hid their net for me without cause and without cause dug a pit for me,*

⁸ *may ruin overtake them by surprise— may the net they hid entangle them, may they fall into the pit, to their ruin.*

⁹ *Then my soul will rejoice in the LORD and delight in his salvation.*

¹⁰ *My whole being will exclaim, "Who is like you, LORD? You rescue the poor from those too strong for them, the poor and needy from those who rob them."*

Psalm 35:11-18 (The plea of innocence)

Psalm 35:19-25 (The petition for deliverance)

Psalm 35:26-28 (The prayer for vindication)

May all who gloat over my distress be put to shame and confusion; may all who exalt themselves over me be clothed with shame and disgrace.

²⁷ *May those who delight in my vindication shout for joy and gladness; may they always say, "The LORD be exalted, who delights in the well-being of his servant."*

²⁸ *My tongue will proclaim your righteousness, your praises all day long.*

f. Other Psalms

As indicated earlier there are many ways to classify the various Psalms. The above Davidic psalms serve as examples of major thematic classifications.

E. Summary: Psalms

Hays and Duvall (*Baker Illustrated Bible Handbook*, 269) summarize the value and content of the Book of Psalms:

While the Psalms do inevitably address doctrine and moral behavior, their primary purpose is not focused on teaching doctrine and moral behavior. Their primary purpose is to give us divinely inspired models or patterns of how to pray to God, how to praise God, and how to meditate on God, in response to all God has done for us. Thus it is important to remember that most of the Psalms are addressed to God, not us. They enable us to express to God our deepest emotions and needs, especially in the crisis times of life.

VII. TAKEAWAYS

A. Davidic Covenant

Among other things the Davidic Covenant that God unconditionally established with David promised that one day a Davidic descendant would rule over the Kingdom of God eternally.

1. His heavenly kingdom

Psalm 103:19

*The LORD has established his throne in heaven,
and his kingdom rules over all.*

2. His earthly kingdom

Luke 1:32-33

"He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David,³³ and he will reign over Jacob's descendants forever; his kingdom will never end."

B. The Heart of Three Kings

Kings of the United Monarchy		
1st	Saul	Lost his heart for God
2nd	David	Misplaced (but kept) his heart for God
3rd	Solomon	Shared his heart for God

The applicational question is this: so, where is your heart?

Matthew 22:34-40

Hearing that Jesus had silenced the Sadducees, the Pharisees got together.³⁵ One of them, an expert in the law, tested him with this question:³⁶ "Teacher, which is the greatest commandment in the Law?"³⁷ Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your

mind.’³⁸ This is the first and greatest commandment. ³⁹ And the second is like it: ‘Love your neighbor as yourself.’⁴⁰ All the Law and the Prophets hang on these two commandments.”

C. Psalms

The wisdom value of the Psalms is captured in the introductory psalm for the whole collection. As songs of praise (and in effect, thoughtful prayers) to God, the Psalter is a beloved hymn book (note Psalm 1).

Psalm 1 (Two men, two ways, two destinies)

Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers,

² *but whose delight is in the law of the LORD, and who meditates on his law day and night.*

³ *That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither—whatever they do prospers.*

⁴ *Not so the wicked! They are like chaff that the wind blows away.*

⁵ *Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.*

⁶ *For the LORD watches over the way of the righteous, but the way of the wicked leads to destruction.*

SESSION 5

The Story of Solomon

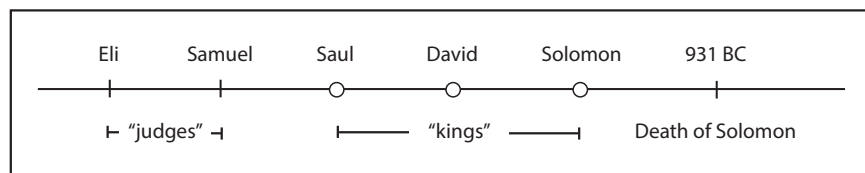
I. PRAYER

II. PANORAMA OF THE BIBLE

A. Movements 1-6

PANORAMA: TWELVE MOVEMENTS	
Movement	Biblical Books
1. Prologue	Genesis 1-11
2. Patriarchs	Genesis 12-50; Job
3. Redemption Wanderings	Exodus, Leviticus Numbers, Deuteronomy
4. Conquest	Joshua
5. Apostasy	Judges, Ruth
6. Kingship: United Monarchy	1-2 Samuel, 1 Kings (Pss, Prov, Eccl, SS)

B. Timeline: Movement 6: United Monarchy



III. MOVEMENT 6: UNITED MONARCHY

A. Key Personalities

Name	Tribe	Office
Eli	Levi	Priest-Judge
Samuel	Levi	Priest-Judge-Prophet
Saul	Benjamin	King (First)
David	Judah	King (Second)
Solomon	Judah	King (Third)

B. Biblical Books (Historical)

1. 1 Samuel

1 SAMUEL		
Chaps	Key Personalities	Roles
1-7	Eli and Samuel	Transitional Judges
8-15	Samuel and Saul	1st King Anointed
16-31	Saul and David	2nd King Anointed

2. 2 Samuel

2 SAMUEL	
Chapters	Topic
1-10	King David: Looking Good
11-24	King David: Looking Bad
Pivot: Chapters 11-12 / Affair with Bathsheba	

3. 1 Kings (Session 5)

1 KINGS	
Chapters	Topic
1-11	Rise of Solomon: United Kingdom
12-22	Death of Solomon: Divided Kingdom

Seven Distinctive Features:

- 1 Kings 1-11
 - a. Solomon's prominence (wisdom, buildings, splendor)
 - b. Solomon's construction of the Temple
 - c. Solomon's grievous failures
- 1 Kings 12-22
 - d. Rehoboam's rash treatment of the northern tribes
 - e. Split of the kingdom (Israel and Judah)
 - f. Institution of calf-worship (Jeroboam); later Baal-worship (Ahab and Jezebel)
 - g. Elijah the prophet

IV. BIBLICAL DEVELOPMENT: THE STORY OF SOLOMON

A. Solomon's Life: Described Biblically (1 Kgs 1-11)

The third (and last) king of the United Monarchy was Solomon, son of David by Bathsheba. His task would be to continue the Davidic dynasty in alignment with the provisions of the Davidic Covenant (2 Sam 7).

Solomon would face at least seven major challenges in his rule. As the chart (on the next page) demonstrates, each challenge presented an antagonist (whether a person or a crisis situation) as well as the eventual outcome of the challenge.

Insight:

Solomon is known best for his wisdom and glorious kingdom. But even so, the wisest of men was also morally and spiritually lacking. How can the wise be so foolish?

The best answer to the dilemma is to recognize that one may be wise in the truest Biblical sense of the word, yet be lacking in the obedience to that wisdom. Head knowledge alone cannot insure heart knowledge. Solomon painfully shows the truth of this statement.

SOLOMON'S MAJOR CHALLENGES 1 KINGS 1-11			
Text (Chs)	Challenge	Antagonist (Issue)	Outcome
1-2	1. Succeed David as King	Adonijah	Solomon appointed by David
2	2. Conspiracy to Remove as King	Adonijah (Abishag) (Abiathar) (Joab)	Conspirators Put to Death
3-4	3. Reigning as King	Wisdom to Reign	God Grants Solomon's Request for Wisdom
5-8	4. Building the Temple	Resources (Conscription and Taxes)	Magnificent Temple Completed (Rehoboam's Future Challenge... "Lighten the Load")
8	5. Relocating the Ark	Transporting Safely from Mt. Zion to Temple	Shekinah Glory Filled Temple
9	6. Walk in Integrity Before the Lord	Covenant Faithfulness	Covenant Failure
10-11	7. Maintain His Heart for God	Pride (Syncretism)	Shared His Heart for God (Followed Other Gods)

1. Succession: to David's Throne (1:1-2:12)

In the short life of Israel's monarchy there had been but one transition and it was anything but smooth (Saul and David's exploits—see 1 Sam 16-31). The question before the nation was the identity of Israel's next king.

a. Decline of David's health (1:1-4)

1 Kings 1:1-4

When King David was very old, he could not keep warm even when they put covers over him. ²So his attendants said to him, "Let us look for a young virgin to serve the king and take care of him. She can lie beside him so that our lord the king may keep warm." ³Then they searched throughout Israel for a beautiful young woman and found Abishag, a Shunammite, and brought her to the king. ⁴The woman was very beautiful; she took care of the king and waited on him, but the king had no sexual relations with her.

(1) David is old and physically frail.

(2) David's non-sexual bed partner is the young virgin Abishag (a Shunammite).

b. Ambition of Adonijah (1:5-10)

Adonijah was David's fourth son, the oldest living son. Based upon the culture of the day he would be expected to succeed his father, but the Lord had not chosen Adonijah, nor had David chosen him. In fact, the choice of Solomon had already been made (1 Chron 22:9-10).

(See Appendix E, "Family and Ancestry of King David," p. 166).

1 Kings 1:5-6

Now Adonijah, whose mother was Haggith, put himself forward and said, "I will be king." So he got chariots and horses ready, with fifty men to run ahead of him. ⁶(His father had never rebuked him by asking, "Why do you behave as you do?" He was also very handsome and was born next after Absalom.)

Joining Adonijah in this bold move (even before King David's death) were the following key supporters.

- (1) Joab: former commander of David's armies, now out of favor.
- (2) Abiathar: formerly an influential priest in Israel before the rise of Zadok; may have been ambitious enough to see personal benefits in the kingship of Adonijah.

c. Nathan and Bathsheba before David (1:11-27)

Nathan the prophet informed Bathsheba, the mother of Solomon, of the kingly ambitions and activities of Adonijah. He suggested a plan to inform the aged King David. The plan required that Bathsheba first approach the king with the news followed by the prophet's entrance and confirmation that Adonijah had indeed announced his kingship.

1 Kings 1:17-18

She said to him, "My lord, you yourself swore to me your servant by the LORD your God: 'Solomon your son shall be king after me, and he will sit on my throne.'¹⁸ But now Adonijah has become king, and you, my lord the king, do not know about it.

1 Kings 1:22-24, 27

While she was still speaking with the king, Nathan the prophet arrived.²³ And the king was told, "Nathan the prophet is here." So he went before the king and bowed with his face to the ground.²⁴ Nathan said, "Have you, my lord the king, declared that Adonijah shall be king after you, and that he will sit on your throne?

²⁷ Is this something my lord the king has done without letting his servants know who should sit on the throne of my lord the king after him?"

d. David Appoints Solomon as king (1:28-40)

- (1) His promise to Bathsheba

1 Kings 1:28-30

Then King David said, "Call in Bathsheba." So she came into the king's presence and stood before him. ²⁹ The king then took an oath: "As surely as the LORD lives, who has delivered me out of every trouble, ³⁰ I will surely carry out this very day what I swore to you by the LORD, the God of Israel: Solomon your son shall be king after me, and he will sit on my throne in my place."

(2) His directions to others

1 Kings 1:32-35

King David said, "Call in Zadok the priest, Nathan the prophet and Benaiah son of Jehoiada." When they came before the king, ³³ he said to them: "Take your lord's servants with you and have Solomon my son mount my own mule and take him down to Gihon. ³⁴ There have Zadok the priest and Nathan the prophet anoint him king over Israel. Blow the trumpet and shout, 'Long live King Solomon!' ³⁵ Then you are to go up with him, and he is to come and sit on my throne and reign in my place. I have appointed him ruler over Israel and Judah."

e. Adonijah hears the news (1:41-53)

Adonijah had invited dignitaries and guests to his banquet to secure their loyalty to him and his kingship. The revelry was interrupted by Jonathan (son of Abiathar, the priest). His message was as follows:

- King David had made Solomon king.
- Nathan the prophet had anointed him as king.
- Royal officials had acknowledged Solomon as king.
- King David had spoken: "Praise be to the LORD, the God of Israel, who has allowed my eyes to see a successor on my throne today" (v. 48).

1 Kings 1:49-53

At this, all Adonijah's guests rose in alarm and dispersed.⁵⁰ But Adonijah, in fear of Solomon, went and took hold of the horns of the altar.⁵¹ Then Solomon was told, "Adonijah is afraid of King Solomon and is clinging to the horns of the altar. He says, 'Let King Solomon swear to me today that he will not put his servant to death with the sword.'"⁵² Solomon replied, "If he shows himself to be worthy, not a hair of his head will fall to the ground; but if evil is found in him, he will die."⁵³ Then King Solomon sent men, and they brought him down from the altar. And Adonijah came and bowed down to King Solomon, and Solomon said, "Go to your home."

f. David's charge to Solomon (2:1-10)

1 Kings 2:2-4

"I am about to go the way of all the earth," he said. "So be strong, act like a man,³ and observe what the LORD your God requires: Walk in obedience to him, and keep his decrees and commands, his laws and regulations, as written in the Law of Moses. Do this so that you may prosper in all you do and wherever you go⁴ and that the LORD may keep his promise to me: 'If your descendants watch how they live, and if they walk faithfully before me with all their heart and soul, you will never fail to have a successor on the throne of Israel.'"

- (1) David charged Solomon to be strong (cf. Moses' charge to Joshua, "be strong and courageous" - Deut 31:23).
- (2) David charged Solomon to obedience to the Law (Torah).
- (3) David charged Solomon how to extend the Davidic dynasty (cf. Davidic Covenant—2 Sam 7).

g. David's death (1 Kgs 2:11-12)

1 Kings 2:11-12

He had reigned forty years over Israel—seven years in Hebron and thirty-three in Jerusalem.¹² So Solomon sat on the throne of his father David, and his rule was firmly established.

2. Establishment: of Solomon's Throne (2:13-46)

a. The plotting of Adonijah (13-21)

Although Adonijah had reluctantly accepted ("bowed down to") Solomon as king (cf. 1 Kgs 1:52-53), he had not rid himself of his kingly ambitions. Adonijah approached the queen-mother (Bathsheba) with a request.

1 Kings 2:15-18

"As you know," he said, "the kingdom was mine. All Israel looked to me as their king. But things changed, and the kingdom has gone to my brother; for it has come to him from the LORD. ¹⁶ Now I have one request to make of you. Do not refuse me." "You may make it," she said. ¹⁷ So he continued, "Please ask King Solomon—he will not refuse you—to give me Abishag the Shunammite as my wife." ¹⁸ "Very well," Bathsheba replied, "I will speak to the king for you."

Insight:

The request of Adonijah was not expressed from the motive of true love. Abishag had been a part of King David's harem, so to speak, a concubine in his household. In ancient times to sleep with a member of the king's wives or concubines was tantamount to a claim upon the throne (2 Sam 16:21-23; cf. Lev 18:7-8). This is treason in a symbolic way, taking the privilege of the kingship as one's own.

b. The reaction of Solomon (22-46)

1 Kings 2:22-25

King Solomon answered his mother, "Why do you request Abishag the Shunammite for Adonijah? You might as well request the kingdom for him—after all, he is my older brother—yes, for him and for Abiathar the priest and Joab son of Zeruiah!" ²³ Then King Solomon swore by the LORD: "May God deal with me, be it ever so severely, if Adonijah does not pay with his life for this request! ²⁴ And now, as surely as the LORD

lives—he who has established me securely on the throne of my father David and has founded a dynasty for me as he promised—Adonijah shall be put to death today!”²⁵ So King Solomon gave orders to Benaiah son of Jehoiada, and he struck down Adonijah and he died.

- (1) Adonijah executed (25).
- (2) Joab (the general) executed (31-34).
- (3) Shimei spared (but placed under house arrest) (36-38).
- (4) Shimei later broke house arrest restrictions and was put to death (39-46).

1 Kings 2:46b

The kingdom was now established in Solomon's hands.

3. Ascent: the rise of Solomon's throne (3:1-8:66)

a. Solomon's request: wisdom (3:1-28)

At the outset of Solomon's reign he made an alliance with Egypt and took Pharaoh's daughter as a wife (common form of treaty negotiations). Additionally, the people of Israel were sacrificing at high places due to the lack of a Temple (yet the law forbade such activities—cf. Deut 12:1-21). Solomon also showed his tainted devotion to the Lord by partial Law obedience, “except that he offered sacrifices and burned incense on the high places” (3). Early on, Solomon demonstrated a “divided heart,” a trait that would undo the king at the end of his life.

(1) Wisdom needed

The Lord appeared (first time) to Solomon and asked the king what he wanted.

1 Kings 3:7-9

“Now, LORD my God, you have made your servant king in place of my father David. But I am only a little child and do not know how to carry out my duties.⁸ Your servant is here among the people

you have chosen, a great people, too numerous to count or number. ⁹ So give your servant a discerning heart to govern your people and to distinguish between right and wrong. For who is able to govern this great people of yours?"

(2) Wisdom granted

1 Kings 3:10-15

The Lord was pleased that Solomon had asked for this. ¹¹ So God said to him, "Since you have asked for this and not for long life or wealth for yourself, nor have asked for the death of your enemies but for discernment in administering justice, ¹² I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be. ¹³ Moreover, I will give you what you have not asked for—both wealth and honor—so that in your lifetime you will have no equal among kings. ¹⁴ And if you walk in obedience to me and keep my decrees and commands as David your father did, I will give you a long life." ¹⁵ Then Solomon awoke—and he realized it had been a dream. He returned to Jerusalem, stood before the ark of the Lord's covenant and sacrificed burnt offerings and fellowship offerings. Then he gave a feast for all his court.

Insight:

- Discernment (3:9, 12)—ability to see between options
- Wisdom (3:12)—skillful knowledge for living
- Riches and honor (13)—unusual measure of blessings
- Long life (14)—a blessing for kingly rule ("Increase the days of the king's life, his years for many generations" —Ps 61:6)

Note that God's abundant and gracious response to Solomon also carried an obligation...

"...if you walk in my ways and obey my statutes and commands..."
(3:14)

(3) Wisdom demonstrated (16-28)

The Biblical writer followed the request with an example of Solomon's wisdom. The king settled a dispute between two prostitutes over the true maternity of a child. His unusual ruling to split the baby in half exposed the true mother and led to a just (and wise) conclusion.

1 Kings 3:28

When all Israel heard the verdict the king had given, they held the king in awe, because they saw that he had wisdom from God to administer justice.

b. Solomon's reign: administration (4:1-34)

(1) Officials and governors (1-19)

Saul and David's reigns had largely been characterized by conquest and expansion. Solomon's challenges as king were primarily political and administrative (and religious as he also was meant to be a theo-monarch).

1 Kings 4:7

Solomon had twelve district governors over all Israel, who supplied provisions for the king and the royal household. Each one had to provide supplies for one month in the year.

These districts (see map, page 7) collected taxes that supported Solomon's centralized government. The burden upon governors and the people in their districts was heavy. This taxation policy would become a major issue at Solomon's death for his son, Rehoboam (1 Kgs 12ff).

(2) Glories of Solomon's reign

(a) The governed people (20-21)

1 Kings 4:20-21

The people of Judah and Israel were as numerous as the sand on the seashore; they ate, they drank and they were happy. ²¹And

Solomon ruled over all the kingdoms from the Euphrates River to the land of the Philistines, as far as the border of Egypt. These countries brought tribute and were Solomon's subjects all his life.

(b) The daily provisions (22-28)

(c) The wisdom production (29-34)

1 Kings 4:29, 32-34

God gave Solomon wisdom and very great insight, and a breadth of understanding as measureless as the sand on the seashore.

³²*He spoke three thousand proverbs and his songs numbered a thousand and five.*

³³*He spoke about plant life, from the cedar of Lebanon to the hyssop that grows out of walls. He also spoke about animals and birds, reptiles and fish. ³⁴From all nations people came to listen to Solomon's wisdom, sent by all the kings of the world, who had heard of his wisdom.*

c. Solomon's rise: Temple and Palace (5:1-8:66)

(1) Temple preparations (5:1-18)

Solomon contracted with the King of Tyre to provide building supplies for the planned Temple. Solomon explained the situation to Hiram, the king.

1 Kings 5:3-6

"You know that because of the wars waged against my father David from all sides, he could not build a temple for the Name of the LORD his God until the LORD put his enemies under his feet.

⁴*But now the LORD my God has given me rest on every side, and there is no adversary or disaster.*

⁵*I intend, therefore, to build a temple for the Name of the LORD my God, as the LORD told my father David, when he said, 'Your son whom I will put on the throne in your place will build the temple for my Name.' ⁶ "So give orders that cedars of Lebanon*

be cut for me. My men will work with yours, and I will pay you for your men whatever wages you set. You know that we have no one so skilled in felling timber as the Sidonians."

(2) Temple construction (6:1-37)

1 Kings 6 describes the major features of the first permanent temple. Some key elements follow:

- (a) Dimensions: ninety feet by thirty feet and forty-five feet high (2).
- (b) Promise: if Solomon and the people obeyed God's decrees, the Lord would live with His people and not abandon them (12-13).
- (c) Appearance: limestone, cedar, and gold (impressive and beautiful).
- (d) Time: seven years to build (38).

(3) Palace construction (7:1-12)

It was one thing to build an impressive Temple for the God of the Israelites, but Solomon also built an equally impressive palace for himself and his kingly duties.

- (a) Dimensions: one hundred fifty feet by seventy-five feet and forty-five feet high (larger than the Temple)
- (b) Functions: throne hall, Hall of Justice (where judging occurred), palace living quarters, separate palace for Pharaoh's daughter, Solomon's wife
- (c) Appearance: stone and cedar
- (d) Time: thirteen years to build

(4) Temple furnishings (7:13-51)

Since the Temple was the house of the Lord, its furnishings were to reflect the glory of the Lord.

1 Kings 7:51

When all the work King Solomon had done for the temple of the LORD was finished, he brought in the things his father David had dedicated—the silver and gold and the furnishings—and he placed them in the treasuries of the LORD’s temple.

(5) Temple and the Ark (8:1-21)

The Israelites were a covenantal (agreement-bound) people. God had redeemed them from Egypt, constituted them as a nation, and provided the Law for their constitutional guide for national life. At least two major points set Israel apart from other nations:

- God’s presence with His people

Exodus 33:15-16

Then Moses said to him, “If your Presence does not go with us, do not send us up from here. ¹⁶How will anyone know that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the face of the earth?”

- God’s presence in the Tabernacle

Exodus 40:34-35

Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle. ³⁵Moses could not enter the tent of meeting because the cloud had settled on it, and the glory of the LORD filled the tabernacle.

The Ark symbolized the presence of God. It was placed in the Holy of Holies (Most Holy Place) in the Tabernacle. It was now time to relocate the Ark from nearby Mt. Zion to the Holy of Holies in the newly constructed, permanent Temple.

1 Kings 8:6, 10-12

The priests then brought the ark of the LORD’s covenant to its place in the inner sanctuary of the temple, the Most Holy Place, and put it beneath the wings of the cherubim.

¹⁰ When the priests withdrew from the Holy Place, the cloud filled the temple of the LORD. ¹¹ And the priests could not perform their service because of the cloud, for the glory of the LORD filled his temple. ¹² Then Solomon said, "The LORD has said that he would dwell in a dark cloud..."

(6) Temple dedication (8:22-66)

(a) Solomon's prayer to God (22-53)

1 Kings 8:22-24

Then Solomon stood before the altar of the LORD in front of the whole assembly of Israel, spread out his hands toward heaven ²³and said: "LORD, the God of Israel, there is no God like you in heaven above or on earth below—you who keep your covenant of love with your servants who continue wholeheartedly in your way. ²⁴You have kept your promise to your servant David my father; with your mouth you have promised and with your hand you have fulfilled it—as it is today."

1 Kings 8:52-53

"May your eyes be open to your servant's plea and to the plea of your people Israel, and may you listen to them whenever they cry out to you. ⁵³For you singled them out from all the nations of the world to be your own inheritance, just as you declared through your servant Moses when you, Sovereign LORD, brought our ancestors out of Egypt."

(b) Solomon's address to the people (54-61)

1 Kings 8:56-61

"Praise be to the LORD, who has given rest to his people Israel just as he promised. Not one word has failed of all the good promises he gave through his servant Moses. ⁵⁷May the LORD our God be with us as he was with our ancestors; may he never leave us nor forsake

us.⁵⁸ *May he turn our hearts to him, to walk in obedience to him and keep the commands, decrees and laws he gave our ancestors.*⁵⁹ *And may these words of mine, which I have prayed before the LORD, be near to the LORD our God day and night, that he may uphold the cause of his servant and the cause of his people Israel according to each day's need,*⁶⁰ *so that all the peoples of the earth may know that the LORD is God and that there is no other.*⁶¹ *And may your hearts be fully committed to the LORD our God, to live by his decrees and obey his commands, as at this time."*

(c) Solomon's ceremony (62-66)

1 Kings 8:62, 65-66

Then the king and all Israel with him offered sacrifices before the LORD.

⁶⁵ So Solomon observed the festival at that time, and all Israel with him—a vast assembly, people from Lebo Hamath to the Wadi of Egypt. They celebrated it before the LORD our God for seven days and seven days more, fourteen days in all. ⁶⁶ On the following day he sent the people away. They blessed the king and then went home, joyful and glad in heart for all the good things the LORD had done for his servant David and his people Israel.

4. Descent: the fall of Solomon's throne (9:1-11:43)

For twenty years Solomon had been building the Temple and his royal palace. Additionally, he had the responsibility to govern a large empire of twelve districts. At this point, Solomon's reign was a bit more than half completed (it was year twenty-four of a forty-year kingship). He had notable achievements and accomplishments but the greater question was, "Will he finish strong with an undivided heart for God?"

In this section the Lord will appear again to the king. The stipulations for Davidic Covenant obedience will

be restated. Accounts of his greatness will be given, but the “final chapter” of his life will not prove to be commendable.

a. Lord appears: Davidic Covenant renewal (9:1-9)

1 Kings 9:4-9

“As for you, if you walk before me faithfully with integrity of heart and uprightness, as David your father did, and do all I command and observe my decrees and laws, ⁵ I will establish your royal throne over Israel forever, as I promised David your father when I said, ‘You shall never fail to have a successor on the throne of Israel.’ ⁶ “But if you or your descendants turn away from me and do not observe the commands and decrees I have given you and go off to serve other gods and worship them, ⁷ then I will cut off Israel from the land I have given them and will reject this temple I have consecrated for my Name. Israel will then become a byword and an object of ridicule among all peoples. ⁸ This temple will become a heap of rubble. All who pass by will be appalled and will scoff and say, ‘Why has the LORD done such a thing to this land and to this temple?’ ⁹ People will answer, ‘Because they have forsaken the LORD their God, who brought their ancestors out of Egypt, and have embraced other gods, worshiping and serving them—that is why the LORD brought all this disaster on them.’”

b. Solomon’s rule: accomplishments (9:10-28)

(1) Sale of towns (10-14)

(2) Labor conscription (15-24)

(3) Temple duties (25)

(4) Ship building (26-28)

c. Queen of Sheba visits (10:1-13)

Sheba was located about 1,200 miles southeast of Israel (near modern day Yemen or Oman). Solomon’s fame and wisdom had reached the ears of the queen. Likely the queen was interested in opening spice trade with Israel, thus a treaty agreement

would need to be instituted. As such, the queen also wanted to see (“test”) if Solomon was as astute as his reputation.

1 Kings 10:3-9

Solomon answered all her questions; nothing was too hard for the king to explain to her. ⁴When the queen of Sheba saw all the wisdom of Solomon and the palace he had built, ⁵the food on his table, the seating of his officials, the attending servants in their robes, his cupbearers, and the burnt offerings he made at the temple of the LORD, she was overwhelmed. ⁶She said to the king, “The report I heard in my own country about your achievements and your wisdom is true. ⁷But I did not believe these things until I came and saw with my own eyes. Indeed, not even half was told me; in wisdom and wealth you have far exceeded the report I heard. ⁸How happy your people must be! How happy your officials, who continually stand before you and hear your wisdom! ⁹Praise be to the LORD your God, who has delighted in you and placed you on the throne of Israel. Because of the LORD’s eternal love for Israel, he has made you king to maintain justice and righteousness.”

d. Solomon prospers (10:14-29)

The Biblical text relates a staggering amount of Solomon’s yearly income (about 25 tons of gold per year). Not only was he remarkably wise, he was fabulously wealthy (even as the Lord had promised –cf. 1 Kgs 3:13).

1 Kings 10:23-25

King Solomon was greater in riches and wisdom than all the other kings of the earth. ²⁴The whole world sought audience with Solomon to hear the wisdom God had put in his heart. ²⁵Year after year, everyone who came brought a gift—articles of silver and gold, robes, weapons and spices, and horses and mules.

Further, the king also “accumulated chariots and horses” (10:26). This would have been equivalent to building up military strength and capacity. Was this acceptable?

Insight:

Moses had warned the Israelites concerning the coming day of kingly rule.

Deuteronomy 17:14-17

When you enter the land the LORD your God is giving you and have taken possession of it and settled in it, and you say, "Let us set a king over us like all the nations around us," ¹⁵be sure to appoint over you a king the LORD your God chooses. He must be from among your fellow Israelites. Do not place a foreigner over you, one who is not an Israelite. ¹⁶The king, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the LORD has told you, "You are not to go back that way again." ¹⁷He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold.

Note carefully:

- (1) Solomon was qualified to be king (Davidic, Abrahamic lineage).
- (2) Solomon's reign looked very much like the ancient near-eastern kings around him.
- (3) Solomon did acquire horses and chariots (trusting in his own military might).
- (4) Solomon did accumulate great wealth (though perhaps beyond what was promised or needed).
- (5) Solomon did acquire many wives (and his heart was turned away).

e. Solomon's failures (11:1-43)

1 Kings 11 describes the tragic fall of Solomon in **four key events**. But the decline had been foreshadowed in the previous two chapters (1 Kgs 9-10). Note the following:

- The Lord made a second appearance to Solomon and reaffirmed the Davidic Covenant (enumerating the blessings of obedience but also the harsh discipline of disobedience—which, in fact, did occur);

- Solomon expanded the kingdom, yet it came by forced labor and high taxes—which also would prove to be costly in the end;
- Solomon accumulated wealth, horses and chariots, wives and concubines, activities that violated the words of Moses for Israel's kings.

(1) Tragic event #1: failure of Solomon (11:1-13)

(a) Solomon's idolatry (1-8)

1 Kings 11:1-6

King Solomon, however, loved many foreign women besides Pharaoh's daughter—Moabites, Ammonites, Edomites, Sidonians and Hittites. ²They were from nations about which the LORD had told the Israelites, "You must not intermarry with them, because they will surely turn your hearts after their gods." Nevertheless, Solomon held fast to them in love. ³He had seven hundred wives of royal birth and three hundred concubines, and his wives led him astray. ⁴As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the LORD his God, as the heart of David his father had been. ⁵He followed Ashtoreth the goddess of the Sidonians, and Molek the detestable god of the Ammonites. ⁶So Solomon did evil in the eyes of the LORD; he did not follow the LORD completely, as David his father had done.

(b) The Lord's response (9-13)

1 Kings 11:9-13

The LORD became angry with Solomon because his heart had turned away from the LORD, the God of Israel, who had appeared to him twice. ¹⁰Although he had forbidden Solomon to follow other gods, Solomon did not keep the LORD's command. ¹¹So the LORD

said to Solomon, "Since this is your attitude and you have not kept my covenant and my decrees, which I commanded you, I will most certainly tear the kingdom away from you and give it to one of your subordinates.

¹²Nevertheless, for the sake of David your father, I will not do it during your lifetime. I will tear it out of the hand of your son. ¹³Yet I will not tear the whole kingdom from him, but will give him one tribe for the sake of David my servant and for the sake of Jerusalem, which I have chosen."

- The Lord became angry (9-10).
- The Lord foretold the division of Solomon's kingdom (11).
- The Lord foretold that Solomon's successor and son would lose the "united kingdom."
- The Lord foretold that the son would have but one tribe for his "divided kingdom." (12-13)

Insight: Fate of the "United Kingdom"

The Panorama of the Bible movements illustrate the Biblical reality of "united" to "divided" to eventually a "surviving" kingship.

Movement 6: "Kingship: United Monarchy"

Movement 7: "Kingship: Divided Monarchy"

(Also, within Movement 7, the northern kingdom of Israel is captured and deported in the Assyrian Captivity of 722 B.C. This left the "surviving kingdom" of Judah until her defeat in the Babylonian Captivity of 586 B.C.

Movement 8: "Exile"

(Judah to Babylon; Jerusalem in ruins)

(2) Tragic event #2: Rebellions against Solomon (11:24-25)

- (a) God raises up an adversary, Hadad (14-22).
- (b) God raised up another adversary, Rezon (23-25).

Solomon may still reign on the throne but cracks are beginning to appear. The descent (fall) of a once-great king continues.

(3) Tragic event #3: Rebellion of Jeroboam (11:26-40)

- (a) Jeroboam's place in Solomon's court (26-28)

1 Kings 11:27-28

Here is the account of how he rebelled against the king: Solomon had built the terraces and had filled in the gap in the wall of the city of David his father. ²⁸Now Jeroboam was a man of standing, and when Solomon saw how well the young man did his work, he put him in charge of the whole labor force of the tribes of Joseph.

- (b) Jeroboam's encounter with the prophet, Ahijah (29-39)

A prophetic encounter with Ahijah revealed the Lord's will concerning the "united monarchy" under Solomon:

- **First**, the kingdom would split (10 tribes for the north, two for the south) (29-30).
- **Second**, Jeroboam would lead the northern tribes (he was from Ephraim, a northern tribe) (31).
- **Third**, David's successor would have one tribe (plus his own tribe of Judah) (32).

Insight: Causes for the split (11:33)

God clearly explained the reasons for the coming division:

- (1) The people have “forsaken” the Lord and worshiped false gods (Solomon also guilty).
- (2) The people “have not walked in my ways.”
- (3) The people have not “done what is right in my eyes.”
- (4) The people have failed to keep the commands of the Lord (“statutes and laws”).

(c) Jeroboam’s flight to Egypt (40)

1 Kings 11:40

Solomon tried to kill Jeroboam, but Jeroboam fled to Egypt, to Shishak the king, and stayed there until Solomon’s death.

(4) Tragic event #4: death of Solomon (11:41-43)

1 Kings 11:42-43

Solomon reigned in Jerusalem over all Israel forty years.⁴³ Then he rested with his ancestors and was buried in the city of David his father. And Rehoboam his son succeeded him as king.

B. Solomon’s Life: Summarized

1. Concluding words

Gary Inrig (*1-2 Kings*, 85) insightfully summarizes the enigmatic King Solomon:

Solomon’s life ended in tragedy, and the wounds were self-inflicted. His unwillingness to keep a pure heart before God, along with his refusal to discipline his appetites, led him to commit sins that would have been unimaginable at an earlier point in his life. The great temple builder became a pathetic idol worshiper, bowing before the very idols he had contracted someone to build.

The only way that Solomon could sustain his moral lifestyle was to shrink his view of God. Immorality always partners with idolatry. Solomon not only invented a God who would tolerate his behavior; he also bowed down before the fraudulent creations of human imagination. He turned his back on the true God to grovel before false gods. What a tragic ending for a king who began so well.

2. Concluding chart

SOLOMON'S LIFE			
Phase I	Phase II	Phase III	Phase IV
Rise to Kingship	Request for Wisdom	Royal Construction	Regal Failures
<ul style="list-style-type: none"> • Adonijah's claim • David's choice 	<ul style="list-style-type: none"> • Lord's first appearance • Wisdom granted 	<ul style="list-style-type: none"> • Temple • Palace • Dedications 	<ul style="list-style-type: none"> • Lord's second appearance • Covenant renewal • Covenant disobedience
1 Kings 1-2	1 Kings 3-4	1 Kings 5-8	1 Kings 9-11

V. TAKEAWAYS

A. Selection of Solomon

Adonijah's attempt to seize the throne demonstrates the folly of unbridled pride. The choice was not his to make. God's will always trumps man's ambition and pride.

Philippians 2:3-4

Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, ⁴ not looking to your own interests but each of you to the interests of the others.

James 3:13-14

Who is wise and understanding among you? Let them show it by their good life, by deeds done in the humility that comes from wisdom. ¹⁴But if you harbor bitter envy and selfish ambition in your hearts, do not boast about it or deny the truth.

Proverbs 8:13

To fear the LORD is to hate evil; I hate pride and arrogance, evil behavior and perverse speech.

B. Wisdom

Solomon's humble request for wisdom highlights its value for all.

Proverbs 9:10

The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding.

Proverbs 8:34-36 (wisdom personified)

"Blessed are those who listen to me, watching daily at my doors, waiting at my doorway. ³⁵For those who find me find life and receive favor from the LORD. ³⁶But those who fail to find me harm themselves; all who hate me love death."

Proverbs 21:30

There is no wisdom, no insight, no plan that can succeed against the LORD.

C. Heart for God

The story of the first three kings of Israel illustrates their spiritual hearts for the Lord: Saul lost his heart, David misplaced his heart, and Solomon shared his heart. The Scriptures are quite clear.

Proverbs 4:23

Above all else, guard your heart, for everything you do flows from it.

Luke 6:43-45 (Jesus speaking)

"No good tree bears bad fruit, nor does a bad tree bear good fruit. ⁴⁴Each tree is recognized by its own fruit. People do not pick figs from thornbushes, or grapes from briars. ⁴⁵A good man

brings good things out of the good stored up in his heart, and an evil man brings evil things out of the evil stored up in his heart. For the mouth speaks what the heart is full of."

D. Riches and Wealth

Solomon was the wealthiest of all the Israelite kings, perhaps one of the wealthiest of the Ancient Near Eastern era. Was the accumulation wrong? Did not God promise him fabulous riches?

And what of today? Is being wealthy wrong? A sin? The Bible does not condemn wealth but offers clear guidance for those who possess it.

1 Timothy 6:17-19

Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. ¹⁸Command them to do good, to be rich in good deeds, and to be generous and willing to share. ¹⁹In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.

E. Kingship

The appointed kings were theo-monarchs by design, i.e. they ruled the people as God's chosen administrators but always under the will and ways of the Lord. There is but One ultimate Ruler; all others must bow the knee before Him.

Who has the right to rule in your life?

Philippians 2:9-10

Therefore God exalted him to the highest place and gave him the name that is above every name, ¹⁰that at the name of Jesus every knee should bow, in heaven and on earth and under the earth...

SESSION 6

The Writings of Solomon

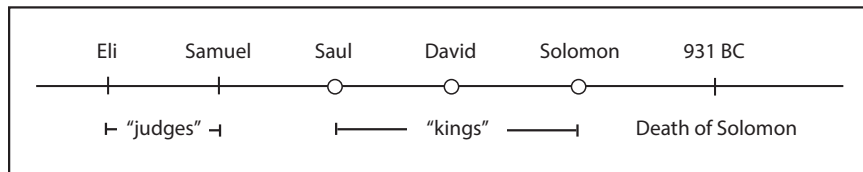
I. PRAYER

II. PANORAMA OF THE BIBLE

A. Movements 6-8: Biblical Books

KINGSHIP/MONARCHY		
MOVEMENTS 6-8		
Number	Title	Biblical Books
6	Kingship: United Monarchy	1-2 Samuel 1 Kings 1-2 Chronicles Psalms Proverbs Ecclesiastes Song of Songs
7	Kingship: Divided Monarchy	1-2 Kings 2 Chronicles Selected prophets
8	Exile	Ezekiel Daniel (Jeremiah)

B. Timeline: Movement 6



III. BIBLICAL CONTEXT: WISDOM LITERATURE

A. Structure of the English Bible: Old Testament

OLD TESTAMENT		
Narrative (17)	Wisdom (5)	Prophetic (17)
Torah (5)	Poetical (5)	Major (5)
History (12)		Minor (12)
Genesis–Esther	Job–Song of Songs	Isaiah–Malachi
Historical	Experiential	Predictive/Didactic

B. Overview of the Wisdom Books

Baxter (*Explore the Book, Vol III*, 13) summarizes the basic message of the wisdom books:

The Book of Job Blessing through Suffering
 The Psalms Praise through Prayer
 The Proverbs Prudence through Precept
 Ecclesiastes Verity through Vanity
 Song of Solomon Bliss through Union

IV. WISDOM LITERATURE: SOLOMON'S CONTRIBUTIONS

A. Psalms

King Solomon is attributed to authoring two psalms.
Selections from each of the psalms follow.

1. Psalm 72

Psalm 72:1-2

*Endow the king with your justice, O God, the royal son
with your righteousness. ²May he judge your people in
righteousness, your afflicted ones with justice.*

Psalm 72:15-17

*Long may he live! May gold from Sheba be given him. May
people ever pray for him and bless him all day long.
¹⁶May grain abound throughout the land; on the tops of
the hills may it sway. May the crops flourish like Lebanon
and thrive like the grass of the field. ¹⁷May his name endure
forever; may it continue as long as the sun. Then all nations
will be blessed through him, and they will call him blessed.*

Psalm 72:18-19

*Praise be to the LORD God, the God of Israel, who alone does
marvelous deeds. ¹⁹Praise be to his glorious name forever;
may the whole earth be filled with his glory.
Amen and Amen.*

2. Psalm 127

Psalm 127:1-5

*Unless the LORD builds the house, the builders labor in vain.
Unless the LORD watches over the city,
the guards stand watch in vain. ²In vain you rise early
and stay up late, toiling for food to eat— for he grants
sleep to those he loves. ³Children are a heritage from the
LORD, offspring a reward from him. ⁴Like arrows in the
hands of a warrior are children born in one's youth.
⁵Blessed is the man whose quiver is full of them. They
will not be put to shame when they contend with their
opponents in court.*

B. Proverbs

1. Solomon authored many (“three thousand”) proverbs.

1 Kings 4:29-34

God gave Solomon wisdom and very great insight, and a breadth of understanding as measureless as the sand on the seashore.³⁰ Solomon’s wisdom was greater than the wisdom of all the people of the East, and greater than all the wisdom of Egypt.³¹ He was wiser than anyone else, including Ethan the Ezrahite—wiser than Heman, Kalkol and Darda, the sons of Mahol. And his fame spread to all the surrounding nations.³² He spoke three thousand proverbs and his songs numbered a thousand and five.³³ He spoke about plant life, from the cedar of Lebanon to the hyssop that grows out of walls. He also spoke about animals and birds, reptiles and fish.³⁴ From all nations people came to listen to Solomon’s wisdom, sent by all the kings of the world, who had heard of his wisdom.

2. Solomon authored many Biblical proverbs.

- a. **Proverbs 1-9**

Proverbs 1:1

The proverbs of Solomon son of David, king of Israel...

- b. **Proverbs 10:1-22:1b**

Proverbs 10:1a

The proverbs of Solomon...

- c. **Proverbs 25-29**

Proverbs 25:1

These are more proverbs of Solomon, compiled by the men of Hezekiah king of Judah...

C. Ecclesiastes

Many scholars accept the Solomonic authorship of the Book of Ecclesiastes under the title, “The words of the Teacher, son of David, king in Jerusalem” (Eccl 1:1; also see 1:12).

The Jewish Talmud attributes the book to Solomon (though perhaps with some later edits). Many conservative scholars see internal evidence (based on content) that Solomon could and most likely did author the book at a

later, reflective time in his life. This does not preclude the likelihood that later, Spirit-inspired editors contributed to the final form of the text.

Selective portions of the book follow.

1. Ecclesiastes 1:1-2

*The words of the Teacher, son of David, king in Jerusalem:
2“Meaningless! Meaningless!” says the Teacher. “Utterly meaningless! Everything is meaningless.”*

2. Ecclesiastes 1:12-14

I, the Teacher, was king over Israel in Jerusalem. 13I applied my mind to study and to explore by wisdom all that is done under the heavens. What a heavy burden God has laid on mankind! 14I have seen all the things that are done under the sun; all of them are meaningless, a chasing after the wind.

3. Ecclesiastes 3:1

There is a time for everything, and a season for every activity under the heavens...

4. Ecclesiastes 6:12

For who knows what is good for a person in life, during the few and meaningless days they pass through like a shadow? Who can tell them what will happen under the sun after they are gone?

5. Ecclesiastes 7:11-12

Wisdom, like an inheritance, is a good thing and benefits those who see the sun. 12Wisdom is a shelter as money is a shelter, but the advantage of knowledge is this: Wisdom preserves those who have it.

6. Ecclesiastes 12:9-10

Not only was the Teacher wise, but he also imparted knowledge to the people. He pondered and searched out and set in order many proverbs. 10The Teacher searched to find just the right words, and what he wrote was upright and true.

D. Song of Solomon (or, Song of Songs)

This most unique love song ascribes authorship to Solomon in its first verse (“Solomon’s Song of Songs”—1:1). Further authorial testimony comes in vv. 1:4-5 (“the king”); 3:11

("King Solomon"); 6:12 ("royal chariots of my people"); 7:5 ("the king"); 8:11-12 ("Solomon" –2 times).

Like Ecclesiastes, many scholars have rejected Solomonic authorship due to certain linguistic concerns. Equally problematic is the interpretive approach to the song: should it be taken literally as an intimate love song? Or taken allegorically using a story as a vehicle for various truths? Or even as an extended type: Solomon as a type of Christ demonstrating Christ's love for His Church?

This writer leans into the Song of Songs as a man's (Solomon's) love for his beloved with other principles illustrated as well.

E. Solomon's Authorship: Stages of Life

It is possible (though hardly provable) that Solomon penned these separate works at various stages of his life. Regardless of when he actually wrote these books, they do seem to reflect what we know of his life. Consider the following chart.

KING SOLOMON		
STAGES OF LIFE: WRITINGS		
STAGE 1	STAGE 2	STAGE 3
Song of Songs	Proverbs	Ecclesiastes
Youthful, Younger Years	Mature, Middle Years	Pessimistic, Older Years
Love of Life	Love of Wisdom	Loss of Meaning
SS 1:15	Prov 1:7	Eccl 1:1-2; 12:13-14

V. SOLOMON AND PROVERBS: OVERVIEW

A. Proverbs: Introduction

1. Definition

The Hebrew word translated “proverb” is **masal**, the basic meaning of which is “to be like” or “to be compared to” (though other meanings can be found). Thus, in wisdom literature, Proverbs takes everyday occurrences in life and summarizes the observations into short, pithy, and memorable sayings.

Wilkinson and Boa (161) point out that Proverbs teaches wisdom or skillful living. They note:

In short pithy statements, maxims and stories, Solomon and other contributors set forth about nine hundred proverbs-inspired precepts dealing with wisdom and folly, pride and humility, justice and vengeance, laziness and work, poverty and wealth, friends and neighbors, love and lust, anger and strife, masters and servants, life and death.

Thus, a proverb is a wise maxim about life that is generally true (though there may be exceptions). Proverbs are not ironclad promises but general principles (guides) to be considered by the wise (as opposed to the foolish). Yet, it is important to note that proverbs can also at times express absolute truth as well.

Proverbs 3:5-6

Trust in the LORD with all your heart and lean not on your own understanding; ⁶in all your ways submit to him, and he will make your paths straight.

Note that this proverb is not simply a maxim about life, it is revelational truth (supported by other scriptures). When a proverb is supported by other relevant Biblical passages it can be considered both a general principle or maxim and also a Biblical promise or assertion.

Insight:

To summarize, a proverb is a wise saying about life. It describes wisdom (i.e. “skillful insights” on life) and folly and gives practical, down-to-earth counsel on how to conduct one’s life. The wise ponder the meaning of a proverb, the foolish ignore these insights on successful living.

2. Description

Trench (quoted by Constable, *Notes on Proverbs*, 5) has observed that all proverbs possess four characteristics:

- (a) “shortness” (i.e. brief, compact)
- (b) “sense” (wise, discerning)
- (c) “salt” (pithy, vigorous, meaty)
- (d) “popularity” (timeless, memorable)

3. Structure (form)

Proverbs are poetic in form and as such can be seen as containing “figurative language” (simile, metaphor, allegory, hyperbole, irony, and others). Proverbs also are constructed using poetic “parallelism” (as opposed to rhyme and meter as in English poetry). The primary types of parallelism (often found in Proverbs) include the following:

- (a) Synonymous parallelism: a thought in the first line is repeated in different words in the second.

Proverbs 3:1

*My son, do not forget my teaching,
but keep my commands in your heart...*

Proverbs 3:11

*My son, do not despise the LORD’s discipline,
and do not resent his rebuke...*

- (b) Antithetic parallelism: a thought in the second line is the opposite of the thought in the first line.

Proverbs 10:1

*The proverbs of Solomon: A wise son brings joy to his father,
but a foolish son brings grief to his mother.*

Proverbs 11:6

*The righteousness of the upright delivers them,
but the unfaithful are trapped by evil desires.*

- (c) Synthetic parallelism: the second line extends the thought of the first line without repeating or rephrasing the first.

Proverbs 12:9 ("better than")

*Better to be a nobody and yet have a servant
than pretend to be somebody and have no food.*

Proverbs 17:7 ("how much worse" or "how much more")

*Eloquent lips are unsuited to a godless fool—
how much worse lying lips to a ruler!*

- (d) Other parallelisms in Hebrew poetic form

Additionally, Hebrew poetic forms can also be integrative, comparative, emblematic, so forth. (For a scholarly treatment, consult Waltke, *The Book of Proverbs, 2 Vols.* Eerdmans, 2004).

B. Selected Solomonic Proverbs

1. Solomon's contributions
 - a. Way of Wisdom: Proverbs 1-9
 - b. Proverbs of Solomon: Proverbs 10-22
 - c. Collected proverbs (men of Hezekiah) of Solomon: Proverbs 25-29
2. Way of Wisdom (Prov 1-9)
 - a. Proverbs 1:1-7 (purpose and theme of Proverbs)
*The proverbs of Solomon son of David, king of Israel:
² for gaining wisdom and instruction; for understanding words of insight; ³ for receiving instruction in prudent behavior, doing what is right and just and fair; ⁴ for giving prudence to those who are simple, knowledge and discretion to the young—*

⁵ let the wise listen and add to their learning, and let the discerning get guidance— ⁶ for understanding proverbs and parables, the sayings and riddles of the wise. ⁷ The fear of the LORD is the beginning of knowledge, but fools despise wisdom and instruction.

- b. Proverbs 3:1-2, 5-6 (benefits of wisdom)
My son, do not forget my teaching, but keep my commands in your heart, ²for they will prolong your life many years and bring you peace and prosperity.

⁵ Trust in the LORD with all your heart and lean not on your own understanding; ⁶in all your ways submit to him, and he will make your paths straight.

- c. Proverbs 9:10-12 (basis of wisdom)
The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding. ¹¹For through wisdom your days will be many, and years will be added to your life. ¹²If you are wise, your wisdom will reward you; if you are a mocker, you alone will suffer.

3. Proverbs of Solomon (Prov 10-22)

- a. Proverbs 11:2-3 (pride and integrity)
When pride comes, then comes disgrace, but with humility comes wisdom. ³The integrity of the upright guides them, but the unfaithful are destroyed by their duplicity.

- b. Proverbs 15:1-2 (wise speech)
A gentle answer turns away wrath, but a harsh word stirs up anger. ²The tongue of the wise adorns knowledge, but the mouth of the fool gushes folly.

- c. Proverbs 21:3 (reality over ritual)
To do what is right and just is more acceptable to the LORD than sacrifice.

Micah 6:6-8

With what shall I come before the LORD and bow down before the exalted God? Shall I come before him with burnt offerings, with calves a year old? ⁷Will the LORD be pleased with thousands of rams, with ten thousand

rivers of olive oil? Shall I offer my firstborn for my transgression, the fruit of my body for the sin of my soul? ⁸ He has shown you, O mortal, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God.

- d. Proverbs 22:1 (legacy)

A good name is more desirable than great riches; to be esteemed is better than silver or gold.

4. Collected proverbs (men of Hezekiah) of Solomon:
(Prov 25-29)

- a. Proverbs 25:1-2 (Kings cf. 16:10-15)

These are more proverbs of Solomon, compiled by the men of Hezekiah king of Judah: ²It is the glory of God to conceal a matter; to search out a matter is the glory of kings.

- b. Proverbs 25:28 (self-control)

Like a city whose walls are broken through is a person who lacks self-control.

- c. Proverbs 26:14-16 (laziness)

As a door turns on its hinges, so a sluggard turns on his bed. ¹⁵ A sluggard buries his hand in the dish; he is too lazy to bring it back to his mouth. ¹⁶ A sluggard is wiser in his own eyes than seven people who answer discreetly.

- d. Proverbs 27:2 (humility)

Let someone else praise you, and not your own mouth; an outsider, and not your own lips.

- e. Proverbs 28:13 (confession)

Whoever conceals their sins does not prosper, but the one who confesses and renounces them finds mercy.

Psalm 32:1-5 (a psalm of David)

Blessed is the one whose transgressions are forgiven, whose sins are covered. ² Blessed is the one whose sin the LORD does not count against them and in whose spirit is no deceit. ³ When I kept silent, my bones wasted away through my groaning all day long. ⁴ For day and night your hand was heavy on me; my strength was sapped

as in the heat of summer.⁵ Then I acknowledged my sin to you and did not cover up my iniquity. I said, "I will confess my transgressions to the LORD." And you forgave the guilt of my sin.

1 John 1:9

If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.

VI. SOLOMON AND ECCLESIASTES

A. Charted

ECCLESIASTES
<p>I. Author (1:1)</p> <p>II. Theme (1:2-11): Meaningless/Vanity/Futility/Absurdity... "under the sun"</p> <p>III. Wisdom is Meaningless (1:12-18).</p> <p>IV. Pleasures are Meaningless (2:1-11).</p> <p>V. Rewind: Wisdom is Meaningless (2:12-17).</p> <p>VI. Toil (work) is Meaningless (2:17-26).</p> <p>Philosophical Interlude: Time for All Things vs. Eternal Things (3:1-22)</p> <p>VII. Five Issues of Life (4:1-5:6) and The Answer (5:7)</p> <p>A. Harsh Oppression (4:1-3)</p> <p>B. Unhealthy Envy (4:4-6)</p> <p>C. Lonely Achievement (4:7-12); Answer (5:7)</p> <p>D. Fleeting Popularity (4:13-16)</p> <p>E. Superficial Religion (5:1-6)</p> <p>VIII. Riches are Meaningless (5:8-20).</p> <p>IX. Wealth, Possessions, Honor are Meaningless (fleeting) (6:1-12).</p> <p>X. Wisdom Living in the Midst of Meaninglessness (7:1-12:8)</p> <p>Theological Conclusion: Fear God and obey (12:9-14)</p>

B. Outlined

1. Statement of the problem (1:1-11)

Ecclesiastes 1:1-2

The words of the Teacher, son of David, king in Jerusalem:

² *"Meaningless! Meaningless!" says the Teacher.*

"Utterly meaningless! Everything is meaningless."

2. Study of the problem (1:12-12:8)

Ecclesiastes 1:12-14

I, the Teacher, was king over Israel in Jerusalem. ¹³I applied my mind to study and to explore by wisdom all that is done under the heavens. What a heavy burden God has laid on mankind! ¹⁴I have seen all the things that are done under the sun; all of them are meaningless, a chasing after the wind.

3. Solution of the problem (12:9-14)

Ecclesiastes 12:13-14

Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of all mankind. ¹⁴For God will bring every deed into judgment, including every hidden thing, whether it is good or evil.

Insight:

For a detailed outline of Ecclesiastes, see Appendix F, "The Book of Ecclesiastes", pp. 167-173.

C. Notable Passages: Ecclesiastes

1. The theme

Ecclesiastes 1:2 NIV

"Meaningless! Meaningless!" says the Teacher. "Utterly meaningless! Everything is meaningless."

Ecclesiastes 1:2 ESV

Vanity of vanities, says the Preacher, vanity of vanities! All is vanity.

Ecclesiastes 1:2 AMP

"Vanity of vanities," says the Preacher. "Vanity of vanities! All [that is done without God's guidance] is vanity [futile, meaningless—a wisp of smoke, a vapor that vanishes, merely chasing the wind]."

2. Emptiness of wisdom and knowledge

Ecclesiastes 1:16-18

I said to myself, "Look, I have increased in wisdom more than anyone who has ruled over Jerusalem before me; I have experienced much of wisdom and knowledge."

¹⁷ Then I applied myself to the understanding of wisdom, and also of madness and folly, but I learned that this, too, is a chasing after the wind. ¹⁸ For with much wisdom comes much sorrow; the more knowledge, the more grief.

3. Emptiness of pleasure

Ecclesiastes 2:1-3

I said to myself, "Come now, I will test you with pleasure to find out what is good." But that also proved to be meaningless. ² "Laughter," I said, "is madness. And what does pleasure accomplish?" ³ I tried cheering myself with wine, and embracing folly—my mind still guiding me with wisdom. I wanted to see what was good for people to do under the heavens during the few days of their lives.

4. Emptiness of superficial religion

Ecclesiastes 5:1-7

Guard your steps when you go to the house of God. Go near to listen rather than to offer the sacrifice of fools, who do not know that they do wrong. ² Do not be quick with your mouth, do not be hasty in your heart to utter anything before God. God is in heaven and you are on earth, so let your words be few. ³ A dream comes when there are many cares, and many words mark the speech of a fool. ⁴ When you make a vow to God, do not delay to fulfill it. He has no pleasure in fools; fulfill your vow. ⁵ It is better not to make a vow than to make one and not fulfill it. ⁶ Do not let your mouth lead you into sin. And do not protest to the temple messenger, "My vow was a mistake." Why should God be angry at what you say and destroy the work of your hands?

⁷ Much dreaming and many words are meaningless.
Therefore fear God.

5. Emptiness of riches

Ecclesiastes 5:10-12

Whoever loves money never has enough; whoever loves wealth is never satisfied with their income. This too is meaningless. ¹¹As goods increase, so do those who consume them. And what benefit are they to the owners except to feast their eyes on them? ¹²The sleep of a laborer is sweet, whether they eat little or much, but as for the rich, their abundance permits them no sleep.

6. Emptiness of life

Ecclesiastes 6:12

For who knows what is good for a person in life, during the few and meaningless days they pass through like a shadow? Who can tell them what will happen under the sun after they are gone?

7. Emptiness of unfair life

Ecclesiastes 8:14

There is something else meaningless that occurs on earth: the righteous who get what the wicked deserve, and the wicked who get what the righteous deserve. This too, I say, is meaningless.

8. Emptiness and the conclusion

Ecclesiastes 12:9-14

Not only was the Teacher wise, but he also imparted knowledge to the people. He pondered and searched out and set in order many proverbs. ¹⁰The Teacher searched to find just the right words, and what he wrote was upright and true. ¹¹The words of the wise are like goads, their collected sayings like firmly embedded nails—given by one shepherd. ¹²Be warned, my son, of anything in addition to them. Of making many books there is no end, and much study wearies the body. ¹³Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of all mankind. ¹⁴For God will bring every deed into judgment, including every hidden thing, whether it is good or evil.

VII. SOLOMON AND THE SONG OF SONGS

A. Chart: Broad Overview

Wilkinson and Boa (176) have captured the structure of the Song of Songs in a helpful, creative way. The following chart largely reflects their work.

SONG OF SONGS			
Beginnings of Love		Broadening of Love	
1:1	5:1	5:2	8:14
Falling in Love 1:1 3:5	United in Love 3:6 5:1	Struggling in Love 5:2 7:10	Growing in Love 7:11 8:14
Courtship	Wedding	Problem	Progress
Fostering of Love	Fulfillment of Love	Frustration of Love	Faithfulness of Love

B. Chart: Outlined (Key Scriptures)

The following outline with selected Scriptures from the Song of Songs follows the preceding chart. This outline presents this Biblical book as an historical account (not “pious fraud”) of young Solomon’s love for the Shulamite woman. This does not mean that the Song cannot also illustrate Christ’s love for the Church. But this approach sees that as more an applicational truth than a straight-forward reading of the text. For Jewish readers it has been traditionally read at the Feast of Passover (recall that Israel was referred to as the bride of YHWH—eg. Isa 54:5-6; Jer 2:2; Hos 2:16-20; in the New Testament the Church is seen as the bride of Christ—2 Cor 11:2; Eph 5:23-25; Rev 19:7-9; 21:9).



“SONG OF SONGS”

I. BEGINNINGS OF LOVE (1:1-5:1)

A. Courtship: Falling in Love (1:1-3:5)

1. Beloved speaks (bride)

Song of Songs 1:2-3

Let him kiss me with the kisses of his mouth—for your love is more delightful than wine.³ Pleasing is the fragrance of your perfumes; your name is like perfume poured out. No wonder the young women love you!

2. Friends speak (others)

Song of Songs 1:4b

We rejoice and delight in you; we will praise your love more than wine.

3. Beloved speaks (bride)

Song of Songs 1:5

Dark am I, yet lovely, daughters of Jerusalem, dark like the tents of Kedar, like the tent curtains of Solomon.

4. Lover speaks (king)

Song of Songs 1:9-11

I liken you, my darling, to a mare among Pharaoh's chariot horses.¹⁰ Your cheeks are beautiful with earrings, your neck with strings of jewels.¹¹ We will make you earrings of gold, studded with silver.

Further conversations between the bride and the king ensue. The bride is praised for her beauty; the bride exults in the king's love for her.

5. Beloved's (bride's) soliloquy (cf. 2:3-13)

Song of Songs 2:7-8

Daughters of Jerusalem, I charge you by the gazelles and by the does of the field: Do not arouse or awaken love until it so desires.⁸ Listen! My beloved! Look! Here he comes, leaping across the mountains, bounding over the hills.

6. Beloved speaks (bride)

Song of Songs 2:16

My beloved is mine and I am his; he browses among the lilies.

Song of Songs 3:5

Daughters of Jerusalem, I charge you by the gazelles and by the does of the field: Do not arouse or awaken love until it so desires.

B. Wedding: United in Love (3:6-5:1)

1. Wedding procession

Song of Songs 3:6-8

Who is this coming up from the wilderness like a column of smoke, perfumed with myrrh and incense made from all the spices of the merchant? ⁷Look! It is Solomon's carriage, escorted by sixty warriors, the noblest of Israel, ⁸all of them wearing the sword, all experienced in battle, each with his sword at his side, prepared for the terrors of the night.

Song of Songs 3:11

...come out, and look, you daughters of Zion. Look on King Solomon wearing a crown, the crown with which his mother crowned him on the day of his wedding, the day his heart rejoiced.

2. Wedding night (king speaks)

Song of Songs 4:1, 7

How beautiful you are, my darling! Oh, how beautiful! Your eyes behind your veil are doves. Your hair is like a flock of goats descending from the hills of Gilead. ⁷You are altogether beautiful, my darling; there is no flaw in you.

C. Problem: Struggling in Love (5:2-7:10)

After the wedding, the Shulamite bride failed to respond to her husband's affections. As a result the king withdrew from her.

The bride realizes her mistake and calls upon others to tell the king of her love for him. She extols his physical beauty, "My lover is radiant and ruddy, outstanding among ten thousand" (5:10).

Intimacy is restored and each communicates love for the other.

D. Progress: Growing in Love (7:11-8:14)

1. Beloved speaks (bride)

Song of Songs 7:11

Come, my beloved, let us go to the countryside, let us spend the night in the villages.

Song of Songs 8:6-7

Place me like a seal over your heart, like a seal on your arm; for love is as strong as death, its jealousy unyielding as the grave. It burns like blazing fire, like a mighty flame.⁷ Many waters cannot quench love; rivers cannot sweep it away. If one were to give all the wealth of one's house for love, it would be utterly scorned.

2. Beloved's final word

Song of Songs 8:14

Come away, my beloved, and be like a gazelle or like a young stag on the spice-laden mountains.

While the Song of Songs is a love story, it also illustrates the intimacy of love that Christ has for His bride, the Church. The last verse of the Song closes with a call for the king (bridegroom) to return to his beloved (bride). Note the similarity in the final chapter and closing verses of Revelation 22:20, "He who testifies to these things says, 'Yes, I am coming soon.' Amen. Come, Lord Jesus."



VIII. SESSION TAKEAWAYS

A. Solomon's Story: Shared Heart

Solomon shared his heart for God by attempting to mix pagan worship with YHWH worship. The end-result was a poor finish to his life.

Proverbs 4:23

Above all else, guard your heart, for everything you do flows from it.

Exodus 20:3-4

"You shall have no other gods before me. ⁴"You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below."

1 John 5:21

Dear children, keep yourselves from idols.

B. Book of Proverbs

The complexities of life cry out for applied wisdom. Solomon asked for wisdom, received it, but did not always follow it.

Proverbs 7:1-5

My son, keep my words and store up my commands within you. ² Keep my commands and you will live; guard my teachings as the apple of your eye. ³ Bind them on your fingers; write them on the tablet of your heart. ⁴ Say to wisdom, "You are my sister," and to insight, "You are my relative." ⁵ They will keep you from the adulterous woman, from the wayward woman with her seductive words.

C. Book of Ecclesiastes

From the reflections of a king who made both good choices and bad comes a review of all that he has pursued and experienced ("been there, done that"). After pronouncing all to be emptiness (or vanity or meaningless), he finally finds the solution to life.

Ecclesiastes 12:13-14

Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of all mankind. ¹⁴ For God will bring every deed into judgment, including every hidden thing, whether it is good or evil.

D. Song of Songs

The song depicts the joys of intimacy in marriage. It also illustrates proverbial wisdom for marriage from the Book of Proverbs.

Proverbs 5:15-18

Drink water from your own cistern, running water from your own well. ¹⁶ Should your springs overflow in the streets, your streams of water in the public squares? ¹⁷ Let them be yours alone, never to be shared with strangers. ¹⁸ May your fountain be blessed, and may you rejoice in the wife of your youth.

APPENDICES

APPENDIX A

SELECT BIBLIOGRAPHY

- Arnold, Bill T. *1-2 Samuel: NIV Application Commentary*. Grand Rapids: Zondervan, 2003.
- Baldwin, Joyce G. *1-2 Samuel: Tyndale Old Testament Commentary*. Downers Grove: IVP, 1988.
- Bergen, Robert D. *1,2 Samuel: New American Commentary. Vol 7*. Nashville: B and H, 1996.
- Blaising, Craig A. and Darrell L. Bock. *Progressive Dispensationalism*. Wheaton: Victor, 1993.
- Baxter, J. Sidlow. *Explore the Book. Vols. 2-3*. Grand Rapids: Zondervan, 1966.
- Constable, Thomas L. *Notes on 1-2 Samuel*. Soniclight.com.
- Cupp, Robert V. *Panorama of the Bible, Revised*. The Training Center: Fellowship Bible Church of Northwest Arkansas, 2015.
- Ellisen, Stanley A. *Knowing God's Word*. Nashville: Nelson, 1984.
- Elwell, Walter A. *Evangelical Dictionary of Theology. Second Edition*. Grand Rapids: Baker, 2001.
- Grant, A.C. "Eli" in *International Standard Bible Encyclopedia. Vol 2*. G.W. Bromiley, Gen. Ed. Grand Rapids: Eerdmans, 1982.
- Hays, J. Daniel and J. Scott Duvall, eds. *The Baker Illustrated Bible Handbook*. Grand Rapids: Baker, 2011.
- Inrig, Gary. *1-2 Kings: Holman Old Testament Commentary*. Nashville: B and H, 2003.
- Jensen, Irving L. *Psalms: A Self-Study Guide*. Chicago: Moody, 1968.
- Lindsey, F. Duane. "Psalms." Unpublished class notes. Dallas Theological Seminary, n.d.
- Merrill, Eugene H. *Kingdom of Priests*. Grand Rapids: Baker, 1987.
- Merrill, Eugene H. *1-2 Samuel: Bible Knowledge Commentary: Old Testament*. Wheaton: Victor, 1985.
- Payne, D. F. "David" in *International Standard Bible Encyclopedia. Vol 1*. G.W. Bromiley, Gen. Ed. Grand Rapids: Eerdmans, 1982.
- Walton, John H. *Chronological Charts of the Old Testament*. Grand Rapids: Zondervan, 1978.
- Wilkinson, Bruce and Kenneth Boa. *Talk Thru the Bible*. Nashville: Nelson, 1983.
- Youngblood, Ronald F. *1-2 Samuel: Expositor's Bible Commentary, Revised Edition*. Grand Rapids: Zondervan, 2009.

APPENDIX B

"SAUL"

SAUL: A STUDY IN CONTRASTS (1 Samuel NIV)	
Positive Traits (Actions)	Negative Traits (Actions)
<ul style="list-style-type: none"> • Impressive young (or "choice") man (9:2) • Head taller than peers (9:2) • Early humility about family (9:21) • Enabled by the Holy Spirit... "changed into a different person" (10:6-7) • "Prophesied" with the prophets (10:10-11) • Early humility about recognition as new king (10:20-22) • Good early impression with the people (10:23-26) • Restraint with early detractors (10:27) • Righteous anger against Ammonite aggression and arrogance (11:6-8) • Did not seek revenge on his early detractors (11:12-13) 	<ul style="list-style-type: none"> • Foolishly and inappropriately offered a sacrifice (did not wait for Samuel) (13:7-14) • Enacted a rash oath upon the people in time of war—must not eat (14:24) • Attempted to kill his son for breaking Saul's rash vow—action thwarted by his soldiers (14:43-45) • Disobeyed (with his army) instructions from the Lord concerning the spoils of battle with the Amalekites (15:7-11) • Was prideful over his victory over the Amalekites (15:12) and dishonest with Samuel over his disobedience (15:13-23) • Concerned about appearances before the people—not his personal disobedience (15:24-31) • Spirit of the Lord departed from Saul and "evil spirit from the Lord tormented him" (16:14) • Became jealous of the people's praise of David (after killing Goliath) (18:6-9) • Became afraid of David because of the Lord's obvious presence with him; led to Saul's enmity with David (18:28-29) • Plotted to have David murdered (19:1); attempted to kill David with a spear (19:9-10); attempted to kill David with assassins (19:11); sent men to capture David (19:19) • In anger, threw a spear at his own son, Jonathan (20:32-34) • Pursued David relentlessly (23:7ff); upon realizing David spared his life, offered words of repentance (24:14-22); later searched for David with his army to again try to kill him (26:2-4); David again spares Saul's life (26:13-21) and again Saul professes repentance. • Sought counsel from the witch of Endor (28:5-19) • Wounded in battle, Saul takes his own life (31:1-6)

APPENDIX C

CHRONOLOGY OF DAVID'S LIFE ¹			
Event	Dates (BC)	Age	Reference
Birth	1041	0	2 Sam 5:4-5
Anointing by Samuel	1029	12	1 Sam 16:1-13
Defeat of Goliath	1024	17	1 Sam 17
Exile from Saul	1020-1011	21-30	1 Sam 21-31
Anointing as King over Judah	1011	30	2 Sam 2:1-4
Anointing as King over all Israel	1004	37	2 Sam 5:1-3
Philistines Wars	1004	37	2 Sam 5:17-25
Conquest of Jerusalem	1004	37	2 Sam 5:6-10
Mephibosheth's Move to Jerusalem	996	45	2 Sam 9:1-13
The Three Year Famine	996-993	45-48	2 Sam 21:1-14
The Ammonite Wars	993-990	48-51	2 Sam 10-12
Adultery and Murder	992	49	2 Sam 11
Birth of Solomon	991	50	2 Sam 12:24-25
Rape of Tamar	987	54	2 Sam 13:1-22
Death of Amnon	985	56	2 Sam 13:23-36
Exile of Absalom	985-982	56-59	2 Sam 13:37-39
Absalom's Return to Jerusalem	982-980	59-61	2 Sam 14:21-24
Construction of Palace	980-978	61-63	1 Chron 15:1
Construction of Tabernacle	977	64	1 Chron 15:1
Move of Ark to Jerusalem	977	64	2 Sam 6:12-19
Absalom's Rebellion and David's Exile	976	65	2 Sam 15-18
Rebellion of Sheba	976	65	2 Sam 20:1-22
The Census	975	66	2 Sam 24:1-17
Purchase of Temple Site	973	68	2 Sam 24:18-25
The Davidic Covenant	973	68	2 Sam 7
Co-regency with Solomon	973-971	68-70	1 Chron 23:1
Rebellion of Adonijah	972	69	1 Kings 1:5-37
Coronation of Solomon	971	70	1 Chron 29:22-23
Death	971	70	1 Kings 2:10-11

¹Taken from Constable, *Notes on 1 Samuel*, p. 72. The chart is based on the chronological work of Eugene Merrill, *Kingdom of Priests*.

APPENDIX D

Catagories of Psalms

The collection of hymn praises referred to as the Book of Psalms can be distinguished by type of psalm. These are not grouped together systematically in the Books of Psalms but are scattered throughout. The most common topical classifications follow.

I. Prophetic (or Messianic)

A. Explanation

In these psalms, there is a predominant prophetic note. Jensen notes:

There is strong prophetic character of the Psalms. Many of the hymns prophesy the suffering and sorrows of God's people, Israel, and their coming deliverance, restoration, and blessing in a future glorious kingdom. But, most of all, they prophesy of Christ in His two advents: His first advent in humiliation, and His second advent in glory.¹

B. Examples

Psalms 2; 20-24; 41; 68; 118

II. Praise (Hallelujah or Thanksgiving)

A. Explanation

These psalms are characterized by the word "praise" or the exclamation "hallelujah." While all of the psalms are basically hymn-praises, these psalms are particularly so.

B. Examples

Psalms 16; 18; 72; 89; 106; 145-150

III. Petition (Supplication or Lament)

A. Explanation

The petition psalm contains the pleas and cries of the psalmist for assistance or aid either for himself or for others. Generally they are addressed directly to God.

B. Examples

Psalms 3; 44; 86

IV. Penitential

A. Explanation

The major characteristic or predominant theme of the penitential psalm is the confession of sin.

B. Examples

Psalms 6; 32; 51; 102; 130

V. Pastoral (Creation, Nature)

A. Explanation

As a general category, those psalms which speak of God's handiwork or the imagery of the idyllic setting of the pasture, shepherd, and sheep can be termed pastoral or nature.

B. Examples

Psalms 8; 19; 23; 33; 104

VI. Precept (Didactic)

A. Explanation

Those psalms which contain formal instructions or that give precepts for living are classified under this heading.

B. Examples

Psalms 1; 5; 19; 37; 49; 94; 101; 119

VII. Patriotic (Historical)

A. Explanation

The patriotic psalms deal specifically with the history of the covenant people, Israel. These often mention historical notes or figures as well as reflect upon a kind of theocratic patriotism. Elements of the designation occur throughout the Psalter.

B. Examples

Psalms 44; 78; 105; 108; 126; 136

VIII. Pilgrim (Pilgrimage)

A. Explanation

Geisler explains as follows:

The children of Israel would sing psalms on their way to festal holy days in Jerusalem. These are commonly called songs of degrees or ascent, so named from the climb toward Jerusalem.²

B. Examples

Psalms 120-134

IX. Personal Trust (Devotional)

A. Explanation

These psalms demonstrate the desire and heart of the psalmist to know God better through personal experience.

B. Examples

Psalms 4; 11; 46; 101

X. Imprecatory (Cursing or Woe)

A. Explanation

These psalms express the desire of the psalmist for God to judge and punish His enemies.

B. Examples

Psalms 7; 32; 52; 59; 109; 140

N.B. The psalms can also contain an element of one or more of these categories. Thus, it is not surprising to have a combination of categories in one psalm. The ten types are not conclusive but simply representative of the major kinds of psalms. Other types could be listed.

Notes

¹Irving L. Jensen, *Jensen's Survey of the Old Testament*, p. 275.

²Norman L. Geisler, *A Popular Survey of the Old Testament*, p. 202.

APPENDIX E

Family and Ancestry of David¹

ANCESTRY (Ruth 4:18-22; 1 Chron 2:1-15)		
Patriarchs	Abraham - Isaac - Jacob - Judah	
Egypt	Perez - Hezron - Ram - Amminadab - Nahshon	
Conquest and Judges	Salmon - Boaz - Obed - Jesse - David	
FAMILY (2 Sam 3:2-5; 5:14-16; 1 Chron 3:5-8)		
Children of Jesse	Wives of David	Sons of David
Sons: Eliab	Ahinoam	Amnon (killed by Absalom)
Abinadab	Abigail	Chileab (died in youth)
Shammah	Maacah	Absalom (killed by Joab)
Nethanel	Haggith	Adonijah (deposed by Solomon)
Raddai	Abital	Shephatiah
Ozem	Eglah	Ithream
David	Bathsheba	Solomon, Shimea, Shobab, Nathan
Daughters: Zeruiah (mother of Joab, Abishai, Asahel)	Michal	None
Abigail (mother of Amasa)	Various	Ibhar, Elishama, Eliphelet, Nogah, Nepheg, Japhia, Eliada, Elishama, Eliphelet

¹Taken from Walton, *Chronological Charts of the Old Testament*, 52.

APPENDIX F

THE BOOK OF ECCLESIASTES

(Outline by Robert V. Cupp)

I. STATEMENT OF THE PROBLEM (1:1-11)

A. Determination of the Author: "words of the Preacher" (1)

1. The Preacher was the "son of David."
2. The Preacher was the "king in Jerusalem."

B. Declaration of the Theme: "vanity" (2)

C. Discussion of the Theme: "nothing new under the sun" (3-11)

1. The theme introduced: by a question (3)
2. The theme illustrated: by the answer (4-11)
 - a. Futility in the cycles of the natural world (4-7)
 - 1) Cycle of life (4)
 - 2) Cycle of the sun (5)
 - 3) Cycle of the winds (6)
 - 4) Cycle of the waters (7)
 - b. Futility of toil in the context of the human experience (8-11)
 - 1) Toil is profitless because man can never be satisfied (8).
 - 2) Toil is profitless because man can never contribute any new thing (9-10).
 - 3) Toil is profitless because man can never leave a lasting effect.

II. STUDY OF THE PROBLEM (1:12-12:8)

A. The Emptiness of Life's Pursuits (1:12-2:26)

1. Concern #1: futility of man's wisdom and philosophy (1:12-18)
 - a. The pursuit of human endeavor is futile (12-15)
 - 1) Based on the fact of the Preacher's research (12-14)
 - 2) Based on the fact of the Preacher's conclusion (15)
 - b. The pursuit of human wisdom is futile (16-18)
 - 1) Based on the fact of the Preacher's research (16-17)
 - 2) Based on the fact of the Preacher's pleasure (2:1-11)
2. Concern #2: futility of man's wealth and pleasure (2:1-11)
 - a. No satisfaction in pleasure (1-3)
 - 1) Not in pleasure (1)
 - 2) Not in laughter (2)
 - 3) Not in wine (3)
 - b. No satisfaction in wealth (4-9)
 - 1) Not in achievements (4-6)
 - 2) Not in possessions (7-8)
 - 3) Not in fame (9)
 - c. No satisfaction in indulgence (10)

Conclusion: "all was vanity and striving after the wind" (11)

B. The Emptiness of Life's Process (3:1-6:12)

1. The foundation for life's process (3:1-22)
 - a. God has an appointed time for everything
 - 1) A time for every event: in general (1)
 - 2) A time for every event: in specifics (2-8)
 - 3) A time for every event: in summary (9-11)
 - b. God has an appointed purpose for everything (12-21)
 - 1) A purpose for man in view of the good in life (12-15)
 - 2) A purpose for man in spite of the bad in life (16-21)

Conclusion: Enjoy life as God provides (22)

2. The futility of life's process (4:1-5:20)
 - a. In view of cruel oppression (4:1-3)
 - b. In view of misdirected work (4:4-12)
 - 1) Work should be properly balanced (4-6)
 - a) Not motivated by envy (4)
 - b) Not motivated by laziness (5)
 - c) Not motivated by overwork (6)
 - 2) Work should be properly motivated (7-12)
 - a) Not by endless labor (7-8a)
 - b) Not by endless greed (8b)
 - c) But by equitable partnership (9-12)
 - c. In view of ambitious aspirations (4:13-16)
 - d. In view of faulty worship (5:1-7)
 - 1) Addressing God in prayer (1-3)
 - a) The right attitude: "draw near to listen" (1)
 - b) The right actions: "do not be hasty" (2-3)

- 2) Addressing God with a vow (4-6)
 - a) If you vow, pay your vow (4-5)
 - b) If you vow, don't avoid your vow (6)

Summary: "fear God" (7)

- e. In view of consuming greed (5:8-17)
 - 1) Greed corrupts the government (8-9)
 - 2) Greed corrupts the wealthy (10-17)
 - a) Because riches cannot satisfy (10)
 - b) Because riches increase worry (11-12)
 - c) Because riches can be lost (13-14)
 - d) Because riches cannot survive death (15-17)

Conclusion: Enjoy life as God provides (5:18-20)

3. The futility of life's pursuits (6:1-12)
 - a. Man cannot be satisfied with riches (1-9)
 - 1) Can a man's luxury insure satisfaction? (1-2)
 - 2) Can a man's lifespan insure satisfaction? (3-6)
 - 3) Can a man's longings insure satisfaction? (7-9)
 - b. Man is not the shaper of his destiny (10-12)
 - 1) Man is limited by God's sovereignty (10-11)
 - 2) Man is limited by man's knowledge (12)

C. The Encouragements for Life's Practice (7:1-12:7)

1. Counsel concerning suffering in life (7:1-29)
 - a. Value of suffering hard times (1-14)
 - 1) There is value in sorrow (1-4)
 - 2) There is value in rebuke (5-7)
 - 3) There is value in caution (8-10)
 - 4) There is value in wisdom (11-12)
 - 5) There is value in resignation (13-14)

- b. Value of seeking true wisdom (15-29)
 - 1) The level for true wisdom: moderation (15-22)
 - a) True wisdom is balanced (15-18)
 - b) True wisdom is realistic (19-22)
 - 2) The limits of true wisdom: mysterious
 - a) True wisdom can be elusive (23-24)
 - b) True wisdom can be explanatory (25-29)
- 2. Counsel concerning submission in life (8:1-17)
 - a. A wise man submits to the wisdom of life (1)
 - b. A wise man submits to the authority of the ruler (2-9)
 - 1) He obeys the king's authority (2-4)
 - 2) He recognizes the king's limitations (5-9)
 - c. A wise man submits to the sovereignty of God (10-17)
 - 1) Even in view of the incongruities of life (10-17)
 - 2) Even in view of the limitations of understanding (16-17)
- 3. Counsel concerning shortness of life (9:1-18)
 - a. Man's certain limitations before God (1)
 - b. Man's uncertain lifespan before God (2-9)
 - 1) Expect death as God purposes (2-6)
 - 2) Enjoy life as God provides (7-9)
 - c. Man's certain lifestyle before God (10-18)
 - 1) Realize that work is necessary (10-12)
 - 2) Realize that wisdom is necessary (13-18)

4. Counsel concerning the surprises of life (10:1-20)
 - a. Consider that wisdom can be nullified (1-11)
 - 1) By a little foolishness (1)
 - 2) By a lack of fellowship (2-4)
 - 3) By a lack of foundation (5-7)
 - 4) By a lack of foresight (8-11)
 - b. Consider that criticism can be harmful (12-20)
 - 1) Foolish words may be harmful (12-15)
 - 2) Foolish criticism may be harmful (16-20)
 - a) Even though the ruler is weak (16, 18-19)
 - b) Even though the ruler is strong (17)
 - c) Even though done in secret (20)
5. Counsel concerning satisfaction in life (11:1-12:8)
 - a. Consider how to invest your labor (11:1-6)
 - 1) Work diligently but with appropriate caution (1-3)
 - 2) Work diligently but without over-caution (4-6)
 - a) One cannot always predict the laws of nature (4-5a, 6)
 - b) One cannot always predict the activity of God (5b)
 - b. Consider how to live your life (11:7-12:7)
 - 1) Enjoy life: throughout your years (7-8)
 - a) Knowing that life is pleasant (7-8a)
 - b) Knowing that death is certain (8b)

- 2) Enjoy life: throughout your youth
 - a) But remember: God will judge your actions (9-11)
 - b) But remember: old age will change your actions (12:1-7)
 - i. Pleasure of life will fade (1)
 - ii. Process of aging will come (2-7)

Conclusion: "All is Vanity" (12:8)

III. SOLUTION OF THE PROBLEM (12:9-14)

A. The Course of the Study (9-10)

B. The Commendation of the Study (11-12)

- 1. By means of an illustration (11)
- 2. By means of a warning (12)

C. The Conclusion of the Study (13-14)

- 1. His resolution (13)
 - a. God is to be feared.
 - b. God is to be obeyed.
- 2. His reason (14)
 - a. God will judge every man's act.
 - b. God will judge every man's intent.

The Training Center

The Training Center is a ministry of Fellowship Bible Church of Northwest Arkansas. The Training Center is the tangible expression of one of the three guiding metaphors that best describe the vision and mission of Fellowship; namely, that Fellowship is a “greenhouse,” a “training center,” and a “launching pad.” The necessary link between the greenhouse and launching pad is the Training Center where people are **prepared** and **equipped** for leadership in life and ministry.



Core Training is a training track of ten training experiences for everyone at Fellowship. These ten trainings are meant to provide a starting point for engaging life at Fellowship and growing into a prepared and equipped spiritual leader. Whether you are new to Fellowship or have been around for decades, The Training Center is the place to start growing and developing.

BIBLE AND THEOLOGY

Panorama of the Bible
We Believe or Our Faith
Personal Bible Study

MISSION AND MINISTRY

Perspectives/GO Primer (coming soon)
Leadership Lab
Great Commission: Evangelism & Discipleship

LIFE AND GROWTH

Align Your Finances with the Heart of God
Re I Frame Family: Marriage and Parenting
Great Commandment: Worship, Prayer, and Spiritual Growth (coming soon)

DISCOVER

© 2022 Fellowship Bible Church Northwest Arkansas | The Training Center

Scriptures taken from NIV unless otherwise noted THE HOLY BIBLE,
NEW INTERNATIONAL VERSION®, NIV® Copyright © 1973, 1978, 1984, 2011
by Biblica, Inc.® Used by permission. All rights reserved worldwide.

Curriculum may be copied and used for personal and ministry purposes as long as content remains unchanged.

