

the land of Canaan and the appointment of the first king over Israel. During this time a succession of divinely appointed judges ruled and judged the land of Canaan. The provision of the judges depicts the providence of the Lord. He had always provided leadership for the nation of Israel previous to this, and he continued to do so. Though the leadership of the judges was not exactly the same as the single rule which existed under Moses and Joshua, there was still leadership. Evidently, the people were not satisfied. Within the book we see several references to the fact that because there existed no king, the children of Israel did that which was right in their own eyes (ch.17:6;21:25). The book of Judges also depicts specific acts which show that this generalization is true: 1) note the number of times that Israel returned to a state of sinfulness when a judge died (cf. 2:17,19ff;3:12;4:1;et al.); 2) note the assumption of the role of king by Abimelech (ch.9); 3) note the foolish vow of Jephthah (ch.11); 4) note the sins of Samson, Micah, the Danites, the Levite, and the Benjamites, and note also the numerous times false gods are mentioned within the book. The children of Israel eventually fell into those sins which both Moses and Joshua warned them of prior to their deaths. It is important to notice the fact that doing things right in our own eyes will not save us, but that doing things right in God's sight will (cf. Deut 12:8;13:18 ("do that which is right in the eyes of the Lord thy God"); Is.4:21). **EVEN THOUGH THERE EXISTED DIVINELY APPOINTED JUDGES, WE MUST REALIZE THAT THE ULTIMATE JUDGEMENT BELONGS TO GOD (II COR.5:10FF).**

RUTH

Due to the brevity of the book of Ruth, it will suffice us to examine the book in one fell swoop; rather than introducing the book, proceeding with a chapter analysis; and then reviewing the book.

It might seem strange that such a simplistic almost devotional book appears after the book of Judges in our Bibles, but the placing of it shows us something of great importance. In the book of Judges we noticed that the children of Israel were almost continually involved in some sinful endeavor. The fact that Moses stated in Deut. 9:24 (Ye have been rebellious against the Lord from the day that I knew you.) seems to pervade the book of Judges, but with the book of Ruth we see the opposite of that. Within this book, we see not only a love story that develops between Ruth and Boaz, but also the greatness of faith of Ruth, Naomi, and Boaz. Their faith and their manifestations of that faith provide a welcome contrast to the manifestations of sin in the nation of Israel as depicted in the book of Judges. The important thing to notice is that the story of Ruth is contemporary with the accounts depicted in Judges (cf. ch.4). Though we sometimes read of situations that seem absolutely and totally in opposition to the will of God, we sometimes forget that there always remain a few who are faithful. This concept (i.e. the concept of the remnant) is shown here and elsewhere in the pages of the word of God.

Ruth, a Moabite woman, left her land and came to the land of Israel because of her love and devotion for Naomi, her mother-in-law. Because she was not an Israelite, it was possible that difficulties may have arose, but Ruth accepted God (1:16) and God was with her. She came to labor in the fields of Boaz, who himself seems to be the epitome of a faithful man (cf.2:4,11ff; et al.). He allowed Ruth to continue to work in his fields and saw to it that no one harmed her. As the story develops we learn that Ruth and Boaz are related, but that another has the right to her before he does. Boaz goes to the man...and eventually he wins the right to her in marriage, and they do marry.

Throughout all of this the faith of Naomi is apparent. It must have been at her hand that Ruth learned her own faith. It was at the encouragement of Naomi that Ruth took interest in Boaz. In addition to that, the suffering which Naomi went through was tremendous (she lost her husband and two sons in Moab)...yet she maintained a solid faith in God.

Yet, through all of this...a greater lesson is learned. In the midst of the sin of Israel that we learn of in the book of Judges, there existed a few righteous (as we see in the book of Ruth), and not just any righteous, but the righteous who were the ancestors of the future kingdom of David, and the ancestors of the Christ who was to

come centuries later. The book of Ruth, therefore, tells us more about the lineage of Jesus (cf. Matthew 1:5ff) and the providence of God as the lineage developed.

Furthermore, the book of Ruth introduces us to the future significance of the town of Bethlehem (cf. Mic. 5:2), the home of the line of David, and the future birthplace of the Christ. In addition to that, we learn of the future significance of Obed, Jesse, and of course David. Within the opening chapters of the book of I Samuel we learn of the appointment of Saul as king over Israel, but even before that we learn of the future glory of the house of David from the book of Ruth.

I SAMUEL

The books of Samuel were initially one book (as were the books of Kings, and Chronicles), but later divided into two. The name, of course, comes from the dominant figure in the book, that of the prophet Samuel. This book closes the period of the judges and introduces the period of the kings (kingdom; see page 4). Samuel and his sons, were the last of the judges that reigned over the country of Israel. His (i.e. Samuel's) importance is overwhelming. Unlike the judges before him who usually only had an effect upon a limited locale, Samuel was known throughout the nation of Israel. In addition to being the last of the Judges, he was also the first of the prophets and his influence was just as great (or greater) as that of the king.

CHAPTER ONE

1. The opening verses depict the setting for the birth of Samuel. 1) Hannah and her family went to offer sacrifices at Shiloh, 2) Eli and his sons were priests, 3) Hannah prayed (vowed) for a son, and 4) Eli said that God would grant her request.
2. Verses 19-28 tell us of the birth of Samuel, and his dedication (by Hannah) to the Lord. When he was weaned, she presented him to Eli for service to God.

CHAPTER TWO

1. The first section of this chapter shows us the prayer of Hannah (vs. 1-11). Note her praise of the Lord and her trust in his providence (vs. 1ff, 9ff).
2. In the following verses (12ff) we learn of the sins of the sons of Eli. They "knew not the Lord" (vs. 12), but Samuel was a reliable and faithful servant of God (vs. 18).
3. The last portion of the chapter depicts the future demise of the house of Eli (vs. 27-36).

CHAPTER THREE

This entire chapter constitutes an account of the call of Samuel by the Lord. Note also that when Samuel was made aware of what was to happen, he went and told Eli. Eli, of course, had been forewarned about this in the previous chapter of this book. Note that in vs. 20 "all Israel" knew Samuel to be a prophet of the Lord. [see 3:13]

CHAPTER FOUR

1. The first part of the chapter tells of the pending war between the nation of Israel and the Philistines. In order to assure their victory, the children of Israel planned to take the ark with them as they went to battle. When the Philistines heard it, they were frightened...but it caused them to fight harder...and they captured the ark. (vs. 1-10)
2. In the midst of the battle, the sons of Eli, Hophni and Phinehas were slain (vs. 11). When someone ran to tell Eli of this, he too died (vs. 18). In addition to that, the wife of Phinehas was with child and she died.

CHAPTER FIVE

Because of their capture of the ark of the Lord, the Philistines suffered grave consequences. Note that when placed near an image of their god, Dagon, that their false god was broken. (vs. 3ff) Note also that the Philistines were smitten with emerods (tumors) as a result of their possession of the ark. (vs. 6ff, 11)

CHAPTER SIX

1. Because of all of the difficulty which they have experienced due to the presence of the ark, the Philistines plan to return it to the children of Israel. (vs.1ff)
2. Notice that in returning the ark they placed it upon a cart, which was sinful in the sight of the Lord. (Remember, the ark was to be borne on the shoulders of the Levites.) In addition to that, the Philistines sought to appease God by making golden images of the emerods and the mice which afflicted them (vs.5).
3. The ark was placed upon the cart pulled by two cows who providentially walked toward the way of Bethshemesh, a city of the children of Israel. (NOTE: The cows were separated from their calves and bellowing as they went, but they continued to head in the direction of Bethshemesh.)
4. When the inhabitants of Bethshemesh saw the ark, they properly removed it from the cart and destroyed it (i.e. the cart). They also slew the cattle and offered a sacrifice to the Lord. These acts were good, but they sinned in looking in the ark of the covenant and therefore 50,070 died (vs.19). An object lesson is presented; total obedience is required by the Lord, not partial obedience.
5. Because of their fear of not being able to stand in the sight of the Lord, the people of Bethshemesh sent the ark to the people of Kirjathjearim (vs.20ff).

CHAPTER SEVEN

1. The men of the city of Kirjathjearim sent for the ark and brought it back to the house of Abinadab (vs.1). The following verse tells us that the ark remained in that city for a period of 20 years.
2. In verses 3-6, Samuel exhorts the people of Israel to repent of their sins, and then God would deliver them out of the hands of the Philistines. Note that the people acknowledged their sins (vs.6).
3. In the next section of this chapter, Israel goes to war with the Philistines and defeats them (vs.7-14).
4. The last few verses of the chapter state that Samuel was a judge in Israel all the days of his life. In addition to that, mention is also made of the areas which he served.

CHAPTER EIGHT

1. As Samuel increased in age, he sought to make his sons judges over Israel...but note that like Eli, Samuel had troublesome sons. (vs.1-3) They turned aside to money and therefore made perverted judgments.
2. It was during this period that men from Israel gathered together and asked Samuel for a king. Note also that they asked for a king "to judge us like all the nations". (vs.5) Evidently, the influence of nations around them caused them to seek after a king. [NOTE: God had already given provisions for the type of king that should rule a country in Deut. 17.]
3. Samuel was told by the Lord to hearken unto the people (vs.7), but notice that the Lord told Samuel "they have not rejected thee, but they have rejected me". Evidently, the Lord was displeased (as was Samuel) in the desire that Israel expressed for a king.
4. Samuel told the people what would be required of them should a king be established in the land of Israel. (vs.10ff), but they still wanted a king (vs.19).

CHAPTER NINE

1. This chapter introduces us to the character of Saul, who was to become the first king over the people of Israel. He is said to be the son of Kish, and a choice young man and a superior person. (vs.1ff).
2. The next part of the chapter tells us of the circumstances under which Saul and his servant came to meet the prophet Samuel. (vs.3-27).
3. Upon meeting the prophet Samuel, Saul will learn of his future position in the new kingdom of Israel (vs.27-ch.10).

CHAPTER TEN

1. In the first portion of this chapter, Samuel tells Saul that he has been chosen to be the captain over Israel (vs.1).
2. He further instructs him how he will be able to find the missing animals that he initially went in search of (vs.2ff).
3. As Saul went forth, he found things just as Samuel said they would be (vs.9ff).
4. The last section of this chapter (vs.17ff) depicts the installment of Saul as king at the city of Mizpeh. Note the remarks of the people and Samuel in vs. 24ff.

CHAPTER ELEVEN

1. Some of the nation of Ammon sought to make servants out of a portion of the nation of Israel (vs.1ff).
2. Because the city of Jabeshgilead was weak, they sought for the help of others in the land of Israel and when Saul heard of these things (vs.5ff), he took it upon himself to slay the children of Ammon. Note that in slaying the oxen and sending them throughout the land, he duplicated the action of the Levite in the closing chapters of the book of Judges. He drew attention to his case.
3. As a result of the victory over the Ammonites, the children of Israel confirmed him as king over Israel (vs.12ff.)

CHAPTER TWELVE

1. The bulk of this chapter forms an address which Samuel makes to the nation of Israel, and it bears many similarities to the previous addresses of Moses and Joshua to the people of Israel. It is basically an exhortation to follow God and a rebuke for those who do not do so. It contains within it the same concepts of blessings and curses that the previous addresses did.
2. Samuel first presents himself as blameless before the nation of Israel. He did not owe anyone anything. (vs.1-5). To this the children of Israel agreed.
3. Samuel then begins a short review of the history of the nation of Israel from the time of their captivity in the land of Egypt to the present time (vs.6ff).
4. Note that Samuel emphasizes that Israel always had a king (vs.12).
5. In vs. 14ff Samuel sets before them the choice of either obedience and blessings, or disobedience and the consequent curses.
6. As a sign Samuel tells them to behold the thunder and rain of the Lord...and it comes. (vs.16-18)
7. In the last section of this chapter Israel realizes their sin in desiring a king to be like other nations (vs.19), but Samuel assures them that God will still be with them if they continue to be obedient in all things.

CHAPTER THIRTEEN

1. The first portion of this chapter shows us that Israel is in conflict once again with the people of the Philistines. Jonathan had attacked a group of Philistines and thus instigated further action on the part of the Philistines. Israel was afraid, and a great many of the people went into hiding. (vs.1-7)
2. While Samuel was gone, Saul offered sacrifices in violation to what should have been done. Saul said that he had to force himself to do what he did, and thus admitted that he had acted improperly. (vs.8-12)
3. As a result of what Saul did, he was no longer to serve as king. His kingdom would have been a continuing kingdom, but now it would be given to another. (vs.13)
4. Instead, God sought for a king after his own heart (cf. Acts 13:22)...and that king would be David.
5. The Philistines sent people out to loot the cities of Israel (vs.17), and the men of Israel were inadequately prepared to fight against them. According to vs. 20, the children of Israel formerly depended on the Philistines for the sharpening of their weapons etc., and now that they were at war with them...they found themselves unprepared. According to vs. 22, only Saul and Jonathan, his son, were equipped with swords.

CHAPTER FOURTEEN

1. Due to the fear of the Philistines that the children of Israel had, no one went forth to battle. Within the chapter we see the bravery of Jonathan who did go forward and slew 20 of the Philistines. (1-14)
2. As a result of this defeat the Philistines were shaken (vs.15.)
3. As the watchmen of Saul looked on, they noted that the Philistines were fighting between themselves (vs.16ff). The armies of Israel then went up to fight against them and Israel was delivered from out of their (i.e. the Philistines') hands (vs.23).
4. During the midst of this conflict Saul commanded the people not to eat until the enemy was defeated (vs.24). The people followed that command and did not eat. Jonathan, who did not hear the command, went forth and ate honey and was strengthened (vs.27). Later Saul sought to take Jonathan's life because he disobeyed his father's order (vs.39ff). It must be noted that such an order was a foolish one on the behalf of Saul.

"Verse 24. SAUL HAD ADJURED THE PEOPLE] He was afraid, if they waited to refresh themselves, the Philistines would escape out of their hands, and therefore he made the taking any food till sunset a capital crime. This was the very means of defeating his own intention; for as the people were exhausted for want of food, they could not continue the pursuit of their enemies: had it not been for this foolish adjuration, there had been a greater slaughter of the Philistines, ver.30." [Clarke, V.II,p.252]

In order to keep Jonathan from dying in accord with Saul's curse, they rescued him (vs.43ff).

CHAPTER FIFTEEN

1. The initial part of this chapter contains the command to Saul to destroy all of the Amalekites (vs.1ff). [The Amalekites fought against Israel when they first left the land of Egypt. (Ex.17) The Lord later instructed Israel to defeat them (Deut.25:17ff).]
2. Verses 2-9 provide us with the account of what Saul did. He did go up and fight against the Amalekites, but he did not destroy all of them or their flocks.
3. Beginning with vs. 10ff we note that Saul's disobedience was made known unto the prophet Samuel.
4. Note that when Saul came unto Samuel he said "I have performed the commandment of the Lord". (vs.13)
5. When asked about why this was done, Saul said that he did what he was told to do, but the "people took of the spoil..." (Vs.21ff). Though the people did it, Saul was still responsible (cf. Herod and John the Baptist: Herod did not kill John the Baptist himself, but rather commanded someone else to do it. He was just as guilty as the one who actually committed the foul deed.)
6. Samuel rebuked Saul for his sin and told him that "to obey is better than sacrifice". Notice also that Samuel told Saul that "rebellion is as the sin of witchcraft...". Though Saul had not gone beyond what the Lord said, he still sinned in that he fell fall short of what God commanded.
7. In the latter part of the chapter Saul admits that we sinned (vs.24,30), and Samuel carries out the command of the Lord and slays Agag (vs.32ff.).

CHAPTER SIXTEEN

The first 13 verses of this chapter depict the account of David's anointing as the future king over Israel. The last section (vs.14-17) teaches us that David soothed Saul by playing the harp for him. With regard to the "spirits" that came upon Saul, note the following:

"The word EVIL is from RA and Strong defines it "bad or (as noun) evil (naturally or morally)." The word has been rendered by such as adversity, affliction, calamity, distress, grief, and many others. Hence it does not mean that God caused him to have a sinful disposition. He already had shown that. Rather, that a spirit of affliction was sent upon him to punish him for his sins." [Zerr, Vol.I, p.26]

CHAPTER SEVENTEEN

This entire chapter is devoted to the account of the battle between the Philistines and the children of Israel, more specifically the story of the battle between David and the Philistine giant Goliath. With regard to this chapter note that 1) Goliath mocked Israel and the God of Israel (vs.10, 42ff), and 2) David's primary purpose was to avenge Israel and God of the blasphemy of this man (vs.26,36,45-46).

CHAPTER EIGHTEEN

1. From this point in the book of Samuel until the last chapter of this book, we begin to see the jealousy of king Saul over David.
2. The first verses (1-4) describe the friendship that developed between David and Jonathan, Saul's son. Note that Jonathan loved David "as his own soul" (vs.1).
3. Because of David's respect in the sight of the children of Israel, Saul becomes jealous. The result of this jealousy is seen within the chapter several times:
 - 1) In vs. 8-11 Saul attempted to slay David.
 - 2) In vs. 13-17 Saul placed David as captain over a thousand so that the hand of the Philistines might be upon him (vs.17).
 - 3) In vs. 21 we note that Saul hoped his daughter might be a "snare" for David.
 - 4) In vs. 25, we again see that Saul hoped that the Philistines might kill David.
4. In spite of all of this, David maintained a pleasant disposition. (vs.5,14,16,30).

CHAPTER NINETEEN

1. The continuing friendship that David and Jonathan had for one another contributes to David's welfare. Jonathan kept David informed of his father's (i.e. Saul's) attempts to kill David. Jonathan, in order to help David, spoke to his father about this serious sin. (vs.1-7)
2. Even though Jonathan sought to stop his father, Saul continued in the desire to slay David (vs.8ff.).
3. In order to save David from her father, Michal sent David away at night and placed a dummy in his bed in order to fool Saul's men (vs.11ff).

CHAPTER TWENTY

1. Because Jonathan would know of all of his father's intentions with regard to David, he (i.e. Jonathan) promised David that he would tell him everything (vs.1ff).
2. Together, they devise a plan to determine whether or not Saul still sought to kill David (vs.4-23).
3. When Jonathan learned that his father still sought to kill David, he (i.e. Jonathan) returned to tell David, but only after his father cast a javelin at him (vs.33).
4. The last portion of the chapter (vs.35-42) depicts the final meeting of Jonathan and David for quite some time.

CHAPTER TWENTY-ONE

This chapter details David's flight to Nob, where the priests sustained and prayed for him; and it also gives an account of David's departure to the city of Gath, where he feigned madness in the sight of the people.

CHAPTER TWENTY-TWO

1. The first part of this chapter details David's escape to the cave Adullam, his securing of protection for his parents at the hand of the king of Moab, and his departure into the land of Judah. (vs.1-5)
2. When Saul heard that David was at Nob, he (Saul) went there and inquired about David. When he learned that the priests had helped David, he sought to kill them. Initially, he asked his footmen to slay them but they refused, but when he asked Doeg, the Edomite, he consented and slew 85 of the priests. Abiathar, one of the priests, escaped and went to David and told him of the events that occurred. (vs.6-23).

CHAPTER TWENTY-THREE

1. In the opening verses of the chapter David saves the city of Keilah from the armies of the Philistines. (Remember that in ch.22:2 we learn that David had a group of about 400 men with him.) [vs.1-5]
2. When Saul learned of the presence of David in the city of Keilah, he went toward the

city. When David learned that Saul was headed toward the city, he left and escaped into the wilderness with his men. (vs.23ff)

3. Throughout Saul's search for David, David was protected by the Lord. (Note: God knew where Saul would search and what the outcome would be of those actions, even those contingent actions. cf. Matthew 12:20ff). Verse 14 teaches that "Saul sought him everyday, but God delivered him not into his hand."

CHAPTER TWENTY-FOUR

This chapter portrays the first account of the sparing of Saul's life by David. Saul went to a cave to sleep, but David and his men were already within the cave. Though David was encouraged by his men to slay Saul, he did not, but rather took a piece of his garments. After Saul left the cave, David cried out to him and showed him the piece of garment. Saul realized that David had the opportunity to slay him, but that he did not do so. As a result, Saul acknowledged his sin (vs.16ff). Note that within the chapter under consideration, Saul admitted that David would be king (vs.20ff).

CHAPTER TWENTY-FIVE

1. The introductory verses of this chapter tell us of the death of the prophet Samuel. Though it may seem insignificant to mention this in just one verse and nothing else, it must be pointed out that Samuel will later be mentioned as the medium of En-dor sees him. The point of emphasis in that chapter is that Samuel was dead, and was so for some time...the very thing emphasized in this first verse of ch.25 establishes that Samuel had indeed died. [NOTE: All Israelites lamented his death.]
2. In the following portion of this chapter, David attempts to befriend a man by the name of Nabal. We learn from this chapter that Nabal (whose name means fool) was a hard man to get along with, and he did not have much intention in being friends with David and his men. (vs.2-17).
3. When Abigail, Nabal's wife, heard of her husband's rude actions, she prepared food and provisions for David and his men. She had done so when she learned that her husband's actions might have caused David and his men to seek retaliation.
4. David was thankful for the kindness showed him and his men by Abigail and we learn from the latter part of the chapter that they married after the death of Nabal (vs.38ff).

CHAPTER TWENTY-SIX

Within this chapter we see the second account of David's opportunity to slay Saul, but his refusal to do so. This time David and one of his men went into the camp of Saul and Abner by night. All of the men slept soundly (cf. vs.7,12), and while they were asleep David took the spear and the cruse of water from Saul's side. After they left the camp, David cried out unto them and chided Abner for not protecting the king of Israel any better than what he had that night. He then alerted them to the fact that he had been able to take the king's spear and cruse of water, but he again had not taken the opportunity to slay the king. As before (cf.ch.24), Saul acknowledges that he had sinned in seeking to kill David (vs.21ff), and he said that he would no longer do any harm to David.

CHAPTER TWENTY-SEVEN

1. In this chapter we notice that David goes into the land of the Philistines in order to escape the hand of Saul. Evidently, though Saul said that he would no longer seek to harm David, he (i.e. David) did not believe him enough to remain in the land of Israel. He, therefore, went into the land of the Philistines, the people with whom Israel had fought and would continue to fight. The situation must have been extremely dangerous for David in his homeland to have gone there. (vs.1ff).
2. While in the land of the Philistines, David and his company dwelt in the city of Ziklag (vs.5-12). While there, David and his men were involved in campaigns against the Geshurites, the Gezrites, and the Amalekites. (vs.8,10).

CHAPTER TWENTY-EIGHT

1. In the opening verses of this chapter we see the plans made for war between the Philistines and the children of Israel. (vs.1,4)

2. During the period of preparation for the war we learn of Saul's action in which he put away practitioners of witchcraft, etc. from the land. (vs.3)
3. In vs. 6 we note that Saul was afraid of the coming battle, and he, therefore, sought counsel from the Lord, but the Lord did not answer him. Consequently, Saul sought out a medium (witch, fortune-teller, etc.) to consult about this matter. When such a person was found, Saul went to her and asked her to call Samuel (vs.7ff).
4. When Samuel appeared (in some form), he spoke to Saul telling him that 1) the kingdom would indeed be taken from him and given to David (vs.17), 2) that this would be done because he did not slay all of the Amalekites as he was told to do (vs.18, ch.15), and 3) that he (Saul) and his sons would be with Samuel tomorrow (vs.19). The last part of this had reference to the fact that Saul would die on the following day.

CHAPTER TWENTY-NINE

1. As the Philistines prepared to do battle with the nation of Israel, it appears that David intended to fight in the defense of the Philistines (vs.1ff). Many of the Philistines objected to having a Hebrew (vs.3) with them and asked that David be sent back.
2. The last section of the chapter tells us that Achish sides with the Philistines and encourages David to return to Ziklag (vs.6ff). Note, also, the remarks that Achish made in complimenting David (vs.6,9).

CHAPTER THIRTY

1. While David and his men were gone from the city of Ziklag, the Amalekites had burned the city and taken the women captives (vs.2ff). When David and his company returned they were distressed (vs.3ff).
2. David consulted with Abiathar, the priest, and inquired of the Lord as to the propriety of following after the Amalekites. The Lord assured him that they would be able to overcome the children of Amalek (vs.7ff).
3. David followed after them, and en route they came upon a young Egyptian who was able to tell them the whereabouts of the Amalekites. (vs.9ff).
4. David and his men recovered the spoils from the Amalekites and divided the spoils with all of the men, and not just those who went into the battle, but also with those who remained behind to watch the stuff. (vs.18ff).

CHAPTER THIRTY-ONE

In this chapter we see the battle between the children of Israel and the nation of the Philistines that had been developing over the last few chapters. The Philistines proved victorious over the Israelites, causing them to flee, and even wounding Saul and slaying his three sons. [Note the manner in which Saul died.] As a result of this victory, the rest of the children of Israel who were on the other side of the valley fled and the Philistines moved into their cities. Note also the grotesque manner in which the Philistines displayed the body of Saul, etc.

1ST SAMUEL: A REVIEW

Three main characters dominate the book of 1st Samuel: Samuel, Saul, and David. Samuel, the first of these three men was a promised child to Hannah. He was a Levite, a prophet, and a judge in Israel. His importance is seen in his influence over the nation of Israel during his lifetime. Even after the inauguration of their first king, Samuel still spoke for the Lord. The relationship to prior books shows 1st Samuel to present the continuation of the history of the nation of Israel. Thus far Israel was promised a land, was held captive for hundreds of years, delivered from their captivity, wandered in the wilderness, and presented the land. Following the period of conquest, a series of judges began, and Samuel represents the last in that series and the mode of transition to the establishment of the first king over Israel. In addition to being the last of the judges, Samuel was also the first of a long line of prophets that were to speak for the Lord in Judah and Israel (cf. Acts 3:24; Though Moses was a prophet, the line of prophecy that lasted until the close of the Old Testament began with Samuel. There was a time gap between Moses and Samuel of several hundred years.) His period of influence

continued into the reign of Saul, the nation's first king. Saul became king simply because the nation of Israel wanted a king. Though wanting a king was not so bad, the children of Israel wanted a king to be like other nations...not the best reason in the sight of either Samuel, the prophet or God, the real king. Initially, Saul was a good man and well respected in the sight of the Lord...but things began to change and Saul began to disobey the Lord (cf. ch.13 and 15). As a result, Samuel told Saul that he (i.e. Samuel) had been told by the Lord that a new king would be installed. Naturally, this did not please Saul, and he became very jealous of the man who would be his successor. That brings us to David, the shepherd boy who slew the giant, and immediately catapulted into national prominence. He was to be the next king. Saul began a series of attempts upon the life of the future king, but all of them failed. A great deal of the book contains accounts of the escapes of David into other places, and Saul's constant searching for him. Twice, David had the opportunity to slay Saul, but he did not...he simply wanted Saul to see that he (i.e. David) had nothing against him (i.e. Saul). The book ends with the death of Saul and his three sons during a battle in which the nation of Israel fought against the Philistines. The primary importance of this book in its relationship to the rest, is that it is the period of transition from the time of the judges to the period of the united kingdom (see page 4). Throughout the book, the providence of God is shown. Note the result of the Philistine capture of the ark of the covenant. Though the disobedient children of Israel could be defeated, God, the ever-ruling king, could not. God's providence is shown in his protection of David during the numerous attempts on his life by Saul. Another great lesson is learned from the warm friendship that developed between the son of Saul, Jonathan, and the future king David. Their devotion to one another outweighed all of the evil that Saul was trying to do. As this book ends, we see the doors opening for the kingdom of Israel under king David. Remember, that, according to the book of Ruth, the Messiah was to be born of the lineage of David. As a result of the sins of Saul, the line of the kings moved to David of Bethlehem of the tribe of Judah. This again demonstrates the amazing providence of God. Jesus, the Messiah, was to reign upon the throne of David and not upon the throne of Saul. Through the actions of Saul, the kingdom came into the hands of the correct seed line from which Christ was eventually born.

II SAMUEL

As previously mentioned, the books of 1st and 2nd Samuel were considered as one. For that reason the history as presented in this book is a direct continuation of the events in the previous book. David is taking his place as the king of Israel.

CHAPTER ONE

1. The opening section of this chapter portrays the account of David's learning of the deaths of Saul and his sons, and his reaction to it. The Amalekite who boasted of slaying God's anointed was subsequently killed. (vs.1-16)
2. The latter portion of the chapter contains an account of the lamentation and mourning by David for Saul and Jonathan. (vs.17-27)

CHAPTER TWO

1. The initial part of this chapter depicts David's move back to Judah, specifically to the city of Hebron. (vs.1ff)
2. It was here that David was anointed King over the house of Judah (vs.4).
3. David's concern for Saul is further shown in the praise that he bestowed upon the men of Jabeshgilead for burying Saul (vs.4ff).
4. The latter part of this chapter (vs.8ff) tells of the war that ensued between the house of David and the house of Saul. Ishbosheth, the son of Saul, was reigning in his father's stead, having been established as king by Abner, the captain of the armies of Saul.
5. The 'game' that took place in vs. 14 proved to be quite a gruesome one, one resulting in the death of the young men involved. Subsequent to the battle, Asahel followed after Abner, perhaps with the idea of taking his armor as a trophy (vs.21). Abner slew him, and thus the war escalated between Israel and Judah.

6. As a result of the first skirmish 20 men were lost upon David's side, but the house of Saul lost 360 men (vs.30).

CHAPTER THREE

1. The first verse of this chapter indicates that the battle between the two parties lasted for some time, and as it continued, David grew stronger and stronger as the house of Saul grew progressively weaker.
2. The next section of the chapter details the account of Abner's leaving the house of Saul and going to the house of David. Evidently, Ishbosheth accused Abner of having one of his father's (i.e. Saul's) concubines, and Abner, angry at the accusation, left and went to David. (vs.6ff)
3. After Abner met with David, Joab returned unto Hebron to learn that Abner was there to meet with David and that David let him return. Joab, angry because Abner was treated so kindly and concerned that he (i.e. Abner) might deceive David, sent for Abner. When Abner returned to Hebron, Joab took him aside and slew him to avenge the death of his brother Asahel. (vs.22-27)
4. The remaining portion of the chapter depicts David's mourning over the slaying of Abner. (vs.28-39)

CHAPTER FOUR

1. Within the initial portion of this chapter we note the murder of Ishbosheth (vs.1-8). Note also the mention of Jonathan's son, Mephibosheth. (vs.4) He will be discussed further in subsequent chapters.
2. When the murderers of Ishbosheth came to David, David was angry and therefore had them slain (vs.9-12).

CHAPTER FIVE

1. The first section of the chapter depicts the beginning of David's rule over all of the children of Israel, Judah and Israel (vs. 1-5).
2. The following section portrays David's capture of the city of Jerusalem, which was to become his capital city and the focal point of the Jewish religion for centuries to come (vs.6-10).
3. As a result of David's conquests, the king of Tyre sent materials to David to build a house (cf. ch.7). [vs.11-12]
4. The last few verses of the chapter (Vs.17-25) describe David's further victories over the Philistines.

CHAPTER SIX

1. David gathered together men to bring the ark from Baale (another name for Kirjath-jearim, I Sam.7:1ff). In order to bring the ark to Zion (Jerusalem), the men placed the ark on a cart (remember the ark was to be born by staves between men's shoulders). While en route to the city of Zion the ark appeared to be falling (due to the shaking of it by the oxen), and Uzzah put forth his hand to the ark. Consequently, Uzzah died. No man, priest or otherwise, was to touch the ark of God. (Num.4:15) This further emphasizes the exclusive nature of God's plan. Obedience is required to the fullest extent.
2. Because David was afraid (due to the previous circumstances), he did not continue immediately to bring the ark to Jerusalem. (vs.8ff)
3. After the ark abode for 3 months in the house of Obededom without incident, David brought it to the city of Jerusalem (vs.12ff.).
4. Because of Michals response to the actions of David regarding the tabernacle and the ark, she was childless from that point on (vs.20-23).

CHAPTER SEVEN

This entire chapter centers around David's desire to build a house for the Lord. He reasoned that because he dwelt within a house of cedar, the ark of the Lord should also have a house. Within the chapter we note that Nathan received word from the Lord concerning the building of the proposed temple. David was later told by Nathan what the Lord said. Because God did not have a house in the past, and because he was able to help

Israel without such a house, there was no pressing need for him to have one built now. (Note: The tabernacle was, of course, in existence in times past, but David had in mind a more elaborate and permanent building for the house of the Lord.) Rather than the Lord allowing David to build him (i.e. the Lord) a house, he (i.e. the Lord) was going to build David a house. He did not have reference to a physical dwelling, but he had reference to the kingdom of David...a kingdom that would never end. This, of course, was fulfilled when Jesus Christ ascended to heaven and sat upon the throne of David. He was of the lineage of David, and therefore the rightful heir to the throne. But the kingdom was never to be transferred to any one else in the passing of time (Dan.2:44); Jesus was to be the everlasting ruler upon the throne of David from the time that he occupied it. After Nathan informed David of God's intentions, David went before the Lord and lauded him with praise (vs.18-29) and thanksgiving.

CHAPTER EIGHT

1. Verses 1-13 of chapter eight describe the continuing extension of the kingdom of Israel under the rule of David.
2. The last verses (vs.14-18) provides us with a listing of the officers of David.

CHAPTER NINE

Chapter nine depicts the kindness which David exhibited to Mephibosheth, the son of Jonathan. Because of the great friendship which existed between David and Jonathan, David sought to help Jonathan's son. In order to do so, he restored the possessions of Saul to Mephibosheth, and provided him with the necessary manpower to work the land and serve him.

CHAPTER TEN

1. When the king of the Ammonites died, David sent messengers to his son in order to show kindness. (vs.1ff)
2. Rather than accepting David's kindness, the children of Ammon humiliated the messengers of David, and thus brought the reproach of Israel upon them.
3. In order to better defend themselves, the Ammonites hired the Syrians to help them battle against the children of Israel (vs.6ff).
4. Their efforts failed, for when Joab and Abishai went against them, the armies of the children of Ammon and the Syrians were defeated (vs.9ff).

CHAPTER ELEVEN

1. The actions of this chapter will become the focal point for understanding the actions of subsequent chapters.
2. During the time of battle, David, who was in Jerusalem, arose during the evening and walked upon the roof of his house. While so doing, he saw a woman bathing. He later called for her and lay with her, and she became pregnant. When David realized what was done, he called for the husband of the woman, Uriah. He had been in battle with the armies of Israel. David summoned him and instructed him to go home, but he did not. He did not think it fit for him to do so when the rest of the men of Israel had to remain at the battle. David tried again to get him to go to his house, this time by getting him drunk. Again, Uriah did not go to his house. If Uriah went to his house during this time the expected child could have easily been explained as his own. Because Uriah did not go in unto his wife, David sent orders to Joab, the captain of his army, to put Uriah in the forefront of battle that he might die. This was done...and Uriah was killed.
3. Because of these actions, the Lord was displeased with David (vs.27).

CHAPTER TWELVE

1. The Lord sent Nathan the prophet to king David. When he came to the king he told them the story of the two men and the little ewe lamb. When David heard the account he was outraged and demanded that the men guilty of such a trespass restore fourfold for his errors. Nathan informed David that he (i.e. David) was the man who was guilty of the error. (vs.1-9)
2. As a result of David's sin there would be severe consequences to follow: Note that

Absalom *David 20:3*
16:21

1) the sword was never to depart from his house, 2) his wives were to be taken from him and given to another, 3) this was to be done in sight of all Israel, and 4) the child conceived by he and Bath-sheba was to die. *all of these consequences were to come about even though David received the forgiveness of his sin (vs.13). An important lesson is given to us here. Though sin is separation from God (Is.59:1ff), that is not the only punishment that sin brings. With sin comes the consequences of that sin. If a man or woman lives the life of an alcoholic for years and then repents and becomes a Christian, that person may still have to bear the physical consequences of their sins: liver trouble, kidney failure, brain damage, destroyed homes and careers, etc. The same sort of consequences might follow any sin...even if those sins are forgiven.*

3. In fulfillment of what Nathan said would happen, the child born to David and Bath-sheba died (vs.15-23).
4. In verse 24-25 we note the account of Solomon's birth.
5. The last section of this chapter details the capture of Rabbah by David (vs.26-31).

CHAPTER THIRTEEN

1. The consequences of sin are further depicted in this chapter. Amnon, one of the sons of David, sought to lay with his sister, Tamar. This chapter presents us with the account of that particular sin. (vs.1-19). [NOTE: That the degree of love that Amnon had for Tamar before the sin was exceeded by the degree of hate that he had for her after the sin (vs.15).]
2. As a result of Amnon's sin with Tamar, Absalom sought to avenge his sister. Several years after the committing of the sin, Absalom had Amnon slain. (vs.20-33).
3. The last verses depict Absalom's departure from his home (vs.34-39).

CHAPTER FOURTEEN

1. Because of David's longing for Absalom, Joab sought to work toward the return of Absalom. In order to do so he sent a woman to David with a story about her son. The purpose, of course, was for David to think of his own son Absalom so that he (i.e. Absalom) might return again (vs.1-24).
2. In verse 25ff we note the return of Absalom. For the first two years after he returned, Absalom did not see his father. Then, in order to see him, Absalom called for Joab to arrange to have him (i.e. Absalom) sent to the king. After calling for Joab twice, Absalom had his (i.e. Joab's) fields sent on fire in order to get him to arrange the meeting.

CHAPTER FIFTEEN

1. The introductory verses to this chapter show the eventual revolt that is going to come within the kingdom. Absalom began to work against his father and subsequently stole the hearts of the men of Israel. His conspiracy grew throughout Israel and became a major threat to David's rule. (vs.1-12)
2. When David learned of this overture to unseat him, he fled Jerusalem with many of his men. While in exile he sent some of his men back to the city in order for him to learn of Absalom's activities. The priests, Zadok and Abiathar, returned and later Hushai went back to the city. Their work would later help David in returning to Jerusalem. (vs.13-37)

CHAPTER SIXTEEN

1. The opening verses depict Ziba's story about Mephibosheth. He claimed that Mephibosheth was in Jerusalem in hopes that the kingdom that should have fallen to his father, Jonathan, might be restored (vs.1-4) [Later we will note that this was not true.] David, believing this story gave all of the land of Mephibosheth to Ziba.
2. Verses 5ff portray the cursing of David by Shimei, a man of the household of Saul. Though Absalom never did anything that would have aided the house of Saul, this man evidently was glad that David was no longer ruler.
3. The last section of the chapter presents the entry of Absalom in the city of Jerusalem. (15-23) Note Hushai's befriending of Absalom in this passage.

CHAPTER SEVENTEEN

1. Not only did Absalom take the kingdom from his father David, but in this chapter we notice that Ahithophel, one of Absalom's counselors, advised Absalom to pursue after his father and slay him (vs.1-4).
2. In addition to listening to the counsel of Ahithophel, Absalom listened to the advise of Hushai. Hushai disagreed with Ahithophel's plan to slay David. Instead, he persuaded Absalom to go personally to fight against David and his men. (vs.5ff)
3. From verse 14 we learn that Absalom determined to follow the wisdom of Hushai and not Ahithophel.
4. Hushai informed the priests, Zadok and Abiathar, of Absalom's plans. They in turn saw to it that David was informed of them.
5. When Ahithophel learned that his plans were not accepted, he went and hanged himself (vs.23ff).

CHAPTER EIGHTEEN

1. David divided his men into three different bands, but he did not go into battle himself (vs.1ff).
2. Note that David wanted Absalom to be treated gently. (vs.5)
3. Verse 7 tells us that the men of David were prevailing in the battle.
4. Verse 9ff depict the account of Absalom's death. He was riding upon his mule and in passing under a tree, his head got caught in the tree. This, however, did not result in his immediate death. Joab later cast three darts at him and some of the young men with Joab smote Absalom and then he died. Though this was in direct opposition to David's order, we will later notice that Joab will confront David with his (i.e. David's) folly).
5. In the latter part of the chapter messengers were sent to David to inform him of the events which transpired (vs.21ff). When David learned that Absalom was dead, he went into a period of intense mourning (vs.33ff).

CHAPTER NINETEEN

1. Because of the mourning of David, the people stole away secretly in returning to the cities of Israel. David did not return immediately, but rather remained behind and bewailed the death of his son.
2. Joab came to David and told him that the people were concerned. The battle had been won and the enemies were defeated, but they were afraid to rejoice because of his (i.e. David's) grief for Absalom. Joab said that it appeared as if David would have been happy if all of his own men were lost but Absalom were spared. Such reasoning on the part of David was foolish. His life was in jeopardy as well as the restoration of the kingdom to the proper ruler. Rather than intimidating the people by mourning excessively, David was admonished to speak kindly unto them and to come out of hiding. When David finally did so the people began to respond and soon all of Israel was ready for David to return to the city of Jerusalem.
3. Verse 15ff depicts the return of David to the city.
4. Upon his return to the city David encounters 1) Shimei, the man who previously cursed him. Here Shimei seeks the forgiveness of David and he receives it; 2) Mephibosheth, who informs him that he was deceived into going to Jerusalem. This account shows that Ziba had lied to David (ch.16); and 3) David met Barzillai, the elderly man that had sustained the king during his exile. (verses 15-40)
5. The last two verses teach us that though David was returning as king over all of Israel, not all of the people were thoroughly satisfied (vs.42-43).

CHAPTER TWENTY

1. One of those who was not completely pleased was Sheba, who is here shown to be revolting against king David (vs.1ff).
2. In order to quell the uprising started by Sheba, David sent Amasa to capture him within a three day period. When Amasa failed to return Abishai was sent to accomplish the same task. When Abishai went, Joab went too (they were brothers). While on the way to find Sheba, they came across Amasa. During their encounter Joab slew Amasa, perhaps because he was jealous that he (Amasa) replaced him as the captain of

David's army. (vs.6-13)

3. Beginning with vs.14ff we see Abishai and Joab coming against the city where Sheba was in hiding. Rather than having to destroy the entire city to capture him, the residents of the city slew him and cast his head over the wall.
4. The closing verses (23-26) list the officers in David's command.

CHAPTER TWENTY-ONE

1. Verse one states that a famine came upon the land because of the "bloody house" of Saul and because he (i.e. Saul) slew the Gibeonites. Remember that Joshua and the nation of Israel made an agreement with the descendants of Gibeon in Joshua 9. Because of that commitment, Israel was honor bound to keep their word. Saul, however, at some time broke the word given to the Gibeonites and slew them. Note also that Saul's house (his descendants) is referred to as "bloody". This would indicate that they too were somewhat responsible for the famine.
2. In the following verses we learn that seven men were to be given to the Gibeonites to be put to death. With regard to the ethics of this note the following:
 "At all events, his proceeding against this people was in violation of a solemn oath, and involving national guilt. The famine was, in the wise and just retribution of Providence, made a national punishment, since the Hebrews either assisted in the massacre, or did not interpose to prevent it; since they neither endeavored to repair the wrong, nor expressed any horror of it; and since a general protracted chastisement might have been indispensable to inspire a proper respect and protection to the Gibeonite remnant that survived." [J,F,B, pg. 244]
3. Following the death of these seven men, Rizpah, one of the concubines of Saul sat for an extremely long time watching over the bodies of the slain. (vs.8ff).
4. Later in the year David brought the bones of Saul, Jonathan, and those of the slain men and buried them in the sepulcher of Kish, the father of Saul (vs.14).
5. The remainder of the chapter depicts the victory of Israel over the Philistines and over the giants of the Philistines (vs.15-22).

CHAPTER TWENTY-TWO

1. This chapter constitutes a song/psalm of David which gives 1) praise to God, 2) thanksgiving to God, 3) glory to God, and in general honors God for the multitude of things which he had done in behalf of the nation of Israel and David.
2. The entire contents of this song is found again in Psalms 18.

CHAPTER TWENTY-THREE

1. This chapter brings us closer to the account of the death of David (I Kgs.).
2. The opening verse tells us that this chapter presents us with the last words of David, the anointed of God.
3. Note in the verses following that David claims that the Spirit of God spake by him. (vs.2) This is important to notice in view of studying the inspiration and the authority of the Bible. David's words were just as inspired as those written by the writers of the New Testament. All of the word of God is inspired. (Ps.119:160; See also II Tim.3:15ff; II Pet.1:20-21; et al.)
3. Within vs.2-7 we note another song/psalm that David is offering as evidence of his devotion to the Lord.
4. Note that within this passage David mentions that his house was not exactly as it should be in the sight of the Lord (vs.5). We have already noticed the sins of David, Amnon, Absalom, and others within the house of David. In spite of this, ~~God~~ had promised to establish a house which would never be destroyed. This house/kingdom would be established through the seed of David (cf. Matthew 1:1).
5. The next section of the chapter introduces us to many of the great men which were involved in some manner in the kingdom of David. Though not all of them have been discussed in the books of Samuel, some of them will appear later in the books of I and II Kings and I and II Chronicles.

Matt. 1:17-14
 Generations from Abraham to David → from the carrying to Babylon
 from David into the carrying away of Babylon

CHAPTER TWENTY-FOUR

1. The first verse teaches us that the Lord's anger was kindled against Israel, and he moved David against them. This may sound like the Lord caused David to do something in a direct sense, but that is not the case. One of the most important principles that we need to apply in our Bible studies is that of examining all of the relevant material with regard to any specific Bible topic. When we do this with regard to this passage we will note that I Chron.21:1 says "And Satan stood up against Israel, and provoked David to number Israel." Does this passage contradict what II Sam.24:1 says? The answer is no; God moved David in the sense that he allowed Satan to tempt David. God did not directly tempt David or force David to do anything, but he did permit Satan to do so. In this sense the text is proper when it says God moved David. [Study also the case of the hardening of the heart of Pharaoh. Some passages state that the Lord hardened his heart, while others affirm that Pharaoh hardened his own heart. Does this mean that the statements are in opposition one to another? Again, the answer is no. Pharaoh's heart was hardened by the Lord in the sense that the Lord told Moses to perform the actions which would result in Pharaoh's heart being hardened. But the Lord did not cause him to do so in a direct sense, that would be determinism.]
2. The following verses depict the account of the actual numbering of the fighting men of the nation of Israel (vs.2-9).
3. As a result of David's sin (vs. 10), punishment was to come. [Note: Many different things contribute to the sin of David: 1) he numbered the children of Israel without God's instruction to do so (Moses was divinely commanded to do so in the book of Numbers.), 2) he numbered the children of Israel because of his own pride (vs.2), and 3) his sin also included his neglect in offering the $\frac{1}{2}$ shekel tribute per person number. Note: See a fuller listing in Matthew Henry's Commentary.]
4. In order to stay the plague which came, David was commanded (vs. 18ff) to build an altar in the threshing floor of Araunah. David did as he was commanded (vs. 19-25).

II SAMUEL: A REVIEW

This book presents us with the remainder of what was formerly one book. In the 1st book of Samuel, we saw that the character of David was introduced, but in this book we note that David is the primary figure. At the beginning of the book he begins his reign; at first over the kingdom of Judah alone, and then over all of the nation of Israel. David lived about 1000 years after Abraham and about 1000 years prior to the incarnation of the Messiah. The material devoted to him in the Bible constitutes the greatest amount of information about any single Bible character, with the exception of the Christ. David's importance in Biblical history is significant. As mentioned earlier, with the sin of the former king Saul, David became the next man to assume the throne. By this move, the proper seed line was established through which the birth of Jesus would come. In addition to that, David was a prophet (cf. Acts 2) and David wrote/spoke by the influence of the Holy Spirit (cf. II Sam. 23:2ff). Apart from the spiritual significance which David had, there was also the physical significance. David was a great king and soldier, and was therefore well-respected among the nation of Israel. It was during the reign of David and Solomon that the nation of Israel grew to its largest size as far as the amount of territory that was encompassed. In addition to that, the children of Israel developed the concept of a mighty soldier-like Messiah partially because of the kind of king that David was. In addition to these facts we also notice the importance of Jerusalem coming forth. The city was formerly a stronghold of the Jebusites and was considered to be virtually impenetrable. David captured this city and it became the home of the ark and the tabernacle, and the future home of the temple. A great part of the religious and social and political life began to develop in this city. It was the city from which the word of the Lord would go forth (cf. Is.2:1-4; Michah 4:1-2; et al.). It would be the starting place for the church (Acts 2, Luke 24, et al.). As with all of the great men before him, David was not perfect. Within this book we see his sin which he committed with Bath-sheba and the resulting consequences. A great lesson is learned from this,

not only does sin bring separation from God (Is. 59:1-2; Gen.3), but it also brings with it some very severe consequences. Many times, even though the sin has been forgiven (as David's sin was), the consequences must still be suffered. As a result of David's sin: 1) the child born to David and Bath-sheba died; 2) there was division and turmoil within his family; and 3) David's sins and those of his family would be known to all of the nation of Israel. Again, all of this came about as a result of one sin which was already forgiven in the sight of God. A great portion of the book of II Samuel portrays in detail the accounts of those consequences. Amnon lusted after Tamar, Absalom slew Amnon and fled, Absalom threatened to take the throne and forced David to flee Jerusalem, Absalom was slain, and David was grieved. At the close of the book David is near death after having reigned in Israel for 40 years.

I KINGS

Just as I and II Samuel were formerly one book, so were I and II Kings. This book provides a history of many of the kings of Israel and Judah. During the lifetime of King Solomon, the Lord told him (i.e. Solomon) that the kingdom would be divided. As a result there were two different lines of kings; one for Judah and one for Israel. This book and the next one detail many different accounts in the lives of those kings as well as many of the actions of the children of Israel that took place during the lives of these kings.

CHAPTER ONE

1. The opening verses of this chapter show that David is aged and close to death (vs.1ff).
2. The following verses depict the account of Adonijah plot to take the throne (vs.5ff). Adonijah was one of the sons of David (II Sam.3:4), but he was not the one that David had in mind for the throne (I Chron.22:9ff). [NOTE: The books of Samuel, Kings and Chronicles all cover the same general period of Jewish history. It is therefore advantageous to study all three of them together in order to know the fullest amount of revelation given on any subject for this time period. Simply because they occur in the order of Samuel, Kings and Chronicles in our Bibles does not mean that they all portray successive events that occurred during this time period. Many of the accounts of these books are supplementary in the same manner that Matthew, Mark, Luke and John supplement one another. All of these books deal with the life of the Christ, but they do so from different perspectives and are therefore useful in studying one another. That same sort of relationship is evident in the books of Samuel, Kings, and Chronicles.]
3. When Nathan learned of the plans of Adonijah, he went to Bathsheba in order to find out if indeed Solomon would reign after David (cf. I Chron.22:9ff).
4. In vs. 28-31 David assures Bathsheba that Solomon would be the one to reign upon his throne.
5. Beginning in vs. 32ff we see that Solomon is indeed made the next King over the nation of Israel.
6. When Adonijah and those men that were with him learned that Solomon was king, they all fled (vs.49). Adonijah hid within the temple (vs. 50 and 2:28). He was later told to go to his house (vs. 53). We see his death in the next chapter.

CHAPTER TWO

1. The first few verses tell us that David is nearing death (vs.1-2). Prior to his death David gave Solomon instructions concerning his reign. Note that David admonished Solomon to follow after the Lord (vs.3ff). In addition to that David also instructed Solomon concerning Joab and Shimei. (vs.5-9)
2. Verses 10-12 depict the death of David, and the succession of Solomon to the throne.
3. Verses 13-25 portray the account of the death of Adonijah. It must be mentioned that even though he sought the mercy of Solomon (1:51ff), he still entertained the thought of taking the throne. This aspect is best seen in his request for Abishag. Among Eastern peoples it was a common custom for the successor to take the wives and concubines as his own wives and concubines even though they were belonging to his predecessor. Adonijah's request for Abishag was tantamount to admitting that the kingdom should be rightfully his. (See Dummelow, p.212) Note in vs.15 that Adonijah