



24 Hours Through the Bible*

*Primarily sourced from 'Learn the Bible in 24 Hours', by Dr. Chuck Missler, Thomas Nelson

Hour 7: The Monarchy: Samuel, Kings, Chronicles

The 1st Book of Samuel

1st & 2nd Samuel (LXX: 1st & 2nd "Kingdoms") (Latin Vulgate: "Kings")

Principle characters:

- Samuel
- Saul
- David

Morgan: 1 SAMUEL: TRANSITION

- THE FIRST BOOK of Samuel covers a period of transition in the history of the nation.
- It deals with the transition process from the judges to the kings.
- In this book we have the history of the people from the last of the judges, Samuel
- Through the troublous times of Saul,
- In which the people learned what government by man really meant...
- To the beginning of the reign of the king chosen by God, David.

-Even Samuel represents a transition from SEER to Prophet, **1Sam. 9:9**

9 Formerly in Israel, when a man went to inquire of God, he spoke thus: "Come, let us go to the seer"; for he who is now called a prophet was formerly called a seer.), cf. 1Sam. 3:20

What was the condition of the people at the end of Judges?

- They were in a terrible state of degeneracy
- It was during this period that they had in practice, (perhaps not ritually) rejected God from being King.
- The clamor for an earthly king which followed was the natural outcome of this practical rejection.

1 Samuel falls into three sections around the names of these three men.

Samuel (1-7)

Saul (8-15)

David (16-31)

- The periods of their influence overlap

Samuel (1-7)

His Preparation 1-4:1a

Crisis of the Ark and the Philistines (4:1b-7:1)

Samuel as Judge (7:2-17)

His Preparation 1-4:1a

- In the dark and troublous times The LORD is seen working toward deliverance
- By answering the prayer of faith in the heart of a simple and trusting woman-Hannah.
- There was much of human passion manifest in her desire,
- In barrenness she turned to Jehovah as evidence of her trust in Him;
- Thru her evident faith He prepared a way for the future guidance of the people.
- Thru her boy Samuel who was dedicated for life to the service of God.

Life at Shiloh (2:12-36)

- There are two simultaneous threads to the story of life at Shiloh in the young days of Samuel in Israel:
- Degeneration and Regeneration.
- The degeneration and corruption of the priesthood was appalling.
- Within the living boundaries of the Tabernacle Samuel was preserved from pollution,
- He grew up in the fear of the Lord in a very corrupt environment.
- At last, while yet a boy, Samuel was distinctly called,
- The first message entrusted to him was a terrible one, regarding the High Priest and his sons.
- During Samuel's period of growth the Lord confirmed him by not permitting any word that he spoke to fail in fulfillment.

Crisis of the Ark and the Philistines (4:1b-7:1)

- In the midst of the disaster, hoping to save themselves, the men of Israel carried the ark of God into the fight.
- It was an entirely superstitious use thereof, and was utterly unavailing.
- Except that the Philistines captured the ark itself.

The Philistines 'have' the Ark! (5-7:1)

- The history of their possession of it is a most interesting one,
- It reveals how, when a people of God 'fail to bear witness for Him He becomes His own Witness'.
- They first lodged it at Ashdod, in the house of the fish god, Dagon,
- With disastrous results to the idol.
- With speed and in fear they carried it to Gath, and a plague fell upon the people.
- They moved it hastily to Ekron, and painful and troublesome tumors broke out upon the people.
- At each move the judgments became more severe,
- Philistia found that she could conquer Israel, it was a different thing when dealing with Israel's God.
- At last they decided to send the ark back
- Accompanied by offerings which recognized that their plagues had been the visitation of God.
- Joshua of Beth-shemesh received the ark in a way worthy of an Israelite.
- A dark period of twenty years is now passed over without detailed record.
- During that time Israel was under Philistine rule without any definite center of worship.
- During this period Samuel was advancing from youth to manhood, and the hour of his leadership.
- This was ushered in by the lamenting of the people after God.
- Of this he took advantage, calling them to return to Him, and put away all strange gods.
- They obeyed, and were summoned to Mizpeh.
- Here, by a direct Divine intervention, the power of Philistia was broken, and her cities restored to Israel.
- Samuel erected an altar, and called it Ebenezer (Rock of help).
- This man of clear vision recognized both the government of God and its beneficent method.
- The Lord had helped them, through chastisement, to sorrow for sin, and thru sorrow to freedom from oppression.

Samuel as Judge (7:2-17)

- In a brief paragraph the story of his actual judgeship is told.
- At Ramah was his home, and from there he journeyed in circuit once a year to Bethel, Gilgal, and Mizpeh,
- Thus maintaining oversight, and administering the affairs of the people.

Focusing

Samuel is one of the most venerated figures in Israel's history.

- 1 Samuel covers about 115 years: from the birth of Samuel to the death of Saul (when David is 30).

Samuel: The Last of the Judges (1Sam 1-7).

- Birth and youth.
- Call and Office.
- Times and Acts.
- Equaled only by Moses.
- Ends the period of the Judges.
- Heads the order of the prophets.
- Founded the schools of the prophets.
- Places Israel's first king on the throne.
- Later anoints David.
- Confronts Goliath.
- Flees Saul as a fugitive.

Philistine Threat

- Oppressed Israel for 40 years.
- Samson had only tactical successes.
- Ark was lost to them briefly (1 Sam 4).
- Defeated under Samuel's leadership.
- Major nemesis for Saul.
- Ultimately subdued by David.

Self-Determination

- People clamor for a king.
- To "go out before us to fight our battles." (1 Samuel 8:20).
- Request born in a committee meeting, not a prayer meeting.
- God had promised kings to Abraham from the beginning (Gen. 17:6, 16; 35:11).
- However, faithfulness to God was to be their top priority (Deut. 17:14-20).

-1Samuel 8:7 And the LORD said unto Samuel, "Hearken unto the voice of the people in all that they say unto you: for they have not rejected you, but they have rejected me, that I should not reign over them..."

Samuel warns them that this will invite a harvest of regrets...

Saul (Chapters 8-15)

The book now merges into its second division, which has to do with Saul.

His Appointment as King (8-10)

His Reign (11-14)

His Rejection (15)

His Appointment as King (8-10)

- The people clamored for a king.
- The occasion of their request was the evil administration of the sons of Samuel.
- The real principle underlying it was a desire on their part to be, as they said, "like all the nations."
- They had been chosen to be unlike the nations, a people directly governed by The LORD.
- Samuel declared to them what the issue of their wish would be if it were granted.

Saul

- Saul was in every way a remarkable man.
- While carrying out his family duties he was led into contact with Samuel.
- While they were alone, Samuel communicated to him his Divine appointment.
- This took place at Mizpeh.
- Here Saul manifested the first sign of weakness of his character, by hiding with the 'stuff'
- His hiding behind the stuff is often quoted as evidence of his modesty, which eventuated in his failure.
- Modesty, however, becomes sin when it prevents any man from stepping at once into God's calling.

His Reign (11-14)

- Saul did not take up the responsibilities of king,
- Instead he returned home at Gibeah until stirred to action by the Ammonite
- He gained a complete victory over them.
- Samuel immediately gathered the people to Gilgal, and Saul was confirmed in the kingship.
- On that occasion Samuel delivered what was practically his last great address to the nation.
- Samuel understood that these people could only be great as they remained loyal to the throne of God.
- Two chapters give an account of the wars Saul waged.
- It was in the midst of the fear which possessed the Israelites that Saul manifested his 'self'-independence
- By offering sacrifice in the absence of and without the instruction, of Samuel.
- The king's deterioration in character is manifest in the fact that he remained idle in Gibeah with his army instead of fighting the Philistines
- It was at this time that Jonathan made his great strategic attack upon the Philistines, which resulted in their rout.
- Saul was commissioned by The LORD through Samuel to smite and destroy Amalek
- Following that campaign occurred the sin which filled his sin cup to the brim and led to his rejection.

His Rejection (15)

- While he was victorious, he was disobedient in that he spared Agag and part of the spoil.
- Saul and Samuel are seen in striking contrast at this point.
- Saul, the man of great opportunity, miserably failing, and passing along the path of disobedience to ruin.
- When he failed, Samuel denounced him without sparing, and then in loneliness mourned over him.

Focusing

Saul: The First of the Kings (1 Sam 8-15).

Character

- Appointment as king.
- Promising Beginning.
- Later Folly and Sin.
- Early promise
- Striking physical superiority.

- Modest, direct, generous.
- Later decline
- Irreverent presumption; willful impatience.
- Disobedience and deceit.
- Failure to destroy the Amalekites.
- The Witch at Endor.

Saul as King

- Saul was a Benjamite from Gibeah (cf. close of Judges!).
 - Sets his capital there.
 - Early on he showed promise, Saul became impatient: the Philistines were arrayed against Israel;
 - Saul was to wait for Samuel at Gilgal;
 - Saul violated the priest's prerogative, offering prearranged sacrifices to the Lord.
 - Following shortly, Saul calls the priest to ask for guidance, but rushes men off... etc.
 - Haman will be a descendant of Agag, the king of the Amalekites
 - In desperation Saul seeks out a medium who was herself alarmed by Samuel's arrival...
 - Samuel predicting Saul's death the next day at Gilboa and that he would be with Samuel.
 - A promising career ends in ignominy. "Self" will miss the best and court the worst.
 - Wonderful opportunities in themselves, do not crown men.
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DAVID (Chapters 16-31)

We now come to the third section of the book, in which David is the principal figure.

Preparation (16-20)

On the Run in Exile (21-27)

Returning to a Tragic End (28-31)

Preparation (16-20)

- Samuel was rebuked for prolonged mourning, he was commissioned to arise and anoint the new king.
- Through the spirit-melancholy of Saul, David found his way to the court.
- Then immediately the two men are seen in the presence of a national danger.
- Saul, notwithstanding his position and his army, was utterly incompetent.
- David, without human resource, but conscious of the true greatness of his people
- Sure of the strength of God, gained his victory over Goliath.
- One of the most charming love stories of the Bible is that of the friendship between Jonathan and David.
- Coincident with the commencement thereof, the hatred of Saul against David deepened
- Manifested itself in deeply laid schemes and unworthy methods
- In which he attempted to rid himself of his rival.

David Flees

- These were trying days for the young man anointed to the kingly office,
- It was natural that he should flee to Samuel for protection.
- Saul fast became an irresponsible madman,
- while David, through all the painful discipline, was being prepared for the work that lay before him.

On the Run in Exile (21-27)

- At last the land itself seemed too hot to hold him, and he took refuge in flight.
- The period of his exile was characterized by varied experiences.
- Once he found refuge at Achish among the Philistines, and there had to feign madness.
- Coming at last to Adullam, he gathered around him a band of the outcasts of his own people.

- During this period Samuel died
- Twice the life of Saul was in David's hands, and on each occasion he spared it.
- So terrible was the pressure of these long dark days that David himself became pessimistic.
- "He said in his heart, I shall now perish one day by the hand of Saul,"
- He passed into Gath, thus taking refuge among the Philistines.

Returning to Saul's Tragic End (28-31)

- Perhaps there is no chapter in Old Testament history more tragic than that of Saul's end.
- The last manifestation of his degradation was that of his visit to the witch of Endor.
- The men of Philistia became afraid of David, and he was dismissed from their midst.
- He returned to Ziklag, and found that it had been sacked by the Amalekites.
- The closing chapter of our book is draped in sackcloth and ashes.
- It tells the story of the end of the career of one of the most disastrous failures.
- Saul died upon the field of battle by his own hand.
- The chief spiritual value of this whole book lies in the solemn lessons it teaches by the life and failure and death of Saul.
- Forevermore his story proclaims the fact that great advantages and remarkable opportunities are no guarantees of success ...
- Unless the heart be firm and steady in its allegiance to Godly principles and is loyal to God.

Focusing

Goliath

- Goliath descended from Zamzummim—(Deut. 2:20-21); hybrids like the Anakim and Nephilim...
 - 9 feet tall; professional combatant.
 - David picks up five stones from the brook .
 - Why 5 stones?
 - Goliath from a family of 5! (2 Sam 21:18-21).
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The 2nd Book of Samuel

Morgan: 2 SAMUEL THEOCRATIC MONARCHY

- THIS BOOK DEALS almost exclusively with the history of David.
- Not with the whole of it, for it begins in 1 Samuel, and runs on into 1 Kings
- Plus he is dealt with from another standpoint in 1 Chronicles.
- 2 Samuel is, however, the principal history of his kingship
- The people had clamored for a king.
- God first gave them a king one after their own heart, 'after the order of the Philistines' (Leithart)
- He then gave them one after His own heart.

There are three main divisions:

David's Rise (1-9)

David's Fall (11-20)

Illustrative Appendix (21-24)

David's Rise (1-9)

In this first division of the book there are two movements:

- One deals with David's reign over Judah,
- The Second with his reign over the whole nation from Jerusalem

David's Reign Over Judah (at Hebron Chapters 1-4)

- We open with an Amalekite bringing news of his killing Saul, thinking David would be pleased
- The story was evidently a fabrication, BUT David dealt with him severely
- Then he sang his great stately and dignified lamentation over the deaths of Saul and Jonathan

Anointed king of Judah, David's first act was that of inquiring of God as to what he should do.

- The spirit of Saul, which was that of antagonism to David, was perpetuated in Abner, Saul's general
- Abner** set out to consolidate the kingdom of Israel around the house of Saul.
- David's general **Joab**, a strange, rugged, fierce, faithful, and very loyal to David.
- The struggle of the two houses was a long and weary one especially between Abner and Joab
- But, as the chronicler declares, "David waxed stronger and stronger, but the house of Saul waned weaker and weaker."

David's Reign Over All of Israel (5-10)

- David had won the heart of all Israel by his consistent justice
- The people recognized the kingly qualities of the man
- And he was at last crowned king of the whole nation (chapter 5).
- His first victory was that of the taking of Jebus (which is Jerusalem, 1Chron. 11:4).
- A pattern of weakness in David manifested itself at this point
- When on the consolidated throne, he multiplied his concubines and wives.
- Victorious in war, the king was not unmindful the national life of Israel over which he was called to preside.

His National Acts

- He brought the ark into the capital (chapters 7 & 8).
- Following closely is his great desire to build the Temple.
- He appealed to Nathan, who advised him to do all that was in his heart.
- It was not, however, in the will of God that he should carry out this work
- Nathan was sent back to deliver the bad news which affected both of them.
- Both Nathan and David were ready to submit to the declaration of the will of God.
- The house of the Lord was still in his mind
- By his many victories he not only strengthened his position, but he gathered a Temple building treasure.
- He was yet gathering in preparation for the work of his son.

Jonathan and David

- The king's love for Jonathan was still fresh.
- There is an exquisite tenderness about the story of David and Jonathan's son Mephibosheth.
- For David, the house of Saul, which had done him so much harm, was redeemed by his love for Jonathan
- David inquired as to whether Jonathan had any seed alive to whom he might show kindness
- This inquiry was rewarded by the finding of Mephibosheth, who was lame of foot
- To him the king restored the lands of Saul, and set him as an honored guest at his own table.
- The record proceeds to give an account of victories gained over Ammon and Syria (Chapter 10).
- These victories and how they were won constitutes the culmination of David's rise to power
- This victorious atmosphere prepares for the terrible story of his fall
- Showing us the general circumstances under which that fall occurred.

Focusing

David Accepted As King Over All Israel

- Human Kinship: "We are thy bone and thy flesh..."
- Proven Merit: "You led us out and brought in Israel."

- Divine Warrant: "The Lord said unto you: You shall be a captain
- A sermon in itself: Christ's right of kingship over our lives. Is the "Government of my life upon His shoulders?"

The Davidic Covenant: 2 Samuel 7

- Affects all that follows.
- In the Scriptures.
- In the history of mankind.
- Divine Confirmation of the throne in Israel.
- Perpetuity of the Davidic Dynasty.
- Davidic Covenant is Unconditional.
- Messianic Implications.

Here are some verses

2 Sam 7:11-13 11 Also the LORD tells you that He will make you a house.

12 "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. 13 He shall build a house for My name, and I will establish the throne of his kingdom forever.

- Divine confirmation of the throne in Israel.
- Predicted perpetuity of the Davidic Dynasty:
- "House," or posterity
- "Throne," or royal authority
- "Kingdom," or sphere of rule.

2 Samuel 7:14-16

I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before you. And your house and your kingdom shall be established for ever before you: your throne shall be established forever.

All three (v.16) FOREVER! Confirmed in v.29; 36, 37. With an oath in Psalm 89:35; Acts 2:30.

Perpetuity Confirmed

Psalm 89:29, 35-37 His seed also will I make to endure forever, and his throne as the days of heaven. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven.

Acts 2:30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

- Where is Christ today? On His Father's throne.

Key Points

- Divine Confirmation of throne in Israel.
- Perpetuity of the Davidic Dynasty.
- Davidic Covenant is Unconditional.
- Messianic Implications: "Son of David, Son of Abraham" (Mt 1:1);
"Lion of the Tribe of Judah,"
"Root of David" (Rev 5:5)

The Scarlet Thread Continues

-The "Seed of the Woman"	Gen. 3:15	The Race
-Abraham	Gen. 22:18	The Nation
-Jacob	Gen. 49:10	The Tribe
-David	2 Samuel 7:11-13	The Family

David's Zenith

- Victorious Warrior, Clever General; Subdues...
 - 1-Philistines to the West (Saul's nemesis);
 - 2-Syrians and Hadadezer in the North;
 - 3-Ammonites and Moabites on the East;
 - 4-Edomites and Amalekites in the South.
 - Constructive Administrator:
 - "Judgment and justice to all the people."
 - Organizes Priesthood into 24 Courses.
 - Major Poet, Song Writer of the Psalms
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David's Fall (11-20)

The Sins and Repentance (11-12)

The Punishment (Chapters 13-18)

The Sins and The Repentance (11-12)

- In all the Bible there is no chapter more tragic, more solemn and searching
- Warning us thru the tragedy of the story of David's fall.
- Carefully pondering it, we notice the logical steps downward, following in rapid succession.
- First** David tarried at Jerusalem.
- It was a time of war, and his place was with the army
- BUT he remained behind in an idle atmosphere of temptation.

In briefest quotations we may indicate his downward descent

- "He saw," "he sent and inquired," "he took."
- The king is fallen, to that inner weakness which has already been manifested prior to this
- His sin against Uriah, one of the bravest of his soldiers, was even more dastardly than that against his wife, Bathsheba.
- From the merely human standpoint the unutterable folly of the whole thing is evident,
- In a year the prophet Nathan visited him and charged him with his sin.
- One can almost imagine that after the year of untold misery this visit of Nathan came as a relief to the guilty man (See Ps. 32 and 51)
- His repentance was genuine and immediate after Nathan's confrontation.

The Punishment (Chapters 13-18)

- The sincerity of David's repentance was manifested in his attitude towards his manifold punishments.
- When the child died, David worshipped.
- The sin of Ammon afflicted David grievously, because it was after the pattern of his own weakness
- Perhaps the severest suffering of all came to him through the rebellion of Absalom.
- The heartlessness and cruelty of Absalom fell like an avalanche of pain upon the heart of David
- It is questioned whether he suffered more in the day of Absalom's short-lived victory over him
- Or in the dark and dreadful hour of his defeat and slaying.

-His lament over Absalom is a perfect revelation of grief.

Restoration

-At last, the rebellion being quelled, the king was brought back to the kingdom,

-There was a reconstruction, new officers being appointed in the different departments of state.

Focusing

David's Turning Point

-His Great Sins (Honesty of the Scriptures): adultery; then murder.

-Culmination of a Process: starting with prosperous ease and self-indulgence.

-Accumulating wives forbidden (Deut. 17:17).

-Remorse and Repentance (Psalm 51). "A man after God's own heart..." (1 Sam 13:14; Acts 13:22).

-Bathsheba was the granddaughter of Ahithophel, who later counsels Absalom against David...

Years of Suffering

-Remorse and Contrition did not obliterate the consequences: incest, fratricide, intrigues, rebellion, and Civil War.

-Not allowed to build the Temple (yet he still prepaid most of the expenses...)

-Seven times declared: "You are the Temple of God": 1 Cor.3:9-17; 6:19; 2 Cor. 6:16; Eph. 2:20,21; Heb. 3:6; 1 Pet. 2:5; 4:17.

Troubles in the Family

-Appears to hold the key to our "software" architecture: Heart? Soul? Spirit? Mind?

-"The sword shall never depart from thy house"

-1st son by Bathsheba died

-Loss of moral authority: Amnon raped David's daughter Tamar;

-Absalom killed Amnon; Absalom led a rebellion against David.

-Counseled by Ahithophel: Adonijah seized the kingship from Solomon.

-[Remember, Ahithophel is Bathsheba's grandfather (her father, Eliam, was Ahithophel's son).]

Illustrative Appendix (21-24)

The Government of God and The Character of David

-Here at the close of the first book several matters are dealt with

-Not in chronological order; nor is there in any relationship among the events written of

-They illustrate the times which have been under consideration.

-**This appendix contains matters which reveal the direct government of God and**

-**Two utterances of David which are a revelation of his real character**

-**Plus an account of some of the deeds of the mighty men**, which shows the heroic spirit of the period.

-The account of the famine was one written to give a purely national lesson (Chapter 21).

-Saul had broken faith with the Gibeonites.

-The guilt of his action had neither been recognized nor cleared.

-The sin of the ruling house was the sin of the people

-It is noted by God, and must be accounted for.

-It is brought to light by famine, which was only stayed when, the nation had come to consciousness of its guilt, and repented thereof and by the sacrifice of the sons of Saul

The character of David is revealed in two Psalms

-**First** we find the deepest things.

- Such convictions as those of the absolute sovereignty of Jehovah
- His omnipotent power to deliver
- The necessity for obedience to His law
- Assurance that in the case of such obedience He ever acts for His people
- These constituted the underlying strength of David's character.
- In all likelihood the Psalm was written before his sin
- So it will readily be understood how terrible was his sorrow as he subsequently recognized his failure.
- The **second** contains the last words of the great king.
- They breathe out the consciousness of his own failure, and yet sing the song of the Divine faithfulness.

The Heroic Men of David

- The reign of David was pre-eminently the heroic age in Israel's history.
- This is demonstrated in the list of the mighty men and the illustrations of their exploits which are given.
- It is interesting to remember that these were 'losers' who had gathered to him in Adullam
- Elsewhere they are described as in debt, in danger, and discontented.

The book closes with one other picture

- Reminding us of the direct government of the people by God (Chapter 24)
- In that He visited king and nation with punishment for the numbering of the people.
- It has been objected that there was nothing sinful in this taking of a census
- Seeing that it had been done before in the history of the people by the direct command of God.
- BUT Ex. 30:11-16 gives the proper process for numbering the people. It was not followed.
- But therein lay the contrast between previous numberings and this.
- Previous census taking was by the commandment of God.
- This one was done from some different motive.
- That the act was sinful is evident from David's consciousness that it was so
- As we have said, the motive undoubtedly explains the sin.
- Perhaps, while that motive is not explicitly stated, we may gain some idea of it from the protest of Joab,
 "Now the Lord your God add unto the people, however many they be, an hundredfold, and may
 the eyes of my lord the king see it: but why does my lord the king delight in this thing?" 24:3
- A spirit of vainglory in numbers had taken possession of the people and the king
- There was a tendency to trust in the strength of numbers to the forgetfulness of God.
- The choice of David as to punishment again revealed his recognition of both the righteousness and
 mercy of Jehovah.
- He wanted the stroke to come directly from the Divine hand rather than through any intermediary.

The Threshing Floor (24:18-25)

- The book ends with the story of the erection of the altar in the threshing floor of Araunah the Jebusite
- We see finally the man 'after God's own heart' turning the occasion of his sin and its punishment into one
 of worship.

1st Kings: "Discontinuance through Disobedience"

1st & 2nd Kings (LXX: 3rd & 4th 'Kingdoms', Latin Vulgate: 'Kings'))

Morgan: 1 KINGS: DISRUPTION

- THE TWO BOOKS of Kings appear in the Hebrew Bible as one.
- They practically cover the whole period of kingly rule over the ancient people.
- In the reign of Solomon, the kingdom reached the height of its material and military magnificence.
- With David's passing the kingship really ceased to be the medium of Divine government.

-Instead the prophetic period was introduced with the appearance of Elijah.

First Kings may be divided thus:

The Passing of David (1-2:11)

Solomon (2:12-11)

Division (12-16)

Elijah (17-22)

The Passing of David (1-2:11)

- The days of David's feebleness created the opportunity for rebellion against him
- Under Adonijah, Joab and Abiathar, the High Priest took part.
- These actions the crowning of Solomon before the passing of David.
- The action of Solomon toward Adonijah was characteristic of the best side of his nature.
- It was one in which clemency and dignified authority were blended.
- The last charge of David was one in which he indicated the path of safety for Solomon.
- It was that of absolute loyalty to God.

Joab and Shimei

- That part of it in which David referred to Joab and Shimei has been very severely criticized.
- Much of this criticism would be impossible if some very simple things were borne in mind.
- First, David knew these men by experience, and appreciated their danger to the state.
- Second, he had kept his covenant with them, and spared their lives.
- Third, in each case he left the matter of how to deal with them in the hands of wise Solomon
- Finally, his words concerning the death of each are prophetic rather than vindictive.

Solomon (2:12-11)

1 Kgs 1-11 King Solomon Reigned 40 years

- Accession
- Temple Built
- Zenith of Fame and Glory
- Decline and Decease

Acts of His Reign

- Among the first acts of the new king he dealt with the leading men of the kingdom who held to treacherous impulses.
- There was no vindictive vengeance, but there was no vacillating weakness.
- Early in his reign Jehovah appeared to Solomon in a dream.
- With that appearance came Solomon's great opportunity
- He chose great wisdom from God
- It revealed his consciousness of personal inability for all the work placed upon him.
- God gave him what he asked, and added the things he might also have chosen
- The account of his choice is followed by a picture
- Where he is seen exercising the gift for which he had asked, and which God had granted to him.

Administration of Solomon

- He gave himself to a careful organization of his kingdom,
- Gathering around him a company of officers of state
- These were the days of the nation's greatest material prosperity.
- The people lived in merriment, and dwelt safely beneath their own vines and fig trees.

The Temple

- Solomon then turned his attention to building the Temple.

- The greatness of the work may be gathered from the account of the enormous labor employed.
- Like the Tabernacle of old, its chief splendor was within!
- Everything was encased in gold, neither wood nor stone being visible.
- The Temple being finished, it was solemnly dedicated.
- With great care, and impressive ceremony, they carried the ark into the Holy of Holies
- The glory of the Lord filled the house.
- The king offered the dedicatory prayer standing by the altar of burnt offering.
- At the close of the ceremonies the joyful people returned to their tents.
- The Temple was erected, and the presence of God was visibly manifested.

The LORD now appeared to Solomon for the second time

- Declaring to him that his prayer was heard and answered
- Reminding him of the conditions which the people must fulfill.

The material magnificence of the kingdom was marred by a mixture of failures

- Cities were presented to Hiram (of Lebanon), but he was dissatisfied with them.
- Cities were built within the kingdom, but they became hotbeds of evil.
- A commerce with other lands was established,
- BUT it became the medium of bringing into the land things which effected evil.
- The coming of the queen of Sheba reveals how far the fame of Solomon had spread abroad.
- An account of the king's wealth cannot be read without the consciousness that the weaker
- The baser nature is manifested in the abounding luxury with which he surrounded himself.

Suddenly the Glory Passed Away

- In the rapid movements we behold his degeneracy and doom.
- His alliance with commercial enterprises led him into contact with surrounding peoples
- He gave himself over to Oriental custom, he allowed his heart to go after strange women and their gods.
- The wrong thus begun invaded higher realms.
- He built temples for the strange women who crowded his harem
- Gradually there followed the de-moralization both of the king and his people,
- Then at last the terrible words are written, "The Lord was angry with Solomon." (11:9)
- The judgment of God began to operate immediately.
- Adversaries were raised up against him.
- In response to the seductions of his own sensual nature.

Focusing

Solomon

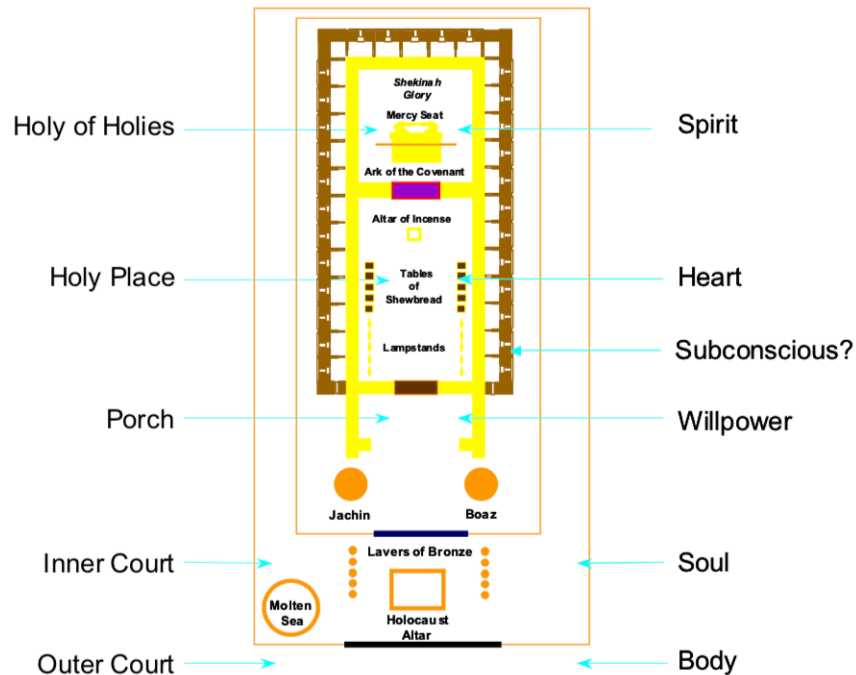
- Acceded when 15 years old (Josephus);
- Adonijah attempted to preempt, but was thwarted by Nathan and Bathsheba
- David, on his deathbed, instructs Solomon to "clean house" thru overdue punishments: Joab (for Abner), Shimei, et al.
- Abner was the Uncle of Saul; leader of Saul's army; introduced David after victory over Goliath; etc.
- He switches over to David; a rival of Joab, who kills him.
- Shimei was a Benjamite who cursed and threw stones at David;
- Ostensibly repented, but his fidelity was in doubt.

The Temple

- Preparations: Cedars of Lebanon (vs. coarser sycamore); Hiram's friendship with David
- Design given to David by God!
- 183,300 Workforce: 30,000 men (10,000/mon. shift); 70,000 carriers; 80,000 hewers in the mountains; and, 3,300 supervisors.

Our Personal Architecture?

- Seven times NT declares: "You are the Temple of God": 1 Cor.3:9-17; 6:19; 2 Cor. 6:16; Eph. 2:20,21; Heb. 3:6; 1 Pet. 2:5; 4:17.
- Appears to hold the key to our "software" architecture: Heart? Soul? Spirit? Mind?



The "Molten Sea": 1 Kings 7:23

-Is the Bible "Inerrant"? What about 1 Kings 7:23?

1Kings 7:23 And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.

Solomon

- Personally brilliant, but he lacked moral vigor; excessively self-indulgent..
- Historically:
 - Peak of Israel's prosperity
 - Visited by the Queen of Sheba
 - "Solomon in all his glory..."

The Zenith of the Kingdom

- From the Mediterranean to the Euphrates.
- From the Red Sea and Arabia to Lebanon.
- Tributary states held in subjection.
- Canaanites became peaceable subjects or useful servants.
- Immense treasures won by David, supplemented with oppressive taxation.

Solomon's Failure

- Israel's kings should not multiply wealth, horses, or wives (Deut. 17:14-20).
- Solomon did all three: he traded in chariots, horses; indulged many foreign wives (700 + 300!)
- From the very nations warned against
- He introduced false gods and false worship.
- Solomon's self-life had its full swing and in the end, turning away sad and sick of it all, he says in Ecclesiastes: "All is vanity..."

The Apostasy

- His excessive taxation alienated his people.
- Led astray by his wives he built temples to: Chemosh, Baal-Peor, obscene idol of Moab; Moloch, the god of Ammon; and, Ashtoreth, goddess of Sidonians
- Adversaries stirred up a rebellion: Ephraim became the center of disaffection.

Ripped through Disobedience: The Kingdom was torn in two

1 Kgs 11:13 Wherefore the LORD said unto Solomon, Forasmuch as this is done of you, and you have not kept my covenant and my statutes, which I have commanded you, I will surely rend the kingdom from you, and will give it to your servant. Notwithstanding in your days I will not do it for David your father's sake: but I will tear it out of the hand of your son. Howbeit I will not tear away all the kingdom; but will give one tribe to your son for David my servant's sake, and for Jerusalem's sake which I have chosen.

Division (12-16)

1Kgs 12-22 Divided Kingdom: 80 years

- Accession of Rehoboam
- Kings of Southern Kingdom ("Judah")
- Kings of Northern Kingdom ("Israel")

Following the death of Solomon

- An appalling story of the break-up and degradation of the people
- Covering a period of about sixty years.
- The kingdom was torn in two
- Jeroboam's sin cursed the whole history of the people.
- The judgment of God proceeded immediately.
- Its first stroke was that of the sickness of Jeroboam's son,
- The prophet Ahijah uttered the doom of the man and all that was his

In the meantime Judah was also sinning

- Thus so quickly after David, the nation was steeped in idolatry
- In Judah under Abijam the process of deterioration went forward.
- The corruption was not universal
- God maintained a lamp in the midst of His people.
- With the accession and long rein of Asa there was a halt in the downward progress.

Israel's Constant Sin

- In the history of Israel the government of God can be traced,
- Proceeding in a series of judgments against the continuing sin of successive kings.

Focusing

- Nadab** the son of Jeroboam reigned for two years, and his influence was wholly evil.
- At last he was slain by **Baasha**, who succeeded him.
- He carried out the judgment of God on the house of Jeroboam by the destruction of all his sons, but for twenty-four years continued in the same line of evil.
- He was succeeded by **Ela**, a man utterly corrupt, who in turn was slain by **Zimri**.
- He carried out the judgment of God upon the house of Baasha
- And after four years of civil war died by his own hand.
- All this is indeed appalling.
- The throne of the chosen people was possessed by men of depraved character
- Who came into power by conspiracy and murder.
- After the death of Zimri there was division even in the house of Israel
- Half of the people following **Tibni**, and half gathering to **Omri**.
- Victory, however, was with Omri, who for six years continued in courses of evil.
- He was succeeded by **Ahab**, who was a veritable incarnation of the forces of sin.
- He united **Jezebel** with himself in the actual throne of power.
- She was a woman of great strength of character
- An appalling instance of the fact that a strong woman fallen is the most terrible thing in human failure.
- During this period there was hardly a ray of light,
- BUT a remnant still existed loyal to God, their testimony was overwhelmed by abounding wickedness.

The Divided Kingdom

- Rehoboam's Folly: ill-advised expansion of excessive taxation.
 - Jeroboam's "Opportunity": established alternative worship centers, to break Jerusalem's hold on the people and their need to come to the Temple at feast times.
 - Two Golden Calves: Dan in the North; Bethel in the South.
 - The Nation split into two: The Northern Kingdom under Jeroboam ("Israel")
 - The Southern Kingdom under Rehoboam ("Judah").
-

Elijah (17-22)

- With the appearance of Elijah the voice of the prophet was raised to that of national importance.
- From this point onward in the Divine government the prophet was superior to the king.
- Elijah appeared with startling and dramatic suddenness.
- Without apology, he declared himself the messenger of Jehovah
- At his word judgment fell upon the people.

Carmel

- The story of the trial by fire on Carmel is full of majesty, and needs no comment.
- The lonely figure of Elijah is the center of observation
- With calm dignity he stood against the combined evils of a corrupt court and priesthood.
- His vindication by the answering fire of God was perfect.
- The slaughter of the prophets of Baal aroused the ire of Jezebel and she sent a message full of fury to Elijah.

Elijah's Discouragement

- The man who stood erect in the presence of such tremendous odds was now very discouraged
- I have failed and the people have not turned back to God: 'I am no better than my fathers'
- He went to Horeb to report His failure, thinking that he alone was left to serve the LORD

- Full of tenderness was the method of God with His overwrought servant.
- Attending first to his physical needs, He then granted him a revelation of Himself.
- It was a new revelation by which Elijah found that God was in "the sound of gentle stillness."
- From this time forward only once or twice does he appear again in the narrative.

Focusing

Ahab

The rest of the book is occupied with the story of the downfall of Ahab

- The first phase of it was public.
- Benhadad came in the pride of his military against Samaria.
- By the voices of prophets The LORD spoke to Ahab,
- Who, acting under their direction, gained a complete victory over his enemies.
- He failed in triumph by making a covenant with a man whom God had devoted to destruction.
- The next step was that of his sin in connection with the vineyard of Naboth.

Elijah suddenly presented himself before the king,

- In words that must have scorched Ahab's inner soul he pronounced upon him the terrible doom of his wrongdoing.
- The third and final movement in the downfall was that of his disobedience of the message of Micaiah.
- The arrow, shot at a venture so far as man was concerned, found its true mark.
- Thus, ended the personal career of the worst man that ever occupied the throne of Israel.

The Prophet Elijah (Last Six Chapters of 1st Kings)

- Ministry to the Northern Kingdom.
- New Testament speaks of him more than any other OT prophet.
- Appears twice in NT: Transfiguration (Mt 17); Witness (Rev 11).
- Performed Eight Major Miracles, including:
- Suspension of rain for 3-1/2 years (1 Kgs 17);
- Confrontation on Mt. Carmel (1 Kgs 18).

Queen Jezebel

- Daughter of Ethbaal, king of Sidonians.
- Wife of King Ahab of Israel (1 Kgs 16).
- Synonymous with crafty, cruel, and malicious.
- Naboth's vineyard acquired for Ahab through an inquisition, false accusation, and execution (1 Kgs 21).
- Had 450 prophets (+ 400 prophets of the "groves").

Confrontation on Mt. Carmel

- Challenged Baal to match altars and sacrifices.
- Mocked them openly...
- After dousing his sacrifice 3 times with water,
- Elijah called fire down from heaven and it consumed his offering...
- ...then he slaughtered the 450 prophets of Baal.

-1Kgs 18:21 "And Elijah came unto all the people, and said, How long will you halt between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word."

The 2nd Book of Kings

Morgan: 2 KINGS CORRUPTION

Second Kings contains the most tragic national record ever written...

- First Kings ended with the dark days immediately following the death of Ahab
- And the passing into comparative obscurity of Elijah.
- This book centers first around Elisha.
- Israel's course from 'corruption to captivity' is then traced in sections alternating between Israel and Judah.
- Conspicuous break throughs of light are seen in their history
- They are caused by the reigns of Hezekiah and Josiah.

We may divide the book into four sections:

Elisha (1-9)

Corruption (10-17)

Hezekiah and Josiah (18-23:30)

Captivity (23:31-25)

Elisha (1-9)

- The book opens with the story of the sin and sickness of Ahaziah
- He sought counsel from **Baal-zebub** the god of Ekron.
- Elijah**, who had been in seclusion, suddenly appeared, and protested against the action of the king.
- Twice Ahaziah attempted to capture him
- In each case the answer of God on behalf of His servant was the swift judgment of fire.

Transition to Elisha

- There is something pathetic and almost weird in the last stories of Elijah.
- Elisha, upon whom his mantle had already been cast, followed him loyally, determined to stand by him.
- Having witnessed his translation, he at once commenced his own ministry
- Two incidents are recorded, one beneficial, the healing of the waters,
- The other punitive, the destruction of the taunting young adults.
- The last is misinterpreted if looked upon as an act of personal vengeance.
- It was rather an evidence of the sacredness of his office,
- And of the sin of refusing him as the messenger of God.

Elisha

- The ministry of Elisha stands in many respects in vivid contrast to that of Elijah.
- There is a gentleness about it which, in spite of ourselves, reminds us of **The Messiah**
- Instead of suddenly appearing at critical moments with thunder and a flame
- He seems to have moved about amongst the people doing good wherever he came.
- He made provision for the need of the widow whose creditors were threatening her.
- He showed kindness to the Shunammite woman who had showed him hospitality.
- At Gilgal he purified the pottage, and fed a hundred men with twenty loaves.
- During all this time he was at the head of the prophetic school as their teacher
- Journeying from place to place, he became known everywhere as the messenger of God.

His Life

- The simplicity of his life is suggested by the provision which the Shunammite woman, wealthy though she was, made for his evident requirements.
- His apartment was a little chamber on the wall, containing a bed and a table, a stool and a lampstand.

- His dignity is manifest in the attitude toward him
- This woman, who when she talked to him, stood ever respectful of his office while in his doorway
- The account of the healing of Naaman reveals Elisha's perpetual attitude of dignified loyalty to God.

Focusing

Elisha as Prophet

- He rebuked the king, who was filled with fear at the coming of Naaman.
- He demanded on the part of Naaman absolute obedience,
- He refused to take anything in the nature of personal reward
- For that which had been worked by the hand of God.
- In the hour of national peril Elisha rose above the gentler works which chiefly characterized his ministry.
- Revealing the plans of the Syrians, he saved his people from peril,
- Foretelling of the relief of Samaria.
- The influence of Elisha is incidentally seen in the converse of the king with Gehazi,
- And the restoration of the lands of the Shunammite woman for the sake of the prophet.
- Visiting Damascus, he foretold the death of Benhadad, and Hazael's share in the future suffering of Israel.
- The story of Judah's corruption is then told, and that of the anointing of Jehu
- And his carrying out of the purpose of Divine judgment in the case of the house of Ahab.

Elisha

- Receives Elijah's Mantle,
- Elijah was translated into Heaven (2 Kgs 2).
- Elisha desires a "double portion" (2 Kgs 2:9) and performs 16 major miracles.
- Typical Implications with Christ
- Elisha—Healing acts; gentler words; life out of death.
- Elijah—Like John the Baptist.

Corruption (10-17)

- The rapid and fearful corruption of the whole nation alternates between Israel and Judah.
- Both sections of the nation are seen sinking deeper and ever deeper into sin and decay.
- Jehu was used as the scourge of God in sweeping out Ahab's posterity
- And in breaking and destroying the power of Baalism.
- His own story was, however, one of personal failure.
- The reign of Jehoash in Judah lasted for forty years.
- All that was beneficent in it would seem to have been due directly to the influence of Jehoiada the priest,
- In Israel the story of the process of corruption continued under Jehoahaz.
- He was succeeded by Jehoash, in whose reign **Elisha died**.

Turning back to Judah we find **Amaziah** on the throne.

- Success attended his arms, but issued in the lifting up of his heart, and his foolish challenge of **Jehoash**, king of Israel.
- Defeated, he seems to have been kept a prisoner until the death of Jehoash,
- And was then succeeded by **Azariah**, aka the **Uzziah** of Isaiah's prophecy.

Ascension By Murder

- There follows a section in which Israel and Judah are both seen
- Jeroboam II**, occupied the throne of Israel
- In his reign **Jonah**, the son of Amittai, exercised his ministry.

The throne of Judah was occupied by Uzziah,

- Whose reign was in the main characterized by obedience to the Divine will.
- Yet the people continued to sin
- The king was smitten with leprosy, when he usurped the roll of the Priest

Turning again to Israel, we have the chronicle of a period the most terrible in all its history.

- To the throne man succeeded man by the way of murder.
- Zechariah** was slain by **Shallum**.
- After a month's occupancy of the throne, Shallum was slain by **Menahem**
- Who reigned for ten years in evil courses.
- He was at last succeeded by **Pekahiah**, his son,
- Who, after reigning for two years in persistent evil, was slain by **Pekah**.
- He occupied the throne for twenty years, but at last was slain by **Hoshea**.
- Israel was practically under a military despotism
- Downtrodden and oppressed, and sinning with a high hand against God.

-In **Judah** the state of affairs was not much better.

-**Jotham** followed **Uzziah**, and was in turn succeeded by **Ahaz**

-During whose reign the sin of Judah had its most terrible expression.

-**Isaiah** was uttering His message, and **Micah** also

-So far as the nation or its kings were concerned the testimony of truth was lost

-The name of God was being blasphemed among the heathen.

Israel Taken Captive

-In Israel **Hoshea** was the last of the kings.

-The stroke of Divine judgment, long hanging over the guilty people, fell.

-The Assyrian Shalmaneser first made them tributary, and after three years carried them away captive.

Hezekiah and Josiah (18-23:30)

-The third division of the book includes the story of the reigns of **Hezekiah** and **Josiah**

-With a period of reaction and sin between the two kings.

-**Hezekiah** did right in the sight of the Lord

-He instituted reforms more widespread and drastic than had been attempted by any of his predecessors.

-It was during his reign, in the sixth year, that Israel was carried away into captivity.

-This in itself would have a righteous influence upon Judah for a time at least

-The prophets would carefully point out the real reason of this judgment.

Sennacherib and Hezekiah

-When he had occupied the throne for fourteen years a most formidable foe appeared

-The Assyrian King **Sennacherib**.

-In the hour of peril he turned to his old and trusted friend, Isaiah

-Who charged him to pray for that remnant of God's people which still remained.

-He also foretold the judgment which would fall upon Assyria

-Which prophecy was fulfilled in the destruction of 185,000 of his army

-Sennacherib escaped to Nineveh, only to be slain at the house of his own god.

-The last things in the life of Hezekiah were manifestations of his weakness.

-Yet his reign was in many respects a most remarkable one.

Manasseh and Amon

- Then comes the account of opposite reaction, which was manifested in two reigns
- Both utterly evil, that of **Manasseh** lasting for fifty-five years, and that of **Amon** lasting for two.
- Manasseh's sin was not merely one of personal wrongdoing
- But also of the deliberate undoing of what his father had been at such pains to accomplish.
- After a brief reign of two years Amon was slain by his servants.

Josiah

- With the accession of **Josiah** there came the last attempt at reformation
- Before the final sweeping away into captivity.
- His first act was that of the restoration of the Temple.
- In connection with it came the discovery of the book of the law.
- The condition of affairs in Judah may be gathered from the fact of such a finding.
- So sadly was the Temple neglected and deserted
- That it would seem as though neither king nor priest knew of the whereabouts of this book.
- The reformation proceeded along deeper lines as the result of its discovery.
- So far as Josiah was concerned the whole procedure was the outcome of sincerity and loyalty.
- The people, however, were not following the lead of the king.
- There was no turning on their part to God
- Consequently there was no turning on the part of God from His purpose of judgment.
- Josiah was gathered to rest before the falling of the final stroke into.....

Captivity (23:31-25)

- The judgments fell at last in rapid succession.
- Jehoahaz** succeeded to the throne
- Notwithstanding all that had been done during the reign of Josiah,
- Returned immediately to evil courses in his brief reign of three months.
- He was deposed by the king of Egypt,
- Jehoiakim** was set upon the throne as tributary to Pharaoh.
- For eleven years, as the vassal of Egypt, he continued in evil courses.

Babylon

- He then became tributary to Babylon under **Nebuchadnezzar**.
- Finally, **Jehoiachin**, who succeeded **Jehoiakim**, was carried away by Nebuchadnezzar
- In his place **Zedekiah** was made ruler as the representative and vassal of Nebuchadnezzar.
- His occupancy of the position lasted for eleven years
- During which he also continued in evil courses.
- In the process of time he rebelled against the king of Babylon, and was captured.
- The picture of this man is tragic and awful.
- With eyes put out, and bound in fetters, he was carried to the court of his conqueror
- The type and symbol of the condition of the people who had rebelled against God
- They had been broken in pieces.

Captivity

- Thus, on the human side the record ends in tragic and disastrous failure.
- Those whose eyes are fixed upon the eternal throne, the Divine purpose must be accomplished.
- The people would pass 70 long years of servitude and suffering
- During which they were still watched over by their one and only King
- By these very conditions being prepared for co-operation in the future

The Two Kingdoms

The Northern Kingdom – Israel:

- 19 Kings reigned 250 years; 7 different dynasties
- Assyrian Captivity, 721 B.C. (no return).

The Southern Kingdom – Judah:

- 20 Kings reigned 370 years; 1 dynasty: The Davidic
- Babylonian Captivity, 606 B.C. (70 years).

The Davidic Dynasty

- David is the standard of measure.
- God's Faithfulness in preservation.
- Death of Azariah, Joash preserved from the usurper's sword by Jehosheba.
- Childless (before being healed from death) Hezekiah, under Assyrian siege.
- Blood curse upon Jeconiah (Jer. 22:30) bypassed thru the virgin birth of Christ.

Object Lessons Ignored

The history of man teaches us that man learns nothing from history. — Georg Wilhelm Friedrich Hegel

- With the exceptions of Hezekiah and Josiah, the downgrade continued in Judah.
- Hezekiah became the greatest king since David and Solomon
- Manasseh, the wickedest and longest reigning.
- The captivity of Judah and the destruction of Jerusalem are emphatically ascribed to the sovereign hand of YHWH.

The Price of Compromise

- Reuben, Gad, 1/2 tribe of Manasseh had settled east of the Jordan
- Reuben, Gad, 1/2 tribe of Manasseh are the first to go into captivity (1 Chr. 5:25, 26)
- 13 years later the other tribes of the Northern Kingdom are deported
- Assyrians appear to have been the most inventive in torture.
- Policy of replanting captives obliterate ethnic identities; therefore, no "return" from exile.

The 10 "Lost" Tribes?

- A Non-Biblical Myth
 - Levites emigrate to South (2 Chr. 11);
 - Faithful from all 12 tribes migrate to the South
 - Idol worshipers migrate to the North
 - All freed by Persians in 536 B.C.
 - All "12 Tribes" evident in post-exile records
 - Ezra, Nehemiah, et al.;
 - New Testament: James, Peter, et al.
-

1st Chronicles: The House of the LORD

Morgan: 1 CHRONICLES: THE TEMPLE, DESIRED AND APPROACHED

-The two books of Chronicles cover the period of history already studied in 1st and 2nd Kings.

1 Chronicles: The Temple, Desired and Approached

- They record this history, however, from an entirely different standpoint.
- The outlook is almost exclusively confined to Judah
- The chronicler never referring to Israel (the north) except in cases of absolute necessity.
- Within the tribe of Judah, moreover, the history is that of the house of David
- All other matters being referred to only as they affect, or are affected by, the Davidic line.

The Temple

- Moreover, the story of these two books centers around the Temple.
- The chief matter in David's reign is his interest in preparing for it
- With regards to Solomon the chief interest is in building it.
- The distinctive note of the books is that of spirituality and its bearing on the national life.
- In the first certain genealogies are given, which lead up to David, and proceed from him.
- Then the story of his time is told in its relation, pre-eminently, to Spiritual life.
- It has been truly said that while the Kings describe the history from the prophetic standpoint
- Chronicles describe it from the priestly view.

The book may be divided into two parts

Genealogies (1-9)

David (10-29)

Focusing

Genealogies (1-9)

Israel's Main Genealogies (1 Chr. 1-9)

- Adam to Jacob.
- Jacob to David.
- David to Zedekiah.
- Tribal Allotments.

From Adam to Nehemiah

- The period included in these genealogical tables is that from Adam to the restoration under Nehemiah.
- The tables are not exhaustive
- But serve a clearly defined purpose in that they indicate the Divine choices
- The channels through which God moved to the accomplishment of His purpose.
- Side issues are traced in certain directions, but only as they touch upon the line of the Divine progress.
- This fact is illustrated at the very beginning.

Adam to David to Captivity

- The only son of Adam mentioned is Seth.
- Through him the line is traced through Enoch to Noah.
- Then the genealogies of Japheth and Ham are given
- Because of the relationship of their descendants to the chosen people of God.
- The direct line of the Divine movement is taken up through Shem
- And finds a new departure in Abram.

- There is another digression from Abram in the tracing of the descent through Ishmael,
- Also that through the sons of Keturah, Abraham's wife.
- The direct procession continues through Isaac.
- A third excursion traces the descendants of Esau.
- Through Israel the program is carried forward.
- His twelve sons are mentioned, and all of them are subsequently referred to except Dan and Zebulun.
- The direct line of interest in tracing the Divine method passes through Judah
- And so on through Jesse to David.

David

- Of his sons nineteen are named, but further descent is traced through Solomon and the kings of Judah
- On to the period of captivity.

Observations

- In tracing these genealogies it is interesting to notice how choice is based upon character
- How in the Divine progress there is constant deviation from the line of merely natural descent.
- The actual firstborn of the sons of Israel was Reuben
- But he through sin forfeited the birthright, which passed to Joseph. (see 1Chron. 5)
- And yet again, the Prince foretold was to come, not through 'firstborn' Joseph, but through Judah.
- A long section is devoted to the priestly tribe, due perhaps to Chronicles emphasis on the Temple.

Levitical Priesthood

- In the final movement the genealogies of each of the sons of Levi culminated in the person of one man,
- Kohath in Heman, that of Gershom in Asaph, that of Merari in Ethan.

Saul

- This division ends with the story of the death of the king chosen by men.
- It is a terrible picture of a man of magnificent capability going down in utter ruin.
- Routed by his enemies, he died by his own hand in the midst of the field of defeat.
- The reason of such failure is clearly declared.
- He trespassed against God, and then sought counsel of one who had a familiar spirit.
- Magnificent indeed was the ruin, but it was ruin.
- Saul was a man than whom no other had greater opportunities, but his failure was disastrous.

Saul Was Set-Up to Succeed!

- Of good standing in the nation,
 - Distinctly called and commissioned by God, anointed with the Spirit
 - Honored with the friendship and council of Samuel
 - Surrounded by a band of men whose hearts God had touched
 - Everything was in his favor.
 - From the beginning he failed, and step by step declined in conduct and character, until he passed away
 - Having failed himself, and dragged his nation to such confusion as threatened its very existence.
-

David (10-29)

David's Reign at Jerusalem (1 Chr. 10-29)

In this division of the book there are four movements

- Anointed of the Lord.
- The Ark of the Lord.
- The Covenant of the Lord.

-The Temple of the Lord.

- The story of David's crowning, events are connected with the ark of God
- The account of his reign, and matters concerning the building of the Temple.
- The chronicler passes over seven years in which David reigned over Judah
- And commences with the crowning at Hebron over all Israel.
- Immediately after he had been recognized as king of the whole nation he captured Jebus (Jerusalem)
- Which became the city of his heart, and the metropolis of the nation.

Focusing

David's Mighty Men

- The account of the mighty men and their deeds is full of color.
- It is particularly interesting in view of what these men were in the days of David's exile.
- A company in debt, in danger, and discontented, they became "mighty men of valor . . . trained for war,"
- Their one unifying inspiration being their loyalty to David.
- Thus he entered upon his kingdom under the most auspicious circumstances.

David and The Ark

- The true strength of his kingdom is manifest in his anxiety concerning the ark of God.
- It had been at Kiriath-jearim, and neglected for long years.
- He now set himself to bring it into the midst of the people
- A recognition of the nation's relationship to Jehovah.
- The long neglect of the ark would seem to have rendered the people unfamiliar
- With all the regulations for its movement, which they attempted by a device of their own.
- The swift judgment on the man who stretched out a hand to save the ark
- It is evidence at once of the presence of God among His people,
- And of the necessity for perfect conformity to His already given minute instructions.
- The statement is now made of David's multiplication of wives.
- The silence of the chronicler concerning his sin is remarkable throughout this book.
- Two victories over the Philistines are described.
- Again David turned his attention to the ark, bringing it up from the house of Obed-edom to Jerusalem.
- Companies of instrumentalists and singers accompanied the ark,
- With high jubilation it was borne by the priests into the tent prepared.
- One shadow fell across the brightness of the day.
- It was that of the mockery of Michal, Saul's daughter.
- The incident illustrates the perpetual inability of the worldly-minded to appreciate the gladness of the spiritual.
- The chronicler gives us the psalm sung by the trained musicians on this occasion.
- It is a compilation of parts of three to be found in the Psalms
- It is a general ascription of praise
- Merging into a call to remember the works of God, and His governing covenant with the people.
- The presence of the ark in the city seems to have created the desire in the heart of David
- To provide for it a permanent and more worthy resting-place.
- Of this desire he spoke to Nathan, who, acting without Divine consultation, charged him to go forward.
- Both prophet and king, however, had to learn that God's way are not man's ways.
- While David's desire was not granted
- In communion with God, he had been brought to the place of a resting worshipper,
- He was permitted to make great preparation for the building of the Temple by his son.

The next section tells the story of David's reign,

- First gives the account of his victories over surrounding foes.
- In view of his desire to build the Temple of God
- It is of special interest to notice how in all these wars he was amassing treasure with that end in view.
- The victories of David were the direct result of God's blessing upon him.
- Yet in the midst of them he sinned his greatest sin
- Notwithstanding the fact that in his deepest heart he desired to build God's house.
- One statement in this book is all that in any sense can be construed into a reference to that sin. "But David stayed at Jerusalem." 1Chron. 20:1

David Numbers the People

- The cause of David's action in numbering the people is distinctly stated to be Satan.
- Therein lies a revelation of its nature.
- The one sin of Satan is that of pride and ambition, and this was the sin of David.
- In the place where the mercy of God operated in staying the plague resulting from his sin
- David chose to build the house of his God.
- The threshing floor of Ornan the Jebusite was chosen as the site of the Temple.
- During the latter days of David's life the deep underlying desire became again the supreme matter.
- In perfect acquiescence with the will of God
- He gave up all thought of building, and set himself to preparing everything for Solomon to carry out.
- His charge to his son is full of beauty.
- He frankly told him how God refused to permit him to build, and named the reason.
- He was careful, moreover, to teach Solomon that his appointment to build was of God

David and Temple Worship

- His interest in the Temple was not only manifested in his material preparation.
- He practically abdicated the throne to Solomon in order to supervise the setting in order of the worship.
- Arrangements were made for the work of the Levites
- With great care and remarkable democracy of choice the courses of the priests were next set in order.
- It is easy to imagine what delight the poet-king took in arranging the song service of the new Temple.
- Music had played a very important part in his career.
- His skill therein had been his first introduction to Saul.
- His psalms breathe the spirit of the varied experiences through which he passed.
- The days of his simple life as a shepherd
- The period of his exile and suffering, the hours of battle and weariness
- The triumph of his crowning, the agony of his sin, the joy of pardon
- These and many other experiences are reflected in the great collection.
- And now at the end he gave himself to arranging the service of song in the Temple which was to be built.
- Finally he arranged the courses of the porters
- The duties of such as had charge of all the stores set apart for the sacred work.

Last Things of David

- Before coming to the last charges of David
- In a parenthetical section (chapter 27),
- We have an idea of the internal order of the kingdom under the government of David.
- This chapter is a striking revelation of the fact that the greatness of David as a king
- Was not confined to his victories in war.
- He was no less great in the arts of peaceful administration.

- The tilling of the ground, and its careful cultivation
- The rearing of cattle, and all matters pertaining to the internal welfare of his people
- Were arranged for under duly qualified and appointed oversight.
- There is no doubt that under the reign of David the Hebrew people realized their greatest strength
- Though they did not reach the height of their material magnificence.
- Fundamentally a man of God,
- David was also a warrior, a poet, and an administrator,
- and with his passing the day of Hebrew greatness passed its meridian.

The book ends with an account of the solemn charge he gave to Solomon

- The ceremony in which he gave to the Lord all that he had gathered for the carrying out of the work of the Temple.

David's Death

- Finally the chronicler declares that David "died in a good old age, full of days, riches, and honor."
 - It had been in very truth a great reign.
 - Through varied experiences the king had come at last to the highest that was in him
 - As Paul declared, "after he had in his own generation served the counsel of God, he fell on sleep."
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2nd Chronicles: The Temple vs. The Throne

Morgan: 2 CHRONICLES THE TEMPLE, POSSESSED AND ABANDONED

- This is really the second half of the one Book of Chronicles.
- The essential values are the same as those in 1 Chronicles.
- The history centers round the religious life of the people
- Confined to Judah and the Davidic line of kings.
- Degeneracy resulted from neglect of the house of God and its true spiritual life
- Each reform was associated with return to its life and centrality.
- The story is a very sad one, opening with all the glory of Solomon's reign
- Ending with captivity and the patronage of Cyrus.

Its broad divisions are:

Solomon (1-9)

The Kings of Judah (10-36)

Solomon (1-9)

Solomon's 40 Years' Reign (2 Chr. 1 - 9)

- Early Establishment.
- Building the Temple.
- All His Glory.

This book opens with the story of Solomon's entering upon full possession of his kingdom

- Taking up the great work entrusted to him of building the Temple.
- He commenced by gathering the people with him to a sacred act of worship.
- God met him in a special vision of the night, as a result of which wisdom was granted to him
- The promise was made of great material prosperity.
- Then followed the days of Israel's greatest glory so far as material things were concerned.
- Prosperity is always a more insidious danger than adversity to the man of faith.

Solomon and The Temple

- Solomon devoted himself to his great work of building the Temple.
- In all fundamental essentials it was on the pattern of the Tabernacle which Moses had made.
- Its proportions and relations were identical, but it was larger.
- The period occupied in building was seven years.
- The work being completed, with filial and godly care
- The king carried into the sacred enclosure all that his father had collected and dedicated to the purpose.
- Thus, nearly half a millennium after the Exodus,
- The chosen people were found in the land, having a king on the throne
- A Temple in the midst of the chief city at the center of the national life.
- The only principles of permanence, however, are faithfulness and purity
- Already the elements of decay were at work in the heart of the king and among the people.

Temple Dedication

- The work of construction being completed
- There followed the glad and solemn ceremony of dedication by the people, and consecration by God.
- With awe-inspiring dignity the ark of God was carried to its resting-place.
- As at the erection of the Tabernacle of old, so now in the new Tabernacle
- God answered the work of man as the cloud of glory possessed and filled the sacred place
- In the presence of that manifestation the king pronounced a blessing on the people
- Which merged into a blessing offered to God.
- After praise the king offered his prayer
- Which was great in its comprehensiveness and in its understanding of the heart of God.
- As the ceremonies had begun with sacrifice and song, so they closed
- The greatest work of Solomon's life being now completed
- God appeared to him in a second vision,
- He first declared that the work done was accepted, and the prayer offered heard and answered.
- Then, with the tenderness and faithfulness of infinite love
- He restated for the king the conditions of his safety.

Solomon's Administration

- Then follows the record of certain doings of the king in matters of administration.
- He consolidated the internal strength of the nation by building cities.
- He organized the labor of the conquered peoples within his dominions.
- He set in order the Temple worship.
- He enlarged his commercial activities.
- The fame of Solomon's wisdom attracted the queen of Sheba,
- Who came principally to discuss with him certain problems on her mind.
- He welcomed her with fine courtesy, and answered her questions to her satisfaction.
- The chronicler ends the story with the account of the wealth Solomon gathered
- The magnificence which characterized his reign.
- No account of his failure and fall is given.
- The purpose of the writer was served
- When he had made clear the relationship existing between loyalty to the Temple of God

The Kings of Judah (10-36)

Judah's History to the Exile (2 Chr. 10 - 36)

- The Division of the Kingdom.
- The 20 Kings of Judah.

-Deportation to Babylon.

Focusing

-Despotism is seldom transmissible.

-That Solomon had been an autocrat, and had ruled with a hand of iron under the glove of velvet

-Is evidenced by the words of the men of Israel: "Your father made our yoke grievous."

-With his death men breathed anew, and discovered their heavy chains.

The Nation Splits in Two

-As a result of the quarrel between Jeroboam and **Rehoboam**, the nation was rent in twain.

-Ten tribes revolted; the history of the book gathers round the kings of Judah, beginning with Rehoboam.

-Throughout his reign, and that of **Abijah**, there was war between Israel and Judah

-And a process of corruption in the kingdom.

-**Asa** reigned for a long period, and in the earlier years gave the nation some gleams of a better order.

-In the latter years, however, he sadly failed, turning to Syria for help.

-With the accession of **Jehoshaphat**, a period of definite reformation opened for Judah.

-He commenced by organizing what in these days would be called special missions

-Conducted through the cities of Judah by representative princes, the Levites, and the priests.

-Coincident with this activity within, a remarkable fear of the Lord fell upon the peoples without

-They ceased to make war upon Jehoshaphat.

-Economically he strengthened his kingdom by the building of castles and cities,

-By commerce, and by the carrying out of many works.

-After a while he had a strange lapse in his loyalty to God, in that he made affinity with Ahab

-Perhaps the most evil king that ever sat upon the throne of Israel.

-His repentance, however, was manifest in the new mission which he presently undertook

-To bring his people back to the Lord, and to consolidate the internal administration in righteousness.

-He was undoubtedly a man of simple and yet splendid faith.

-This is seen in the story of how, when his kingdom was threatened with powerful and terrible invasion

-He gathered his people about him and prayed and the answer was not delayed.

-It was a moment bright with light amid the darkness.

-Once more in the history of His own people the arm of the Lord was seen acting in strength

-The story of Jehoshaphat's life and reign concludes with a brief statement of yet another lapse

-In that he made commercial alliances with Ahaziah, the king of Israel.

-His enterprises were unsuccessful, because God broke his ships in pieces.

From Jehoshaphat to Darkness

-With the passing of Jehoshaphat another period of degeneracy and darkness set in over Judah.

-He was succeeded by his firstborn, **Jehoram**, a man of utterly evil nature,

-He attempted to make his throne secure by the murder of his brothers.

-In the midst of his wickedness a message came to him by writing from **Elijah**.

-It was a terrible sentence of judgment, which was fully carried out after eight years of reign.

-He was immediately succeeded by **Ahaziah**, his youngest son,

-Whose brief reign of one year was influenced for evil by **Athaliah**, his mother.

-Dark and terrible days followed his death, during which this woman, Athaliah, reigned over the land.

-Her first act was that of the destruction of all the seed royal of the house of Judah,

-Except **Joash**, who was rescued,

-For six years preserved within the temple by Jehoshabeath, and the high priest, Jehoiada.

The reform under Joash was really due to the influence of this man **Jehoiada**.

- It centers, as always in this book, around the Temple.
- While Jehoiada lived, worship was maintained,
- But after his death the king who had been zealous in reform became determined in wickedness.

The account of the reign of Amaziah opens with a remarkable statement:

- "He did that which was right in the eyes of the Lord, but not with a loyal heart." 2 Chron. 25:2
- Notwithstanding the general direction of his life, the whole heart was not set upon doing the will of God
- Consequently the reign was characterized by failure.

- Uzziah**, who succeeded him, and reigned fifty-two years, was a man of strong character
- The early part of his occupancy of the throne was characterized by true prosperity.
- The last years of his reign were full of suffering and sadness.
- In an evil moment of pride he entered into the sacred courts
- Violated the ancient order of God concerning the offering of sacrifices.
- He was smitten with leprosy, and lived for the latter part of his life as a prisoner isolated from men.

He was succeeded by Jotham, who reigned in equity, and refrained from his father's sin.

- During the whole of this period, however, the corruption of Judah went forward,
- The great ministry of Isaiah commenced.

The reign of Ahaz was marked by terrible and rapid degeneracy.

- With appalling fearlessness he restored all the evils of idolatry,
- Even including the terrible offering of children to Moloch.
- The evil of his character is manifest in the fact that
- Calamities did not seem to have the effect of rousing him to consciousness of his sin.
- "In the time of his distress did he trespass yet more against the Lord, this same king Ahaz."

With the accession of Hezekiah a great change came over the life of Judah.

- Among all the reforming kings he was undoubtedly the most remarkable.
- This was in all probability due to the influence of Isaiah.
- His reformation commenced in his own deep consciousness of the wretched condition of the people.
- His first reforming act was that of cleansing the house of God, and restoring it as the place of worship.
- He then made arrangements for the keeping of the Passover
- With a largeness of heart sent messengers throughout Israel
- Inviting them to come and take part therein. Only a remnant responded.
- The observance of the feast was followed by the work of reorganization in the nation.
- Special note is made of the thoroughness with which the king carried out the work.
- "In every work that he began to do in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

Hezekiah's Great Trial

- Then came a trial of his faith in the invasion of Sennacherib.
- In the presence of the peril his heart did not fail.
- He acted promptly by stopping the supply of water, by strengthening the fortifications
- Mobilizing his army, and then sought refuge in prayer and in fellowship with the prophet Isaiah.
- The chronicler then briefly relates the story of his illness, and of that failure which characterized his last days.

Manasseh the son of Hezekiah seems to have set himself to the most willful, persistent forms of every abomination.

- The strong hand of God was stretched out against him, and he was carried away in irons, broken and defeated.
- In his distress he cried out for help to God.
- His repentance was evidently the chief subject in the mind of the chronicler
- It constitutes a wonderful picture of the readiness of God to pardon.

Amon, on coming to the throne, followed the earlier example of his father

- Was so utterly corrupt that his own servants conspired against him and slew him.

The story of the reign of Josiah is full of brightness.

- Ascending the throne when eight years old, at the age of sixteen he began to seek after God.
- Four years later he set himself to the actual work of reformation.
- It was during the cleansing of the Temple that the book of the law was discovered,
- the result of which was a still greater determination on his part to reform the nation.
- He observed the Passover
- Following the story of his death, we read of the lamentation of the people.
- The reformation under him was due entirely to their love for him
- AND not to any return on their part to God.

- The story of final movements in the downward course of the nation concludes the book.

Jehoahaz reigned for three months.

- He was deposed by the king of Egypt, who appointed **Jehoiakim**.

-After eleven years of evil courses he was carried away by Nebuchadnezzar to Babylon.

- He was succeeded by **Jehoiachin**, who also was carried away by Nebuchadnezzar.

Zedekiah, appointed by Nebuchadnezzar to the succession, rebelled against him,

- and continued his evil courses for eleven years.

-The Chaldeans carried the remnant away to Babylon.

- The book closes with the statement of the proclamation of Cyrus, which also opens the book of Ezra.
-