

* KING * COVENANT * TABERNACLE/DWELLING *

Are these promises of Davidic Covenant conditional/unconditional?

- An unconditional “everlasting covenant” – 2 Sam. 23:5; Psa. 89:33-37
- A conditional covenant – 1 Kings 2:4; 8:25; 9:4-5; Psa. 89:29-32
- Tension: How could it be both?
 - Jesus Christ relieves tension: As God, the covenant God makes with man is unconditional, everlasting covenant; as man, the covenant God makes with man is conditional, and Jesus Christ fulfills all of the conditions on behalf of His people, the elect.
 - Distinctions between General and Particular Election/Promises
 - General: To David’s Seed
 - Particular: To Christ and all believing David’s seed

Date of Books: ca. 1050 BC (time when Samuel began to write) – 970 BC (end of David’s reign)

Genre (s): Historical Narrative * Preached History * Theological History * Inspired Hero Story

Inspired Authors/Editors: Samuel (1 Sam. 10:25; cf. 1 Sam. 25:1a), Nathan (2 Sam. 7:2; 12:1) and Gad (2 Sam. 24:11). *“Now the acts of King David, from first to last, are written in the Chronicles of Samuel the seer, and in the Chronicles of Nathan the prophet, and in the Chronicles of Gad the seer...”* (1 Chronicles 29:29).

Link to Pentateuch: Tabernacle → Temple / Canaan → Hebron → Jerusalem/Zion (Leithart says that “the big story in the book of Samuel is the transition from tabernacle to temple”).

Linking to Judges: *“In those days there was no king in Israel”* (17:6; 18:1; 19:1; 21:25). Furthermore, in those days, “everyone did what was right in his own eyes” (17:6; 21:25). The Book of Judges ended in anarchy—what would things be like in Israel under a monarch? Better?

Redemptive-Historical Overview of Kings/Kingship: Adam (King to have dominion as God’s image-bearer); promise to Abraham (Gen. 17; 6, 16); A King shall come from Judah (Gen. 49:10); Details of Kingship in Moses (Deut. 17:14-20); Proto-typical “Judge-King” in Gideon

(Judges 8); first “Anti-Judge-King” in Abimelech (Judges 9); Judges ends with “no king in Israel” (Judges 21); Hannah’s song, she mentions a King and Messiah (1 Samuel 2:10); King Saul is first king of Israel (1 Samuel); David is chosen king of Israel who unites Judah and Israel and gives peace (2 Samuel 5-7).

Adam (King/Son, Gen. 1:26-28) → Israel (Kingdom of Priests/Sons, Exo. 19:6) → David (King of Israel-Judah/Son, 2 Sam. 5-7) → Jesus Christ (King of Kings, God’s Son, David’s Greater Son, Matt. 1):

King David is speaking in this Psalm: “The LORD says to my Lord: “Sit at my right hand, until I make your enemies your footstool.” (Psalm 110:1).

^{ESV} **Mark 12:35-37:** And as Jesus taught in the temple, he said, "How can the scribes say that the Christ is the son of David? ³⁶ David himself, in the Holy Spirit, declared, "' The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet.' ³⁷ David himself calls him Lord. So how is he his son?" And the great throng heard him gladly.

David as Chosen-Anointed-Spirit-Filled-Psalm-Singing-Shepherd-King

- 1) David’s Dynasty is promised through Covenant.
- 2) David is God’s Son (2 Sam. 7:14)
- 3) David is the Anointed One of God
- 4) David’s Rule is linked to Jerusalem/Mount Zion
- 5) David’s monarchy was involved with plans for the Temple
- 6) David ruled over the 12 Tribes, emphasizing the unity of God’s people
- 7) David’s Empire is international.
- 8) David’s Dynasty would endure forever.

David as King-Savior: With David’s battle against Goliath of Gath (Philistine), we observe how the time of the judge-saviors have now given way to a powerful, anointed, Spirit-filled Champion who is King-Savior (progression from judge-deliverer-savior → king-deliverer-savior).

David as Prototypical Priest-King (like Melchizedek, Gen. 14): David’s office advances as he takes on the function of both king and priest; he becomes “priest-king” in the order of Melchizedek (Gen. 14). How so?

1. David wears a linen ephod (2 Sam. 6:14)

2. David sacrifices burnt and peace offerings (2 Sam. 6:17-19)
3. David blesses the people as priests had done (2 Sam. 6:18; Numbers 6:24-26).

Thematic Outline:

- ➔ God's Call to Adam in Genesis 1:26-28 to be His Anointed King over the earth (fulfillment of God's Sovereign, eternal decree (Psalm 2)
 - ➔ God's Promise to Abraham that His Offspring will be Kings: Genesis 17:6-7 (cf. Gen. 49; Numbers 23)
 - ➔ Moses' Promise in Deuteronomy: Deut. 17:14-20 (cf. Ruth 4)
 - ➔ Hannah's Prayer: 1 Samuel 2:10
- ➔ David's Last Words/Psalm of Thanksgiving: 2 Samuel 21-24

Outline

PART 1

- I. **Samuel** (1 Samuel 1-7): *The Birth and Faithful Life of God's Prophet-Priest*
- II. **Saul** (1 Samuel 8-15): *The Rise and Fall of the People's King*
- III. **David I** (1 Samuel 16-31): *The Rise of David and the Coming of the Kingdom*
- IV. **David II** (2 Samuel 1-20): see below
- V. **Kingdom** (2 Samuel 21-24): see below

PART 2

- VI. **David's Rise to Power** (2 Sam. 1-4)- "*Wars and Rumors of Wars*" (Application: "Living-in-Between" of Promise and Fulfillment in the Church)
- VII. **David's Glorious Covenant Victories** (2 Sam. 5-10) – "*Glories of God's Covenant Rule*"; The Davidic Covenant is the center focus of 2 Samuel (6-10)- (Application: "God's Covenant Faithfulness David's Dynasty and the Implications for God's People")

David is like a new Adam in a new Eden (Jerusalem/Mt. Zion) who falls prey to a new temptation, the "lust of the eyes" and the "lust of the flesh" that sets the nation on a course toward a new exile from paradise (adapted from Hamilton and Schreiner).

- VIII. **David's Sin and Rebellious House** (2 Sam. 11-20)- "*Private Family Affairs that Cry Out for Jesus Christ*" (Application: "Consequences of Sin on Family and Church").
- IX. **Epilogue** (2 Sam. 21-24)- "A Psalm" ("focused faith, last words, and final actions").

A helpful picture from Willem Vangemeren helps us to learn the redemptive-historical way that YHWH revealed himself through prophets:

MOSES THE SERVANT (The Fountainhead of Prophetic Revelation)

→

SAMUEL (The Model of Prophetic Revelation)

→

ELIJAH (Covenant Prosecutor)

→

THE CLASSICAL PROPHETS (Including the Twelve)

→

JOHN THE BAPTIST

→

JESUS THE MESSIAH

→ [Ministers of the Word]

Summary of Book: According to God's perfect timing and through His most holy and wise choice, God grants Israel a king after His own heart. In the time of Samuel, though Israel was largely characterized by "doing what is right in their own eyes" (Judges 21:25), refusing to listen and to obey God's Word, nevertheless, God graciously and powerfully raises up Samuel. Samuel serves as a transition from the time of the judges to the monarchy. Samuel was to be the last of God's faithful judges (1 Sam. 7:15) to lead and deliver Israel; He will be the voice of God as Israel's prophet (1 Sam. 3:20; Acts 3:24); He will be the servant of God as Israel's priest (1 Sam. 2:35). As Judge, Priest, and Prophet, Samuel will anoint Israel's first king (1 Sam. 10:1), and her best king (1 Sam. 16:13). Samuel would be an example of God's covenant faithfulness to His people until his death. Though God's people are unfaithful, God remains faithful! (2 Tim. 2:13).

Place of Book in Larger Redemptive-Historical Story (Genesis 3:15; 17:6, 16; 49:10; Deuteronomy 17:14-20; 2 Samuel 7:12-13): The Book of Samuel is a Tale of Two Kings. King Saul was the kind of king the sinful people wanted: one who was like the nations. King David was the kind of king that was a man after God's own heart. More broadly considered, Samuel is situated in Redemptive-History which is itself a Tale of Two Kings. Adam, God's first king was chosen to have dominion over the earth, to show forth to the world God's righteousness and rule as His vice-regent (deputy), but he rebelled against God's righteous rule. Christ was God's ultimate chosen king who would faithfully reveal God's reign and rule and be exalted to rule over heaven and earth.

"...He will give strength to his king and exalt the power of his anointed ["Messiah"]." (1 Sam. 2:10b).

It was God's holy desire to make His glory and goodness known in salvation. After the rebellion of God's first king, God proclaims the Gospel-good news of another king, Jesus Christ, who would come to destroy rebellion, sin, and all evil, and would rule and reign righteously over heaven and earth (Gen. 3:15). Though this promise is revealed progressively in Holy Scripture, it is clear that God had desired for His people to have a king (cf. Eph. 1:3-14; Phil. 2:5-11; Rev. 5:9-14). God promised Abraham that he would be the father of kings (Gen. 17:6, 16; also Jacob, 35:11), and from the Tribe of Judah was to come forth a ruler and king of the people (Gen. 49:10; Micah 5:2). In the time of Moses, God revealed more fully that when the people of Israel were settled in Canaan by His grace, God's king, the man after His own heart, would be further revealed to them. God revealed that though Israel would desire a king like the sinful nations around them, God would choose the right king for them. He would be a humble king, who would rule faithfully according to God's good and righteous law (Deut. 17:14-20). God revealed in the time of David that his heir would build God's dynasty-house and that he would reign eternally upon his throne (2 Sam. 7:12-16).

To Adam, God promised that his son would crush the head of all sin and evil. Through Abraham, God promised a people and a land, and that a king would rule over them. Through Moses he revealed a righteous law and rule for the king to rule by and exemplify in his life. Through David, he promised that this king would rule eternally on his throne. This righteous king, the Lord Jesus Christ, would be fully revealed as son of Adam (Luke 3:38), Son of Abraham (Matt. 1:1), Son of David (Matt. 1:1), heir to David's throne (Matt. 1:20; 21:15), Son of God (Luke 3:38; Matt. 3:17).

God's chosen king, Jesus Christ, chosen before the foundation of the world, would come in the fullness of time to reveal the true image of God faithfully, showing forth God's perfect and holy righteousness in word and deed. Jesus Christ would be both Son of God and Son of Man, honoring God in perfect obedience where His people had failed in their rebellion, and imputing His perfect righteousness to them. Jesus Christ would be both Son of God and Son of Man, offering himself as the final sacrifice to God, crushing the evil one, and definitively destroying all sin, death, and evil, freeing His people by His Spirit to love and live righteously before God in reliance upon His grace!

"To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!" (Rev. 5:13b).

Review/Highlights of Books of Samuel:

- 1 Samuel 2 and 2 Samuel 22 are theological-thematic bookends for understanding Books of Samuel. Key Verses in Books of Samuel: **1 Samuel** 2:1-10 → 3:1 → 7:12 → 12:24-25 → 15:22-23 → 16:7 → 31 → **2 Samuel** 7:16-21 → 11 → 22:26-29, 36
- **Main Characters:**
 - 1) **YHWH:** Covenant Faithfulness in providing foundation of Covenant (because He is solid as a Rock), giving salvation to the repentant in Israel through Covenant promises, hearing the prayers of God's people and covenantally caring for them, and the providing a Chosen-Anointed-Spirit-Filled-Psalm-Singing-Shepherd-King from Bethlehem that will do all that David did not do, and undo all that sinners did in their

rebellion against God. God is revealed as Sovereign King and Redeemer “over us”; A Rock and Fortress “for us”; An Anointed King “with us” through David, His Old Covenant Mediator.

- 2) **Samuel**: Importance of hearing and believing God’s Word (Key verses: 1 Samuel 3:1, 12:20-24).
- 3) **Saul**: Tragic consequences of sin upon a supremely gifted man exposed to all the blessings of the Covenant of Grace who has no experience of God’s saving grace (Key verses: 1 Samuel 15:22-23).
- 4) **David**: Faithful “man after God’s own heart”, yet flawed Chosen-Anointed-Spirit-Filled-Psalm-Singing-Shepherd-King from Bethlehem who will do much by God’s strength and grace to honor God, but will ultimately fail, and yet will point forward to the need for His Greater Son, the Lord Jesus Christ (Key verses: 1 Samuel 13:14, 16:7).

Important Gospel Point: King David at his best is a typological-shadow-Messiah (Anointed King) over God’s typological-shadow-Messianic Kingdom in Israel who reveals truly the outline, character and contours of the true Messianic King, the LORD Jesus Christ, and His righteous rule over His Messianic Kingdom.

- **What kind of government does YHWH rule over through His king?** A Theocratic-Covenantal-Constitutional-Anointed-Monarchy.* Not merely political and militaristic, but most importantly religious and covenantally faithful to God’s Word.

* **Theocratic**: God’s Supreme and Sovereign Rule; **Covenantal**: Through a binding relationship of promise to be God to His people; **Constitutional**: According to God’s Word; **Monarchy**: God’s Anointed King (Messiah).

- **What kind of time was this in redemptive-history** (from time of Judges through the humiliation of God’s people under Saul, then David’s suffering and persecution, to the exaltation of King David in 2 Samuel 5)?
 - Spiritually? Israel is blind (like Eli’s eyes); time is characterized spiritually as “doing what is right in their own eyes”.
 - Socially? Lying, deception, wickedness, division like Eli’s sons (and many examples in Book of Judges).
 - Civil? Civil war, social unrest; constantly threatened by enemies (Philistines and Amalekites threaten Israel’s lives and security/peace (shalom-well-being)).
 - Religious? Idolatry
- **What was the need for and purpose of God’s King?** (Gen. 17:6-7; Numbers 23; Deut. 17:14-20; 1 Sam. 2:10; 2 Sam. 23; 1 Kings 2:1-4). Israel needed a covenantally faithful, law-abiding,

law-enforcing, humble-hearted, watchful, submissive-accountable monarch who would rule over God's people on God's throne ("Immanuel-God with us") in humble submission under God's Word and according to God's wisdom (Deut. 17:14-20; cf. 1 Kings 2:1-4)

- Spiritually: A king who is a "man after God's own heart" whose heart is fully devoted to God and to the good of His people. This king would bring life and obedience through righteous leadership in the fear of YHWH in reliance upon God's sweet covenantal grace (this ultimately is pointing upward and forward to the Son of God, the Lord Jesus Christ!).
- Socially: King would unite the people in righteous living of holiness before the LORD.
- Civilly? King would unite the people in a united and secure kingdom, bringing law and order, justice, equity, rest/peace (shalom) from enemies.
- Religiously? King would encourage undivided hearts that worship/adore/serve YHWH alone in reliance upon God's grace alone.

Central/Heart/Meditative Passages for Reflection:

ESV Exodus 15:18 The LORD will reign forever and ever."

ESV 1 Samuel 15:28 And Samuel said to him [Saul], "The LORD has torn the kingdom of Israel from you this day and has given it to a neighbor of yours, who is better than you.

ESV 1 Samuel 24:20 And now, behold [to David from Saul], I know that you shall surely be king, and that the kingdom of Israel shall be established in your hand.

ESV 2 Samuel 7:16 [To David from YHWH] And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever."

ESV 2 Samuel 7:21 [From David to YHWH] Because of your promise, and according to your own heart, you have brought about all this greatness, to make your servant know it.

ESV 2 Samuel 22:26-29: "With the merciful you show yourself merciful; with the blameless man you show yourself blameless; ²⁷ with the purified you deal purely, and with the crooked you make yourself seem tortuous. ²⁸ You save a humble people, but your eyes are on the haughty to bring them down. ²⁹ For you are my lamp, O LORD, and my God lightens my darkness.

ESV 2 Samuel 22:36 You have given me the shield of your salvation, and your gentleness made me great.

God's Self-Revelation: How is the Triune God revealed?

Major Themes about God: *"There is none holy like the LORD; there is none besides you; there is no rock like our God."* (1 Sam. 2:2) - * Sovereign Providence of God (1 Sam. 1:5, 6; 2:6-7) * Presence of God (1 Sam. 1:3, 22) * Power of God (Omnipotence, 1 Sam. 2:10) * Covenant Promises of God (1 Sam. 1:19b; 2:1) * Faithfulness of God * Holiness of God (1 Sam. 2:2; 6:20) * Decree of God * Immutability of God * Fear of God * God's glory ("weightiness") * God's surprising work in history (reversals of historical "norms", 1 Sam. 2:3-5, 8-10).

Christ is revealed in the time of fulfillment:

^{ESV} **Matthew 1:1** *The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.*

^{ESV} **Luke 1:31-33**: *And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus.³² He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David,³³ and he will reign over the house of Jacob forever, and of his kingdom there will be no end."*

^{ESV} **Acts 2:29-36**: *"Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day.³⁰ Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne,³¹ he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.³² This Jesus God raised up, and of that we all are witnesses.³³ Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.³⁴ For David did not ascend into the heavens, but he himself says, "' The Lord said to my Lord, Sit at my right hand,³⁵ until I make your enemies your footstool.'³⁶ Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."*

Man's Sinful Condition: What is FCF (Fallen Condition Focus)?

Man needs a Savior-Deliverer to free him from bondage to enemies within and without, give rest and peace with God, and lead in all righteousness.

Pastoral/Practical-Experiential Wisdom: How then should I live?

What are our hearts like before God? Let us desire to keep our eyes on Jesus, our faithful Messiah, Anointed One, Greater Son of David and by His shared anointing with us in union with Him, let us be men after God's own heart.

Let us rejoice: the hope for the future for sinners is a son of David, a Davidic King!

Book of Samuel- Biblical-Theological Summary- C. R. Biggs

1Sam. 1-7: The Book of Samuel opens Hannah having a baby named Samuel and in chap.2, her song to the LORD is much like the Song of Deborah in Judges and the Song of Mary in the Gospels. In contrast to the faithfulness of Samuel as a deliverer of Israel, the priest Eli and his sons are disobedient to the LORD. Samuel grows in wisdom and stature before the LORD. In between the stories of Israel's faithful ones and unfaithful ones are the battles with the Philistines that begin in chapter 4. When Eli dies after the death of his sons it is a man from Benjamin that runs to tell him. The LORD plagues the Philistines by his presence in the ark just as he did to Pharaoh and to Egypt with Moses. Samuel and David are imperfect but seem to be faithful to the LORD just as Moses. In chapter 4, there is a use of the Hebrew word *kabod* meaning "heavy" and this is used of the LORD's hand, the appearance of Eli, and is ironically the opposite of Eli's grandson Ichabod.

1Sam. 8-15: The Israelites ask for a king and in doing so, the LORD says that they have rejected him. He gives to them Saul the Benjaminite (another negative reference to the Tribe of Benjamin). Saul is described in outward characteristics as tall, handsome, rich and seemingly very strong compared to David, the least of Jesse's house, a ruddy looking young man and a herder of sheep. In chapter 12 there is another reference to God's faithfulness in the Exodus and the unfaithfulness of the Israelites. Chapter 13 is vague about Saul's age and the time he ruled over Israel. In Chapter 14, Saul defeats the Philistines by night just as Gideon had done prior to him. Saul does not follow God's instructions in Deuteronomy as to how to dispose of the Amalekites: he takes their goods and says he does it in order to offer it to God (cf. Cain and Abel in Gen. 4). Samuel confronts Saul and tells him "to obey is better than sacrifice"). Saul is the man who does what is right in his own eyes just as the Book of Judges ended; he is the perfect complimentary king to Israel's disobedience.

1Sam. 16-31: In contrast to Saul, there is young and faithful David, one after God's own heart. He is not of the appearance of Saul, but he is obedient most of the time (which points toward another like David who will be obedient to the end). David fights against Goliath of Gath, one of the many giants in the land that Israel was afraid to fight. David wears no protection, but delivers Israel from the giant in the name and strength of the LORD. David makes a covenant with Jonathan and promises to spare his family just as Joshua had done to Rahab in Judges. Jonathan and David are very close and Jonathan spares David's life from Saul his father. David is faithful to the LORD's "Anointed" over Israel even though he seeks to kill him, showing David's understanding of the LORD's faithfulness and mercy to Israel. After the death of Samuel in chapter 25, things begin to fall apart in Israel. David takes Abigail, the wife of Nabal to be his wife. The Book of Samuel ends with the death of Saul to fulfill the word of the LORD made by Samuel the prophet and deliverer of Israel.

2Sam. 1-10: The sequel opens with David learning of Saul's death and he laments over his death in chapter 1. Chapter 3 begins the conflict between the House of Saul (Benjamin) and the House of David (Judah). This will culminate in the conclusion with a split between Israel and Judah. David spares Ishbosheth, son of Jonathan because of the covenant he made with him. In chapter 5 and 6, David restores the ark of God to Israel and takes Zion, to become the City of David. In chapter 7, Nathan the prophet tells David that from his family he will build the Temple and that David's kingdom will be everlasting. David has continually victories over the enemies of Israel, but this is to foreshadow the beginning of the inter-tribal warfare which is to come at the end of the book. Israel will turn upon each other as they did in the Book of Judges.

2Sam. 11-20: David is not perfect however as the faithful king over Israel. Throughout chapters 11-20, the author describes the sin that causes David to lose the leadership over Israel. He has Uriah the Hittite killed so that he may take his wife for himself. David's firstborn son is cursed by the LORD for his sin, but the LORD is faithful to his promises and gives to him another son named Solomon even though his relationship with Bathsheba began in adultery and murder. Tamar is raped by Amnon in chapter 13 and this begins the rise and fall of Absalom, David's son. Absalom has the power of the people behind him and he revolts against David and David flees from Jerusalem in fear. Israel and Judah are split between following Absalom and David; Absalom dies in chapter 18 and David mourns the death of his son and the beginning of the death of Israel. Chapter 20 begins with another revolt against David, the king Israel had requested from the LORD.

2Sam. 21-24: Chapter 21 begins with a famine in the land sent by God because of Israel's disobedience (cf. Deut. 28:15ff). David spares Mephibosheth because of his covenant with Jonathan. David speaks to the LORD in chapter 22 a song of God the Rock (cf. Ps. 18), because the LORD has given him victory again and again over his enemies. The Book of Samuel ends with a list of David's mighty warriors that God provided him and in chapter 24, the anger of the LORD is kindled against Israel again. David sins in the eyes of the LORD by numbering the troops of Israel, he repents, but the LORD sends a pestilence. David the shepherd ends up causing the death of many of the sheep in Israel. The book ends with David building an altar to the LORD at Araunah's threshing floor.

OUTLINE

I. Samuel, the Last of the Israelite Deliverers (1Sam. 1-7)

- A. Elkanah the Ephraimite and his wife Hannah have a son (2Sam. 1)
- B. Eli the Priest and his two sons Hophni and Phineas (2Sam. 1)
- C. Hannah worships the LORD because he has provided her a child (2Sam. 2:1-10)
 1. Samuel ministers to the LORD with Eli the Priest (2:11-4:22)
 2. Eli's sons are wicked before the LORD (2:22-25)
 3. Samuel continued to grow in stature and favor with the LORD and man (2:26)
 4. Eli is warned from the LORD for his disobedience (2:27-2:36)
- D. The LORD calls Samuel to serve him as priest (3:1-4:1)
- E. Israel and the Philistines Battle in the Presence of the Ark of the Covenant (4:2-7:17)
 1. The Philistines defeat Israel (4:2-3)
 2. Israel brings the ark of the covenant to the camp and the Philistines are terrified (4:4-9)
 3. Israel is defeated and the ark is captured (4:11)
 4. Eli dies at 98 years old when he hears the ark has been captured (because he is *heavy*) (4:12-18)
 5. Eli's daughter-in-law gives birth to Ichabod: *the glory has departed from Israel* (4:19-22)
- F. The Philistines carry the ark of God to Ashdod and place it in the Temple of Dagon (5:1-5)
 1. The LORD plagues the Philistines (his hand was *heavy* upon the Philistines) (5:6-12)
 2. The Philistines send the ark back to Israel in Kiriath-jearim (5:13-6:21)
 3. Samuel tells Israel to put away foreign gods and turn to the LORD (7:3-4)
 4. Samuel gathers Israel at Mizpah and the LORD fights against the Philistines as he did in the Exodus from Egypt (7:5-11)
 5. Samuel sets a stone of help (Ebenezer) as a reminder that the LORD delivered Israel (7:12-14)

II. Israel's Request for a King and the Anointing of Saul (1Sam. 8-15)

- A. Samuel's sons are disobedient and the Israelites ask for a king (8:1-9)
- B. The LORD tells the people through Samuel what they are to expect from a king (8:10-22)
- C. Saul, the son of Kish the Benjaminite told to go to Samuel (9:1-10)
- D. Samuel anoints Saul as the king over Israel (9:11-10:16)
- E. Samuel calls the people together at Mizpah to announce the Israelites' rejection of the LORD (10:17-21)
 1. Samuel introduces Saul to the people (10:22-10:27)
- F. Israel battles the Ammonites under Saul's command (11:1-11)
- G. Saul is inaugurated as king over Israel at Gilgal (11:12-12:5)
- H. Samuel reminds the people of the great deeds the LORD has done for Israel (12:6-18)
 1. Samuel tells the people to obey the LORD with Saul as their king (12:19-25)
- I. Saul begins to reign in Israel and he offers a heinous sacrifice to the LORD (13:1-18)
- J. Saul and Jonathan battle the Philistines (13:19-14:15)
 1. Saul calls for the ark of God so that the LORD will deliver Israel (14:16-23)
 2. Saul calls for the people to vow that they will not eat and Jonathan disobeys (14:24-30)
 3. Saul defeats the Philistines and builds an altar to the LORD, but the LORD does not answer him (14:31-42)
 4. Saul confronts Jonathan after they are taken by the Philistines, released, but unsuccessful in thoroughly defeating the Philistines (14:43-52)

- III. The Kingdom of Saul and of David, the Man after God's own Heart (1Sam. 16-31)**
- A. Saul battles against the Amalekites (15:1-9)
 - B. The LORD repents for making Saul King of Israel (15:10-35)
 - C. Samuel confronts Saul for his sin of not utterly destroying the Amalekites (15:18-35)
 - 1. Saul is rejected by the LORD as King of Israel (15:26-31)
 - 2. Saul kills Agag in an attempt to appease the LORD (15:32-35)
 - D. Samuel sent to Jesse the Bethlehemite to anoint his son as king (16:1-13)
 - 1. The LORD sends an evil spirit to afflict Saul and David plays the harp for Saul (16:14-23)
 - E. Saul and David against Goliath of Gath, the Philistine (17:1-58)
 - 1. Goliath of Gath, the mighty Philistine warrior (17:1-11)
 - 2. David fights against Goliath and prevails against him in the Spirit of the LORD, but Saul stays in his tent (17:12-58)
 - F. Jonathan and David make a covenant of friendship together (18:1-7)
 - 1. Saul is jealous of David and seeks to kill him (18:8-30)
 - G. Jonathan protects David from his father's wrath (19:1-20:42)
 - H. David hides from Saul in order to save his life and honor the LORD's "Anointed" (21:1-31:13)
 - 1. David eats the bread of the Presence when Abimelech meets him (21:1-6)
 - 2. David takes the sword of Goliath for protection (21:7-15)
 - 3. David hides in the cave of Adullam (22:1-5)
 - 4. David goes to the forest of Hereth (22:6ff)
 - 5. Saul confronts Ahimelech the priest for helping David escape (22:11-23)
 - 6. The LORD directs David to fight against the Philistines (23:1-14)
 - 7. Jonathan goes to David to strengthen him and they make a covenant at Horesh (23:15-24)
 - 8. David flees from Saul in the wilderness of Maon and then to the strongholds of Engedi, and spares Saul's life (23:25-24:15)
 - 9. Saul weeps because David has spared his life and understands that David is truly the LORD's Anointed King (24:16-22)
 - I. Samuel's dies (25:1)
 - J. David, Nabal and Abigail (25:2-35)
 - 1. Nabal dies (25:36-38)
 - 2. David makes Abigail his wife (25:36-42)
 - 3. David's other wives (25:43-44)
 - K. Saul continues to seek David's life, Saul is confronted by David and he spares his life again (26:1-27:12)
 - L. Israel battles against the Philistines again and Saul is afraid of them (28:1-25)
 - 1. The LORD does not answer Saul so he seeks the advice of a witch from Endor (28:8-14)
 - 2. The LORD allows Samuel to confront Saul and condemn him in the name of the LORD (28:15-25)
 - M. David battles against the Philistines fearlessly and Saul is killed in battle (29:1-31:13)
 - 1. David routes the Philistines and they flee to Jezreel (29:1-11)
 - 2. David saves his wives from the Amalekites (30:1-31)
 - 3. The Philistines battle Israel, but Israel flees and Saul is killed in battle (31:13)
- IV. David the True King of Israel (2Sam. 1-10)**
- A. David learns of Saul's death and he laments and mourns (2Sam. 1:1-27)
 - B. David Inquires of the LORD to go up to Hebron (2:1-7)
 - C. Ishbosheth, son of Saul is made king over Gilead (2:8-32)
 - D. War between the House of Saul and the House of David and Ishbosheth is killed (3:1-4:12)
 - E. David is formally anointed King of Israel by the people (5:1-25)
 - 1. David takes the city of Zion and it becomes the city of David (5:6-10)
 - 2. David is honored as King of Israel (5:11-16)
 - 3. The Philistines are defeated by David (5:17-25)
 - F. David brings up the ark of God to the House of Abinadab (6:1-5)
 - 1. Uzzah is killed for touching the ark of God (6:6-11)

- 2. The ark is brought to the city of David (6:12-23)
 - G. David is king and the LORD gives him rest from his enemies (7:1-29)
 - 1. Nathan the prophet tells David of the Temple and his everlasting kingdom (7:4-17)
 - 2. David worships the LORD for his grace and mercy upon his life (7:18-29)
 - H. David defeats all the enemies of Israel (8:1-10:19)
 - 1. The LORD gave David victory everywhere he went (8:1-18)
 - 2. David shows kindness and favor to the House of Saul because of his covenant with Jonathan (9:1-13)
 - I. David defeats the Ammonites and the Syrians (10:1-19)
- V. David's Sin and the Beginning of Chaos in the Kingdom of Israel (2Sam. 11-20)**
- A. David commits adultery with Bathsheba, the wife of Uriah the Hittite (2Sam. 11:1-27)
 - 1. David's unfaithfulness to God and Uriah; Uriah's faithfulness to God and David (11:2-13)
 - 2. David sends Uriah to the front to be killed (11:14-26)
 - 3. Bathsheba becomes the wife of David but what David had done displeased the LORD (11:27-28)
 - B. Nathan's parable to David about his sin (12:1-14)
 - C. The LORD strikes David's child because of his sin and he dies (12:15-23)
 - D. David repents and the LORD gives to David a son: Solomon; the LORD continues to be faithful to David in spite of his sins (12:24-31)
 - E. David's son Absalom the fair and the way to the throne of Solomon (13:1-20:26)
 - 1. Absalom, Tamar, and Ammon (13:1-39)
 - 2. Tamar is raped by Amnon; Absalom murders Amnon and flees (13:1-39)
 - 3. Joab returns Absalom to the court (14:1-33)
 - 4. Absalom revolts against David and he flees from Jerusalem (15:1-37)
 - 5. Absalom takes over Jerusalem, the City of David (16:1-23)
 - 6. Ahithophel is misled by Hushai (17:1-29)
 - 7. David battles in the Forest of Ephraim (18:1-8)
 - 8. Absalom is killed and David mourns for him (18:9-33)
 - 9. David attempts to restore Israel that has been divided because of Absalom's attempt to take the throne (19:1-43)
 - 10. Judah and Israel are divided (19:41-43)
 - 11. The men of Israel follow Sheba, son of Bichri from Benjamin until his death; the men of Judah follow David (20:1-22)
 - 12. David's men after Sheba's death (20:23-26)
- VI. Final Execution of Saul's Descendants and David's Throne is Secure (2Sam. 21-24)**
- A. Famine in the land (21:1-6)
 - B. Saul's descendants are executed except Mephibosheth, son of Jonathan (21:7-14)
 - C. The Philistines battle against Israel again; more giants are defeated like Goliath of Gath (21:15-22)
 - D. The Song of David to praise the LORD for his faithfulness to he and his family (22:1-51)
 - E. The last words of David considering God's kingdom in Israel (23:1-7)
 - F. David battles the Philistines and lists his mighty warriors (23:8-39)
 - G. The anger of the LORD is kindled against Israel (24:1-25)
 - 1. The LORD directs David to number Israel and Judah (24:1-9; cf. 1 Chr. 21:1)
 - 2. David repents of his sin before the LORD (24:10-14)
 - 3. The LORD sends a plague upon Israel (24:15-17)
 - 4. David builds an altar to avert the plague from the people (24:18-25)

Book of Kings - Exile

Outline:

- I. Death of David/ Succession of Solomon (1Kings 1-12)
- II. Kings of Israel and Judah: Increasing Apostasy in Leadership (1Kings 13-16)
- III. Elijah and Elisha (1Kings 17-2Kings 8)
- IV. Kings of Israel and Judah: Increasing Apostasy in Leadership (2Kings 9-17)
- V. The Last Kings of Judah/ The Righteous Reign of Josiah/ The Capture of Jerusalem by the Babylonians (2Kings 18-25)

Theme: “The Decline and Fall of the Davidic Empire”

Questions the Books of Kings Seeks to Answer: Why did we go into the exile? What about the promise of the land? What about the Kingdom promised in the land as an everlasting dynasty to David?! S. Dempster describes Kings as the “dead end of exile”. What we see in 1-2 Kings is a fall from a nearly paradisiacal state to exile (Thomas Schreiner). Our history in Kings opens up in a paradise setting, with a wise king, the son of David, who sits upon his throne attracting the nations to his great wisdom to be blessed by him. Then this great and wise king builds a permanent place for God to dwell in the temple in Jerusalem.

Has Israel progressed beyond Babylon since the days of Genesis (cf. Gen. 11:1-9)? The story began in Babylon and now Israel is in Babylon again (David Freedman).

*** KING * COVENANT * TABERNACLE/TEMPLE DWELLING**

King: Solomon’s Glory and the Fading Glory of Israel-Judah’s Kings.

Covenant: Ministries of Elijah and Elisha

Temple/Dwelling: Solomon is David’s Son, the Great Temple Builder

Key Verses: ^{ESV} **2 Kings 17:7-8:** *And this occurred because the people of Israel had sinned against the LORD their God, who had brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had feared other gods ⁸ and walked in the customs of the nations whom the LORD drove out before the people of Israel, and in the customs that the kings of Israel had practiced.*

2 Kings 24:10-15, 25:27-30: *At that time the servants of Nebuchadnezzar king of Babylon came up to Jerusalem, and the city was besieged. ¹¹ And Nebuchadnezzar king of Babylon came to the city while his servants were besieging it, ¹² and Jehoiachin the king of Judah gave himself up to the king of Babylon, himself and his mother and his servants and his officials and his palace officials. The king of Babylon took him prisoner in the eighth year of his reign ¹³ and carried off all the treasures of the house of the LORD and the treasures of the king's house, and cut in pieces all the vessels of gold in the temple of the LORD, which Solomon king of Israel had made, as the LORD had foretold. ¹⁴ He carried away all Jerusalem and all the officials and all the mighty men of valor, 10,000 captives, and all the craftsmen and the smiths. None remained, except the poorest people of the land. ¹⁵ And he carried away Jehoiachin to Babylon. The king's mother, the king's wives, his officials, and the chief men of the land he took into captivity from Jerusalem to Babylon.*

... And in the thirty-seventh year of the exile of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evil-merodach king of Babylon, in the year that he began to reign, graciously freed Jehoiachin king of Judah from prison. ²⁸ And he spoke kindly to him and gave him a seat above the seats of the kings who were with him in Babylon. ²⁹ So Jehoiachin put off his prison garments. And every day of his life he dined regularly at the king's table, ³⁰ and for his allowance, a regular allowance was given him by the king, according to his daily needs, as long as he lived.

Where are we with the promises to Abraham: (1) A Seed (Solomon/Davidic Kings); (2) A Land (Israel's kings rule over land of promise); (3) A Blessing to the nations? Is Israel a light, or like the nations?

Hope in YHWH's faithfulness. A line can be drawn from Adam to Jehoichin (cf. Matthew 1). Because of God's faithfulness to Israel, there is hope in represented in Jehoichin, a kind of resurrection-hope for the future consummation of the kingdom!

Thematic Outline: Kings tells two parallel (often intersecting) stories of the downfall of Israel and Judah (William Fullilove):

The brightening and then fading glory of Solomon and His kingdom rule (1 Kings 1-11)
→ Divided Kingdom (1 Kings 12-2 Kings 17) → Exile (but with hope in YHWH's faithfulness, 2 Kings 25:27-30).

Dates: From the accession of Solomon to the Davidic Throne in 970 BC to the first wave of exile of Judah in ca. 597 BC (destruction of Jerusalem and Temple in 586 BC).

Link with Moses/Pentateuch: How Israel failed to remember God's words that Moses taught them to never forget, and were sent into exile because of the sins of their kings, and the idolatry of their own hearts. Particularly Deuteronomy 12:1-7, 13-14; 28 (blessings and curses of the Mosaic Covenant).

Temple: Solomon's temple building is the first, or initial fulfillment of YHWH's promise to David concerning his son in the Davidic Covenant (2 Sam. 7:12-18). Solomon's temple is the fulfillment of Deuteronomy 12, and the building and establishing of it (1 Kings 6-8) links the Mosaic and Davidic Covenants together as part of the larger Covenant of Grace. Mt. Sinai and Mt. Zion are linked as YHWH's chosen worship place. It is an enigma that Solomon was both the "perfecter of Israel's glory and the architect of its destruction" (G. Goldsworthy).

Link with Prophets: Ministries of Elijah and Elisha and the back story and historical context for the Latter Prophets, Isaiah, Jeremiah and Ezekiel.

Link with Coming of Christ and Time of Fulfillment: "With the fall of the Israelite state [under Solomon], the dawn of the New Testament age had virtually begun. For, after the exile, though many attempts to revive the past would be made, it would eventually become clear that the visible carrier of the promises would not finally be physical Israel ["general Israel"] as such, but a community of faith [an elect remnant, or "particular Israel"]. In retrospect this had always been so. The exile would underline this biblical truth" (William Dumbrell).

Repetition to Accentuate Apostasy in Israel/Judah:

ESV 1 Kings 15:3 And he walked in all the sins that his father did before him, and his heart was not wholly true to the LORD his God, as the heart of David his father. / ESV 1 Kings 15:26 He did what was evil in the sight of the LORD and walked in the way of his father, and in his sin which he made Israel to sin. / ESV 1 Kings 15:34 He did what was evil in the sight of the LORD and walked in the way of Jeroboam and in his sin which he made Israel to sin.

Israel's Kings:

Jeroboam I (930-909)- Apostasy (1 Ki. 15-16)

Nadab (909-908)- Apostasy (1 Ki. 15:25-31)

Baasha (908-886)- Apostasy (1 Ki. 15:32-16:7)

Zimri (885)- Apostasy (1 Ki. 16:15-20)

Omri (885-874)- Apostasy (1 Ki. 16:21-28)

Ahab (874-853)- Increasing Apostasy (1 Ki. 16:29-22:53)

Jehoram (852-841)- Apostasy (2 Ki. 8:16-24)

Jehu (841-814)

Jehoahaz (814-798)

Jehoash (798-782)- Apostasy (2 Ki. 13:10-13)

Jeroboam II (793-753)- Apostasy (2 Ki. 14:23-29)

Zechariah (753)- Apostasy (2 Ki. 15:8-12)

Shallum (752)

Menahem (752-742)- **Apostasy (2 Ki. 15:17-22)**

Pekahiah (742-740)- **Apostasy (2 Ki. 15:23-26)**

Pekah (752-732)- **Apostasy (2 Ki. 15:27-31)** → Israel taken into captivity (722 BC)

Hoshea (732-723/22)- **Apostasy (2 Ki. 17:1-6)**

Judah's Kings:

Rehoboam (930-913)- **“Evil in the eyes of the LORD (1 Ki. 14:21-31)**

Abijam (913-910)- **Apostasy (15:1-8)**

Asa (910-869)- **Covenantally Faithful (15:9-24)**

Jehoshaphat (872-848)

Jehoram (Joram) (853-841)

Ahaziah (853-852)- **Apostasy (2 Ki. 8:25-29)**

[Athaliah] (841-835)

Joash (835-796)

Amaziah (796-767)- **Partial Covenant Keeper (2 Ki. 14:23-29)**

Azariah/Uzziah (792-740)

Jotham (750-732)

Ahaz (735-715)

Hoshea (last king in the North)

Hezekiah (729-686)- **Covenantally Faithful (2 Ki. 18:1-19:4)**

Manasseh (697-642)- **Increased Apostasy (2 Ki. 21:1-18)**

Amon (642-640)- **Apostasy (2 Ki. 21:19-26)**

Josiah (640-609)- *****REFORMER OF GOD'S CHURCH- “SECOND DAVID”*****

Jehoahaz (609)- **Apostasy (2 Ki. 23:31-37)**

Jehoiakim (609-598)

Jehoiachin (598-597)

Zedekiah (597-586)

Prophets: God was faithful to continue to speak His Word to His people; Elijah and Elisha were Gospel-preaching, miracle-performing, Spirit-filled, covenant prosecutors bringing covenant lawsuit against Israel because of her sins in accordance with the Mosaic Covenant.

1 Kings 16 - 2Kings 10: Elijah and Elisha are literarily central to the covenantal-historical-theological story of Kings. Many miracles point to the advancement of the Kingdom and the heightening of God's redemptive-revelation activity, His gracious accommodation to speak even when Israel/Judah largely refuses to listen.

Elijah and Elisha are a "sneak preview" into the Consummation of the Kingdom in the ministries of John the Baptist (the figurative "Elijah" who was to come, Malachi 4:5-6, cf. Matt. 11:14; 17:12; John 1:21) and Jesus Christ (the figurative "Elisha" who was to come).

Elijah

Elijah fed by ravens (17:1-7)

Elijah and the widow of Zarephath (17:8-24)

Elijah and Obadiah confront Ahab (18:1-16)

Elijah and Ahab's Prophets of Baal on Mount Carmel (18:17-46)

Jezebel threatens Elijah's life (19:1-3)

The LORD confronts Elijah (19:4-18)

Elijah anoints Elisha (19:19-21)

Elisha

Elisha receives Elijah's mantle when he is taken to heaven in a chariot of fire (2K 2:1-25)

Elisha and the woman of Shunem (4:1-44)

Naaman commander of the Army of Syria healed of leprosy by Elisha (5:1-27)

Elisha and the axe head that floats (6:1-7)

The King of Syria seeks Elisha's life (6:8-7:20)

Elisha predicts a 7 year famine upon the land (8:1-3)

Theme	Deuteronomy	Judges	Samuel	Kings	Jesus Christ
KING	Person and Character of Coming King - Deut. 17:14-20 (cf. Gen. 17:5-7; 49:10)	“No King in Israel” – Judges (17:6; 18:1; 19:1; 21:25)	King David, God’s faithful, yet flawed King; God’s Chosen-Anointed-Spirit-Filled-Shepherd-King from Bethlehem – 1 Sam. 15-16, 2 Sam. 7	King Solomon the Wise/Unwise – 1 Kings 3-11 (OT example of <i>simil Justus et Peccator</i> , cf. Rom. 7:14-25)	Greater Son of David, God-Incarnate; Wisdom Incarnate, God’s completely faithful King: His Chosen-Anointed-Spirit-Filled-Shepherd-King, etc
COVENANT	Deut. 12; 28-31/Unconditional-Conditional Aspects of Covenant	“No King in Israel, all did what was right in their own eyes” – Apostasy-Covenant Breaking of people, yet faithfulness of YHWH in raising up Judge-Savior-Deliverers	2 Sam. 7 Psalm 89 Davidic Covenant, both Unconditional (Psa. 89:33-39)-Conditional (Psa. 89:27-32) Aspects of Covenant	Davidic Covenant Partially fulfilled: David’s Son (Solomon, 2 Sam. 7:12-14), recipient by faith of Unconditional covenant, but disciplined with Israel for covenant-breaking (2 Sam. 7:13-14; 1 Ki. 3:14)	Jesus Christ’s perfect covenant-keeping life on behalf of all believers-elect, the cross of Christ where God’s wrath was poured out on Jesus for His covenant-breaking people*
TABERNACLE-TEMPLE-DWELLING OF GOD	Deut. 12 (cf. 33:27)	Apostasy in Israel (God preserves a remnant)-Grace is taken for granted with God in the midst of His people (worse than the 40 years of wilderness wandering)	God will build David a House-Dynasty-Eternal Throne (2 Samuel 7:12-17)	Solomon the Wise/Unwise will build a Permanent Temple for God (1 Ki. 6-9)	John 1:1-14- Jesus is David’s Greater and More Faithful Son, King seated-enthroned on God’s Eternal Throne (Acts 2:29-36; Heb. 1:1-4), True Temple Builder (1 Cor. 3:16-17; 2 Cor. 6:16), and God’s Holy Temple in Himself (John 2:19-21)

* See above section for how there is a real tension between unconditional and conditional covenants in the Bible, and only Jesus reliever this real tension: Jesus Christ as God made unconditional covenant with sinners; and as man kept all the conditions of the covenant for His sinful elect.

God's Self-Revelation: How is the Triune God revealed?

A patient God we should learn to fear as Lord as well as to please Him and love Him as our Father. He truly disciplines/chastens those he loves.

Though Kings is the “Decline and Fall of the Davidic Empire” God’s promises of a Davidic King to sit on an eternal throne remain good, and God will bring these promises to pass in His perfect time.

Man's Sinful Condition: What is FCF (Fallen Condition Focus)?

Even the wisest of men like King Solomon, even the godliest of men like King Josiah cannot redeem God’s people from sinning and idolatry. We need Wisdom Incarnate, the Lord Jesus; We need a king much greater than David, Solomon, even Josiah (the “second David”!).

Contrast Solomon’s wisdom and his favor with God in chaps. 1-2, and then the decline and apostasy of his heart in chap. 11:

^{ESV} 1 Kings 11:1-5: Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, ²from the nations concerning which the LORD had said to the people of Israel, "You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods." Solomon clung to these in love. ³He had 700 wives, princesses, and 300 concubines. And his wives turned away his heart. ⁴For when Solomon was old his wives turned away his heart after other gods, and his heart was not wholly true to the LORD his God, as was the heart of David his father. ⁵ For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites.

Let us be watchful and aware of the sinful proclivities and propensities of our hearts (Prov. 4:23).

Pastoral/Practical-Experiential Wisdom: How then should I live?

Wisely and faithfully in service to our Wise and Holy King, the Lord Jesus Christ!
Fear of the LORD is the beginning of our wisdom (Prov. 1:7). Fear God and keep His commandments for this is the whole duty of man (Eccl. 12:9-13).

Book of Kings- Biblical-Theological Summary and Outline- C. R. Biggs

I. Death of David/ Succession of Solomon (1Kings 1-12)

- A. Adonijah exalts himself as king (1K 1:5-53)
- B. Nathan and Bathsheba secure Solomon's Kingship (1:11-31)
- C. Solomon anointed king by Zadok the priest (1:32-53)
- D. David's death and last wishes of covenant keeping (2:1-12)
- E. Adonijah is killed (2:13-27)
- F. Solomon secures his reign and the kingdom (2:28-46)
- G. Solomon: the wise and obedient Son of David, King of Israel (3:1-28)
- H. Solomon's great and vast kingdom (4:1-34)
- I. Solomon plans construction of the House of the LORD (5:1-18)
- J. Solomon begins construction of the House of the LORD (6:1-10)
- K. Solomon establishes covenant with the LORD and finishes the House of the LORD (6:11-38)
- L. Solomon builds his palace and furnishes the House of the LORD (7:1-51)
- M. Solomon brings up the Ark of the Covenant into the LORD's House (8:1-13)
- N. God's promises of his House to David are fulfilled (8:14-66)
- O. The LORD appears to Solomon to remind him and call him to covenant obedience (9:1-28)
- P. The Queen of Sheba visits and blesses Solomon—Solomon's riches (10:1-29)
- Q. King Solomon marries foreign women and commits idolatry in the eyes of the LORD (11:1-13)
- R. God raises up adversaries to fight against Solomon (11:14-33)
- S. God's faithfulness to his covenant and Solomon's death (11:34-43)
- T. Solomon's sons: Rehoboam reigns over Judah and Benjamin; Jeroboam reigns over Israel in Apostasy (12:1-33)

II. Kings of Israel and Judah: Increasing Apostasy in Leadership (1Kings 13-16)

- A. Man of God comes to Jeroboam, but he does not repent of his apostasy against the LORD (13:1-34)
- B. Ahijah the prophet prophesies against Jeroboam (14:1-20)
- C. Rehoboam and Judah do evil in the eyes of the LORD (14:21-31)
- D. Abijam reigns in Judah- Apostasy (15:1-8)
- E. Asa reigns in Judah- Covenant keeper (15:9-24)
- F. Nadab reigns in Israel- Apostasy (15:25-31)
- G. Baasha reigns in Israel- Apostasy (15:32-16:7)
- H. Elah reigns in Israel- Apostasy (16:8-14)
- I. Zimri reigns in Israel- Apostasy (16:15-20)
- J. Omri reigns in Israel- Apostasy (16:21-28)
- K. Ahab reigns in Israel- Increasing Apostasy (16:29-22:53)

III. Elijah and Elisha (1Kings 17-2Kings 8)

- A. Elijah fed by ravens (17:1-7)
- B. Elijah and the widow of Zarephath (17:8-24)
- C. Elijah and Obadiah confront Ahab (18:1-16)
- D. Elijah and Ahab's Prophets of Baal on Mount Carmel (18:17-46)
- E. Jezebel threatens Elijah's life (19:1-3)
- F. The LORD confronts Elijah (19:4-18)
- G. Elijah anoints Elisha (19:19-21)
- H. Ben-Hadad attacks Samaria (20:1-12)
- I. Ahab defeats Ben-Hadad (20:13-43)
- J. Naboth's vineyard (21:1-29)
- K. Micaiah prophesies against King Ahab (22:1-40)
- L. Jehoshaphat reigns in Judah- Covenant keeper (22:41-50)
- M. Ahaziah son of Ahab reigns in Israel- Apostasy (1K 22:51- 2K 1:18)
- N. Elisha receives Elijah's mantle when he is taken to heaven in a chariot of fire (2K 2:1-25)
- O. Jehoram son of Ahab reigns in Israel- Apostasy; King of Moab rebels (3:1-27)
- P. Elisha and the woman of Shunem (4:1-44)
- Q. Naaman commander of the Army of Syria healed of leprosy by Elisha (5:1-27)
- R. Elisha and the axe head that floats (6:1-7)
- S. The King of Syria seeks Elisha's life (6:8-7:20)
- T. Elisha predicts a 7 year famine upon the land (8:1-3)

- U. Hazael reigns after Ben-Hadad (8:4-15)
- V. Jehoram son of Ahab reigns in Israel- Apostasy (8:16-24)
- W. Ahaziah son of Jehoram reigns in Judah- Apostasy (8:25-29)

IV. Kings of Israel and Judah: Increasing Apostasy in Leadership (2Kings 9-17)

- A. Jehu anointed king in Israel and conspires against the House of Ahab (9:1-29)
- B. Jezebel is killed (9:30-37)
- C. Jehu orders the sons of Ahab to be beheaded and all of Ahab's House is destroyed according to the word of Elijah (10:1-17)
- D. Jehu destroys the altar of Baal and the priests of Baal (10:18-27)
- E. Jehu destroys worship of Baal but does evil in the eyes of the LORD; the LORD begins to cut off parts of Israel (10:28-36)
- F. Athaliah destroys the royal family but Josheba hides Joash the son of Ahaziah (11:1-3)
- G. Jehoida the priest anoints Joash king and Athaliah is killed (11:4-16)
- H. Jehoida and the king and people make a covenant with the LORD (11:17-21)
- I. Joash reigns in Judah (Jerusalem) with Jehoida the priest- Partial covenant keeper (12:1-21)
- J. Jehoahaz reigns in Israel (Samaria)- Apostasy; the LORD gives Israel over to their enemies (13:1-9)
- K. Jehoash reigns in Israel (Samaria)- Apostasy (13:10-13)
- L. Elisha dies (13:14-25)
- M. Amaziah reigns in Judah- Partial covenant keeper; Battles against Jehoash in Israel- Amaziah is defeated (14:1-22)
- N. Jeroboam son of Joash reigns in Samaria- Apostasy (14:23-29)
- O. Azariah son of Amaziah reigns in Judah- Partial covenant keeper; the LORD makes him a leper (15:1-7)
- P. Zechariah son of Jeroboam reigns briefly in Israel- Apostasy (15:8-12)
- Q. Shallum reigns briefly in Israel (15:13-16)
- R. Menahem son of Gad reigns briefly in Israel- Apostasy (15:17-22)
- S. Pekahiah son of Menahem reigns briefly in Israel- Apostasy (15:23-26)
- T. Pekah son of Remaliah reigns in Israel- Apostasy; Israel is taken captive by Assyria (c. 722 BC) (15:27-31)
- U. Jotham son of Uzziah reigns in Judah- Covenant keeper (15:32-38)
- V. Ahaz son of Jotham reigns in Judah- Apostasy; Jerusalem besieged and Ahaz seeks assistance from King Tiglath-pileser of Assyria (16:1-20)
- W. Hosheah son of Elah reigns in Israel- Apostasy; Samaria is besieged and captured by Assyria (17:1-6)

- X. Israel is taken into Assyrian captivity because of covenant disobedience (c. 722 BC) (17:7-41)
 - 1. Important verse (v.33)- “So they feared the LORD but also served their own gods after the manner of the nations from among whom they had been carried away.”

V. The Last Kings of Judah/ The Righteous Reign of Josiah/ The Capture of Jerusalem by the Babylonians (2Kings 18-25)

- A. Hezekiah son of Ahaz reigns in Judah- Covenant keeper. He removes the altars of Baal from the land, keeps the covenant obediently, and does not follow after the King of Assyria; Judah is besieged and taken to Assyria (18:1-19:4)
- B. Hezekiah seeks Isaiah the Prophet’s counsel; Isaiah prophesies of a remnant of Israel (v.31) (19:5-34)
- C. The Angel of the LORD slays 185,000 Assyrians (19:35-37)
- D. Hezekiah’s sickness and recovery; Isaiah’s prophecy of Babylonian captivity (20:1-21)
- E. Manasseh son of Hezekiah reigns in Judah (Jerusalem)- Increased apostasy (21:1-18)
- F. Amon son of Manasseh reigns briefly in Judah (Jerusalem)- Apostasy (21:19-26)
- G. Josiah son of Amon reigns in Judah- Increased covenant keeping; the Book of the Covenant is recovered (22:1-20)
- H. Josiah calls together the people and reads the Book of the Covenant; he kills the prophets of Baal and destroys the altars of idolatry (23:1-20)
- I. Josiah calls for the people to keep the Passover (23:21-30)
- J. Jehoahaz reigns in Judah (Jerusalem)- Apostasy (23:31-37)
- K. Nebuchadnezzar King of Babylon; Judah is destroyed for the sins of King Manasseh; (v.20) “For because of the anger of the LORD it came to the point in Jerusalem and Judah that he cast them out from his presence” (24:1-20)
- L. Nebuchadnezzar destroys Jerusalem and burns down the temple and kills the priests; he destroys the king’s palace and the walls of Jerusalem (25:1-26)
- M. Evil-merodach King of Babylon makes Jehoiachin, former King of Judah, prime minister of Babylon (25:27-30)

Book of Kings Storyline

I Kings 1-12: The glory of David is passing but because of the LORD’s faithfulness and promises made to David, Solomon takes the throne. Solomon prays for wisdom to lead the people, but wisdom is consistent with keeping the covenant of God; Solomon unfortunately succumbs to the great temptations of his foreign wives as Moses had warned in Deuteronomy. Although the land has rest under Solomon and he builds a House for the LORD, things are not what they should be in Jerusalem. This section ends with the evil sons of Solomon taking the throne in Judah and Israel: Rehoboam who temporarily obeys then commits apostasy and Jeroboam who is apostate from the beginning. In all the Book of Kings, there is the motif “X King did evil in the eyes of the LORD” or “X King kept the covenant as his father David before him.” The majority of the kings are apostate particularly in Israel; but Judah is not far behind in her apostasy.

I Kings 13-16: This section serves as a break between the fair rule of Solomon and the apostate kings of Israel who “do evil in the eyes of the LORD” and serve the baals. This apostasy escalates until the

consummate apostasy of King Ahab and Jezebel are introduced in chapter 16. The next section is concerned with them and the ministry of Elijah and Elisha in the midst of this paganism.

I Kings 17- II Kings 8: This is the section of what some have called the “Elijah and Elisha cycles.” God sends prophets to warn his people of covenant disobedience. They along with other men of God, or sons of the prophets, are covenant prosecutors who convict and judge Israel of her apostasy, eventually leading Israel away guilty into Exile. The work of Elijah and Elisha are much like the work of the Spirit of God in the church today. Much of their ministry is reflected in the ministry of the Lord Jesus Christ. This is an escalated outpouring of God’s spirit upon certain men who are prophets to lead Israel into repentance and a turning back to God lest he consume them in his wrath. This section ends when the sons of Ahab continue to be apostate and serve the baals.

II Kings 9-17: All of Ahab’s House and Kingdom is destroyed, Jezebel is killed but that does not decrease or remove the apostasy from Israel; they continue to do evil in the eyes of the LORD. Jehu begins to destroy Baal worship but then he falls prey himself. Joash the son of Ahaziah is hidden from the execution of Athaliah like Moses in Exodus, but Joash only partially keeps the covenant and therefore is not the Moses of Deuteronomy 18. There is a partial covenant keeping in Judah but Israel is increasing in wickedness and apostasy before the LORD. No matter how long or short are the reigns of the kings in Israel, they all are apostate. There is a glimmer of hope in Judah, but it is quickly removed as the darkness of apostasy covers the whole land of Judah. In 17:33, the Israelites are trying to have their “cake and eat it to”; that is, they want to serve God and the baals, but they have forgotten that the LORD said they are either for him or against him: they cannot choose both life and death. This section ends with Israel being taken into Assyrian captivity as the LORD had warned them would happen if they did not repent. God in his graciousness preserves and saves a remnant according to the Prophet Isaiah. The only hope Israel and Judah have is in the faithfulness and promises of the LORD their God.

II Kings 18-25: In this section there is increased apostasy in Judah, particularly in the reign of Manasseh. There is a brief reign of covenant obedience in Josiah who lives according to the covenant as his father David. He tears down all the altars of Baal, kills the priests of Baal, and reads to the people the Book of the Covenant. He even makes sure the Passover is celebrated faithfully as he understands from the Book of Deuteronomy. However, Jehoahaz takes the throne and leads Judah back into apostasy- -is there any hope now? Judah is sold as slaves into the hands of Nebuchadnezzar King of Babylon (like Joseph being sold into the hands of Pharaoh and the Egyptians). Nebuchadnezzar destroys Jerusalem and her walls, the temple and her chief priests and the palace of the king. The last chapter ends with a bit of hope; hope that might remind the Israelites that in spite of their disobedience, God was still faithful to his promises. Jehoiachin who had been taken prisoner, was now made Prime Minister of Babylon under Evil-merodach King of Babylon, much like Joseph had been made Prime Minister of Egypt. Is this to give the Israelites hope of another Exodus? For sure, the Israelites in the Exile are experiencing an “Exodus reversal” but will God give them another Exodus? The God of all wisdom and grace will yet reveal his faithfulness to his people in his promises.

CRB/February 2019