

BIBLE PROJECT 2.02

Samuel & the Kingdom Coming

Scriptures Ruth-1 Sam 12

[Joke: Do you know an Israelite named “Smith”? Why not? see 1 Samuel 13]

General Time Line for History of Israel

2000-1650
1650-1280
1280-1240
1240-1200
1200-1050
1050

Patriarchs
Egyptian Sojourn
Wilderness
Conquest
Judges & Samuel
Saul Crowned

Major Issues: *Kingdom Coming*

1. The relationship of God to government.
2. The relationship between a form of government and the strength of a nation.
3. Did God oppose the monarchy?
4. Was the call of a king a step forward for Israel?
5. The transformation of Israel into a ranking power of its time.
6. Samuel, a study in leadership.

BIG IDEAS IN THE BOOK OF RUTH:



BIG IDEA RUTH 1—BLESSED TO BE A BLESSING: God includes a Moabite who becomes an Israelite and ancestor of the most famous King, David. Remember the origin of the Moabites? Ruth is blessed by Naomi, even if Naomi is skeptical.

BIG IDEA RUTH 2: GOD CARES FOR FAITHFUL INDIVIDUALS in the midst of general social instability (chaos) when everyone did what was right in their own eyes.

BIG IDEA RUTH 3: GROUNDWORK FOR THE ACCEPTANCE OF DAVID is found in the Book of Ruth through his genealogy.

BIG IDEA RUTH 4: REDEMPTION. The Kinsman-Redeemer [Boaz] illustrates redemption. Look up the concept of Kinsman-Redeemer. Leviticus 25. 25-55. Remember the image of the Gate where Boaz did the negotiation and took off his shoe. Ruth 4.1. Like the place where Abraham negotiated for the field of Machpelah –Genesis 23.10.

Development of the Kingdom—1 Samuel 1-12



From Indiana Jones and the Last Crusade

Steps along the way:

1 S 4: 1-2 Defeated at Aphek

1 S 4 3-5 Bring up Ark of the Covenant

1 S 4: 4-9 Philistines disheartened, take courage

1 S 8: 4-5 Israel: “We want King”

1 S 8: 19-20 We want King to be like other nations

1 S 10: 20-24 choosing a king

1 S 8.6 Samuel displeased

1 S 10.25-26 Doubts about Saul as Savior

1 S 12.13-17 If you fear the LORD, you and King will do well. Still, asking for King is wicked...

What held Israel together especially through the period of the Judges?

1. Sense of Destiny—strong amid chaos—this goes back to OT 6 & OT 7
2. Discipline toward Destiny—Law and Ceremony/worship
3. Correction for a Destiny—Achan, the cycle of Judges, Philistines

Bright: The historical sources in the Bible and archeology give us better information about this period than any comparable one in Israel's history [p. 184]



BIG IDEA 5: SWASTIKA —Israel threatened by major power—Philistia



Philistines arrived in Canaan about the same time as Israelites → now are a major military force that brought the relative disorganization of Israel to the brink of disaster.

They were just the foe with which Israel could least effectively cope.



BIG IDEA 6: TROOPS MASSED IN FORCE—Philistia was different from Israel's former enemies—well organized military force.

- Philistines were not especially numerous
- Military aristocracy—"formidable fighters with strong military tradition" (Bright)
- Perhaps saw Israel as threat to their own security or security of trade routes leading inland.
- Monopoly on iron—No smiths in Israel [1S 13.19]
- No one is around on the world stage. [Remember Egypt is now in severe decline and Hittites fell in 1200 BC.]
- Border incidents like Shamgar and Samson illustrate early irritations.



BIG IDEA 7: GLOATING & ARROGANT SOLDIERS STANDING OVER ARK—Philistines capture Israel's most prized possession—the Ark of the Covenant



Decisive blow struck around 1050 BC near Aphek at the edge of the coastal plain—1S 4

Worsted in a preliminary battle at Ebenezer/Aphek, Israel brings Ark to battle front from Shiloh. Israel treats Ark like a good luck charm, talisman, **or a localized god**, but presence of Ark makes no difference—Israel is defeated anyway—Ark has God's presence only when God' people obey him.

1 Sam 15.22—this is the **early PROPHETIC VOICE**—a check against a religion that used kings, worship, talismans, offerings, and other “religious” and political levers to manipulate THE LORD.

What is more pleasing to the LORD:
your burnt offerings and sacrifices
or your obedience to his voice?

**Listen! Obedience is better than sacrifice,
and submission is better than offering the fat of rams.**

23

Rebellion is as sinful as witchcraft,
and stubbornness as bad as worshiping idols.

So because you have rejected the command of the LORD, [the word of the LORD]
he has rejected you as king.”



BIG IDEA 8: FOUNDATION/ GOD IS NOT HONORED BY RITUAL, BUT SERVED BY OBEDIENCE.

Ark is taken, people defeated.

The glory has departed –Hophni, Phinehas and Eli die, Ichabod born.

Several points about Eli and his family are to be made. A father knows the egregious sins of his sons in their official duties and fails to call them to account. Eli and his sons are priests. The false assumption is that their position guarantees God’s favor. The Philistine victory is the perfect lesson for Israel—you have to obey God from top to bottom to have God’s blessing because that is the key to being a blessing: ***Remember the model and the megaphone.*** Israel has to be the exhibit of doing the will of God in order for its mission to be effective to be a blessing.

Philistines then proceed to occupy the land – they take and destroy **Shiloh** --- it is never a shrine again:

See Jer. 7:12ff:

- 2** “Go now to the place in Shiloh where I first made a dwelling for my Name, and see what I did to it because of the wickedness of my people Israel. **13** While you were doing all these things,’ declares the Lord, ‘I spoke to you again and again, but you did not listen; I called you, but you did not answer. **14** Therefore, what I did to Shiloh I will now do to the house that bears my Name, the temple you trust in, the place I gave to you and your ancestors.’

Philistines garrison the land – even in the highlands

1 Sam 10.5 Gibeah—**Remember** what it means when Gibeah is held geographically. **Note needed here:** See *Visual Guide to Bible Events* pp. 82-83. Gibeah was Saul’s capital and the crossroads for capturing and holding the territory that Israel occupied at the time: the hilly, rocky terrain. Gibeah had also been the site of that horrid story of the Levite whose concubine was abused and became the cause of the destruction of Gibeah—Judges 19.

1 S 13.3f –Geba

1 S 13.23—Michmash

Philistines held Negev, coastal plain, much of central highlands and the Jezreel/Esdraelon plain – Though not all of Galilee or east of the Jordan. Central mountains control was spotty.

“The tribal confederacy, its forces scattered and disarmed, its central shrine destroyed and the priesthood killed or dispersed, was helpless.” [Bright, 186]

Though the Ark was returned after a brief captivity, it lay in neglect for a generation at Kiriath – Jearim—not at its previous place Shiloh which has also been lost in the Philistine momentum.

The old order [tribal league] had failed; it could never be re-created.



BIG IDEA 9: CAPTIVES IN BONDS -- The loss of the ark created the feeling in Israel that her plight was hopeless

Samuel – dedicated at birth to a Nazarite vow — did all he could to keep the ancient covenant vision alive. After Shiloh is destroyed, he returns to Ramah and makes his circuit of the central hill towns the circling of the Israelites’ wagons. 1 Samuel 7.15-17 →Bethel, Gilgal, Mispah and Ramah.

Samuel seems to have some connection to **the appearance of the prophetic tradition** in Israel which emerges as a group of *ecstatic charismatics* who prophesy to the sound of music and are known for their frenzy. [See attached paper—Survey of “Former Prophets.” If you have time, run through it quickly.

This was a **time of spiritual vacuum**—discredited priesthood had been destroyed.

Political vacuum – no real leader; Samuel was no Gideon or even Samson – situation was hopeless unless stronger leadership could be found.

But...



BIG IDEA 10: VISION OF THRONE—The Israelites saw an answer to the Philistine terror in the development of a central government ruled by a king

Samuel challenges Israel to return with their whole heart to the Lord their God:

1 S. 7.3-4: *“If you are returning to the Lord with all your heart, then put away the foreign gods and the Astartes from among you. Direct your heart to the Lord, and serve him only, and he will deliver you out of the hand of the Philistines.”*

How does Israel recover from Philistine Threat? Israel chooses the path to strong organization – to unite under a central leader.

There is, however, ambivalence toward that choice of monarchy which is something entirely foreign to Israel’s tradition.

Two different accounts: The Bible does not hide ambiguity. Clearly a “king” had benefits and costs—**God does not see the form of human government as THE ANSWER.**

Two different accounts: **The Bible does not avoid human ambiguity.**

ACCOUNT A Pro Monarchy 1 Samuel 9.1 through 10.16:

Saul privately anointed by Samuel, continued in 1 Samuel 13.3b, 4b-15

Saul’s victory over Ammon - 1 Samuel 11 & subsequent acclamation by the people at Gilgal.

VERSUS

ACCOUNT B Theocracy 1 Samuel 8, 10:17-27 & 12

Contrasting strands of political ideas:

Positive Pro Monarchy	Negative; Theocracy
1 Samuel 8:4-5	1 Samuel 8.6
1 Samuel 8.19-20	1 Samuel 12.13-17
1 Samuel 10.20-24	

Does God favor or oppose the idea of monarchy? Bible contains both stances. How are we to interpret faithfully the Bible’s approach?

– God is not opposed to government. But government is God’s concession to human fallenness.

Can we be God’s people and be a monarchy?

Being God’s people does not depend on the form of government – it depends on THE ONE you serve.

“Only fear the Lord and serve him faithfully with all your heart; for consider what great things he has done for you. But if you still do wickedly, you shall be swept away
→BOTH YOU AND YOUR KING. (1 Samuel 12.24-25)

If both you and the king who reigns over you will follow the Lord your God, it will be well, but if you will not heed the voice of the Lord, but rebel against the commandment of the Lord, then the hand of the Lord will be against you and your king—1 Samuel 12.14-15.

Saul:

Name means: “Asked For” [*Word Biblical Commentary*, Ralph Klein] Double entendre: Saul is the king asked for and God says, “you asked for it.”

Benjamite—IMAGINE! A Benjamite????!!!!!! After the civil war which destroys Benjamin. (Jdg. 19-21)

FACTORS about Benjamin that favored Saul

Centrally located

Immediately threatened

Small—so jealousy would not create immediate problems

Saul responds heroically to Ammonites (1 Samuel 11) who invaded Eastern territory at Israel's weakest time and laid siege to Jabesh-Gilead offering treaty in exchange for the gouging out of the right eye of all the men, **Saul** is seized by Spirit of God 1 Samuel 11.6 so that he quarters his oxen on the spot and summons all Israel to battle.

The people actually respond.

Victory results in renewed acclamation of Saul as king.

Saul never establishes the trappings of monarchy, however. (More about the actual **Kingdom** in the next weeks.)

THINK ABOUT THIS: What is the relationship between the LAW, Government and people? IS GOVERNMENT NECESSARY? Why or why not?

See "The Barmen Declaration"—**Provide Barmen Declaration highlighted**. This is meant to be a relatively modern example of the struggle between God and a totalitarian human government. "Fear God; honor the emperor."

[Pro-government stance led German clergy to cooperate with Hitler→ even signers of the Barmen Declaration had children (Rev. Herman Hesse) who served in Hitler's army – Rev. Hesse's 2 sons killed in 1941 in Nazi Army]

Discussion of relation of God to government: Scripture keeps God from direct connection with any human government. Here we have just such an example of the ambivalence.

Government of Luther's theology: Generally good & necessary in a fallen world.

right hand: government of church: order of grace; internalize demands of order; therefore, do not need forceful restraint – obedience, not enforcement.

left hand: government of world/state; regulation by force, for the restraint of evil of those who will not live by the spirit in purity and obedience.

See **Romans 13. 1-7**

Submit to governing authorities for all authority comes from God

To resist authority is to resist God

Government is the servant of God to execute justice on the wrongdoer.

1 Tim 2.1-3 pray for kings and all in high positions—right and acceptable in the sight of God our savior

1 Pet 2: 13-14: For the Lord's sake, accept the authority of every human institution (emperor, governor) sent by God to punish those who do wrong and praise those who do right.

1 Peter 2:17 "Fear God. Honor the emperor."

BIG IDEA SUMMARY

BIG IDEA RUTH 1—BLESSED TO BE A BLESSING

BIG IDEA RUTH 2: GOD CARES FOR FAITHFUL INDIVIDUALS

BIG IDEA RUTH 3: GROUNDWORK FOR THE ACCEPTANCE OF DAVID

BIG IDEA RUTH 4: REDEMPTION

BIG IDEA 5: SWASTIKA

BIG IDEA 6: TROOPS MASSED IN FORCE

BIG IDEA 7: GLOATING & ARROGANT SOLDIERS STANDING OVER ARK

BIG IDEA 8: FOUNDATION/ GOD IS NOT HONORED BY RITUAL, BUT SERVED BY OBEDIENCE

BIG IDEA 9: CAPTIVES IN BONDS

BIG IDEA 10: VISION OF THRONE

Development of “Prophecy”

“Former Prophets” –the non-writing prophets—the development of a new institution in Israel that seems to arise in the era of the Kingdom, though it has roots back to Moses. The prophet is a restraint on the power of king and priest.

Terms:

“Seer” [Hebrew: *ro eh*]

“Prophet” [Hebrew: *nabi* “Called one” / ”proclaimer”]

1 Sam 9.9 Seer is the older term

Also “man of God”: Moses, Samuel, Elijah, Elisha, and an unnamed “Man of God in 1K 13.

And this title was also assigned to David as a prophetic role in 2 Chr 8.14 & Nehemiah 12.24,36

QUESTION: Are “prophets” foretellers or forth-tellers? Forecasters or Analysts?

Ecstatic Prophets 1 Sam 10.5, 19.20, 1 Kings 18.26ff

Need for authentication:

Elijah and the “prophets” of Baal 1 K 18

Micaiah v Ahab’s “court prophets” 1 K 22

Jeremiah condemns prophets of “peace” Jer 6.13-14, 8.10-11, 28.5ff.

Development

Moses Deut 18

Deborah is called a “prophetess” Nebia Jdg 4.4

Anonymous “prophet” Jdg 6.7ff.

Anonymous “man of God” condemns Eli’s priesthood 1 Sam 2.27-36.

SAMUEL, acts as a “Judge” 1 Sam 7.15-17, 11.12

Called “prophet” 1 Sam 3.20 and 2 Chr 35.18

“Seer” & “man of God” 1 Sam 9; 1 Chr 9.22

“Cultic” prophet at the Shiloh Sanctuary 1 Sam 3.21

Model of prophetic opposition to king: 1 Sam 13; 15

Seems to be in charge of a school of “Ecstatic” Prophets 1 Sam 10.5 & 19.20

Nathan & Gad—court prophets

Nathan

consulted about David's plan for Temple 2 Sam 7/ 1 Chr 17
Nathan condemned David's liaison with Bathsheba
Nathan also helps oust Adonijah 1 K 1

Gad

Court seer (2 Sam 24. 11; 1 Chr 21.9; 2 Chr 29.25)
Assoc w/ David before he became king 1 Sam 22.5
Rebuked David over census 2 Sam 24.11ff; 1 Chr 21.9ff

From Abijah to Jehu—from Split of Kingdoms, *prophets are exclusively Northern Kingdom until its dispersion in 722 BC*

Abijah—designates Jeroboam King of the 10 tribes if ISRAEL 1K 11. 29-39

Later Condemns Jerry for false gods [1 K 14.1-18

Shemaiah supported Jeroboam by discouraging Rehoboam from attacking North
[1 K 1; 2 Chr 11].

1 K 13 Unnamed “man of God” condemns Jeroboam's altars and predicts their defilement by
Josiah 300 years later as then recorded in 2 K 23. 16.

Old Prophet 1 K 13.11-32 sets out to establish the ability of the “man of God” to recognize a false
prophet that goes against his original divine instructions: Lesson obey original instructions
even when another “word” contradicts them.

1 K 20 another unnamed prophet and an anonymous “man of God” encourage King Ahab in time
of war. “sons of the prophets” lure Ahab into pronouncing judgement on himself...

Elijah—the most famous prophet other than writing prophets. Prophetic creds 1K 17. 2,8 “the
word of the LORD cam to him.”

Prophets of Baal 1 K 18. Naboth's vineyard 1 K 21

Elisha introduced 1 K 19.16-21, but most events in 2 K 2-13. Involved in revolt that led
assassination of Jehoram and crowning of Jehu 2 K 9-10. Teachers of the “sons of the
prophets” 2 k2, 4,5,6,9.

Sons of the Prophets also appear in 1 K 20 and Amos 7.14—suggest they were a recurring reality
in Israel's history. See also Isaiah 8.16.

Ahab's 400 “prophets” 1 K 22.6,10.

After Jehu—from Micaiah ben Imlah to Huldah

Micaiah is example of “inter-prophetic” conflict between himself and Ahab's “court” prophets 2 K
22; 2 Chr 18

Huldah –last prophet[ess] before destruction of Jerusalem—she predicts destruction to Josiah 2K
22.14-20, 2 Chr 34.22-28. [Interestingly, a monument to Huldah was erected near Herod's
Temple and would have stood in Jesus' time.]

The only writing prophets mentioned in the Kings and Chronicles are Isaiah, Jonah, Jeremiah, Haggai and Zechariah.

The Hebrew Bible includes the “historical books” in their division of the Prophets. The Hebrew Bible's three parts are

- **Law or Torah** (Genesis-Deuteronomy),
- **Prophets** [*Nevi'im*] (Joshua –Kings, Isaiah-Malachi),
- **The Writings** [*Ketuvim*] include poetry (Psalms, Proverbs, and Job), the Megillot, or Scrolls (Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther), prophecy (Daniel) and history (Ezra, Nehemiah, and Chronicles).

THE THEOLOGICAL DECLARATION OF BARMEN

Theological Declaration Concerning the Present Situation of the German Evangelical Church

According to the opening words of its constitution of July 11, 1933, the German Evangelical Church is a federation of Confessional churches that grew out of the Reformation and that enjoy equal rights. The theological basis for the unification of these churches is laid down in Article 1 and Article 2(1) of the constitution of the German Evangelical Church that was recognized by the Reich Government on July 14, 1933:

Article 1. The inviolable foundation of the German Evangelical Church is the gospel of Jesus Christ as it is attested for us in Holy Scripture and brought to light again in the Confessions of the Reformation. The full powers that the Church needs for its mission are hereby determined and limited.

Article 2(1). The German Evangelical Church is divided into member Churches” (*Landeskirchen*).

We, the representatives of Lutheran, Reformed, and United Churches, of free synods, church assemblies, and parish organizations united in the Confessional Synod of the German Evangelical Church, declare that we stand together on the ground of the German Evangelical Church as a federation of German Confessional churches. We are bound together by the confession of the one Lord of the one, holy, catholic, and apostolic Church.

We publicly declare before all evangelical churches in Germany that what they hold in common in this Confession is grievously imperiled, and with it the unity of the German Evangelical Church. It is threatened by the teaching methods and actions of the ruling church party of the “German Christians” and of the church administration carried on by them. These have become more and more apparent during the first year of the existence of the German Evangelical Church. This threat consists in the fact that the theological basis, in which the German Evangelical Church is united, has been continually and systematically thwarted and rendered ineffective by alien principles, on the part of the leaders and spokesmen of the “German Christians” as well as on the part of the church administration. When these principles are held to be valid, then, according to all the Confessions in force among us, the church ceases to be the church and the German Evangelical Church, as a federation of Confessional churches, becomes intrinsically impossible.

As members of Lutheran, Reformed, and United churches, we may and must speak with one voice in this matter today. Precisely because we want to be and to remain faithful to our various Confessions, we may not keep silent, since we believe that we have been given a common message to utter in a time of common need and temptation. We commend to God what this may mean for the interrelations of the Confessional churches.

In view of the errors of the “German Christians” of the present Reich Church government which are devastating the Church and are also thereby breaking up the unity of the German Evangelical Church, we confess the following evangelical truths:

1. “I am the way, and the truth, and the life: no one comes to the Father, but by me.” (John 14:6). “Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. ... I am the door; if anyone enters by me, he will be saved.” (John 10:1, 9.)

Jesus Christ, as he is attested for us in Holy Scripture, is the one Word of God which we have to hear and which we have to trust and obey in life and in death.

We reject the false doctrine, as though the church could and would have to acknowledge as a source of its proclamation, apart from and besides this one Word of God, still other events and powers, figures and truths, as God's revelation.

2. "Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption." (I Cor. 1:30.)

As Jesus Christ is God's assurance of the forgiveness of all our sins, so in the same way and with the same seriousness is he also God's mighty claim upon our whole life. Through him befalls us a joyful deliverance from the godless fetters of this world for a free, grateful service to his creatures.

We reject the false doctrine, as though there were areas of our life in which we would not belong to Jesus Christ, but to other lords—areas in which we would not need justification and sanctification through him.

3. "Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body [is] joined and knit together." (Eph. 4:15, 16.)

The Christian Church is the congregation of the brethren in which Jesus Christ acts presently as the Lord in Word and Sacrament through the Holy Spirit. As the Church of pardoned sinners, it has to testify in the midst of a sinful world, with its faith as with its obedience, with its message as with its order, that it is solely his property, and that it lives and wants to live solely from his comfort and from his direction in the expectation of his appearance.

We reject the false doctrine, as though the church were permitted to abandon the form of its message and order to its own pleasure or to changes in prevailing ideological and political convictions.

4. "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant." (Matt. 20:25, 26.)

The various offices in the church do not establish a dominion of some over the others; on the contrary, they are for the exercise of the ministry entrusted to and enjoined upon the whole congregation.

We reject the false doctrine, as though the church, apart from this ministry, could and were permitted to give to itself, or allow to be given to it, special leaders vested with ruling powers.

5. "Fear God. Honor the emperor." (I Peter 2:17.)

Scripture tells us that, in the as yet unredeemed world in which the Church also exists, the State has by divine appointment the task of providing for justice and peace. [It fulfills this task] by means of the threat and exercise of force, according to the measure of human judgment and human ability. The church acknowledges the benefit of this divine appointment in gratitude and reverence before him. It calls to mind the Kingdom of God, God's commandment and righteousness, and thereby the responsibility both of rulers and of the ruled. It trusts and obeys the power of the Word by which God upholds all things.

We reject the false doctrine, as though the State, over and beyond its special commission, should and could become the single and totalitarian order of human life, thus fulfilling the church's vocation as well.

We reject the false doctrine, as though the church, over and beyond its special commission, should and could appropriate the characteristics, the tasks, and the dignity of the State, thus itself becoming an organ of the State.

6. “Lo, I am with you always, to the close of the age.” (Matt. 28:20.) “The word of God is not fettered.” (II Tim. 2:9.)

The church’s commission, upon which its freedom is founded, consists in delivering the message of the free grace of God to all people in Christ’s stead, and therefore in the ministry of his own Word and work through sermon and Sacrament.

We reject the false doctrine, as though the church in human arrogance could place the Word and work of the Lord in the service of any arbitrarily chosen desires, purposes, and plans.

The Confessional Synod of the German Evangelical Church declares that it sees in the acknowledgment of these truths and in the rejection of these errors the indispensable theological basis of the German Evangelical Church as a federation of Confessional churches. It invites all who are able to accept its declaration to be mindful of these theological principles in their decisions in church politics. It entreats all whom it concerns to return to the unity of faith, love, and hope.

The Bible Project 2.02

OT 13

Consider the following if you choose to prepare for next class:

Read at least the sections below:

If you can use the Chronological Bible, you will find parallel accounts and related Psalms, etc. You will discover there are interesting differences between the Samuel/Kings history and the Chronicles perspective. Samuel/Kings is both Kingdoms and is more the political history. Chronicles is mainly concerned with the Davidic line and the Southern Kingdom, the priests and the Temple. It is interesting to watch for the variances because they enrich the reality of the accounts.

Saul

1 Sam 10, 13, 15, 22, 28, death: 1 Sam 31, 2 Sam 1 & 1 Chronicles 10
Saul's Epitaph: 1 Chronicles 10.13-14

David

1 Sam 16, 17, 19, 24, 27.
2 Sam 2, 4, 5, 6, 7*, 11-12, 15, 18, 23, 24

Solomon

1 Kings 1, 2, 3, 8, 9
2 Chronicles 7: The Glory of the Lord: see 2 Chr 5.14; also Ex 13. 21-22, 40. 34-38; Ezekiel 43.1-5, Haggai 2.9 Zechariah 1.16, 2.10, 8.3.

1 Samuel 13-1 Kings 9, including the *Chronological Bible* extra Scripture passages. **The time has come to use the *Chronological Bible*** which will include more material on the genealogical development. It will also include many Psalms and the Chronicles. These are great stories.

This is a lot of material. **A strategy:** Pay attention to the historical (Samuel and Kings) reading especially, note the parallels in Chronicles and enjoy the Psalms. Also, because this period includes Solomon, you will see Proverbs, Ecclesiastes and Song of Songs (Solomon) included. One way to deal with this mountain of reading would be to save it for after Easter and into the Summer.

I wish I could give page numbers for all editions of the Chronological Bible—in the editions I have they are:

New International Bible Chronological Bible, pp. 405-588

New Living Translation Chronological Bible, pp. 430-620

1 Samuel 13-1 Kings 9

1 Chronicles 3, 6, 9-29

MARKERS:

1 Sam 3	Samuel's call and first prophetic message
1 Sam 11	Saul made king
1 Sam 13	No blacksmith in Israel
1 Sam 16	David anointed King
1 Sam 17	Goliath stoned