

## TTB2022-202 – Week 15 – April 10 to 16

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**Day 100 – April 10 - Naomi, Ruth, and Boaz Ruth 1:1–4:12****Ruth Chapter One**

- The Book of Ruth fits within the time-frame of the Judges (towards the end of that time-frame) (Ruth 1:1).
- The Book of Ruth centers on the House of Elimelech, of the Clan of Ephrathah, Tribe of Judah (Ruth 1:2).
  - Elimelech אֱלִימֶלֶךְ <sup>#458</sup>: my God is king. Used 6x, all in Ruth.
  - Of Bethlehem (house of bread) in Judah (cf. Gen. 35:16,19; 48:7; Jdg. 17:7,8,9; 19:1,2,18).
  - His wife was pleasant (Naomi), but their sons were sick (Mahlon) and pining (Chilion).
- Famine in the land brought a series of bad decisions and an unhappy end to Elimelech.
  - A decision by Elimelech to sell his land, and an unwillingness to request a kinsman to redeem it (Ruth 4:3,4 cf. Lev. 25:25–28,47–54). Note: the principles of land inheritance and the role of the Kinsman-Redeemer are fundamental doctrines which must be understood in order to properly appreciate the Book of Ruth.
  - A decision by Elimelech to sojourn outside the land of promise, perhaps as an unwillingness to sell himself into servitude (Ex. 21:2–6; Lev. 25:39–43; Dt. 15:7–18).
  - Elimelech’s subsequent (sin unto) death, leaving a widow and two sons strangers in the land of Moab (Ruth 1:3).
- Sick and Pining, in their generation, chose to remain in Moab, and marry Moabite women—Orpah (gazelle? neck?) and Ruth (friend, girlfriend) (Ruth 1:4).

5. God's Divine discipline upon the family of Elimelech continues, in that both sons remained childless, and both sons died out of the (geographic) will of God (Ruth 1:5).
6. Naomi receives word that there is food once again in Canaan, and determines to return (Ruth 1:6-8).
  - a. Naomi urges the two Moabitesses to stay in Moab, and remarry there (Ruth 1:9).
  - b. Both daughters-in-law desire to remain with Naomi, and live among her people (Ruth 1:10).
  - c. Naomi is immediately dismissive of their idea and rejects any possibility to provide them with future sons she might birth as per ancient customs or Mosaic Law regarding Levirate marriages (Ruth 1:11-14; Deut. 25:5-10).
    - 1) Note: a careful reading of Mosaic Law on Levirate marriage, and a review of the Judah & Tamar story (Gen. 38) is essential for observing the similarities and differences present in the Book of Ruth.
    - 2) Levirate comes from the Latin: lēvir (husband's brother, brother-in-law).
7. Ruth has a love for the Lord which prevents her from being discouraged by Naomi's lack of faith (Ruth 1:14-18).
  - a. Orpah's return to Moab was a geographical and spiritual return to idolatry (Ruth 1:15). This should have grieved a spiritually-minded Naomi, but clearly did not.
  - b. Ruth's understanding of YHWH prevents her from imitating Orpah (Ruth 1:16-18).
8. Naomi's continued mental attitude sin turns rejoicing into grieving (Ruth 1:19-22).

### Ruth Chapter Two

1. Chapter two introduces Boaz, an "acquaintance" of Elimelech, who should have been much closer—and biologically speaking, he actually was.
  - a. Kinsman (Ruth 2:1): מִדָּעַ modā' #4129: acquaintance. מִדָּעַת mōdā'ath #4130: kindred, kinship (Ruth 3:2).
    - 1) At the time of Naomi's return, she is not thinking in terms of redemption, or any other spiritual activity. She is focused on survival.
    - 2) To her, Boaz is still an acquaintance, and not yet a kinsman-redeemer (Ruth 2:20). גֹּאֵל gō'el #1350: to act as kinsman, to redeem; (participle) redeemer, blood avenger, foster husband/father.
  - b. A mighty man of valor.
    - 1) גִּבּוֹר חַיִּל gibbowr chayil.
    - 2) The most common understanding is a man of tremendous military prowess, such as Gideon (Jdg. 6:12); Jephthah (Jdg. 11:1), Kish (1<sup>st</sup> Sam. 9:1), & David (1<sup>st</sup> Sam. 16:18).
    - 3) A secondary understanding would be a man of wealth (2<sup>nd</sup> Kgs. 15:20). These two concepts may also overlap—tremendous military valor producing the great wealth.
  - c. Boaz. בֹּאֵז bō'az #1162: *fleetness? strength?* Meaning uncertain, both for this man and for the pillar in Solomon's temple (1<sup>st</sup> Kgs. 7:21; 2<sup>nd</sup> Chr. 3:17).
2. Ruth declares her intention to work as a gleaner in the fields, in search of a grace-oriented believer "in whose sight I may find favor" (Ruth 2:2).
  - a. Her random choice "she happened to come" or "her chance chanced upon" of a field was God's sovereign choice (Ruth 2:3; Prov. 16:33).
  - b. This particular field is a workplace positive to YHWH (Ruth 2:4). Boaz arrives on the work-site to spiritually encourage the reapers (Ruth 2:4a). Their response indicates that they have a spiritual capacity of their own to reflect that fellowship (Ruth 2:4b).

3. Boaz knows his own (Jn. 10:14) and quickly spots the one who is not (Ruth 2:5).
4. The servant's report to Boaz also reflects how the Lord has Sovereignly arranged all of these circumstances (Ruth 2:6,11). God allowed word of Ruth's faithfulness to come to Boaz' attention, and his servants' attention.
5. Boaz invites Ruth to glean exclusively from his fields, and extends grace provisions beyond anything that gleaners were accustomed to receiving (Ruth 2:8-16,21-23).
6. The grace provision for Ruth and Naomi was quite amazing—beyond what could be asked or thought (Ruth 2:17-19a). An ephah was ½ a bushel, about 30 pounds, and was enough food for many days.
7. The display of grace, and the name of Boaz reminded Naomi of God's faithful provision of redemption (Ruth 2:19b,20).
  - a. Naomi admits knowledge of a number of near ones, and a number of redeemers (Ruth 2:20).
  - b. Naomi makes no mention of the redeemer who is closer to Elimelech than Boaz (Ruth 3:12; 4:1).
  - c. Is Naomi truly thinking about the gō'ēl redeemer in spiritual terms, or strictly in financial terms?

### Ruth Chapter Three

1. Naomi initiates a plan of action for Ruth, as a quest for bios life security (Ruth 3:1).
  - a. מָנוּחַ mānow<sup>ach</sup> #4494: rest (Ruth 3:1 cf. מְנוּחָה m<sup>c</sup>nuchāh 1:9).
  - b. יָטַב yātab #3190: to be good, well.
2. Naomi still refers to Boaz as their מֵדַע mōdā' #4129: acquaintance, rather than their גֹּאֵל gō'ēl #1350: redeemer. (Perhaps because she knows the closer relative is actually the legal gō'ēl, or perhaps because she has given no thought at all to Elimelech's inheritance).
3. Naomi has had the entire barley harvest and wheat harvest to instruct Ruth properly in the doctrine of kinsman-redemption (Ruth 2:23). There is no indication that she did so, yet Ruth has some understanding of the term (Ruth 3:9).
4. Instead, she waits until the night of feasting, and drinking, and provides Ruth with methodological instructions minus the theological foundation (Ruth 3:3-6).
5. Kinsman-redemption is supposed to be a public matter (Deut. 25:5-10; Ruth 4), but Naomi is counseling an after-hours arrangement.
  - a. Remain hidden until he's asleep.
  - b. Sneak into his bed.
  - c. Do whatever he says.
6. Ruth agrees to Naomi's procedures, but does so with the theological understanding of kinsman-redemption (Ruth 3:5-9).
  - a. "Uncovering the feet" & "washing the feet" are Hebrew idioms for sexual relations (2<sup>nd</sup> Sam. 11:8; Prov. 19:2).
  - b. "Spreading a covering" is Hebrew idiom for sexual relations (Ezek. 16:8).
  - c. Not many commentators believe that Boaz & Ruth engaged in sexual activity on this night.
    - 1) That was undoubtedly Naomi's intent, but Ruth was unable to awaken Boaz.
    - 2) When Boaz was awakened, Ruth's action was clearly a sexual invitation—in the context of his redemptive and leviratic obligations.
    - 3) There is no sexual immorality on Ruth's part in making the sexual offer, because she is making a kinsman-redeemer levirate-marriage request.

7. Boaz is delighted to be the gō'el (Ruth 3:10-18).
  - a. He has the spiritual capacity to appreciate Ruth's lovingkindness. (חֶסֶד checked <sup>#2617</sup>).
  - b. He praises her for seeking a gō'el (for spiritual reasons) rather than seeking younger men (for sexual reasons).
  - c. He praises her as "a woman of excellence." אִשָּׁת חַיִּיל 'ēsheth chayil (Ruth 3:11 cf. Prov. 12:4; 31:10) contrasted with the gibbowl chayil (Ruth 2:1).
  - d. He must defer his right to marry her, however, so he sends her home before the sun rises, and her reputation be destroyed (Ruth 3:12-18).

#### Ruth Chapter Four

1. Boaz publicly and legally arranged for Naomi & Ruth's redemption (Ruth 4:1-12).
  - a. The close relative is not named. Boaz refers to him as פְּלֹנִי אֶלְמוֹנִי p'loniy 'almōniy (so-and-so). Pastor Bob usually calls him "Dummy."
  - b. Boaz presents Dummy with the opportunity to redeem Elimelech's land (Ruth 4:3,4).
  - c. Dummy agrees to redeem Elimelech's land, until he finds out that the redemption price also includes the cost of raising up the name of his deceased kinsman by marrying Mahlon's widow and fathering an heir to Elimelech's land (Ruth 4:5,6).
  - d. With Dummy's waiver secured, Boaz claims the gō'el redemption rights and the Levirate marriage duty to keep Elimelech's name from being cut off (Ruth 4:9-12; Deut. 25:6).

#### Day 101 – April 11 - Hannah Laments Childlessness 1<sup>st</sup> Sam. 1:1-8; Ruth 4:13-22; 1<sup>st</sup> Chr. 2:9-55; 4:1-23

#### 1<sup>st</sup> Samuel Chapter One

1. The Book of Samuel begins with the birth of Samuel (1<sup>st</sup> Sam. 1:1-27).
2. Samuel's father was Elkanah.
  - a. אֶלְקָנָה 'elqānāh <sup>#511</sup>: God has possessed (begotten).
  - b. Elkanah was a Levite, of the clan of Kohath, of the faithful descendants who stood back from Korah (1<sup>st</sup> Chr. 6:33-38).
  - c. Elkanah is an Ephraimite, because his Levitical city was located within the land-grant of Ephraim (Josh. 21:5).
3. Elkanah was polygamous.
  - a. Hannah. חַנָּה channāh <sup>#2584</sup>: grace.
  - b. Peninnah. פְּנִינָה p'ninnāh <sup>#6444</sup>: jewel.
  - c. Peninnah was the mother of multiple sons and multiple daughters, but Hannah had no children.
  - d. Hannah was a woman of prayer, but Peninnah was a woman of provocation.
  - e. Grace is always presented in the highest possible way, but every use of pearl/jewel (פְּנִינִים p'niyiyim <sup>#6443</sup>) draws comparisons to something better (Job 28:18; Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7).
4. Peninnah's provocation of Hannah produced a bitterness of soul that Elkanah was unable to minister to.
5. Elkanah possessed a love for Hannah (1<sup>st</sup> Sam. 1:5; Eph. 5:25), but not an understanding (1<sup>st</sup> Sam. 1:8; 1<sup>st</sup> Pet. 3:7).

**Ruth Chapter Four**

2. Boaz & Ruth are promptly blessed with a son (Ruth 4:13).
  - a. The uttered blessings by the court witnesses to Boaz (Ruth 4:11-12) and the neighbor women to Naomi (Ruth 4:14,15) speak not just to the literal baby (Obed) on Naomi's lap, but prophetically to the Ephrathite, Head of the House of Bethlehem (Jesse) who comes through this particular lineage (Ruth 4:16,17; 1<sup>st</sup> Sam. 16:1; 17:12; 2<sup>nd</sup> Sam. 20:1; 23:1; 1<sup>st</sup> Kgs. 12:16; Isa. 11:1,10).
  - b. That lineage is traced, as The Generations of Perez, from Perez through David (Ruth 4:18-22).
    - 1) This genealogy demonstrates the grace of God in action by exalting a Levirate-marriage foster-son.
    - 2) The author/authoress of this Book clearly identified the historical significance of King David, and the eternal Messianic significance of the Son of David.
  - c. Why are the names of Elimelech & Mahlon not preserved? (Ruth 4:21; 1<sup>st</sup> Chr. 2:11,12; Matt. 1:5; Lk. 3:32). Two possible answers, either possible by virtue of Obed's dual lineage as son of Mahlon and son of Boaz.
    - 1) It's possible that despite Boaz and Ruth's good intentions, the names of Elimelech, Chilion and Mahlon actually were cut off as a divine judgment for their wickedness (Josh. 7:9; 1<sup>st</sup> Sam. 24:21; Ps. 109:13; Isa. 48:19; 56:5).
    - 2) It's also possible that their names were not cut off, but were only significant to the House of Bethlehem, Clan of Ephrathah (the court of his birth place, Ruth 4:10). Beyond that small context, they are obscure names not worth mentioning among the more significant clans of Judah (1<sup>st</sup> Sam. 17:28; Mic. 5:2), and certainly not appearing in the genealogies of Jesus Christ (Matt. 1; Lk. 3) being utterly irrelevant to the Seed of the Woman, Seed of Abraham, Seed of David promises.

**1<sup>st</sup> Chronicles Chapter Two**

Verses 1-8 were read but not outlined in TTB Day 014, Day 015, and Day 086.

1. Chapter 2 delineates the 12 Tribes of Israel, with a focus on the Tribe of Judah.
2. The 12 Tribes of Israel (1<sup>st</sup> Chr. 2:1,2; Gen. 46:8-27).
3. The Tribe of Judah (1<sup>st</sup> Chr. 2:3-55).
  - a. The early line from Judah to Hezron (1<sup>st</sup> Chr. 2:3-8).
  - b. The Davidic line, from Hezron to David (1<sup>st</sup> Chr. 2:9-17).
  - c. The descendants of Caleb, son of Hezron, form the core of the non-Davidic lines of Judah (1<sup>st</sup> Chr. 2:18-20,42-55). This is not the same Caleb as Caleb, son of Jephunneh, the faithful spy with Joshua (Num. 13:6).
4. The focus on the Tribe of Judah is a continuation of the Seed of the Woman unfolding revelation: through Shem, through Abraham, Isaac, & Jacob, and through Judah (Gen. 49:10).
  - a. The dominance in the Tribe of Judah belonged to the clan of Caleb (Chelubai) (1<sup>st</sup> Chr. 2:9,18,42), and followed the heroic exploits of Judah's commanding general of the Conquest—Caleb the son of Jephunneh.
  - b. The gracious selection of the LORD came through the clan of Ram, down through a Jericho harlot and a Moabite widow to the seventh (or eighth) son of an old man in an obscure village (1<sup>st</sup> Chr. 2:15).

**1<sup>st</sup> Chronicles Chapter Four**

1. The genealogies of Judah continue with additional notes concerning Hur (1<sup>st</sup> Chr. 4:1-4) and Asshur (1<sup>st</sup> Chr. 4:5-8).

2. Jabez “sorrow” appears here along with his “famous” prayer (1<sup>st</sup> Chr. 4:8-10).
3. The men of Recah, the Kenezites (including Caleb, son of Jephunneh), and the clan of Shelah are other clans of Judah that are described here (1<sup>st</sup> Chr. 4:11-23).

## Day 102 – April 12 - Hannah Gives Birth to a Son 1<sup>st</sup> Sam. 1:9-4:11

### 1<sup>st</sup> Samuel Chapter One

6. Hannah made a vow to the Lord, promising that if the Lord blessed her with a son, she would dedicate that son to the Lord as a life-long Nazirite (1<sup>st</sup> Sam. 1:11; Num. 6:5).
7. Hannah is finally comforted when the High Priest joins in her petition to the Lord (1<sup>st</sup> Sam. 1:17,18).
8. With her soul comforted, Hannah was able to worship together with her husband, and return to normal family-life in Ramah (1<sup>st</sup> Sam. 1:19a).
9. God in His Sovereignty had closed Hannah’s womb (1<sup>st</sup> Sam. 1:5), but now as a result of prayer, He opened her womb (1<sup>st</sup> Sam. 1:19b,20).
10. Hannah named the boy Samuel in recognition of God’s faithfulness in hearing her prayer. שְׁמוּאֵל sh‘muw’ēl #8050: God has heard. שָׁמָע shāma‘ #8085: to hear, listen, obey.
11. Elkanah fulfilled his vow (1<sup>st</sup> Sam. 1:21), and when Samuel was weaned, Hannah fulfilled her vow (1<sup>st</sup> Sam. 1:22-28).
  - a. We don’t know what Elkanah’s vow was. Perhaps he had a similar vow to Hannah’s, or perhaps his vow was concerning Peninnah’s evil ways.
  - b. Elkanah understood that Hannah had to fulfill her vow, as she was led by the Lord to properly do so.
12. Samuel entered into the service of the Lord at Shiloh, as a Levitical assistant to Eli the High Priest (1<sup>st</sup> Sam. 1:28).
  - a. This occurred as soon as he was weaned, perhaps at three years of age.
  - b. The boy, at that age, had a spiritual capacity for worship (1<sup>st</sup> Sam. 1:28; Isa. 28:9; Ps. 131:2).

### 1<sup>st</sup> Samuel Chapter Two

1. Hannah composed a hymn of praise in response to the faithfulness of the Lord (1<sup>st</sup> Sam. 2:1-10).
  - a. The song gives us some clues as to the hostility of Peninnah.
    - 1) Enemies (plural) (1<sup>st</sup> Sam. 2:1) indicates that Peninnah and others (her children, perhaps) teamed up in their provocation of Hannah.
    - 2) The provocation was prideful boasting (1<sup>st</sup> Sam. 2:3).
    - 3) Peninnah had bios life abundance, but zoe life misery (1<sup>st</sup> Sam. 2:5).
  - b. The song is a remarkable expression of God’s Sovereignty, Righteousness and Justice.
  - c. The song prophetically looks forward to the eternal judgment of the wicked, and the eternal exaltation of the Anointed King (1<sup>st</sup> Sam. 2:9,10).
2. The sons of Eli were progressing in their evil.
  - a. They perverted the Levitical sacrifices (1<sup>st</sup> Sam. 2:12-17).
  - b. They engaged in sexual misconduct (1<sup>st</sup> Sam. 2:22-25).
  - c. The Lord hardened their hearts, as He designated them for the Sin Unto Death (1<sup>st</sup> Sam. 2:25; cf. Josh. 11:20).
3. Samuel was progressing in righteousness.

- a. He worshiped the Lord (1<sup>st</sup> Sam. 1:28), ministered to the Lord (1<sup>st</sup> Sam. 2:11,18; 3:1), and was called by the Lord (1<sup>st</sup> Sam. 3:4,6,8,10).
- b. He grew before the Lord (1<sup>st</sup> Sam. 2:21), in stature and favor before the Lord and with men (1<sup>st</sup> Sam. 2:26).
4. Elkanah & Hannah visited their son each year when they came to the tabernacle annually (1<sup>st</sup> Sam. 2:18,19).
5. Eli's blessing upon Elkanah & Hannah moved the Lord to provide five additional children for them (1<sup>st</sup> Sam. 2:20,21).
6. An anonymous prophet delivered a message of judgment to Eli concerning his house (1<sup>st</sup> Sam. 2:27-36).
  - a. The message is a message of God's grace despised by man (1<sup>st</sup> Sam. 2:27-29).
  - b. The judgment upon the house of Eli is the removal of that Aaronic line (the line of Eli) from priestly service (1<sup>st</sup> Sam. 2:30-33).
  - c. God's previous promise to Phinehas, son of Eleazar, son of Aaron is not invalidated—only the branch of Eli is going to be disciplined (1<sup>st</sup> Sam. 2:30; Num. 25:10-13).
  - d. The short-term sign for this long-term prophecy will be the death of Eli's two sons on the same day (1<sup>st</sup> Sam. 2:34).
  - e. A promise is then given of a coming faithful priest (1<sup>st</sup> Sam. 2:35).
    - 1) The fulfillment of this promise will be realized through faithful Zadok, and the dismissal of Abiathar (1<sup>st</sup> Kgs. 2:27).
    - 2) A collateral promise will be realized in the Lord Jesus Christ as the Priest-King (Ps. 110:4; Heb. 5:6).

### 1<sup>st</sup> Samuel Chapter Three

1. The Lord called the boy Samuel to prophetic office, and confirmed his previous prophecy to Eli (1<sup>st</sup> Sam. 3:1-18).
2. Israel's apostasy was resulting in a spiritual famine within the land (1<sup>st</sup> Sam. 3:1b; Amos 8:11,12).
3. The Lord called Samuel three times with preliminary callings that the young man had no capacity to understand (1<sup>st</sup> Sam. 3:4,6,7,8).
4. The old man, Eli, recognized Samuel's call, and provided the young man with instruction for the recognition and acceptance of his calling (1<sup>st</sup> Sam. 3:8b,9).
5. Having received the old man's guidance, Samuel was then prepared for the Lord's plenary call to the ministry (1<sup>st</sup> Sam. 3:10).
6. Samuel's first prophetic message was not a pleasant message to deliver (1<sup>st</sup> Sam. 3:11-15).
7. Once again, it is old-man Eli, who encourages young-man Samuel in the faithful pursuit of the ministry (1<sup>st</sup> Sam. 3:16-18).
8. Samuel is then publicly recognized as a national prophet to Israel, and established in the Levitical/priesthood milieu of Shiloh (1<sup>st</sup> Sam. 3:19-21).
  - a. Samuel is a seer (1<sup>st</sup> Sam. 9:18,19; 1<sup>st</sup> Chr. 9:22; 26:28; 29:29), or prophet (1<sup>st</sup> Sam. 3:20; 19:20,24; 2<sup>nd</sup> Chr. 35:18).
  - b. Samuel is also a Judge (1<sup>st</sup> Sam. 7:6,15).
  - c. We can rightly consider him the last of the judges (Acts 13:20), and the first of the prophets (Acts 3:24).

**1<sup>st</sup> Samuel Chapter Four**

1. The placement of Samuel in ministry, and the provision of accurate Bible teaching, broke the pattern of Judges.
  - a. In Judges, Israel had to come to a terrible oppression before they would cry out to the Lord for a deliverer.
  - b. With Samuel, the Lord is providing their prophetic judge prior to the Philistine oppression of 1<sup>st</sup> Sam. 4.
2. When Israel was defeated by the Philistines, they assumed it was because they had failed to take the Ark of the Covenant with them into battle (1<sup>st</sup> Sam. 4:2-4).
3. The Philistines reaction to the Ark in the camp (1<sup>st</sup> Sam. 4:5-11).
  - a. They initially responded in fear, because of their memory of Egypt's humiliation.
  - b. They decided to die fighting, rather than submit to Hebrew slavery (imitation of the Amorites rather than imitation of the Gibeonites) (1<sup>st</sup> Sam. 4:9).
  - c. To their surprise, the Philistines were totally victorious (1<sup>st</sup> Sam. 4:10,11).

**Day 103 – April 13 - The Philistines Return the Ark 1<sup>st</sup> Sam. 4:12-7:17****1<sup>st</sup> Samuel Chapter Four**

4. The report of the battle confirms to Eli the prophecy of the Lord regarding Eli's house (1<sup>st</sup> Sam. 4:12-18; cp. 2:34).
5. Eli's Judgeship, like Samson's, ends in failure, with his death (1<sup>st</sup> Sam. 4:18; Jdg. 16:30,31).
6. The birth of Ichabod signifies the departure of the glory of the Lord, which will not return until Solomon dedicates the temple (1<sup>st</sup> Sam. 4:19-22; 1<sup>st</sup> Kgs. 8:10,11).

**1<sup>st</sup> Samuel Chapter Five**

1. The Lord will discipline His nation through the departure of His glory, but He will not allow for His name to be defiled (1<sup>st</sup> Sam. 5:1-12).
2. Placing the Ark of the Covenant in a pagan temple along-side pagan idols is an evil insult to the glory of the Lord (1<sup>st</sup> Sam. 5:2).
3. Placing the Lord Jesus Christ along-side pagan religious leaders, such as Mohammed, Buddha, Confucius, etc., is just as evil.
4. The idol of Dagon was forced to fall on its face, even as every knee will bend, and every tongue will confess that Jesus Christ is Lord (1<sup>st</sup> Sam. 5:3; Isa. 45:23).
5. On the second morning, the damage to Dagon was even worse (1<sup>st</sup> Sam. 5:4).
6. God struck the Philistines with plagues as a consequence to their possession of His mercy seat (1<sup>st</sup> Sam. 5:6-12).

**1<sup>st</sup> Samuel Chapter Six**

1. The Philistines consulted their pagan priests and occult diviners for help in ending the plagues on their land (1<sup>st</sup> Sam. 6:1,2).
2. Their advice was to return the Ark with a guilt-offering ransom as penance for their offense (1<sup>st</sup> Sam. 6:3ff.). Votive or thank offerings were commonly made by the heathen in prayer for, or gratitude after, deliverance from lingering or dangerous disorders, in the form of metallic (generally silver) models or images of the diseased



parts of the body. This is common still in Roman Catholic countries, as well as in the temples of the Hindus and other modern heathen. [JFB]

3. Just in case they're wrong, the pagan priests and occult diviners recommend a course of action which might save them all the gold they didn't really want to lose (1<sup>st</sup> Sam. 6:7-9).
4. By God's Sovereign direction, the cows transported the Ark directly back to Israelite territory (1<sup>st</sup> Sam. 6:10-12).
5. The inhabitants of Beth-shemesh rejoiced and worshiped God because of the Ark's return (1<sup>st</sup> Sam. 6:13-16).
6. Some of the Beth-shemesh inhabitants, however, looked inside the Ark, and a great Divine judgment was inflicted upon them (1<sup>st</sup> Sam. 6:19,20).
7. Just like the Philistines, the Jews of Beth-shemesh decided the answer was to get the Ark out of their town (1<sup>st</sup> Sam. 6:21).

### 1<sup>st</sup> Samuel Chapter Seven

1. Abinidab became the host for the Ark in Kiriath-jearim, and his son Eleazar became the caretaker for it (1<sup>st</sup> Sam. 7:1,2).
2. Samuel preached a message of repentance, as a condition for the Lord's deliverance of Israel from the hand of the Philistines (1<sup>st</sup> Sam. 7:3,4).
3. Israel responds to Samuel's message, and partakes in a national confession at Mizpah (1<sup>st</sup> Sam. 7:5,6).
4. As the Philistines approached, Israel placed their confidence in the prayers of Samuel on their behalf (1<sup>st</sup> Sam. 7:7,8).
5. The Lord fought on behalf of Israel, and delivered them through the agency of Samuel (1<sup>st</sup> Sam. 7:9-11).
6. Following the battle, Samuel established a memorial at Ebenezer (stone of help), and reclaimed the Israelite cities the Philistines had conquered (1<sup>st</sup> Sam. 7:12-14).
7. A summary of Samuel's ministry is then given to close the chapter (1<sup>st</sup> Sam. 7:15-17).

## Era 4: The United Monarchy 1050-930BC

### Day 104 – April 14

An introductory class to prepare for Day 105 through Day 163. Scriptures covered in this era include 1<sup>st</sup> & 2<sup>nd</sup> Samuel, half of 1<sup>st</sup> Kings, selections from 1<sup>st</sup> & 2<sup>nd</sup> Chronicles, most of Psalms and Proverbs, as well as Ecclesiastes & Song of Solomon.

### Recapping TTB YTD

Era 1 Creation of Adam to the death of Joseph Intro Day 001 + Days 002-032 5523-1774BC (3.75 millennia in 31 messages)

Era 2 The Life of Moses Intro Day 033 + Days 034-083 1526-1406BC (120+ years in 81 messages)

Era 3 Joshua, Judges, Ruth Intro Day 084 + Days 085-103 1406-1050BC (350+ years in 19 messages)

Era 4 Saul, David, Solomon Intro Day 104 + Days 105-163 1050-930BC (120+ years 59 messages)

### Monarchy, Wisdom, Prophecy: a Messianic Milieu

In bringing Israel from Egypt through the Wilderness into the Promised Land, and in guiding their Conquest and Settlement, the question may be rightly asked "what advantage has the Jew? Or what is the benefit of circumcision?" (Rom. 3:1). God's answer to that question sets the stage for Era 4. "Great in every respect. First of all, that they were entrusted with the oracles of God." (Rom. 3:2).

Moses provided the Law/Torah/Pentateuch. Joshua & Judges (likely written by Joshua & Samuel) expanded the Hebrew Canon into a Heptateuch.

Era 4: The United Monarchy provided not just an expansion, but a tremendous theological revelational progression beyond the Heptateuch into a triad of Law, Prophets and Writings. The literary and musical production of this era profoundly impacted Israel in their stewardship, but will also reverberate into the Church when a Greek Canon combines with the Hebrew.

The Pentateuch supplies short Messianic glimpses (Gen. 3:15; 9:25-27; 12:1-3; 49:8-12; Num. 24:17-19; Deut. 17:14-20; 18:15-19).

David and Solomon go so far beyond Moses in revealing the Coming Messiah, and the Messianic Kingdom (Ps. 2; 8; 16; 22; 40; 45; 69; 72; 89; 109; 110; 118; 132; Prov. 8:22-31; 30:4).

Beyond their writings, the canonical narratives of their lives provide abundant Messianic material (1<sup>st</sup> Sam. 17; 2<sup>nd</sup> Sam. 7:1-29; 23:1-7).

Regarding David & Goliath, James Allman writes the following in *The Moody Handbook of Messianic Prophecy* (p.382).

So David proved the unlikely hero, hated by his brothers and turned over to death by the rejected king of Israel. But he went out to battle with his people's enemy and won a great victory, delivering them from slavery and oppression. This sounds remarkably like another story, one that would come centuries later: a story about another man from Bethlehem, an unlikely Hero (for He grew up in Nazareth); a Hero despised by His brothers; a Hero committed to death by a rejected ruler of Israel; a Hero who would fight His people's battle and free them from slavery and death; a Hero driven to act to defend and enhance the glory of God. This is the anticipated Messiah, the deliverer of Israel.

## Day 105 – April 15 - Saul is Anointed King 1<sup>st</sup> Sam. 8-12

### 1<sup>st</sup> Samuel Chapter Eight

1. Samuel had the second greatest ministry of any Jewish prophet (Jer. 15:1), but a terrible family life (1<sup>st</sup> Sam. 8:1-3).
2. The elders of Israel anticipated Samuel's death, and requested a king "like all the nations" (1<sup>st</sup> Sam. 8:4-9).
  - a. They rightly anticipated that Joel and Abijah would not judge them properly.
  - b. They wanted a man to look to, rather than the Lord to obey (1<sup>st</sup> Sam. 8:7).
  - c. Samuel is displeased by their request because he is like-minded with the Lord.
3. The Lord gave Samuel a prophetic word to warn Israel against making their spiritual mistake (1<sup>st</sup> Sam. 8:10-18).
4. The Law of Moses had previously provided information for this circumstance (Deut. 17:14-20).
5. The people agree to all the terms of a human king (1<sup>st</sup> Sam. 8:19,20).
6. Samuel conveys their consent to the Lord, and the Lord provided instructions for Samuel to appoint a king (1<sup>st</sup> Sam. 8:21,22).

### 1<sup>st</sup> Samuel Chapter Nine

1. Chapter nine begins with a description of a special Benjamite—Kish the son of Abiel.
  - a. Like Gideon, & Samson, Kish was a mighty man of valor (1<sup>st</sup> Sam. 9:1). גִּבּוֹר הַיָּל. See comments on Josh. 6 for this description.
  - b. He had a number of servants & donkeys (1<sup>st</sup> Sam. 9:3).

- c. His family is described as the least of all the families of Benjamin (1<sup>st</sup> Sam. 9:21), but that may simply be modesty on Saul's part.
2. Saul, the son of Kish, is then introduced.
  - a. Choice. בַּחֹרֶר *bāchuwr* <sup>#970</sup>: young man (choice, in the prime of manhood, Deut. 32:25; Jdg. 14:10; Ruth 3:10; Ecc. 11:9; Isa. 62:5; Jer. 15:8).
  - b. Handsome. טוֹב *towb* <sup>#2896</sup>: good, pleasant, beautiful.
  - c. Tall. גָּבוֹהַ *gābo<sup>a</sup>h* <sup>#1364</sup>: high, exalted, proud, tall (Gen. 7:19; Job 41:26; 1<sup>st</sup> Sam. 16:7).
3. God the Father Sovereignly utilized lost donkeys to bring about Saul's introduction to Samuel (1<sup>st</sup> Sam. 9:3-27).
  - a. Saul and the servant spent three days unsuccessfully looking for the lost donkeys (1<sup>st</sup> Sam. 9:3-5,20).
  - b. The servant suggests that they can inquire of the man of God (seer, prophet) (1<sup>st</sup> Sam. 9:6).
  - c. Saul is hesitant to do so, as he does not have an appropriate grace gift for the prophet (1<sup>st</sup> Sam. 9:7-10).
  - d. An interesting glimpse of Israel's worship, minus tabernacle, and minus Ark of the Covenant is then recorded (1<sup>st</sup> Sam. 9:11-14).
  - e. The Lord prepared Samuel to receive and anoint Saul (1<sup>st</sup> Sam. 9:15-21).
    - 1) Samuel was in the right place at the right time as He obeyed the Lord's instructions (1<sup>st</sup> Sam. 9:15-17).
    - 2) Samuel prepared a feast with about 30 other guests (1<sup>st</sup> Sam. 9:19,22-24). Perhaps these other guests were the students of Samuel's prophetic school (1<sup>st</sup> Sam. 10:5,10).
  - f. As Saul & his servant depart in the morning, Samuel pulls Saul off to the side for a private conversation (1<sup>st</sup> Sam. 9:25-27).

### 1<sup>st</sup> Samuel Chapter Ten

1. Samuel privately anoints Saul as the King of Israel (1<sup>st</sup> Sam. 10:1). This will be followed by public acclaim (1<sup>st</sup> Sam. 10:24).
2. Samuel then provides Saul with detailed prophetic instructions for the remainder of the week (1<sup>st</sup> Sam. 10:2-8).
  - a. Saul becomes one of the rare Old Testament believers who experiences the filling of the Holy Spirit (1<sup>st</sup> Sam. 10:6).
  - b. Saul becomes a "changed man" by virtue of the grace blessings the Father bestowed upon him (1<sup>st</sup> Sam. 10:6,9).
3. Saul is pleased to talk to his father about temporal life, but not spiritual life (1<sup>st</sup> Sam. 10:14-16).
4. Samuel calls another solemn assembly in Mizpah for the purpose of publicly proclaiming their new king (1<sup>st</sup> Sam. 10:17-27).
  - a. Lots were drawn for each tribe, family, and man (1<sup>st</sup> Sam. 10:20,21).
  - b. Meanwhile, Saul had time to hide himself! (1<sup>st</sup> Sam. 10:22).
  - c. When he was brought forward, many of the assembled people were impressed by Saul's physical appearance (1<sup>st</sup> Sam. 10:23,24).
  - d. Samuel recorded "The Ordinances of the Kingdom" (1<sup>st</sup> Sam. 8:10-18), and placed it before the Lord (1<sup>st</sup> Sam. 10:25a).
  - e. The assembly is then dismissed (1<sup>st</sup> Sam. 10:25b).

- 1) The Lord laid it on some men's hearts to follow Saul (1<sup>st</sup> Sam. 10:26).
- 2) Others despised Saul, and refused to offer any tribute offerings (1<sup>st</sup> Sam. 10:27).

### 1<sup>st</sup> Samuel Chapter Eleven

1. Saul's first test as king is to deal with an Ammonite invasion.
  - a. Nahash (נָחָשׁ nāchāsh <sup>#5176</sup>: serpent) immediately challenged the new Hebrew king.
  - b. Jabesh-gilead is willing to surrender, until the terms are spelled out (1<sup>st</sup> Sam. 11:1,2).
2. Jabesh-gilead sends messengers to King Saul, requesting his deliverance of them (1<sup>st</sup> Sam. 11:3-5).
3. Saul was filled with the Holy Spirit (mightily), and brought about a great victory over the Ammonites (1<sup>st</sup> Sam. 11:6-11).
4. Following the victory, some people wanted to execute the doubters from chapter 10 (1<sup>st</sup> Sam. 11:12,13).
5. Israel conducted a second installation ceremony for King Saul (1<sup>st</sup> Sam. 11:14,15).

### 1<sup>st</sup> Samuel Chapter Twelve

1. Samuel delivers a public message to Israel, transitioning the nation from the Era of Judges to the Era of Kings.
2. Samuel calls upon Israel to bear witness to his ministry of integrity (1<sup>st</sup> Sam. 12:1-5).
  - a. This is going to be a total contrast with the treatment Israel will receive from their kings (1<sup>st</sup> Sam. 8:10-18).
  - b. Samuel reminds Israel that the faithfulness of Moses, Aaron, and the Judges has been a reflection of the Lord's faithfulness towards Israel (1<sup>st</sup> Sam. 12:6-11).
3. Samuel admonishes Israel to understand that they are still accountable to live in obedience to the Law, even though they are now living in the Era of Kings (1<sup>st</sup> Sam. 12:12-15).
4. Samuel emphasizes his point with a demonstration of Divine power (1<sup>st</sup> Sam. 12:16-18).
5. The people of Israel understood that their request for a king was sinful (1<sup>st</sup> Sam. 12:19).
6. Samuel reiterated the need for Israel to humble themselves, and obey the Lord (1<sup>st</sup> Sam. 12:20-25).

### Day 106 – April 16 – Saul's Successes and Failures 1<sup>st</sup> Sam. 13-14; 1<sup>st</sup> Chr. 9:35-39

### 1<sup>st</sup> Samuel Chapter Thirteen

1. King Saul's second test of leadership was a series of wars against the Philistines.
  - a. King Saul divided the standing army of Israel into two divisions.
    - 1) Saul commanded the 2,000 man division.
    - 2) His firstborn son, Jonathan, commanded the 1,000 man division.
  - b. Jonathan wins a victory over the Philistines at Geba, but Saul took the credit (1<sup>st</sup> Sam. 13:3,4).
2. The Philistines fielded an army 12x larger than the total Hebrew force, which caused Israel to hide themselves in fear (1<sup>st</sup> Sam. 13:5-7).
3. Saul was supposed to wait for seven days, for Samuel to appear at Gilgal (1<sup>st</sup> Sam. 10:8), but Saul grew impatient of waiting, and offered the sacrifices himself (1<sup>st</sup> Sam. 13:8,9).
  - a. The moment he finished the sacrifices, Samuel arrives on the scene (1<sup>st</sup> Sam. 13:10).
  - b. Saul made pitiful excuses for his disobedience (1<sup>st</sup> Sam. 13:11,12).
    - 1) The disobedience was in not waiting for Samuel as instructed.

- 2) The disobedience was not the offering of sacrifices per se.
  - a) As an anointed King and Judge of Israel, Saul had sacrificial privileges.
  - b) In the next administration, David will be observed to offer sacrifices as the Anointed King of Israel (2<sup>nd</sup> Sam. 6:17,18; 24:25).
- c. Samuel rebuked Saul for his disobedience (1<sup>st</sup> Sam. 13:13,14).
  - 1) In the permissive will of God, there was a potential for the house of Saul to have a perpetual leadership function within Israel.
  - 2) However, due to the disobedience of Saul, that particular permissive will potential will not be realized.
  - 3) God promises to select a King “after His own heart.”
- d. Samuel departed from Saul, and Saul was left with a meager force of 600 men (1<sup>st</sup> Sam. 13:15).
4. The oppression of the Philistines continued, with King Saul helpless to do anything about it (1<sup>st</sup> Sam. 13:16-23).

### 1<sup>st</sup> Samuel Chapter Fourteen

1. Jonathan grew tired of his father’s hide-in-the-caves solution to the Philistine occupation of Israel.
2. Jonathan and his armor bearer left the Hebrew forces to scout out the Philistine positions (1<sup>st</sup> Sam. 14:1-10).
  - a. He understood that two men against 36,000 Philistines was just as good as 600 men against 36,000 Philistines, as far as the Lord was concerned (1<sup>st</sup> Sam. 14:6).
  - b. His walk of faith with the Lord was an example, and encouragement, for his armor bearer (1<sup>st</sup> Sam. 14:7).
  - c. Jonathan looks to the Lord to arrange for the circumstances, and leaves it in the Lord’s hands to reveal His will (1<sup>st</sup> Sam. 14:8-12).
  - d. Jonathan and his armor bearer killed about 20 Philistines in the initial encounter.
  - e. The Lord started the earth quaking, and the Philistines quaking in their heart.
3. Saul observed the panicking Philistines, and came to some assumptions.
  - a. Some of his forces were behind it. This assumption was confirmed as the accountability report confirmed the absence of Jonathan and his armor bearer.
  - b. The Ark of the Covenant would help them in battle against the Philistines. This assumption is not confirmed, as the Ark had previously been captured by the Philistines.
  - c. The priestly descendant of Eli would help Saul determine the will of God. This assumption is also not confirmed, as God has previously pronounced judgment upon the house of Eli.
4. In the pursuit of the Philistines, the previously scattered Israelites joined in the battle (1<sup>st</sup> Sam. 14:20-23).
5. Saul issues a stupid, selfish command: no eating until the day’s fighting is over (1<sup>st</sup> Sam. 14:24-26).
  - a. Joshua, in observing a fleeing foe, commanded the sun to stand still so the Lord could be glorified all the more (Josh. 10:12).
  - b. Saul, in observing a fleeing foe, commanded his soldiers to not eat so Saul could be glorified all the more.
  - c. Jonathan had not received the message concerning food deprivation, and so he ate freely while in the field (1<sup>st</sup> Sam. 14:27-30).
  - d. The people who failed to eat during the day were so starved, they ate the oxen and the calves raw (1<sup>st</sup> Sam. 14:31-34).
6. Saul builds an altar, and inquires of the Lord, but gets no answer (1<sup>st</sup> Sam. 14:35-37).

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- a. This will become characteristic of the rest of Saul's life (1<sup>st</sup> Sam. 28:6).
  - b. Saul assumes that his lack of answer is because of somebody else's failure (1<sup>st</sup> Sam. 14:38-40).
    - 1) The Lord uses the lot to identify Jonathan as the guilty party (in Saul's eyes) (1<sup>st</sup> Sam. 14:41,42).
    - 2) Jonathan speaks the truth in love, and the Lord delivers him from his father's hand (1<sup>st</sup> Sam. 14:43-46).
  7. The chapter concludes with a summary description of Saul's reign (1<sup>st</sup> Sam. 14:47-52).

**1<sup>st</sup> Chronicles Chapter Nine**

(Outline for chapter 9 is quite disjointed. Vv.1-34 are not presented until Day 271)

3. At the time of their Z-E-N Returnings to the land, Ezra (the Chronicler) begins to review their spiritual heritage & history—beginning with the genealogy of Saul (1<sup>st</sup> Chr. 9:35-44), and introducing the history of Saul (1<sup>st</sup> Chr. 10).

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## Answers to TTB2022-201 Exercises

1. 300
2. Baal
3. Twenty-two years.
4. Gideon; Jephthah; Othniel; and Samson.
5. Samson
6. Judah
7. Caleb
8. Benjamin was not successful in taking Jerusalem.
9. Moabite, Ammonite, and Amalekite
10. Between the towns of Ramah and Bethel, under a palm tree.

## TTB2022-202 Exercises

1. What was the name of Ruth's first husband?  
Answer:
2. What was Boaz' mother's name? [not a trick question, but a bit tricky.]  
Answer:
3. Naomi encouraged Orpah and Ruth to accompany her back to her home in Bethlehem. [True/False]  
Answer:
4. What was the approximate weight of an ephah of grain?  
Answer:
5. Do you agree with calling the kinsman "Dummy" who could not accept the levirate marriage of Ruth? Explain your answers.  
Answer:
6. Who were Elkanah's wives?  
Answer:
7. What was the cause of spiritual famine in the land in Samuel's time?  
Answer:
8. What is the time period for the United Monarchy in Israel?  
Answer:
9. Who was Saul's father?  
Answer:
10. Who was David's grandfather?  
Answer:
11. What was Saul's first test as king of Israel?  
Answer:
12. Who was Ammon, the man for whom the Ammonite nation was named?  
Answer: