

# Study Guide on II Samuel and I Kings 1 - 12

**(The Kingdom in the Old Testament)**

by

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## Foreword

Study Guide for II Samuel is designed to be especially helpful in connection with Dr. Gutzke's teaching on this subject on radio as well as on tapes which he has recorded for your home study use. However, it may also be profitably used for individual, group or class study.

Actually, the studies in this series cover II Samuel 1 through I Kings 12 and center on the theme "The Kingdom in the Old Testament."

The purpose of a study guide such as this is to reinforce your learning by getting you to summarize in your own words and write it down. This is a basic principle of effective teaching. If you will do it, you will know the material better, understand it more thoroughly, and fix it in your memory. It will become part of you. If you will take part in studying in this way you will also find yourself able to approach and study other scriptures with greater confidence. Introductory articles are provided to inform and help you approach your study. If you use this guide in a class or group, the articles should be read by each member in preparation and should not occupy your time together.

We have no set of "correct answers" for you, but God will speak to you as you follow Dr. Gutzke's messages and use the questions to stimulate your thinking on the Scriptures. Approach each time of listening or study both prayerfully and expectantly.

You will be blessed as you use this study guide . . . and in direct proportion to your activity.

## How To Interpret Bible History

Historical and biographical material in the Bible is presented in the course of recording in human literature the revelation of the Word of God. Poetry, parables, allegories, exhortations, explanations, types, figures of speech, etc., are also used. In several passages the writers distinctly indicate their own awareness of just such specific intent. What Luke (Luke 1:1-4), John (John 20: 30-31; 21:25; I John 1:1-4; 2:1; 5-13), and Peter (II Peter 1:12-15; 3:1-2) plainly state as their purpose we may reasonably infer was also the understanding of other writers of Scripture. The Scriptures were written "on purpose," and are none the less valid for that reason (N.B. II Peter 3:15-16; cf. also Hebrews 1:1-2 and 2:1-3).

It should be kept in mind that the Bible was not written as a history of Israel nor even as a biography of the Lord Jesus, or of any other character, or characters; nor was it written to record trends in human affairs, or to chronicle the happenings in Palestine. The writers selected their material and presented it in keeping with the guidance given to them from God (cf. II Peter 1:20-21). In some cases they recognized that they did not even understand the full meaning of what they were setting forth (I Peter 1:10-12). It is quite probable that here is the significance of the "inspiration of the Scriptures" (II Timothy 3:16-17), not so much in that the writers honestly and accurately recorded their material, as that in the selection, the description, the interpretation of their material they were guided and helped by the Holy Spirit so that their product was actually "the Word of God."

Historical and biographical data taken from the experience of Israel has unique significance, even beyond that noted in the preceding paragraph. The whole career of Israel as the "chosen people" is to be understood, on the one hand, as "a case in point" in which God would reveal His promise to all men by His dealings with these people (I Corinthians 10:1-11). Apparently many things occurred in Israel's national life that would have been pertinent from a political, economic and social point of view, which were not recorded in Scripture since they were not a part of the purpose in hand. Some things happened to them "for examples," and it is these things that are "written for our admonition." For this reason, a student of the Bible should search diligently for the intended significance of the recorded material. Doubtless Biblical data will yield valuable results when studied analytically to note abstract truth, such as principles of psychology, sociology, economics, etc., but this is not "Bible study." Likewise, Biblical material will augment Egyptology, Assyriology, archaeology, ethnology, philology, etc., but, again, this is not "Bible study."

The Scriptures were written for a purpose and will be understood for what they were meant to be only when the student is interested in, and eager to know that purpose. On the other hand, Israel's career is to be understood as the "earnest" of what God purposes to do in Christ. Israel was "chosen" not only to be delivered out of the hand of their enemies in keeping with the covenant with Abraham, but also that they might serve Him in this life, in keeping with His will to bring salvation to all men. It was from Israel that Christ came "after the flesh," and it was to Israel that the oracles of God were committed (Romans 9:4-5). Although that function has been performed, and Israel has now for many centuries groped in a strange blindness while resisting the gospel of Christ, the Scriptures clearly leave the case open. Apparently God is not done with the Jew (Roman 9:10-11).

In the light of the foregoing observations the following encouragement and warning is urged upon the student:

- (a) By any and all means, become familiar and conversant with the historical and biographical data in the Bible. This is "weighted" material, packed with content for your understanding of the truth in Christ Jesus. It was written "for our learning" (Romans 15:4), so let us make sure, as best we can, that we do not miss what was intended for our benefit. The intellectual process and effort to get to know what is written in the Bible is not beyond anyone of us. The meaning of what is written there will become known to us only after we have the material in mind (cf. I Corinthians 2:9-14).

(b) Be warned against "free interpretation" when preaching or teaching about the Prophets, Priests, Kings and other characters in the Bible. Data of biography and history are relatively unsystematic, and thus susceptible to any sort of construction that may please the interpreter. Beware of "improvisation" which so easily becomes "impoverishing." Be on guard against personal conclusions that are "sensational" and accompanying private systems. If the context provides a specific clue, follow that. If it does not, and that happens often, then let the material lie in your mind "as it is written." Do not "go to work on it," and by "trimming it" and "cutting it down," and "touching it up," make it fit some preconceived plan of your own.

You may have some good idea of your own some day that you have somehow derived from your experience, or your reading, or your imagination. If you need an illustration, search your experience, or your literature, or make up one, but don't twist some passage of Scripture to make it serve as a pretext. Jeremiah 23:21-22, 25-32, II Peter 3:16b).

Be humble enough to wait for a light that will enable you to proceed with an interpretation that is in harmony with the Scriptures as a whole.

## The Rise of the Kingdom Idea in Israel

In the days of the patriarchs the domestic and economic affairs of the "seed of Abraham" were "ordered" by paternal leadership. Abraham, Isaac, Jacob, and then Joseph supervised, defined and determined the family affairs from the point of view of the promise of the covenant in the strength of their own experience and faith respectively. During the stay of the Israelites in Egypt their status as bondmen made it unnecessary and impossible to develop any sort of corporate organization: their relationships were arbitrarily controlled by the despotic Pharaohs.

Under the leadership of Moses and Joshua the nation developed autonomy while their unity and strength as a corporate group was derived from their religion. The Tabernacle was the center of their encampment, and the routine of sacrifices, sabbaths etc. was the nature of their communal fellowship. The Levitical regime that prescribed patterns of conduct in every personal and intimate area, as well as in the more public matters, fashioned their cultural habits with both uniformity and distinctiveness. The sanctions which supported the law were all rooted in the personal relationship of the living God.

For upwards of four hundred years after entering the land the same pattern was followed. By and large, tribal patterns prevailed in domestic affairs, but the national relations appeared primarily in their worship. The various Judges followed in the tradition of Moses and Joshua, and served sections of Israel in much the same sort of way, as a sort of emergency measure.

In the course of time difficulties began to multiply in Israel. These were manifested by laxity of conduct due to a general sense of confusion and disorder (Judges 17:6; 18:1; 21:25). Lapses into immorality were gross, severity of punishment was harsh and guidance for corporate action was obscure, so that men began to think that the centralized control, adopted during the emergency while some judge directed public affairs, should somehow be secured permanently. All around them, the other nations had their "kings," and seemed to profit by the efficiency of a formal governing administration. The nation offered the crown to Gideon, but he refused it (Judges 8:22-23) and thus thwarted the plan to secure hereditary leadership through him or his family. The abortive bloody coup of Abimelech (Judges 9) did not have the support of the people, and the idea of having a king lay dormant until the time of Samuel.

Samuel combined in himself in a remarkable way all the functions of leadership. By inventing a circuit court he extended the benefits of national government to all sections of the country. When his own strength began to wane because of age, Samuel delegated his judicial functions to his sons. Their incompetence and unworthiness drew deliberate protest from the people through their elders and brought the request for a king. Apparently, the people preferred further differentiation in leadership, so that some leader who was competent in war might apply his ability also to the administration of internal affairs. With the development of a more complex economic and industrial society, and with increasing foreign problems, the practical advantage of a strong central government that would extend the efficiency of war-making to the permanent problems of the nation, made a strong appeal to the people at large.

Religious leaders were opposed to a political kingdom because they felt that the exaltation of anyone man to the permanent position of power and wealth which the throne would prove to be would lead to serious results. If the king were an able man, the people would tend to look to him for the final word, rather than to God. Belief in an invisible God which demanded a certain discipline of mind and humility in heart, was really more exacting than putting trust in a human leader, clothed in the resplendent regalia of a royal court. Their law gave them insight into the idolatrous tendencies of the human heart, and they feared the temptations which would beset the nation once the pattern of the surrounding pagan peoples had been adopted as Israel's own. Furthermore, they feared the effect upon the life of the nation as a whole. The trappings of splendor would have to be provided by the labor and the taxes of the common people (I Samuel 8:10-18). The example of wealth at the court would arouse cupidity among the strong, and so the economy based on the Levitical program, in which the poor and the less able were protected

from exploitation by the rich and the strong, would be set aside for a more ruthless pattern in which the rich would become richer and the poor would become poorer.

However, the immediate practical advantages of having a permanent, responsible, central government were so obvious to the people that they persisted in their request, even though in so doing they had to differ with and disappoint their beloved Samuel. While subsequent events proved that Samuel's fears were justified, this action of Israel is not to be construed as an absolute repudiation of Samuel, nor of God, nor as an absolute surrender of their popular prerogative to any kind. They asked Samuel to find them a king and to pray for them that they might be forgiven the evil in their request; even as late as the reign of Rehoboam they requested the king to heed their petitions, and the larger portion revolted when he refused to do so.

For further reflection upon the possible spiritual implications, this should be contrasted with the circumstances in the early church when the Apostles delegated practical matters to the deacons (Acts 6:1-8), and with the procedure of Moses when he was advised to delegate his function to responsible representatives of the people (Exodus 18:13-26). The cases are not analogous, and one should not drop the process of reflection until one can see why Samuel could not approve the request for a king. Apparently, Samuel foresaw that this was not a delegation of function within the structure of a believing project, but it meant the transfer of confidence to another structure, based on natural factors and expectations.

Although the idea of the kingdom was culturally derived from the "other nations" round about Israel, God did not prevent its adoption by Israel, and even utilized it in a further revelation of His plan for the salvation of men through the Messiah. This was not because the idea was "good" or "an improvement," since concepts like words have no intrinsic virtue or malice, and derive their significance from their use in a given context. But when the idea had become meaningful in the changing culture of Israel, God used it to convey still more meaning to the mind of man concerning the truth of His program of salvation.

## How to Study the Kingdom of Israel

For sound interpretation of the affairs of Israel, as recorded in the Bible, it is necessary that the role of Israel as a "peculiar people" be recognized. The children of Israel, in themselves, were "men of like passions" as any other human beings. But as a nation they derived strength, wisdom, and triumph from their covenant relationship with the living God. In fact they existed as a nation because God had called Abraham to walk in His will, and had promised to give him an innumerable seed that should be a great nation by the power of God. The covenant with Abraham had not only secured their existence, but also designated their mission: "In thy seed shall all nations be blessed."

The laws of Moses gave them a pattern of conduct that was different and distinctive (Leviticus 18:1-5; 20:22-26; 21:31-33), and which was for them a formula for prosperity through the blessings of God (Leviticus 26:3-45).

While the laws of God have universal application, and "whosoever will" may follow them to advantage (Acts 10:34-35), Israel as a nation was unique in that their national existence and character was bound up with a conscious, corporate committal to live by that law (Exodus 19:3-8; Joshua 24:14-28). Thus the basic unifying, formative and organic principle that vitalized this "social group" into national autonomy was *different* from all nations. This fact was not only claimed by the people themselves, but was also repeatedly demonstrated in their career.

Israel, as portrayed in the Scripture, can be understood only if its origin, career and destiny are kept in mind as context. Doubtless these people experienced life just as others would, so that social problems, political principles, economic factors, etc., would appear and operate in their cultural experience just as in other national groups. Yet all such natural features and factors have only a secondary, and not a determinative significance in Israel.

By way of illustration in analogy, the Declaration of Independence exhibits spelling, grammar, syntax, style, diction, handwriting, etc., that reflects cultural traits which could be studied in comparison with other formal documents of that and other ages; and it embodies philosophical, moral and political ideas that can be recognized and analyzed for appraisal as to validity, truth, etc. But to confine the study of that document to such aspects would be to trifle with its importance and to completely overlook its significance. No competent study of American history could ever be based on such a mistaken procedure. The Declaration of Independence derives its primary meaning from the use which it served, and the function it performed in the national and political affairs of this country.

Even so with Israel. The meaning of the events, incidents, conditions and affairs recorded in Scripture is to be construed from the significance of that nation in the Will of God which, after all, is what the Scriptures purport to reveal. Furthermore, it will be well to keep in mind that since it is the Bible account we have before us, and an understanding of the Bible is our aim in this study, the obviously intelligent procedure will be to keep the Biblical context in focus and seek the first meanings in the total record, *as it is written*. The technique will be that of observation and examination of the concrete, rather than speculative analysis of abstracted phases or elements.

The fortune of Israel was directly dependent upon the grace of God. All nations are under God's providence and their affairs are subject to His supervision (Acts 17:26; Isaiah 40:15-17, 22-24, 41:1-4; Daniel 4:31-37), but their relationships are a matter of law within the natural order, i.e., they are committed to the consequences of their own actions; they can expect what they deserve. The covenant with Abraham, on the other hand, gave Israel the promise of God's grace which would bring blessing and strength by the power of God on the one condition of faith. Israel could count on the riches of the goodness of God, not because they deserved it, but because God is gracious and merciful, especially to those who trust and obey him. Thus, Israel was in a position of great advantage, provided that they "kept" the Word of God, i.e. as long as they remained oriented in the Will of God by their faith. But whenever they

"forgot the Lord" and thus "fell from grace" through unbelief, they would be left to their own devices . . . and now being oriented in the natural process they would venture to promote their affairs and seek their welfare by their own wit and strength. *Much of the tension that marked the national consciousness of Israel was due to the struggle for dominance between leaders who were oriented in the "natural" and leaders who were oriented in the "spiritual" – those who walked by sight and those who walked by faith.*

At the time of the development of the Kingdom idea in Israel the people had a background of almost a thousand years of history, and a distinctive heritage had been acquired:

*(a) Based on the covenant with Abraham*

Israel located its glorious age in the future.

*(b) Developed, trained, educated in the covenant with Moses*

With the tradition of the exodus, the Tabernacle and Priesthood rituals, the regulatory regimen designed to bring every area of life into conscious obedience to the holy Will of God, Israel was conscious of being distinctly different.

*(c) Disciplined under the hand of God*

The wanderings in the desert and the 400 years of repeated experiences during the time of the Judges had made the deep impression upon Israel that the power needed for national welfare and triumph was derived from God.

Israel, thus, was a nation that

- existed because of the call of God
- consisted of those who professed to obey God
- persisted by the power and in the Will of God.

They were utterly dependent upon maintaining an acceptable and vital relationship with God. It was this fact that sometimes was forgotten (to Israel's distress) and at other times remembered to great blessing.

# Introduction to The Kingdom in the Old Testament

Our study in I Samuel emphasized the idea of "Preparation For The Kingdom." In this series we shall look at the reign of two men, David and Solomon. We shall organize our study under the title "*The Kingdom In The Old Testament.*"

Under David the kingdom was firmly established. In many respects David is the outstanding example of the king under God which Scripture records for us. As we study various events in his career we may learn about the Kingdom which God purposes in His plan. Looking at this example or type, we see there is a sense in which each believer is called to be king over his own person. Our study will both expound the work of Christ Jesus as King, and exhort our hearts as we live in the faith of Christ that we should be obedient to His Will rather than to be guided by our own selves.

The career of Solomon may be described as "From Glory to Grief." The evidence of God's blessing upon Solomon, not only because of what was inherited from his father David but also upon Solomon in his own right, was very apparent. Yet unfaithful interests and practices marred his record, and turned his heart from God. This in turn led to a rending of a major portion of the kingdom from his son, Rehoboam, when the latter persisted in Solomon's policies and failed to consult the Lord.

## Outline

### II Samuel 1 – I Kings 12

#### I David As King

- |                              |                 |
|------------------------------|-----------------|
| A. Ascent Over House of Saul | II Samuel 1- 4  |
| B. Established and Blessed   | II Samuel 5- 7  |
| C. The Kingdom Extended      | II Samuel 8-10  |
| D. David's Sin               | II Samuel 11-12 |
| E. Conflict With Absalom     | II Samuel 13-18 |
| F. Position Secured          | II Samuel 19-24 |

#### II Solomon As King

- |                        |               |
|------------------------|---------------|
| A. A Good Beginning    | I Kings 1- 4  |
| B. Solomon's Building  | I Kings 5- 8  |
| C. Glory and Greatness | I Kings 9 -10 |
| D. The Kingdom Divided | I Kings 11-12 |

## Organization of Studies

40 studies are planned by Dr. Gutzke in this series. Use this chart to keep track of your place with his teaching and for reading ahead. From this you should turn to the appropriate section of the study guide questions.

"Blessing in Order"	II Samuel 3
"Control of Random Activity"	4
"David Anointed to Succeed"	5
II Samuel 1	6
2	7:1-17
<hr/>	
II Samuel 7:18-29	II Samuel 12
8	13
9	14
10	15
11	16
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II Samuel 17	II Samuel 22
18	23
19	24
20	I Kings 1
21	2
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I Kings 3	I Kings 9
4	10
5	11
6 - 7	12
8	Summary

## Study Guide for II Samuel 1 — I Kings 12

This guide is divided into 13 sections for the convenience of classes or groups. Used weekly, this guide will provide study material for one quarter. On a monthly frequency, your study would cover one year by continuing sections 12 and 13.

Those following Dr. Gutzke's teaching on radio or tape recording will find each section of this guide corresponding to either two, three or four studies by Dr. Gutzke. With the Scripture references shown for each section and the Organization Chart, you should easily keep your place as Dr. Gutzke teaches.

There is no set of correct answers available. The questions are to stimulate your attention to and your understanding of the passages. Whether you use this guide as you listen to Dr. Gutzke or with other study, you are urged to read and think through each passage prayerfully.

### Section 1 – INTRODUCTION AND II SAMUEL 1 David mourns Saul

Review the situation of Israel historically at the beginning of II Samuel.

How would God use the king to bless His people?

Why had Saul failed?

How had David regarded Saul?

Should differences among Christians be discussed publicly?

*Memorize* II Samuel 1:14  
1:20

### Section 2 – II SAMUEL 2 - 4

#### War with Saul's house

What was the problem confronting David in this section?

What was the first thing David did?

Trace the rise of David's strength and the decline of Ishbosheth.

How was David consistent to his character upon learning of the death of Ishbosheth?

*Memorize* II Samuel 2:1  
4:11

### **Section 3 – II SAMUEL 5 - 7**

#### **David enthroned**

What happened with David to solidify his position in Chapter 5? Chapter 6? Chapter 7?

What was the purpose of bringing the ark into Jerusalem?

Why do you think David's position against Michal was honored?

What was the covenant with David and how has it been fulfilled?

What form of response to the covenant did David make?

*Memorize* II Samuel 5:24  
7:16

### **Section 4 – II SAMUEL 8 - 10**

#### **Established over enemies**

How were forces that threatened Israel dealt with by David?

What indication do you find of God's favor on this procedure?

How did David deal with his own people?

*Memorize* II Samuel 8:14b-15

**Section 5 – II SAMUEL 11 - 12**

**Sin against Uriah**

Was David where he was supposed to be when he was tempted? 23

Comment on the character of Uriah.

How did David respond to being confronted with his sin?

With the sickness of the child?

With his death?

*Memorize II Samuel 12:13*

12:23

**Section 6 – II SAMUEL 13 – 14**

**Trouble in the family**

Trace the effects of lust in David's life and family.

What evidence do you find that David loved Absalom?

Why did David then allow Absalom to remain away from his presence?

What was necessary for restoration to take place?

*Memorize II Samuel 13:13*

14:14

**Section 7 – II SAMUEL 15 – 18**

**War with Absalom**

Note incidents of David's waiting on God in this section.

List incidents of David's wisdom.

How did God turn the tide in David's favor?

Comment on providence in the death of Absalom.

*Memorize* II Samuel 15:15  
16:11

### **Section 8 – II 2 SAMUEL 19 - 22**

### **David's kingdom strengthened**

Trace David's treatment of various individuals in Chapter 19.

What motives do you see in David's heart?

Is continual trouble necessarily the sign of God's displeasure?

Comment on this regard to the revolt led by Sheba. What motivated that?

Comment on David's concern to correct wrong.

From Chapter 22, list the acts and attributes of God

*Memorize* II Samuel 22:26-28

### **Section 9 – II SAMUEL 23 - 24**

### **Final acts of David**

How is Christ described in Chapter 23?

What was right in listing the mighty men?

What was wrong in numbering the people ?

How was greater judgment on David's sin averted?

*Memorize* II Samuel 23:3  
24:14

**Section 10 – I KINGS 1- 4**

**Solomon**

Comment on the procedure in anointing Solomon as king.

Note the persons Solomon dealt with and the reasons for his actions.

Describe Solomon's dream, why it was given him and how it was fulfilled.

Describe Solomon as a ruler, from Chapter 4.

*Memorize* I Kings 2:4b  
3:9

**Section 11 – I KINGS 5 – 8**

**The Temple**

Why was Solomon able to build the Temple whereas David was not?

Did God indicate to Solomon that having the Temple would guarantee blessing? What did He say?

What impression do you receive from the description of the work performed?

What indication did God give of His approval on Solomon's work and procedure?

Analyze Solomon's prayer of dedication.

*Memorize* I Kings 8:27  
8:56

**Section 12 – I KINGS 9 – 10**

**The glory of Solomon**

In God's covenant with Solomon, what did He promise?

List evidences of God's blessing on the kingdom.

Whom did tile people credit for all this?

*Memorize* I Kings 10:9  
10:24

### **Section 13 – I KINGS 11 - 12**

### **Beginning of the end**

Where did Solomon fail?

Why was Solomon's sin judged by God more severely than that of David?

Comment upon the two groups who advised Rehoboam, their advice and Rehoboam's response.

What was the thing Jeroboam did that caused Israel to sin?

Why did he do it?

*Memorize* I Kings 11:9-10

### **SUMMARY OR REVIEW**

Make a character study of David and Solomon.

How do you understand God's rejection of Solomon and His favor toward David, inasmuch as both sinned?

How would you apply these studies to yourself?

What lessons for the church today do you see?

