



BIBLE

STUDENT BOOK

▶ **10th Grade | Unit 6**

BIBLE 1006

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The Kingdom

Introduction

In this LIFE PAC®, the history of Israel is continued from the end of the period of the judges through the reigns of Saul, David, and Solomon. The approximate period of time covered is 1043 to 931 B.C. The Scriptures studied among the Old Testament books of history are 1 and 2 Samuel, 1 Kings 1–11, and 2 Chronicles 1–9. Included also in this LIFE PAC is a survey of the books of Hebrew poetry: Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon.

Objectives

Read these objectives. The objectives tell you what you will be able to do when you have successfully completed this LIFE PAC. When you have finished this LIFE PAC, you should be able to:

1. Trace the history of Israel from the end of the period of the judges through the ministry of Samuel and the reigns of Saul, David, and Solomon.
2. Discuss the call of God to Samuel in Shiloh.
3. Describe the early years of Samuel's life and ministry.
4. Identify the threefold ministry of Samuel to Israel.
5. Relate God's selection of Saul to be Israel's king.
6. Appraise Saul's administration.
7. Summarize Saul's persecution of David.
8. Reconstruct the end of Saul's reign.
9. Discuss David's reign as king of Judah.
10. Identify David's first major responsibility as king of Israel.
11. Indicate why Jerusalem was a suitable capital city for Israel.
12. Distinguish David's motive and method of restoring the Ark to a central place in the worship of Israel.
13. Explain why God's Word relates the sins of His people.
14. Identify a major turning point in the life and family of David—from triumphs to tragedies.
15. Discuss Solomon's rise to the throne as David's successor.
16. Identify the source of Solomon's wisdom.
17. Review the construction of Solomon's Temple.
18. Describe Solomon's glory.
19. Explain Solomon's fall.
20. Identify the Old Testament books of poetry.
21. State six reasons that support Job's identity with the patriarchal period.
22. Relate the argument advanced by Job's three friends and Job's defense.
23. Explain how Elihu took issue with Job and his friends.
24. Describe Job's response to the words of the Almighty.
25. Divide the book of Psalms into the five traditional divisions.
26. Identify five kinds of parallelism.

- 27.** Recognize six types of psalms.
- 28.** State the purpose of the book of Proverbs.
- 29.** Relate the theme of the book of Proverbs.
- 30.** Identify the principal poetic form of Proverbs.
- 31.** Identify the Hebrew title of Ecclesiastes.
- 32.** Cite internal evidence for Solomon’s authorship of Ecclesiastes.
- 33.** State two great truths of revelation declared in the epilogue of Ecclesiastes.
- 34.** State the purpose of The Song of Solomon.
- 35.** Suggest an appropriate interpretation of The Song of Solomon with two applications of the typical interpretation.

Survey the LIFE PAC. Ask yourself some questions about this study and write your questions here.

1. THE BOOKS OF SAMUEL

Two aspects of Old Testament history are (1) the revelation of the living God to His chosen people, Israel, and (2) the response of His people to that revelation. The government of Israel prior to the establishment of the kingdom, or the monarchy, was a theocracy; that is, God reigned as king in the lives of His people. As God had predicted by Moses in Moab, Israel wanted a king early in their history in the land of Canaan. They wanted to be like other nations

(Deuteronomy 17:14-20; 1 Samuel 8:4-9). God saw their request for a king as a rejection of Him, but He granted their request and established among them a kingdom—a monarchy

The books of 1 and 2 Samuel were originally written as one book. They were first divided in the Septuagint, the oldest Greek translation of the Hebrew Scriptures. The content of the books of Samuel includes the ministry of Samuel, the reign of Saul, and the reign of David.

Section Objectives

Review these objectives. When you have completed this section, you should be able to:

1. Trace the history of Israel from the end of the period of the judges through the ministry of Samuel and the reigns of Saul, David, and Solomon.
2. Discuss the call of God to Samuel in Shiloh.
3. Describe the early years of Samuel's life and ministry.
4. Identify the threefold ministry of Samuel to Israel.
5. Relate God's selection of Saul to be Israel's king.
6. Appraise Saul's administration.
7. Summarize Saul's persecution of David.
8. Reconstruct the end of Saul's reign.
9. Discuss David's reign as king of Judah.
10. Identify David's first major responsibility as king of Israel.
11. Indicate why Jerusalem was a suitable capital city for Israel.
12. Distinguish David's motive and method of restoring the Ark to a central place in the worship of Israel.
13. Explain why God's Word relates the sins of His people.
14. Identify a major turning point in the life and family of David—from triumphs to tragedies.

Vocabulary

Study this word to enhance your learning success in this section.

theocracy

SAMUEL

During the period of the judges, Israel's sanctuary worship and service had ceased, their priesthood was corrupted, and idolatry was widely practiced. The continuing corruption of the priesthood was portrayed in the beginning of the first book of Samuel by the godlessness and wicked deeds of the sons of Eli. During this period of deep spiritual decline and disintegration of the **theocracy**, God raised up Samuel and used him to restore the theocracy and to establish the monarchy—the kingdom of Israel.

His birth. Samuel was born in Ramah (short for Ramathaim-zophim, 1 Samuel 1:1 and 19) to Hannah and Elkanah. In response to the prayer of barren Hannah at Shiloh and her promise to give the child to the Lord “all the days of his life” as a Nazarite (1:11), God gave to Hannah a



| Samuel and Eli

Read 1 Samuel 1-7



son. She called her son Samuel, which means *asked of God*. Faithful to her promise (and God), Hannah brought Samuel to Shiloh as soon as he was weaned—old enough to be separated from his mother.

His call. God appeared to the young man Samuel at Shiloh and issued to him a special call. First, He spoke to Samuel in a voice so clearly calling him by name that Samuel thought he heard the voice of Eli calling. After the third repetition of God's voice calling Samuel by name and Samuel's response to Eli (thinking each time that Eli was the one who called), Eli realized the source of Samuel's call. He instructed Samuel to respond to the *divine voice* (3:9): “Speak, LORD; for thy servant heareth.” God then announced judgment upon Israel and upon the house of Eli (3:11-14). God had confirmed Samuel's priestly ministry and called him to a prophetic ministry.

His ministry. The early years of Samuel's life and ministry were devoted to priestly duties in the Tabernacle as an assistant to Eli. By His call to Samuel, God both confirmed his priestly ministry and called him to a prophetic ministry. Eli recognized the divine origin of Samuel's call and resigned himself to the judgment upon his house that God had first pronounced by the man of God (2:27-36). Note also the prophetic references in 2:32 and 3:11, which probably refer to the approaching invasion of the Philistines, who carried away the Ark of the Covenant. Samuel's first prophetic responsibility, then, was to convey to Eli God's message of judgment upon his house and upon Israel; “and all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD.”

The Lord revealed Himself to Samuel in a special way. As a judge, Samuel represented Israel's past history; as a prophet, he represented a new state of affairs in Israel. Samuel

was appointed to oversee implementation of the kingdom and to regulate the changes that would result. One confirmation of a prophet was the fulfillment of his predictions. First, Samuel's ministry as a prophet was confirmed to Eli by the source and content of his call (3:8 and 16-18).

Second, his ministry as a prophet was confirmed to Eli and to all Israel by the Philistine victory over Israel at the battle of Aphek (4:1-22). The sons of Eli were killed because of their wickedness; the Ark of the Covenant was taken by the Philistines; and Eli, the high priest and judge of Israel for forty years, died (1 Samuel 4:11, 17-18).

Because of the presence of His Ark in Ashdod, Jehovah brought judgment upon the Philistines and their god, Dagon, causing the Philistines to return the Ark to Israel (you should be familiar with the details of this event recorded in 6:1-12).

Samuel's ministry as judge is recorded in chapter 7. He called Israel back to the Lord from idolatry (7:3-6). The Lord then delivered Israel from the Philistines by the ministry of Samuel (7:7-12). Notice also the promise of the Lord by the man of God (2:35): "And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever." The immediate reference here is probably to Samuel, whose call came immediately after the warning to Eli. Surely Samuel did fit the description God gave (2:35) "...a faithful priest, that shall do according to that which is in mine heart and in my mind..." The history of Samuel's ministry reveals that he



| Samuel Blesses Saul

filled the gap as priestly mediator between God and His people. His anointing of Saul, the first king, and David, the king of the everlasting covenant (2 Samuel 7:12-16), were in fulfillment of these words (2:35): "...and he shall walk before mine anointed for ever..." The last expression, "for ever," suggests a line of faithful priests including Samuel and culminating in Christ.

Samuel's ministry also included the shophetim (judgeship, 7:6). He was the last of the judges and the first of the prophets, and he had a continuing priestly ministry (7:5 and 8-9).



Complete the following statements.

- 1.1 The books of 1 and 2 Samuel were originally written as _____ .
- 1.2 The books of Samuel were first a. _____ in the Septuagint, the oldest b. _____ translation of the c. _____ Scriptures.
- 1.3 The content of the books of Samuel includes (in correct order)
 - a. _____ ,
 - b. _____ , and
 - c. _____ .
- 1.4 Three marks of Israel's deep spiritual decline during the years of the judges were
 - a. _____ ,
 - b. _____ , and
 - c. _____ .
- 1.5 In the beginning of the first book of Samuel, the continuing corruption of the priesthood was demonstrated by _____ .
- 1.6 God raised up Samuel and used him to restore the a. _____ and to establish the b. _____ .
- 1.7 Samuel was born in Ramah to a. _____ and b. _____ .
- 1.8 The name Samuel means " _____ ."
- 1.9 Faithful to her promise when she prayed for a son, Hannah returned Samuel to the Lord at _____ as soon as he was old enough to be separated from her.
- 1.10 When he realized the source of Samuel's call, Eli instructed Samuel to answer: " _____ ."
- 1.11 By His call to Samuel, God both a. _____ and b. _____ .
- 1.12 Samuel was the last a. _____ and the first b. _____ .

- 1.13** To be sure that the God of Israel was judging them, the Philistines placed the Ark of the Covenant on a a. _____ drawn by two b. _____ with their c. _____ shut up at home.
- 1.14** The Lord delivered Israel from the Philistines by the ministry of _____ .

Answer true or false.

- 1.15** _____ The Ark was taken straight to the border of the land of Israel.

SAUL

In his latter years, Samuel was approached by the elders of Israel concerning his successor. He had, in error, appointed his sons judges over Israel. His sons did not follow their father's example of godliness. They were greedy and dishonest; they accepted bribes and perverted judgment (8:1-3). The Ammonites were threatening Israel from the east (12:12). Israel wanted to be like the nations around them; they requested of Samuel a king. Their request was premature, and their motivation was wrong.

God had said that Israel would have kings (Genesis 17:6, 16; 35:11; Numbers 24:17; and Deuteronomy 17:14-20), but He had not revealed when He would establish the kingdom. Israel should have waited on the Lord for that revelation. In their request for a king, Israel was demonstrating a disintegration of the theocracy—a rejection of Jehovah as their King. Distressed by this request and feeling personally rejected by his people whom he himself had faithfully served, Samuel was assured by Jehovah that the rejection Israel was demonstrating was a rejection of Jehovah, not Samuel. Israel's problem was not political but spiritual.

Selection. In search of his father's stray donkeys, Saul came to the city of Ramah where Samuel lived. The Lord had told Samuel that

Read 1 Samuel 8-15



on the following day the one whom He had selected to be king over Israel would be sent to Samuel out of the land of Benjamin, and that he should anoint Saul to be king over Israel. When Saul appeared at Samuel's house seeking the seer and information concerning his father's donkeys, the Lord spoke to Samuel again saying (9:17), "Behold the man whom I spake to thee of this same shall reign over my people." Samuel had a feast prepared and invited thirty guests (9:22). The following day, Samuel informed Saul that God had chosen him to be king in Israel; and he anointed Saul with oil, because the Lord had anointed him to be king (10:1).

As he departed from Samuel's house in Ramah, Saul was given three signs by which, when they came to pass, he would know that God was with him (10:2-9):

1. He would meet two men by Rachel's sepulchre at Zelzah who would inform him about the donkeys and his father.
2. Then he would meet three men in the plain of Tabor on their way "up to God at Bethel," one carrying three kids, one carrying three loaves of bread, and one carrying a bottle of wine; they would greet him and give him two loaves of bread.

- Then he would come to the hill of God by the garrison of the Philistines where he would meet a “company of prophets” with musical instruments and prophesying; the Spirit of the Lord would come mightily upon Saul, and he would prophesy.

Saul was instructed by Samuel that when these signs came to pass, he should go to Gilgal and wait seven days for Samuel to arrive and to show him what he should do. Gilgal was located between the Jordan River and Jericho; it had served as the camp of the people when they first crossed the Jordan into Canaan. At Gilgal, Israel had experienced revival and rededication upon their initial entry into the land. Gilgal was one of the holiest places in Israel and the center of the population. Samuel’s instructions indicated that the royal office about to be instituted was responsible to the priest-prophetic office. Saul was to go to the place of sacrifice, but he was not to offer the sacrifice—he was to wait for the priest of God

to perform the priestly functions, a lesson Saul would need to remember.

To announce publicly to Israel God’s choice for their king, Samuel summoned all Israel to Mizpah, the site of their deliverance from the Philistines by God through Samuel (10:17-27). The Lord confirmed to Israel by lot that His choice for the king they requested was Saul (Proverbs 16:33). Two noble qualities were demonstrated by Saul at this occasion: humility (10:22) and self-control (10:27).

The Lord confirmed his choice of Saul by granting him a military victory over the Ammonites. Nahash, king of the Ammonites, and his army surrounded the city of Jabesh-gilead. The men of the city asked the Ammonites to make a covenant with them by which they would serve the Ammonites. The Ammonites agreed, on the condition that they would put out the right eyes of all the men. The elders of Jabesh appealed to the Ammonites for seven days during which time they sought help from Israel.



| The Deliverance of Jabesh-Gilead

When Saul heard about the Ammonite threat to Jabesh he was plowing in the fields near Gibeah. He slew a yoke of oxen, cut them into pieces, and sent the pieces throughout the land with a warning that the same thing would be done to the oxen of any man who did not follow Saul and Samuel. From Israel came three hundred thousand men; and from Judah came thirty thousand. The Ammonites were defeated and the Jabesh-gileadites were delivered. Again

Saul demonstrated noble qualities: wisdom from the Lord was used to bring the people of Israel together for action (11:6-8), leadership and courage were demonstrated by facing the Ammonites in battle, mercy was again extended to those who had spoken against him, and the Lord was given rightful credit for their victory over the Ammonites (1 Samuel 11:11-13).



Complete the following activities.

1.16 Identify three factors that contributed to Israel's request for a king.

- a. _____

- b. _____

- c. _____

1.17 List three signs Samuel promised Saul which would confirm that the Lord was with him.

- a. _____

- b. _____

- c. _____

Complete the following statements.

- 1.18** Israel's request for a king was a _____, and their motivation was
b. _____.
- 1.19** In their request for a king, Israel was demonstrating a disintegration of the
a. _____, a rejection of b. _____.
- 1.20** Distressed by Israel's request for a king, Samuel was assured by Jehovah that Israel was
rejecting a. _____, not b. _____.
- 1.21** Israel's problem was a. _____, not b. _____.
- 1.22** In search of his father's stray donkeys, Saul came to _____, where
Samuel lived.
- 1.23** On the day prior to Saul's arrival, the Lord had told Samuel that on the following day the
one He had selected to be king in Israel would be sent to Samuel from the land of
_____.
- 1.24** Samuel anointed Saul with oil, because the Lord had _____.
- 1.25** To announce publicly to Israel God's selection of Saul as king, Samuel gathered Israel
together at _____.
- 1.26** The Lord confirmed his choice of Saul by granting him a. _____ over the
b. _____.
- 1.27** At Mizpeh, Saul demonstrated two noble personal qualities: a. _____
and b. _____.
- 1.28** King Nahash and his Ammonite army surrounded the city of _____.
- 1.29** The condition required by the Ammonites for a covenant with Jabesh was for all the
men of Jabesh to have their _____.
- 1.30** Saul responded to the plight of Jabesh and their plea for help by _____

_____.
- 1.31** In response to Saul's action, three hundred thousand men came from a. _____
and thirty thousand from b. _____.
- 1.32** Saul gave credit for the defeat of the Ammonites to the _____.

SELF TEST 1

On the blanks, write the letters for the correct answers (each answer, 4 points).

- 1.01** The following item is not a major division of the books of Samuel: _____ .
 a. The ministry of Samuel
 b. The reign of Saul
 c. The reign of David
 d. The rebellion of Absalom
- 1.02** All of the following items were marks of Israel's deep spiritual decline during the years of the judges *except* _____ .
 a. the cessation of sanctuary worship and service
 b. the corruption of the priesthood
 c. the confirmation of Samuel's ministry as a prophet
 d. the widespread practices of idolatry
- 1.03** By his call to Samuel, God _____ .
 a. confirmed his priestly ministry
 b. called him to a prophetic ministry
 c. both a and b
- 1.04** All of the following items identify factors that contributed to Israel's request for a king *except* _____ .
 a. Samuel's sons, whom he had in error appointed as judges over Israel, were greedy and dishonest; and they accepted bribes and perverted judgment.
 b. The Ammonites were threatening Israel from the east.
 c. Israel wanted to be like other nations around them who had kings.
 d. The Philistines had captured and were holding the Ark of God.
- 1.05** To publicly announce to Israel God's selection of Saul as king, Samuel gathered Israel together at _____ .
 a. Mizpeh
 b. Shiloh
 c. Gilgal
 d. Ramah

Answer true or false (each answer, 4 points).

- 1.06** _____ The Lord confirmed His choice of Saul by granting him a military victory over the Ammonites.
- 1.07** _____ The second major step in Saul's downfall occurred during his war with the Amalekites.
- 1.08** _____ Saul's words to Samuel at Gilgal, "Blessed be thou of the LORD: I have performed the commandment of the LORD," could well be considered hypocritical.

- 1.09** _____ Saul's confession to Samuel, "I have sinned," following Samuel's classic statement, "to obey is better than sacrifice," was really sincere.
- 1.010** _____ In his relationship to Saul, David demonstrated godliness but also experienced persecution.

Complete the following statements (each answer, 4 points).

- 1.011** David's first experience in King Saul's court was to minister to the king by means of _____ .
- 1.012** David witnessed the challenge of the Philistine a. _____ while on b. _____ for c. _____ .
- 1.013** Hoping that the Philistines would kill David, Saul promised David his daughter a. _____ in marriage if b. _____ .
- 1.014** When Saul received no response from the Lord, he turned to _____ .
- 1.015** The men of Judah publicly installed David as king at _____ .
- 1.016** David's first major responsibility as king of Israel was the a. _____ in a(n) b. _____ .

Answer the following questions (each question, 5 points).

- 1.017** What is the meaning of the following statement with reference to the return of the Ark to a central place in the worship of Israel: "David's motive was right, but his method was wrong"? _____

- 1.018** In the beginning of the first book of Samuel, how was the continuing corruption of the priesthood demonstrated? _____

1.019 What were the three ministries performed (three offices held) by Samuel?

1.020 Why was Israel's request for a king premature and its motive wrong? _____

| | | | | |
|---|--------------------|----------------------|----------------|------------|
|  | SCORE _____ | TEACHER _____ | initials _____ | date _____ |
|---|--------------------|----------------------|----------------|------------|

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye."
— Psalm 32:8



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