

**OLD TESTAMENT EXPERT**  
**The Historical Books, Pt. 1, Joshua to I Kings**  
**Lesson # 6**

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I. **SEE IF YOU CAN FILL OUT THE CHAPTER SUMMARY CHART BELOW FOR THE PREVIOUS WEEK'S ASSIGNED READINGS.**

<b>Chapter</b>	<b>Chapter summary</b>
Judges	
1	
2	
3	
6	
7	
11	
13-16	
20-21	
<b>Ruth</b>	
1	
2	
3	
4	

II. **SEE IF YOU CAN MATCH THE NAMES WITH THE DESCRIPTIONS**

#	Person	#	Description of Person
	Joseph	1	Righteous man who built the ark before the flood and whose sons were Shem, Ham, Japheth, and Canaan who was cursed
	Cain	2	Prophet, author of the books of law and maybe Job, deliverer of Israel
	Jethro	3	Two eldest sons of Aaron, did not treat God as holy by offering strange fire, were incinerated by God
	Sarah	4	Isaac's firstborn son, sold birthright for a bowl of soup
	Shem	5	Son of Abraham and Sarah, father of Jacob
	Jacob	6	Moses' brother and spokesman, first high priest
	Leah	7	Renamed Israel by God, father of 12 tribes
	Balaam	8	First created humans
	Zipporah	9	Moses' wife
	Noah	10	Jacob's most loved second wife, mother of Joseph, dies giving birth to Benjamin
	Melchizedek	11	Father of Methuselah, raptured before death
	Isaac	12	Jacob's less loved first wife
	Terah	13	Hunter, great King, founder of cities, father of Cush
	Rebekah	14	Moses' sister, prophetess who led women in worship
	Nimrod	15	Abraham's wife, Isaac's mother
	Esau	16	Father of the nation Israel
	Rachel	17	Adam's son who killed his brother Abel
	Adam and Eve	18	Moses' father-in-law, encouraged Moses to delegate
	Aaron	19	Abraham's Nephew
	Moses	20	Favored son of Jacob, hated and sold as slave by brothers, ruler of all Egypt
	Lot	21	Priest, king of Salem, given a tithe by Abraham.
	Miriam	22	Isaac's wife who favored Jacob
	Enoch	23	Man whose godly line produced Abraham
	Nadab & Abihu	24	Abraham's father
	Abraham	25	Greedy, pagan prophet who was hired by Balak, King of Moab, to curse Israel. Rebuked by his donkey.

**III. WRITE THE THEMES AND MAJOR OUTLINES OF THE BOOKS LISTED BELOW**

**A. Genesis**

1. Theme:
2. Outline:
  - a. Chapter numbers with key things to remember:
  - b. Chapter numbers with key things to remember:

**B. Exodus**

1. Theme:
2. Outline:
  - a.
  - b.
  - c.

**C. Leviticus**

1. Theme:
2. Outline chapter numbers with brief descriptions:
  - a.
  - b.

**D. Numbers**

1. Theme:
2. Outline:
  - a.
  - b.
  - c.

## E. Deuteronomy

1. Theme:
2. Outline chapter numbers with brief descriptions:
  - a.
  - b.
  - c.

## IV. THEMES AND STRUCTURES OF JOSHUA THROUGH I KINGS

### A. Joshua

1. Theme – Conquer and Divide
2. Outline
  - a. Chapters 1-12, conquering the land of Canaan
  - b. Chapters 13-24 Dividing the land of Canaan
3. Key people to know
  - a. Joshua – Leader of Israel who succeeded Moses. Led people in military conquest of the promised land. One of the two spies who believed God before Israel’s forty year wandering in the desert.
  - b. Caleb – One of the two spies who believed God before Israel’s forty year wandering in the desert.
4. Summary of Joshua
  - a. Joshua resumes the narrative where Deuteronomy left off, and takes Israel from the wilderness to the Promised Land. Israel has now reached its climactic point of fulfilling the centuries-old promise in Genesis of a homeland. The first half of Joshua (1:1–13:7) describes the seven-year conquest of the land, and the second half (13:8–24:33) gives the details of the division and settlement of the land.

Conquest (1:1–13:7): The first five chapters record the spiritual, moral, physical, and military preparation of Joshua and the people for the impending conquest of Canaan. Joshua is given a charge by God to complete the task begun by Moses (1:2). After being encouraged by God, Joshua sends out two spies who come back with a favorable report (in contrast to the spies of the previous generation). Obedience and faith are united in the miraculous crossing of the Jordan River (3:1–4:24).

Joshua's campaign in central Canaan (6:1–8:35) places a strategic wedge between the northern and southern cities preventing a massive Canaanite alliance against Israel. This divide-and-conquer strategy proves effective, but God's directions for taking the first city (Jericho) sound like foolishness from a military point of view. The Lord uses this to test the people and to teach them that Israel's success in battle will always be by His power and not their own might or cleverness. Sin must be dealt with at once because it brings severe consequences and defeat at Ai (7:1–26).

The southern and northern campaigns (9:1–13:7) are also successful, but an unwise oath made to the deceptive Gibeonites forces Israel to protect them and to disobey God's command to eliminate the Canaanites.

Settlement (13:8–24:33): Joshua is growing old, and God tells him to divide the land among the twelve tribes. Much remains to be won, and the tribes are to continue the conquest by faith after Joshua's death. The allocation of the land to the various tribes is described (13:8–21:45) as well as the inheritances of Caleb (14–15) and the Levites (21).

The last chapters (22:1–24:33) record the conditions for continued successful settlement in Canaan. Access to God, as well as His forgiveness, come only through the divinely established sacrificial system; and civil war almost breaks out when the eastern tribes build an altar that is misinterpreted by the western tribes.

Realizing that blessing comes from God only as Israel obeys His covenant, Joshua preaches a moving sermon, climaxed by Israel's renewal of her allegiance to the covenant.<sup>1</sup>

## **B. Judges**

1. Theme – Sin and Its Consequences
2. Outline
  - a. Chapters 1-3 Disobedience of Israel
  - b. Chapters 4-16 Deliverance of Israel
  - c. Chapters 17-21 Depravity of Israel
3. Key people to know
  - a. Othniel – Judge of Israel and Caleb's younger brother
  - b. Ehud – Judge of Israel who killed the obese king of Moab, Eglon, with a sword by stealth
  - c. Shamgar – Judge of Israel who struck down six hundred Philistines with an ox-goad

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<sup>1</sup> Wilkinson, Bruce, and Kenneth Boa. Talk Thru the Bible. Nashville: T. Nelson, 1983.

- d. Deborah – Judge of Israel, wise woman, and prophetess who worked with Barak to defeat the Canaanites
- e. Barak – Judge of Israel who sought out the help of Deborah to defeat the Canaanites
- f. Gideon – Judge of Israel called to defeat the Midianites, twice put out a fleece, asking God for a sign, was used by God to defeat Midianites with a small army
- g. Tola – Judge of Israel
- h. Jair – Judge of Israel
- i. Jephthah – Judge of Israel who made foolish vow to sacrifice daughter
- j. Ibzan – Judge of Israel
- k. Elon – Judge of Israel
- l. Abdon – Judge of Israel
- m. Samson – Judge of Israel who was exceedingly strong, a womanizer, kept a perpetual Nazarite vow, lost strength when hair was cut, betrayed by his lover Delilah, had his eyes gouged out and was made a slave, died pushing the pillars of the Philistine temple over on the Philistines.

#### 4. Summary of Judges

- a. Following the death of Joshua, Israel plunges into a 350-year Dark Age. After Joshua and the generation of the conquest pass on, “another generation arose after them who did not know the Lord nor the work which He had done for Israel” (2:10; see also 2:7–10; Josh. 24:31). Judges opens with a description of Israel’s deterioration, continues with seven cycles of oppression and deliverance, and concludes with two illustrations of Israel’s depravity.

Deterioration (1:1–3:4): Judges begins with short-lived military successes after Joshua’s death, but quickly turns to the repeated failure of all the tribes to drive out their enemies. The people feel the lack of a unified central leader, but the primary reasons for their failure are a lack of faith in God and a lack of obedience to Him (2:1–3). Compromise leads to conflict and chaos. Israel does not drive out the inhabitants (1:21, 27, 29–30); instead of removing the moral cancer spread by the inhabitants of Canaan, they contract the disease. The Canaanite gods literally become a snare to them (2:3). Chapter 2, verses 11–23 are a microcosm of the pattern found in chapters 3–16 of Judges.

Deliverances (3:5–16:31) This section describes seven apostasies (fallings away from God), seven servitudes, and seven deliverances. Each of the seven cycles has five steps: sin, servitude, supplication, salvation, and silence. These also can

be described by the words rebellion, retribution, repentance, restoration, and rest. The seven cycles connect together as a descending spiral of sin (2:19). Israel vacillates between obedience and apostasy as the people continually fail to learn from their mistakes. Apostasy grows, but the rebellion is not continual. The times of rest and peace are longer than the times of bondage. The monotony of Israel's sins can be contrasted with the creativity of God's methods of deliverance.

The judges are military and civil leaders during this period of loose confederacy. Thirteen are mentioned in this book, and four more are found in First Samuel (Eli, Samuel, Joel, and Abijah).

Depravity (17:1–21:25): These chapters illustrate (1) religious apostasy (17–18) and (2) social and moral depravity (19–21) during the period of the judges. Chapters 19–21 contain one of the worst tales of degradation in the Bible. Judges closes with a key to understanding the period: “every man did what was right in his own eyes” (21:25). The people are not doing what is wrong in their own eyes, but what is “evil in the sight of the Lord.”<sup>2</sup>

## C. Ruth

1. Theme – David's Royal Line
2. Outline
  - a. Chapters 1-2 Ruth's love demonstrated
  - b. Chapters 3-4 Ruth's love rewarded
3. Key people to know
  - a. Naomi – Ruth's mother-in-law who was bitter about the death of her husband and sons
  - b. Ruth – Moabite widow who was married by Boaz, became the great grandmother of King David
  - c. Boaz – Ruth's kinsmen redeemer, who married Ruth and was the great grandfather of King David
4. Summary of Ruth
  - a. Ruth is the story of a virtuous woman who lives above the norm of her day. Although it was probably written during the time of David, the events take place during the time of the judges. This period in Israel's history was generally a desert of rebellion and immorality, but the story of Ruth stands in contrast as an oasis of integrity and righteousness.

Ruth is “a virtuous woman” (3:11) who shows loyal love to her mother-in-law Naomi and her near-kinsman Boaz. In both relationships, goodness and love are

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<sup>2</sup> Wilkinson, Bruce, and Kenneth Boa. Talk Thru the Bible. Nashville: T. Nelson, 1983.

clearly manifested. Her love is demonstrated in chapters 1–2 and rewarded in chapters 3–4.

**Ruth’s Love Is Demonstrated (1–2):** The story begins with a famine in Israel, a sign of disobedience and apostasy (Deut. 28–30). An Israelite named Elimelech (“My God Is King”) in a desperate act moves from Bethlehem (“House of Bread”—note the irony) to Moab. Although he seeks life in that land, he and his two sons Mahlon (“Sick”) and Chilion (“Pining”) find only death. The deceased sons leave two Moabite widows, Orpah (“Stubbornness”) and Ruth (“Friendship”). Elimelech’s widow, Naomi, hears that the famine in Israel is over and decides to return, no longer as Naomi (“Pleasant”) but as Mara (“Bitter”). She tells her daughters-in-law to remain in Moab and remarry since there was no security for an unmarried woman in those days. Orpah chooses to leave Naomi and is never mentioned again. Ruth, on the other hand, resolves to cling to Naomi and follow Yahweh, the God of Israel. She therefore gives up her culture, people, and language because of her love.

Naomi’s misfortune leads her to think that God is her enemy, but He has plans she does not yet realize. In her plight, she must let Ruth glean at the edge of a field. This is a humiliating and dangerous task because of the character of many of the reapers. However, God’s providential care brings her to the field of Boaz, Naomi’s kinsman. Boaz (“In Him Is Strength”) begins to love, protect, and provide for her.

**Ruth’s Love Is Rewarded (3–4):** Boaz takes no further steps toward marriage, so Naomi follows the accepted customs of the day and requests that Boaz exercise his right as Kinsman-Redeemer. In chapter 3, verses 10–13, Boaz reveals why he has taken no action: he is older than Ruth (perhaps twenty years her senior), and he is not the nearest kinsman. Nevertheless, God rewards Ruth’s devotion by giving her Boaz as a husband and by providing her with a son, Obed, the grandfather of David.<sup>3</sup>

## **D. I Samuel**

1. Theme – Transition from Judges to Kings
2. Outline
  - a. Chapters 1-7 Samuel the last Judge
  - b. Chapters 8-31 Saul the first King
3. Key people to know
  - a. Hannah – Samuel’s mother
  - b. Eli – Judge and priest of Israel, killed by the Lord because he would not deal with his wicked sons
  - c. Hophni and Phinehas – Eli’s two wicked sons

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<sup>3</sup> Wilkinson, Bruce, and Kenneth Boa. *Talk Thru the Bible*. Nashville: T. Nelson, 1983.



- d. Samuel – Son of Hannah, prophet, priest, and judge of Israel, anointed Israel's first king
- e. Saul – Israel's first king, a king "like the nations," became progressively more wicked
- f. David – Second godly king of Israel, from the tribe of Judah, whose line produced the Messiah
- g. Jonathan – Saul's son and close friend of David

#### 4. Summary of I Samuel

- a. First Samuel records the crucial transition from the theocracy under the judges to the monarchy under the kings. The book is built around three key men: Samuel (1–7), Saul (8–31), and David (16–31).

Samuel (1–7). Samuel's story begins late in the turbulent time of the judges when Eli is the judge-priest of Israel. The birth of Samuel and his early call by Yahweh are found in chapters 1–3. Because of his responsiveness to God (3:19), he is confirmed as a prophet (3:20–21) at a time when the "word of the Lord was rare in those days; there was no widespread revelation" (3:1).

Corruption at Shiloh by Eli's notoriously wicked sons leads to Israel's defeat in the crucial battle with the Philistines (4:1–11). The ark of the covenant, God's "throne" among the people, is lost to the Philistines; the priesthood is disrupted by the deaths of Eli and his sons; and the glory of God departs from the tabernacle (Ichabod, "glory has departed," 4:21). Samuel begins to function as the last of the judges and the first in the order of the prophets (Acts 3:24). His prophetic ministry (7:3–17) leads to a revival in Israel, the return of the ark, and the defeat of the Philistines. When Samuel is old and his sons prove to be unjust judges, the people wrongly cry out for a king. They want a visible military and judicial ruler so they can be "like all the nations" (8:5–20).

Saul (8–15): In their impatient demand for a king, Israel chooses less than God's best. Their motive (8:5) and criteria (9:2) are wrong. Saul begins well (9–11), but his good characteristics soon degenerate. In spite of Samuel's solemn prophetic warning (12), Saul and the people begin to act wickedly. Saul presumptuously assumes the role of a priest (2 Chr. 26:18) and offers up sacrifices (13). He makes a foolish vow (14) and disobeys God's command to destroy the Amalekites (15). Samuel's powerful words (15:22–23) evoke a pathetic response (15:24–31).

Saul and David (16–31): When God rejects Saul, He commissions Samuel to anoint David as Israel's next king. God's king-elect serves in Saul's court (16:14–23:29) and defeats the Philistine Goliath (17). Jonathan's devotion to David leads him to sacrifice the throne (20:30–31) in acknowledgment of David's divine right to it (18). David becomes a growing threat to the insanely jealous Saul; but he is protected from Saul's wrath by Jonathan, Michal, and Samuel (19).

Saul's open rebellion against God is manifested in his refusal to give up what God has said cannot be his. David is protected again by Jonathan from Saul's murderous intent (20), but Saul becomes more active in his pursuit of David. The

future king flees to a Philistine city where he feigns insanity (21), and flees again to Adullam where a band of men forms around him (22).

David continues to escape from the hand of Saul, and on two occasions spares Saul's life when he has the opportunity to take it (24–26). David again seeks refuge among the Philistines, but is not allowed to fight on their side against Israel. Saul, afraid of impending battle against the Philistines, foolishly consults a medium at Endor to hear the deceased Samuel's advice (28). The Lord rebukes Saul and pronounces his doom; he and his sons are killed by the Philistines on Mount Gilboa (31).<sup>4</sup>

## **E. II Samuel**

1. Theme – David's Reign as King of Israel
2. Outline
  - a. Chapters 1-10 David's Triumphs
  - b. Chapter 11 David's Transgression
  - c. Chapters 12-24 David's Troubles
3. Key people to know
  - a. Ishbosheth – Fought David to be King of Israel after Saul's death and was defeated by David
  - b. Abner – Commander of Saul's army, Saul's cousin, desired to be king, attempted to help Ishbosheth become king, murdered by Joab
  - c. Joab – Commander of David's army, David's nephew, killed Abner out of revenge, at end of life sided against David and Solomon, was slain at the altar by Benaiah
  - d. Uzzah – Slain for touching the ark when it was being transported incorrectly by David
  - e. Michal – Wife of David, Saul's daughter, who despised David and died childless
  - f. Uriah – One of David's mighty men, husband of Bathsheba, murdered by David
  - g. Bathsheba – Uriah's wife, committed adultery with David, became pregnant, taken by David as a wife after Uriah's murder, mother of Solomon, king of Israel

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<sup>4</sup> Wilkinson, Bruce, and Kenneth Boa. Talk Thru the Bible. Nashville: T. Nelson, 1983.

- h. Amnon – David’s oldest son, who raped his half-sister Tamar, was murdered by David’s son Absalom, Tamar’s brother
- i. Tamar – David’s beautiful daughter who was raped by David’s son, Amnon, her half brother
- j. Absalom – David’s third eldest son, killed Amnon his half brother for raping his sister Tamar, tried to usurp David’s throne, had his hair catch in a limb, was slain by Joab against David’s command
- k. Ahithophel – David’s official who became disloyal and helped Absalom revolt against David and attempt to usurp the throne

#### 4. Summary of II Samuel

- a. Second Samuel continues the account of the life of David at the point where First Samuel concludes. Soon after the death of Saul, the king-elect becomes the king enthroned, first over Judah when he reigns in Hebron for seven-and-a-half years and finally over all Israel when he reigns in Jerusalem for thirty-three years. This book reviews the key events in the forty-year reign of the man who is the halfway point between Abraham and Christ. It can be surveyed in the three divisions: the triumphs of David (1–10), the transgressions of David (11), and the troubles of David (12–24).

The Triumphs of David (1–10): Chapters 1–4 record the seven-year reign of David over the territory of Judah. Even though Saul is David’s murderous pursuer, David does not rejoice in his death because he recognizes that Saul has been divinely anointed as king. Saul’s son Ishbosheth is installed by Abner as a puppet king over the northern tribes of Israel. David’s allies led by Joab defeat Abner and Israel (see 2:17; 3:1). Abner defects and arranges to unite Israel and Judah under David, but Joab kills Abner in revenge. The powerless Ishbosheth is murdered by his own men, and David is made king of Israel (5:3). David soon captures and fortifies Jerusalem and makes it the civil and religious center of the now united kingdom. Under David’s rule the nation prospers politically, spiritually, and militarily. David brings the ark to Jerusalem and seeks to build a house for God (7). His obedience in placing the Lord at the center of his rule leads to great national blessing (8–10). “And the Lord preserved David wherever he went” (8:14).

The Transgressions of David (11): David’s crimes of adultery and murder mark the pivotal point of the book. Because of these transgressions, David’s victories and successes are changed to the personal, family, and national troubles which are recorded throughout the rest of Second Samuel.

The Troubles of David (12–24): The disobedience of the king produces chastisement and confusion at every level. David’s glory and fame fade, never to be the same again. Nevertheless, David confesses his guilt when confronted by Nathan the prophet and is restored by God. A sword remains in David’s house as a consequence of the sin: the baby born to David and Bathsheba dies, his son Amnon commits incest, and his son Absalom murders Amnon.

The consequences continue with Absalom’s rebellion against his father. He shrewdly “stole the hearts of the men of Israel” (15:6). David is forced to flee from Jerusalem, and Absalom sets himself up as king. David would have been ruined, but God keeps Absalom from pursuing him until David has time to regroup his

forces. Absalom's army is defeated by David's, and Joab kills Absalom in disobedience of David's orders to have him spared.

David seeks to amalgamate the kingdom, but conflict breaks out between the ten northern tribes of Israel and the two southern tribes of Judah and Benjamin. Israel decides to follow a man named Sheba in a revolt against David, but Judah remains faithful to him. This leads to war, and Joab defeats the rebels.

The closing chapters are actually an appendix to the book because they summarize David's words and deeds. They show how intimately the affairs of the people as a whole are tied to the spiritual and moral condition of the king. The nation enjoys God's blessing when David is obedient to the Lord, and suffers hardship when David disobeys God.<sup>5</sup>

## **F. I Kings**

1. Theme – United and Divided Kingdom
2. Outline
  - a. Chapters 1-11 United Kingdom
  - b. Chapters 12-22 Divided Kingdom
3. Key people to know
  - a. Solomon – David's and Bathsheba's son, who was chosen by David to succeed him, asked God for wisdom, wealthiest man who ever lived, exceedingly wise, built the first temple, wrote Ecclesiastes, Song of Solomon, most of the proverbs, had many wives who turned his heart from God, but repented later in life
  - b. Adonijah – Fourth son of David, next in line to be king, was passed up by David for Solomon, executed by Solomon at the request of Bathsheba
  - c. Shimei – Saul's relative who cursed David when David was fleeing from Absalom, was executed by Solomon after David's death
  - d. Rehoboam – Solomon's foolish son who refused wise counsel, divided the kingdom, and became king of the southern kingdom of Judah
  - e. Jeroboam – First king of the northern tribes and divided kingdom of Israel, established a false system of worship
  - f. Ahab – Wicked King of Israel, husband of Jezebel, repeatedly confronted by Elijah the prophet

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<sup>5</sup> Wilkinson, Bruce, and Kenneth Boa. Talk Thru the Bible. Nashville: T. Nelson, 1983.

- g. Elijah – One of the greatest prophets of Israel, performed miracles, humiliated and defeated the prophets of Baal

#### 4. Summary of I Kings

- a. The first half of First Kings concerns the life of one of the most amazing men who ever lived. More than any man before or since, he knew how to amass and creatively use great wealth. With the sole exception of Jesus Christ, Solomon is the wisest man in human history. He brings Israel to the peak of its size and glory, and yet, the kingdom is disrupted soon after his death, torn in two by civil strife. This book divides clearly into two sections: the united kingdom (1–11) and the divided kingdom (12–22).

United Kingdom (1–11): These chapters give an account of Solomon’s attainment of the throne, wisdom, architectural achievements, fame, wealth, and tragic unfaithfulness. In chapter 1 Solomon’s half-brother Adonijah attempts to take the throne as David’s death is nearing, but Nathan the prophet alerts David, who quickly directs the coronation of Solomon as coregent. Solomon still has to consolidate his power and deal with those who oppose his rule. Only when this is done is the kingdom “established in the hand of Solomon” (2:46). Solomon’s ungodly marriages (cf. 3:1) eventually turn his heart from the Lord, but he begins well with a genuine love for Yahweh and a desire for wisdom. This wisdom leads to the expansion of Israel to the zenith of her power. Solomon’s empire stretches from the border of Egypt to the border of Babylonia, and peace prevails.

From a theocratic perspective, Solomon’s greatest achievement is the building of the temple. The ark is placed in this exquisite building, which is filled with the glory of God. Solomon offers a magnificent prayer of dedication and binds the people with an oath to remain faithful to Yahweh.

Because the Lord is with him Solomon continues to grow in fame, power, and wealth. However, his wealth later becomes a source of trouble when he begins to purchase forbidden items. He acquires many foreign wives who lead him into idolatry. It is an irony of history that this wisest of men acts as a fool in his old age. God pronounces judgment and foretells that Solomon’s son will rule only a fraction of the kingdom (Judah).

Divided Kingdom (12–22): Upon Solomon’s death, God’s words come to pass. Solomon’s son Rehoboam chooses the foolish course of promising more severe taxation. Jeroboam, an officer in Solomon’s army, leads the ten northern tribes in revolt. They make him their king, leaving only Judah and Benjamin in the south under Rehoboam. This is the beginning of a chaotic period with two nations and two sets of kings. Continual enmity and strife exist between the northern and southern kingdoms. The north is plagued by apostasy (Jeroboam sets up a false system of worship) and the south by idolatry. Of all the northern and southern kings listed in this book, only Asa (15:9–24) and Jehoshaphat (22:41–50) do “what was right in the eyes of the Lord” (15:11; 22:43). All of the others are idolaters, usurpers, and murderers.

Ahab brings a measure of cooperation between the northern and southern kingdoms, but he reaches new depths of wickedness as a king. He is the man who introduces Jezebel’s Baal worship to Israel. The prophet Elijah ministers during this low period in Israel’s history, providing a ray of light and witness of the word and power of God. But Ahab’s encounter with Elijah never brings him to turn from his false gods to God. Ahab’s treachery in the matter of Naboth’s vineyard causes a prophetic rebuke from Elijah (21). Ahab repents (21:27–29) but later

dies in battle because of his refusal to heed the words of Micaiah, another prophet of God.<sup>6</sup>

**V. HOMEWORK**

- A. Review your Old Testament Chronology chart.**
- B. Go through your flash cards and memorize the themes, outlines, and people for Genesis through I Kings.**
- C. Read through the summary information on Joshua through I Kings as you memorize the theme, outline and people.**
- D. Read the assigned chapters below and write down a one sentence summary of each.**
  - 1. Judges**
    - a. Chapters 6-8
    - b. Chapters 13 -16
    - c. Read Verses 17:6; 18:1; 19:1; 21:25
  - 2. I Samuel**
    - a. Chapter 8
    - b. Chapter 15
  - 3. II Samuel**
    - a. Chapter 7
    - b. Chapter 11
    - c. Chapter 12
  - 4. I Kings**
    - a. Chapter 8
    - b. Chapters 17-19

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<sup>6</sup> Wilkinson, Bruce, and Kenneth Boa. Talk Thru the Bible. Nashville: T. Nelson, 1983.