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## Old Testament -- Joshua - 2 Chronicles

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### **Joshua**

Entering into the inheritance.

Connect with the Epistle to the Ephesians.

3 The Ark, typical of Christ, must go down into the river of judgment to turn back the waters from the people.

3:16-17 Clear back to the first man Adam. The backward and forward aspects of the work of the Cross.

4:8 Risen with Christ, in figure.

4:9 Death with Christ, in figure.

4:20 Gilgal, the place of self-judgment—See ch. 5:2.

5:2 Sharp knives to be used on the flesh before beginning the conquest of the land.

5:11-12 Old Corn—Christ in Resurrection. Manna—Christ in humiliation—food for the wilderness.

6:18 Jericho: the city of the curse.

6:25 Rahab became an ancestress of the Messiah. See Matt. 1:5.

7:3, 4 The confidence of the flesh leading to defeat. 9:4 “The wiles of the devil.”

10:1 *Adoni-zedec*—Lord of Righteousness. In type, the Satanic kingdom arrayed against the people of God— as in

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## **Eph. 6.**

10:24, 25 “The God of peace shall bruise Satan under your feet shortly.”

10:43 Back to Gilgal—The place of circumcision—i.e., of self-judgment.

13 The Philistines of Egyptian origin—yet giving their name to all the land “Palestine” or Philistia. “Natural man intruding into and dominating spiritual things.”

15:8 The border of “praise” so close to “Gehenna”!

17:3, 4 The energy of faith in these women gave them an inheritance among their brethren.

20 Christ is the true city of refuge.

20:3 “Through ignorance ye did it.” “Ye who have fled for refuge.”

20:7 First mention of Galilee—See ch. 21:32.

“The name of the Lord is a strong tower. The righteous runneth into it and is safe.”

21:18 Anathoth—the city of Jeremiah. **Jer. 1:1.**

22:4 If Joshua had given them rest! See **Heb. 3—4.**

22:12 Needless alarm—hasty judgment.

22:16 Unjust accusation.

22:22 The soft answer that turned away wrath.

22:30 The people pacified.

24:15 The Great Divide. Choose ye! Today it is a choice between:

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- 1—A Saviour and a destroyer.
- 2—Two Masters.
- 3—Two lives.
- 4—Two deaths—“In the Lord” or “In your sins.”
- 5—Two resurrections.
- 6—Two judgments.
- 7—Two destinies.

24:32 The bones of Joseph—See **Heb. 11**.

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## **Judges**

- 1:26 One Canaanite spared builds another Luz.
  - 1:29 [last clause] An element of weakness left.
  - 2:10 It is thus that every divine movement has failed eventually.
  - 3:8 First servitude. Chushan-rishathaim—blackness of double wickedness.
  - 3:9 Othniel—first judge.
  - 3:12 Second servitude.
  - 3:15-16 Ehud—the second judge. The left hand is the hand of weakness— “when I am weak then am I strong.”
  - 3:31 Shamgar—the third judge.
  - 4:1 Third servitude.
  - 4:4 Deborah—fourth judge.
  - 4:21 Slain with the nail of the pilgrim’s tent!
  - 5:11 *rehearse*—Same word as “lament” in ch. 11:40. See margin of that text.
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5:12 Captivity captive, i.e., lead captive your captors. See **Isa. 14:2**.

6:1 Fourth servitude.

6:11 Gideon, the fifth judge. Threshing out the wheat in secret—picture of a man who values the food God has provided and searches out the truth when alone with God.

6:13 Why?

6:14 The irresistible might of weakness.

6:36-40 A dispensational picture. The dew of the Spirit on Israel. Israel forsaken—the Spirit sanctifies the nations.

7:5-7 Only those who did not stop to satisfy natural craving were fit for God's work.

7:20 Broken vessels that the light may shine out. **2 Cor. 4**.

8:18 [last part] **Rom. 8:29**.

8:23 Gideon free from one ambition is snared by another!

9:9 The olive—Israel in covenant relationship.

9:11 The fig tree—Israel nationally.

9:13 The vine—Israel spiritually.

9:15 The bramble—Reigning—typical of antichrist Israel in apostasy.

10:1 Tola, the sixth judge.

10:3 Jair, the seventh judge.

10:6 Fifth servitude.

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11:1 Jephthah, the eighth judge.

11:40 *Lament*—to talk with.

12:6 And this between brethren!

12:8 Ibzan, the ninth judge.

12:11 Elon, the tenth judge.

12:13 Abdon, the eleventh judge.

13:1 Sixth servitude. The Philistines of Egyptian origin “natural men intruding into spiritual things and bringing the people of God into bondage.”

13:18 His Name shall be called “Wonderful.” **Isa. 9:6.**

13:24 Samson the twelfth judge.

14 God using a man to fulfill His own purposes, in spite of himself. Samson was continually getting in God’s way yet He wrought through him in power.

15:16 Literally: “With the jaw bone of an ass I made asses of them.”

16 The defiled Nazarite rendered powerless and made captive by the world.

16:19 Sleeping in the lap of the world.

17:9 The hireling in search of a paying position.

18:19-20 A call to a larger sphere of usefulness.

18:30 Manasseh—Moses. The N inserted—a forgery.

19:22 The sin of Sodom found among the people of the covenant.

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20:16 *lefthanded*—"When I am weak, then am I strong."

21 A carnal expedient to overcome the effects of an ill-considered vow. Cruelty follows rashness.

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## **Ruth**

The Kinsman-Redeemer

1 Decision for Christ.

1:2 Moab—the land of easy-going profession. Moab related to Israel through Lot. 1:5 Moab proves to be just a graveyard. 1:9 No rest in Moab.

2 Meeting with Christ.

2:7-10 The gleanings were for the poor and the stranger. Note how Ruth takes the place where grace can meet her.

3 Rest in Christ.

3:4 Trust in the integrity of Boaz.

3:7 Seeking rest at the feet of Boaz.

3:12, 13 The nearer kinsman: the first covenant to whom was given the first opportunity to redeem.

4 Union with Christ.

4:1 The claims of the nearer kinsman. The law must be met first!

4:2 The ten elders like the ten commandments were but witness of the inability of the law to redeem a stranger and an outcast

4:8 [last clause] "It is finished."

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4:9 The claims of law fully met.

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## **1 Samuel**

4:5, 6 An empty sound! A false confidence.

4:7 A needless fear.

5:3 The false confronted with the true.

5:9 Apparently the Bubonic plague.

6:12 God meeting ignorant but honest people on their own ground.

7:9 *sucking lamb*—The expression of utmost feebleness.

8 Neither grace nor gift are inherited.

9:1-3 “Saul went out to seek his father’s asses, and he found a nation of them ready to make him king”— D. L. Moody.

9:9 Evidently inserted by the Holy Spirit’s direction in later times.

9:17 *Behold the man*—Ecco Homo!

10:1 [at end of verse] There is an omission here in the Hebrew text supplied in the Vulgate: “And thou shalt deliver His people out of the hands of their enemies, which are round about them. And this token shalt thou have that the Lord hath anointed thee to be prince.”

12:11 Bedan—supposed to be Samson.

13:12-13 The activity of the flesh that could not wait God’s time.

14:1 The energy of faith that confers not with flesh and

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blood.

14:2 The slothfulness of the flesh.

14:3 *Ichabod's brother!*—i.e., one like unto him who mourns departed glory but does nothing to retrieve the circumstances.

14:6 Counting on God.

14:7 Fellowship in service.

14:13 Faith that will not be balked by difficulties.

14:24 Legal restrictions that were quite unnecessary.

14:25-29 *Honey*: the sweetness of natural things—to be used in moderation but forbidden by the legalist. Jonathan takes the honey on the end of the pilgrim's rod and is strengthened thereby.

14:32 Self-indulgence the result of legal asceticism—See **Col. 3**. License the fruit of legality.

14:41 [after Israel] There is an omission here in the Hebrew text, owing to a scribe's blunder: "Lord God, give Thou judgment why it is that Thou answerest me not today. If this iniquity be in me, or in Jonathan my son, give Urim; or if this iniquity be in Thy people Israel, give Thummim."

17:51 Destroyed him that had the power of death.

18:1 Jonathan's heart won for David who had taken his place and slain him that had the power of death.

18:4 Jonathan strips himself for David. Compare with Paul in Phil. 3, "What things were gain to me, those I counted loss for Christ." See ch. 19:2.

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19:2-7 Jonathan loyal to David. He “speaks well of David”—confession and defense. See ch. 20:1.

20:33 Sharing David’s shame.

21:13 What a condition and position for a man of faith!

22:1 The rejected one as the center of gathering. Jonathan not seen in this company, but see ch. 23:16.

23:16 Jonathan’s last visit with David. He returns to his “high places” while David is in rejection.

24:6 Saul is recognized by David as Messiah of Jehovah! He was still the Lord’s Anointed.

25:9 Compare “in My Name” in **John 14-16**.

27:1 Yet God was caring for David in a marvelous way at this very time.

27:10 What a position for the man after God’s own heart to occupy!

29 What a position for the anointed king of Israel! The result of unbelief.

30:13 Egypt: the world. Amalek: the lusts of the flesh.

30:21 “Good news” or “cold water.” “As good news from a far country.”

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## **2 Samuel**

1:8 Saul spared some of Amalek and suffered indignity at the hands of an Amalekite at the end.

1:25-26 Jonathan lacked “one thing.” He loved David but he did not fully share his rejection.

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2:10 Already a breach between Israel and David.

4:4 Mephibosheth—lame by a fall!

5:8 *soul*—seat of the emotions.

7:4-5 The thoughts of God are often different to those of the best of His servants.

7:19 “The sure mercies of David.”

7:25 Faith says “Amen” to God’s promise.

8:11 David does not take the glory to himself, but dedicates the gifts to God.

9 A gospel picture. The kindness of God shown to the fallen sons of Adam.

10:3-4 David’s kindness spurned, his ambassadors put to shame.

11:1, 2 Slothfulness preceded David’s fearful fall.

11:8 Attempting to cover up his sin.

11:9 Uriah’s devotedness.

12:5 Easy to become indignant over the supposed wrongdoing of another while covering one’s own sin!

12:11 Governmental consequences that confession could not turn aside.

13 The awful effects of David’s sin manifested in his own household.

13:31 Bitter reaping.

15:7 *After forty years*—i.e., after he was forty years old.

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Rank hypocrisy!

16:3 Misrepresentation of Mephibosheth's motives.

16:6-8 God himself said that David was a man of blood—but it was in righteousness. See **1 Chron. 22:8**.

17 Ahithophel's opportunity for revenge. He was the grandfather of Bath-sheba. See **1 Chron. 3:5**—and connect with **2 Sam. 15:12**.

17:23 Prototype of Judas, the son of perdition.

17:27 *Machir*. He who had protected Mephibosheth is now loyal to David.

18:22 Running unsent.

19:9-15 BRINGING BACK THE KING! In the king's absence confusion reigns. While God's Anointed is rejected man's efforts to put things to rights are doomed to failure. We see this today in the world which needs a competent ruler. Connect with the parable of the rejected kingdom in **Luke 19:12**.

19:14 The king awaits the invitation of all his own to return.

19:37 Tradition says that Chimham was the owner of the inn at Bethlehem, where hundreds of years later the Lord was born. See **1 Kings 2:7**; **Jer. 41:17**.

20:9 A Judas kiss. Amasa was Joab's cousin (ch. 17:25), probably illegitimate. **1 Chron. 2:16**.

23:8-39 The honor roll. Joab not in the list.

23:39 Uriah honored by God though cruelly wronged by David.

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24:3 A carnal man shows more good sense than the man after God's own heart.

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## **1 Kings**

A period of 108 years (Usher) B.C. 1015-897. In Kings man attempts to rule and is ever a failure. In Chronicles God overrules all in view of Messiah's Kingdom.

1:6 [first part] No wonder he became a rebel!

2:12—11:43 Reign of Solomon. 2:34 Joab's inglorious end.

3:1 Typical of the Gentiles being blessed in the latter day.  
**Isa. 19:21-25.**

3:6-9 Solomon's prayer. 3:11-14 God's answer. 3:16-28 Solomon's discernment.

4:31 Solomon's wisdom. He knew more than all men of the orbits of the planets, of the origination of light and fixed sustaining systems and the results of the revolving spheres.

4:33 The cedar symbolic of man at his best; the hyssop, man in his lowest estate. See **Ex. 12:22**.

5:1-5 Kings opens with the Temple built and closes with the Temple burnt.

6:1 i.e., after deducting the years of servitude to their enemies.

6:7 The building rising in silence.

7:10 "Built upon the foundation of the apostles and prophets."

7:25 The universality of the Word of the truth of the

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gospel. “Into all the world.”

8:3-8 That which was but temporary and for the wilderness merged into what was settled and in the land. The only piece of furniture that belonged to the Tabernacle which was not replaced in the Temple by a new piece. No need for staves now: the Ark at rest at last.

8:10-11 The cloud of glory—typical of the Holy Spirit—taking possession of the material Temple—as the Spirit took possession of the spiritual temple in **Acts 2**.

8:18 Comforting assurance.

10:13 Exceeding abundantly above all we ask or think.

10:14 666 the number of a man—**Rev. 13**.

11 Solomon’s failure.

11:1-2 What a lamentable break!

11:14 Edom—type of the flesh.

11:17 The flesh is at home in the world of which Egypt is the type.

11:19 The flesh in high favor with the God of this world.

12 The kingdom divided.

From chapter 12 on: The divided kingdom—never to be one again till Jesus reigns.

12:6 Rehoboam—a weak man who pretends to strength he does not possess.

12:20 Jeroboam—first king of Israel. 19 kings of Israel.

13 The disobedient prophet.

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13:11 Satan's wiles. Another prophet succeeds where a king failed.

13:18 The word of an angel against the Word of God.

14:21 *Rehoboam*—king of Judah (1)

14:24 Nothing too low for people away from God.

14:27 Imitation to keep up appearances.

15:1 *Abijah* or *Abijam*—king of Judah (2).

15:8 *Asa*—king of Judah (3).

15:25 *Nadab*—king of Israel (2).

15:27 *Baasha*—a second dynasty. King of Israel (3).

16:6 *Elah*—king of Israel (4).

16:10 *Zimri*—a third dynasty. King of Israel (5).

16:15 The shortest reigns of any of the kings.

16:23 *Omri*—king of Israel (6). Fourth dynasty.

16:24 *Samaria*—Omri's capital is called, on the Assyrian monuments, Beth Omri. Omri introduced Baal worship into Israel in a legal way — and Ahab "carried on." See **Mic. 6:16**.

16:29 *Ahab*—king of Israel (7).

16:31 "That woman Jezebel." Connect with **Rev. 2**—Thyatira.

18:24 Baal was the sun god—the god of fire.

18:31 *twelve stones*—unity still recognized.

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20:22 Preparedness. “In time of peace, prepare for war.”

20:32 What a blunder!

20:39-40 A lesson in personal work and responsibility—  
busy here and there!

22:4 Jehoshaphat the man who could not say “no”! The  
unequal yoke.

22:7 An uneasy conscience.

22:15 Ironical speech.

22:41 *Jehoshaphat*—king of Judah (4).

22:51 *Ahaziah*—king of Israel (8).

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## **2 Kings**

Covers a period of 308 years B.C. 896-588 (Usher)

Continues the history of the divided kingdom.

2 Rapture of Elijah. Elisha’s ministry covers chapters 2—  
13.

2:1, 2 Gilgal—rolling. Where the reproach of Egypt was  
rolled away: the place of self-judgment. Beth-el: the house  
of God.

2:4 Jericho: the city of palm trees—but under the curse.  
This present evil world.

2:6 Jordan: the river of judgment.

2:9 [last clause] A double portion. Note: Elisha wrought  
twice as many miracles as Elijah.

3:1 *Jehoram*—king of Israel (9).

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3:7 Jehoshaphat enters again into an unequal yoke.

3:16 Lower down.

4:2, 3 The oil of grace must be appropriated to be multiplied.

4:6 As long as there is one vessel to receive it, the supply of the Spirit will not be exhausted.

4:10 Rest, communion, discipleship, instruction.

4:31 The prophet's staff worthless in the hands of a carnal man.

5:2 A little missionary.

5:22 The lying plea of a covetous man.

5:23 The glad gift of a grateful heart.

5:27 Divine retribution. See ch. 8:4.

7:1 God's salvation and the scorner's doom.

7:3 Salvation for the worst—not only starving but unclean.

7:12 Unbelief.

8:4, 5 Gehazi telling of Elisha's deeds while suffering himself because of his own failure and sin.

8:16 *Jehoram*—king of Judah (5).

8:26 *Ahaziah*—king of Judah (6).

9 *Jehu*—king of Israel (10).

9:28 Ahaziah's bad end because of the company he kept.

10:22 Only place where we read of a "vestry" in the Bible.

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10:35 *Jehoahaz*—king of Israel (10).

11:2 Joash “the hidden king.”

11:3 *Athaliah*—ruler of Judah (7).

12:1 *Jehoash*—king of Judah (8).

12:9 The chest beside the altar.

13:4 Jehoahaz—the only king of Israel who is ever said to have sought the Lord.

13:10 *Jehoash*—king of Israel (12).

13:14-20 Last scenes in the life of Elisha.

14:1 *Amaziah*—king of Judah (9).

14:6 The Pentateuch cited in the days of Amaziah.

14:21 *Azariah* or *Uzziah*—king of Judah (10).

14:23 *Jeroboam* II—king of Israel (13).

15:8 *Zachariah*—king of Israel (14).

15:13 *Shallum*—king of Israel (15).

15:17 *Menahem*—king of Israel (16).

15:23 *Pekahiah*—king of Israel (17).

15:27 *Pekah*—king of Israel (18).

15:29 *Hoshea*—king of Israel (19).

15:32 *Jotham*—king of Judah (11).

16:1 *Ahaz*—king of Judah (12).

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16:6 First use of the term, “the Jews.”

16:14 God’s altar set to one side for that of man’s designing.

17:24 Origin of the Samaritans.

18:1 Hezekiah—the godly king of Judah (13). Hezekiah the Reformer, chapters 18—20.

18:3 A complete reformation. 18:4 Nehushtan!

18:13 The Assyrians attempt to do with Judah as with Israel. But God protects Judah because of Hezekiah’s piety, even though weakness led him to pay tribute for a time.

21:1 Manasseh—king of Judah (14).

21:18 Amon—king of Judah (15).

22:1 Josiah—king of Judah (16).

22—23:30 Josiah the king who honored God’s Word.

23:24 Spiritism, an abomination to the Lord.

23:31 Jehoahaz—king of Judah (17).

23:34 Jehoiakim—king of Judah (18).

24:8 Jehoiachin—king of Judah (19).

24:17 *Zedekiah*—king of Judah (20). Zedekiah not in the direct line. The throne rights were not his. Younger brother of Jehoahaz.

25:26 Back to the lands from which they came out, Chaldea and Egypt.

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25:28 The pledge and earnest of future deliverance and restoration, according to the Word of the Lord.

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## **1 Chronicles**

Preparation for the coming King

1:10 Nimrod—the great apostate.

1:12 The Philistines of Egyptian origin—yet “in the land” “natural men intruding into spiritual things.”

2:7 What a title to bear forever!

2:16 David, uncle to Joab and his brothers.

2:19 Caleb—son of Hezron, ancestor of Bethlehem. See **Ex. 35:30**.

3:5 Bath-sheba, mother both of Solomon and Nathan—the two lines of descent in Matt. 1 and **Luke 3**.

4:4 Bethlehem named for the grandson of Caleb. See ch. 2:19-20.

5:1 The one born first set aside. Joseph becomes the firstborn.

6:22 Sons of Korah.

6:31-32 Note: the sons of Korah led the choir of the sanctuary after David brought the Ark to Jerusalem. See **Psalms 84**.

11:13-14 Not the same incident as recorded in **2 Samuel 23**.

12:15 Men of energy—not men who followed the line of least resistance.

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15:21 harps on the Sheminith—i.e., “on the octave.”

16:8-22 **Ps. 105.**

16:23-33 **Ps. 96.**

16:34-36 **Ps. 106.**

17:4 The thoughts of God are above the thoughts of His best servants.

17:23-24 Faith’s Amen to God’s Word. Asking according to the will of God.

18:13 Edom—typical of the flesh: held in subjection during these years of blessing.

20:1 David’s sin with Bath-sheba is here passed over. His repentance accepted, it is omitted from the review.

22:2 The stones “prepared afore” for their place in the Temple.

22:6-19 David’s revelation to Solomon of the coming glory. See **Rev. 1:1-3.**

24:7-18 Twenty-four elders or chief priests—key to **Rev. 4—5.** All the priesthood represented in the 24.

25:7 Twenty-four harpers. In Rev. the priests and harpers are one. Worship and praise go together.

26:10 The one born first set aside and Simri becomes the firstborn in title. See Christ in **Col. 1.**

28:18 See Ezek. 1, “The chariot of the cherubims.”

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## **2 Chronicles**

The Preparation For The Coming King. The need of a

competent ruler demonstrated. The preservation of the Davidic line.

3:5 No wood seen. Covered with gold.

4 All in tens. Responsibility fully met in the Cross.

4:2 Atonement. The Word of God for practical cleansing.

4:3 The Word of truth of the gospel.

4:4 The universality of the gospel message.

4:6 Cleansing.

4:7 Light.

4:8 Sustenance.

4:17 In the place of death.

5:9 The Ark at rest.

6:4 God's hand and mouth ever in holy agreement.

6:8 God takes note of the purpose of the heart.

10:7-11 Rehoboam's greatest blunder was in not asking counsel of the Lord before consulting with men at all.

He did not know God for himself.

10:16 Rebellion of the ten tribes.

12:10 Trying to keep up appearances.

12:14 Contrast with **Ezra 7:10**: "The preparation of the heart is of the Lord."

14:6 Years of obedience to, and dependence upon God.

16:9 [last clause] Wars because of failure to heed the Word

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of God. See ch. 15:19.

17—20 Reign of Jehoshaphat. A godly man who became entangled in unequal yoke through excessive amiability.

18:1 Increased wealth leads to an unequal yoke.

20:7-9 Reminding God of that which He would never forget. Faith taking hold of the Word.

20:19 The sons of Korah.

20:21 The singers in the van! “The joy of the Lord is your strength.”

20:3 5 Jehoshaphat’s one weak point. A man who could not say “No.”

21:6 Fruit of the unequal yoke.

21:17 Divine retribution.

21:20 *departed without being desired*—What an epitaph!

22:11 The hidden king. All the messianic promises hung on that baby boy who was hid in the Temple.

24:8 The chest of Joash.

24:10 Hilarious, or cheerful giving. **2 Cor. 9:7.**

24:20-21 Zechariah, the priest, slain “between the porch and the altar.”

25:13 Suffering as a result of an unequal yoke—even though repented of.

26:5 Another Zechariah who was a prophet. See ch. 24:20; **Zech. 1:1**; Matt. 23:35. 26:15 [last clause] His strength became the occasion of his weakness.

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26:19 Leprosy of the head. See **Lev. 13**.

26:20-21 The lusts of the mind. The hatefulness and uncleanness of pride manifested.

29:1-2 What a mother she must have been to rear so godly a son of so ungodly a father!

29:3 Beginning at the house of God. 29:16-17 Cleansing from within outward. Not the porch first!

29:24 [last part] The division of the kingdom not recognized. *All* Israel one people in God's eyes.

33:1-2 The ungodly son of a godly father born in the fifteen added years of his father's life.

33:12-13 Manasseh's repentance and conversion.

34:9 Many from the ten tribes linked with the tribes of Judah and Benjamin.

35:22 *Megiddo*—Armageddon.

36:21 70 sabbatic years—a cycle of 490 years in which the Word of God had been neglected as to this.

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