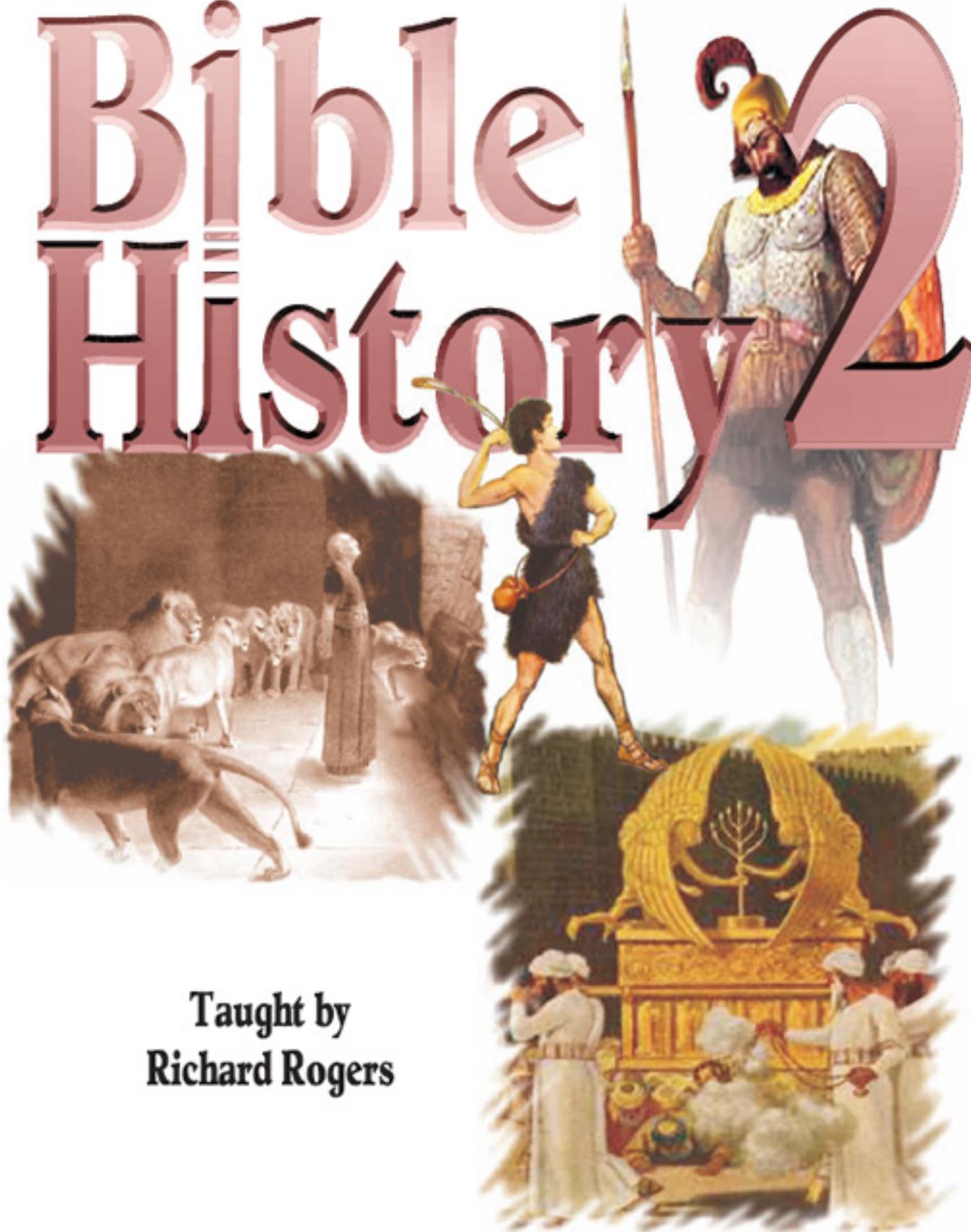


Study Guide

Bible History 2



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SUNSET
International Bible Institute



BIBLE HISTORY II

(Joshua Through Malachi)

INTRODUCTORY OLD TESTAMENT STUDIES

Taught by
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DISCLAIMER

The textbook used in this course was selected because we consider it one of the best and well adapted to this course of study. “**Old Testament History**” by Wilbur Fields contains a wealth of knowledge which will increase your understanding of Old Testament History. The diagrams, charts and maps will enhance your study and help you to understand the over all content of this study. As with all books written by men, there may be some things with which you and I would not agree. The principle, “use what is good and discard what is not good” applies to all textbooks used with our courses. Please be wise enough to discard any and all teaching that is not biblical.

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Instructions and Assignments for Level II Students (Non-Transferable)

Each lesson is built around the instruction on either the DVD, VHS tape, the Audio tape or CD. Listen to the lecture as you follow along in the course Study Guide book.

Tests: There is a Self Exam at the end of each lesson. Preview each lesson by reading these questions first. There will be only two tests to complete for this course. One test is to be done at the end of lesson twelve (12) and the final test will be done at the end of the study and will cover lessons thirteen (13) through twenty-four (24).

Memory Work: There will be no memory verses for this course. However, there will be many facts, names, and dates to remember. The names of all the Judges, all the kings of the united and divided kingdom, and the prophets must be memorized. There will be other facts to be memorized as well. You will do these on the “self exam” questions at the end of each lesson which will prepare you to do them on the mid-term and final tests.

Assignments:

- 1) Read all the historical and prophetical books from Joshua to Malachi.
- 2) All Self-Exams are to be completed at the end of each lesson.

Instructions and Assignments for Level III Students (Transferrable)

The following assignments must be completed and turned in by the final test. Failure to meet all requirements could result in not passing the course or being dropped to a Level II status. Courses completed satisfactorily may be transferred to the resident school.

Reading: The Biblical text. One book will be required. *Old Testament History* by Wilbur Fields. Also accepted is *Old Testament History* by Wm. Smith. One of these books must be read in its entirety by the end of the course and a one half page evaluation of the book sent in with the final exam. Read only the section that covers the book of Joshua to the end of the book (15% of your final grade).

Tests: You must complete all the "Self Exam" questions in your Course Guide (worth 5% of your total grade) and you must complete the tests in this course with a grade of 70% or above to receive a Level III graduation certificate. (The tests will be worth 80% of your final grade.)

Memory Work: You will have no Bible verses to memorize in this course, but you will have several facts and lists of names and dates to remember. Give diligence to committing these to memory because they will be required on your tests.

Suggested Notebook: You may want to keep a notebook of material gained in this study. You could include in the notebook:

- Notes taken as you view/listen to the taped lectures.
- Your returned tests papers, research papers, maps, etc.
- Any other material you may find important for later use in teaching.

Grading:

• Reading and evaluation paper	15%
• Self Test questions	5%
• Two Tests	<u>80%</u>
TOTAL GRADE	100%

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LESSON ONE

CONQUEST OF CANAAN (1)

INTRODUCTION

e begin today our second series of Old Testament Bible history. We studied 24 lessons on the history of the Hebrew family. It begins with creation, centers on Abraham, Isaac, Jacob, Joseph, Egypt and finally deliverance from Egypt through Moses. And we come to finally the point that they are about to go back into the land of Abraham. The land promised in Genesis 15. It would be from the river of Egypt down south on the border between Egypt and Palestine to the Great River, the river Euphrates and from the Mediterranean Sea to the Jordan River. We have seen them conquer more land than that as they conquered Sihon of Gilead and the Central campaign on the east side of the Jordan. And then Og of Bashan and finally Balak of Moab and they inherit then land area they have not been promised. They conquer land that they have not been promised.

LESSON TEXT: Joshua 1:1-9:27

LESSON AIM: To see God's plan in giving the land of Canaan to the Israelites and the action of the people in taking the land.

LESSON PREVIEW: You will . . .

1. Learn of the encouragement of God given first to Joshua and then to the people to enter the promise land.
 2. See the unusual strategy in taking Jericho and consequences of disobedience even by one of many.
 3. Learn seven things that are present when there is sin left unattended in the body of Christ.
-

Now it is time to begin our study of the history of the Hebrew nation for 24 lessons. We will see them take the land under Joshua. Ruled first in a loose confederacy by the judges and then ruled in a tight monarchy by the kings. We will see their sin. We will see them lose the land by covenant. The covenant we studied in Deuteronomy 28, 29 & 30. It said, if they did God's will they would always be blessed and live in this land but if they rebelled and served other gods then they would lose their land and be in captivity. We will see that happen in our study of the Hebrew nation. It was also promised when they are in that captivity, if they call to mind God's law and repented

and began to obey Him according to the Law, then they would come back to the land and rebuild their temple and that is where we will close Old Testament history, history of the Hebrew nation as they are back in the land, living again in Abraham's land. The temple built and again they are worshiping God and having fellowship with Him. Let us begin our study with the study of the conquest of Canaan.

THE INVASION AND CONQUEST OF CANAAN

A. God's Charge to Joshua (Joshua 1:1-18)

1. Take the land (vs. 1-5).
 - a. Change of leadership - Moses to Joshua.
 - b. God's promise - *As I was with Moses, so I will be with you; I will never leave you nor forsake you.*
2. Be strong and courageous (vs. 6-9).
 - a. Courageous in his heart and careful in his obedience (v.7).
 - b. Teach others from the Law - *Do not let this Book of the Law depart from your mouth.*
 - c. Do not be afraid or discouraged.
3. Charge your brothers (vs. 10-18).
 - a. The Reubenites, the Gadites and half the tribe of Manasseh inherit east of the Jordan.
 - 1) They cannot inherit until they help their brothers capture their inheritance.
 - 2) The two and one half tribes are in agreement.

B. Joshua Sends the Spies to Jericho (2:1-24)

1. The mission of the spies (vs. 1-7).
 - a. The spies found lodging in the house of a harlot named Rahab.
 - b. Rahab lies to the king's soldiers concerning the two spies.
 - c. Rahab becomes a woman of faith (Hebrews 11:31).
2. The rescue and covenant of the spies (8-16).
 - a. God's providential guidance and convincing victories led to two results:
 - 1) Faith for Rahab - she believed in the power of Jehovah.
 - 2) Fear for many people in the land.
 - b. On condition that she tell no one about their mission the two spies pledged on their lives that Israel would deal "*in covenant loyalty and faithfulness.*"
3. The reward (vs. 17-21). Three conditions:
 - a. First - a scarlet cord tied in her window as a sign.
 - b. Second - she would be responsible for gathering her family into the designated house.
 - c. Third - they underscored again the necessity of absolute secrecy.

4. The report of the spies (2:22-24). “*Surely Jehovah has given all the land into our hands.*” This is now the fifth utterance of this glorious truth. The Lord said it to Joshua (1:2,3), Joshua said it to the officers and the Transjordan tribes (1:11,15), Rahab said it to the spies (2:9) and now the spies say these words to Joshua.

C. Crossing the Jordan River (3:1-4:18)

1. Preparation for the crossing (3:1-13).
 - a. Approaching the Jordan (v. 1).
 - b. Instructions for the crossing (vs. 2-13).
 - 1) Instructions of the officers vs. 2-4).
 - 2) Initial instructions of Joshua (vs. 5-6).
 - 3) Instructions of the Lord (vs. 7-8).
 - 4) Final instructions by Joshua (vs. 9-13).
2. The crossing itself (3:14-17).
3. The Covenant (4:1-18).
 - a. Commemorating the crossing (vs. 1-9).
 - b. Concluding the crossing (vs. 10-18).

D. The Central Campaign (4:19-9:27)

1. Gilgal (4:19-5:15). Base camp set up and manna ceased.
 - a. Covenant faithfulness recalled (4:19-51).
 - b. Covenant sign renewed (5:2-9).
 - c. Covenant meal revived (5:10-12).
2. Jericho (6:1-27). Victory and fame.
 - a. The plan (6:1-10).
 - 1) A unit dressed in full battle array would precede the Ark. (perhaps the 40,000 of 4:13).
 - 2) Followed by priests who marched “*before Jehovah*” i.e., the Ark which symbolized Jehovah’s presence.
 - 3) Another military contingent - the rear guard - would follow the Ark.
 - 4) The procession was to march in silence until Joshua gave the signal (6:10).
 - b. The plan executed (6:11-15).
 - 1) On the seventh circuit of the seventh day the priests gave a special blast on the trumpets.
 - 2) Joshua signaled for the shout of victory.
 - 3) The ban (v. 17) - *The city shall be devoted, even it and all that is therein, to Jehovah.*
3. Defeat at Ai (7:2-5).
 - a. Army routed - 36 men die.
 - b. Sin purged from the camp.

- c. Victory achieved by a purified people.

NOTE: Sin in the camp:

- 1) It can exist for a time and the leaders not be aware of it.
- 2) It always involves more than one sinner.
- 3) It is a time for action and not just a time for prayer.
- 4) It causes the body not to be able to stand before its enemies.
- 5) It needs to be made known to the whole congregation.
- 6) It is caused by looking, coveting, taking, and hiding.
- 7) When purged, it brings God's blessings again.

- 4. Gibeon (9:1-27). Compromise and service.
 - a. The conspiracy of the Hittites, Amorites, Canaanites, Perizzites, Hivites and the Jebusites generated by fear of the Hebrews.
 - b. Ambassadors from Gibeon - deceit and deception.
 - 1) Men of Israel were suspicious of these strangers.
 - 2) Covenant made with the Gibeonites.
 - 3) Gibeonites to be perpetual servants to the Israelites.

NOTE: God uses these Gibeonites to stir up trouble and help Joshua conquer the land. In this first lesson, we have learned that God is only going to bless the people if the people will follow him. If there is sin in the camp, let us purge it today so that victory will occur tomorrow.

QUESTIONS FOR DISCUSSION

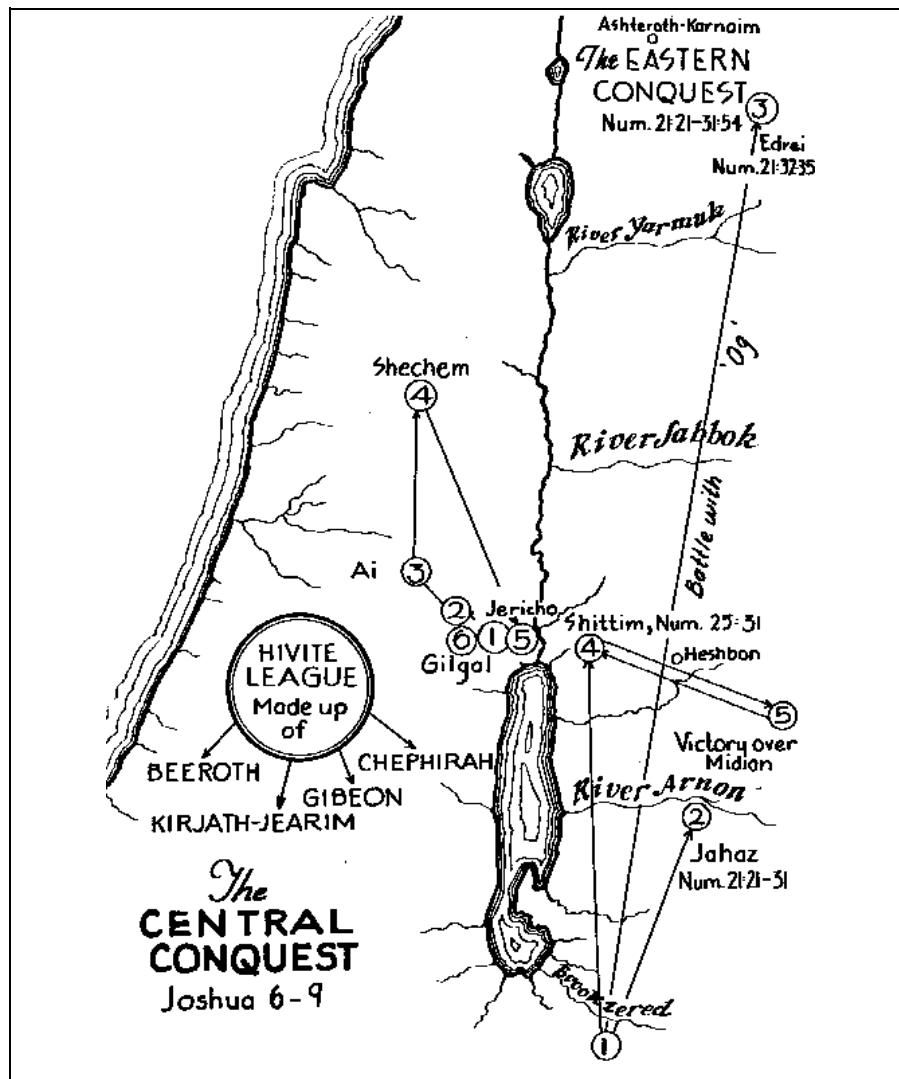
1. Discuss the rightness or wrongness of God's people using (cooperating with) unsaved people in accomplishing the will of God. Consider the two spies' use of Rahab.
2. The tribes of Israel were to tell the story of Jordan's crossing to their children. Is it right or wrong for Christians to tell their children and each other of the things God has done in their lives?
3. Discuss the problems and consequences of unrepented of sin/s in the body of Christ. How does it affect the individual? How do they affect the church as a whole?

MAP EXPLANATION

From number ONE (1) there are THREE lines going out to numbers 2, 3 and 4. Here is the reason:

ONE (1) stands for the camp on the other side of the brook Zered. From here the armies were sent up to Jahaz [point (2)] to fight and defeat Sihon. They returned to the camp [point (1)] and then sent the army out to fight and defeat Og at Edrei [point (3)]. They returned to camp [point (1)] and then moved to the plains of the Jordan [point (4)] having conquered all the territory on the east of the Jordan.

While here at point (4) trouble arose from the Moabites and the Midianites, and a war resulted. This war was fought primarily against Midian [point (5)]. Following this war Israel returned to their camp [point (4)] and prepared to cross the Jordan.



SELF EXAM FOR LESSON ONE

1. What three things did God charge Joshua with in Joshua 1:1-5?
1) _____
2) _____
3) _____
2. What two results did God's providential guidance and convincing victories have on the people of Canaan?
1) _____
2) _____
3. What three responsibilities did the spies charge Rahab with in relation to her being spared?
1) _____
2) _____
3) _____
4. What did Israel do to commemorate the crossing of the Jordan river into promise land?

5. Describe the stragetic plan to take the city of Jericho.

6. What was the sin of Achan, how was it handled and how did it affect the nation as a whole?

7. What are seven truths concerning "sin in the camp?"
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____

LESSON TWO

CONQUEST OF CANAAN (2)

INTRODUCTION

his is our second lesson in the history of the Hebrew nation. We are studying the book of Joshua and we saw in our last lesson the crossing of the Jordan. What a great day that was! Finally after over 400 years away from promised land, Israel is back in the land of their inheritance, back in Abraham's land, back in "holy land." They begin to conquer that land. Jericho falls without a single shot being fired. They march around the city. The city walls collapse. The people take the city but Achan sins and so they lose the second battle they fight to a very insignificant city called Ai. But when Joshua has cleansed the camp and Achan has died and all of the sin removed, the people of God, now purified, win a great victory. Now they may be lifted up in victory.

When the Gibeonites came in a ruse, in a lie, looking as if they were from a long way off, Joshua benevolently extols upon them his help. He should have inquired of God. The priest were there. The Urim and the Thummim could be used and they would know whether or not these people were true people or not. Or whether God wanted them saved or wanted them lost but Joshua had sworn. Joshua has made a covenant with Gibeon and so the Gibeonites will be protected and that's where our lesson takes up in chapter 10.

LESSON TEXT: Joshua chapters 10 through 24

LESSON AIM: To see the providence and empowering of God in the Israelites possessing the land promised to them by God.

LESSON PREVIEW: You will . . .

1. Learn the names of the kings and peoples that made up the Southern confederacy that fought against Joshua.
 2. Study the particulars concerning the defeat of the Hazor confederacy, called the "Northern Campaign" in chapters 11-12.
 3. Scope the rest of the book of Joshua noticing in particular the division of the land among the tribes and the six cities of refuge and their locations.
-

There are five kings of the south who do not like it that Gibeon has made an alliance with Joshua. And here we have the Southern Campaign, one single battle and a few mopping up operations. Joshua's going to take everything in the southern part of the promised land.

CONQUERING THE LAND

- A. The Southern Campaign (10:1-43).** Defeat of the Jerusalem Confederacy.
 - 1. Attack against Gibeon (10:1-8).
 - 2. Southern coalition:
 - a. Adoni-Zedek - King of Jerusalem. (See Melchi-zedek - Priest of Salem)
 - b. Hoham - King of Hebron - 19 miles SSE of Jerusalem.
 - c. Piram - King of Jarmuth - 16 miles W of Jerusalem.
 - d. Japhia -King of Lachish - 25 miles SW of Jerusalem.
 - e. Debir - King of Eglon - near Lachish (?).
 - 3. Joshua has to help the Gibeonites because he has made a covenant with them.
 - a. Joshua marches up from Gilgal with his entire army. An all-night march.
 - b. Joshua promised victory by Jehovah (10:8).
 - 4. Victory by Israel (10:9-11).
 - a. The principle which has appeared again and again in this book: God *gives*, and Israel *takes*.
 - b. More died in the hailstorm than by the sword of the Israelites (v. 11).
 - 5. Miracle in the heavens (10:12-15).
 - a. Joshua's public prayer - "*in the sight of Israel*."
 - b. Joshua's prayer was that the sun might "*stand still*" at Gibeon and the moon over the valley of Aijalon (10:12).
 - c. The unusual day continued until "*the nation avenged themselves of their enemies*" (v. 13).
 - 6. Execution of the kings (10:16-21).
 - 7. Capture of the cities (vs. 28-39).
 - 8. Summary of the Southern Region (10:40-43).
 - a. The four natural regions:
 - 1) The hill country.
 - 2) The Negev (dry area).
 - 3) The lowland.
 - 4) The slopes.
 - b. The ban to all inhabitants within the area conquered.

SUMMARY OF THE SOUTHERN CONQUEST

1. It all started with Adoni-Zedek, the king of Jerusalem who gathered together five armies into a league to fight Israel. These armies were made up of the men and kings from: 1) Jarmuth 2) Hebron 3) Eglon 4) Lachish 5) men from his own city of Jerusalem.
2. They, along with Adoni-Zedek and his army, attacked Gibeon. Gibeon called for help from Joshua.
3. Joshua called his army together and marched at night to surprise attack the enemy at Gibeon. The actual battle took place at a location called Beth-horon. This was the battle of the long day.
4. The Amorite League was defeated and pursued to Makkedah. Here the five kings went into a cave to hide. Stones were rolled in front of the cave and they were thus held prisoners.
5. Joshua encouraged his men to pursue after the enemy till they were completely defeated.
6. Upon their return to Makkedah, where Joshua had remained, the five kings were brought out, stoned and hung up on five trees until sundown.
7. Following this, a march was made into the cities of: 1) Jarmuth, 2) Hebron, 3) Lachish, 4) Eglon, 5) Libnah, 6) Debir, 7) Arad, and 8) Hormah. The cities were destroyed and the new kings killed.

B. The Northern Campaign (chs. 11-12)

1. Defeat of the Hazor Confederacy.
 - a. The Canaanites.
 - b. The Amorites.
 - c. The Hittites.
 - d. The Perizzites.
 - e. The Jebusites.
 - f. The Hivites.
2. The battle at Merom (11:6-9).
 - a. Jehovah to Joshua - "*don't be afraid*".
 - b. The gift promise, "*I will give all of them as slain before Israel.*"
3. Capture of the Cities (11:10-15).
 - a. Only the city of Hazor burned - because it held the leading position among the northern cities.
 - b. All the other cities of the northern coalition were captured. Their kings and populations were executed, utterly destroyed, just as Moses had commanded.
4. The entire campaign (11:16-12-24).
 - a. Geography of the conquest (11:16-18).
 - b. Theology of the conquest (11:19-20).
 - c. Climax of the conquest (11:21-22).
 - d. Concluding Statement (11:23).

- e. An appendix (12:1-24).
 - 1) Kings conquered east of Jordan (12:1-6).
 - 2) Kings conquered west of Jordan (12:7-24).

NOTE: The author of Joshua states that Joshua took the whole land. In so doing he fulfilled the promises regarding the Promised Land which God had made to Moses.

C. Division of the Land (chs 13-22)

Joshua was now approaching a hundred years of age (13:1).

- 1. The inheritance of the tribes (chs 13-19).
 - a. East of the Jordan - 2½ tribes (ch. 13).
 - b. West of the Jordan - 9½ tribes (chs. 14-19).
- 2. The Cities of Refuge (ch. 20).
 - a. West of the Jordan.
 - 1) Kadesh of Naphtali.
 - 2) Shechem of Ephraim.
 - 3) Hebron of Judah.
 - b. East of the Jordan.
 - 1) Bezer of Reuben.
 - 2) Ramoth-Gilead of Gad.
 - 3) Golan of Manasseh.
- 3. The forty-eight cities of the Levites (ch. 21).
- 4. The 2½ tribes return (ch. 22).
 - a. Tribal unity praised (22:1-8).
 - b. Tribal unity threatened (22:9-20). Dispute concerning an altar.
 - c. Tribal unity preserved (22:21-34). The altar was intended to bear witness that Jehovah is God (v. 34).

D. Joshua's Farewell Addresses (chs. 23-24)

- 1. A call to covenant faithfulness (23:3-5).
- 2. Second call for covenant faithfulness (23:9-13).
- 3. Third call for covenant faithfulness (23:14-16).
- 4. The basis of the appeal (24:2-13).
- 5. Exhortation and response (24:14-25).
- 6. Covenant documentation (24:25-28).

SUMMARY

The book of Joshua concludes with four notes of historical interest.

- 1. Joshua died at the age of 110. His age at death was the same as that of Joseph whose final burial is mentioned in Joshua 24:29-32. Joshua, like Moses, is called “*the servant of Jehovah.*”

2. Israel served Jehovah all the days of Joshua and all the days of the elders who outlived Joshua.
3. The Israelites buried the bones of Joseph on the ground which Jacob had purchased some five centuries earlier (Genesis 33:19).
4. Eleazar the son of Aaron who was Joshua's lieutenant during the Conquest dies.

AN OUTLINE OF JOSHUA 13 - 24

1. The inheritance of the two and one half tribes - Joshua 13.
2. The inheritance of the nine and one half tribes - Joshua 14 -19.
3. The cities of refuge - Joshua 20.
4. The Levitical cities - Joshua 21.
5. The return of the two and one half tribes - Joshua 22.
6. Joshua's two farewell addresses - Joshua 23 - 24.

SELF EXAM FOR LESSON TWO

1. List the five kings and peoples of the Southern Campaign.

1) _____
2) _____
3) _____
4) _____
5) _____

2. Discuss briefly why these five kings formed this coalition and who they attacked.

3. What unusual event occurred at this battle? _____

4. List the six peoples involved in the Northern Campaign.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

5. List the six cities of refuge and their locations.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

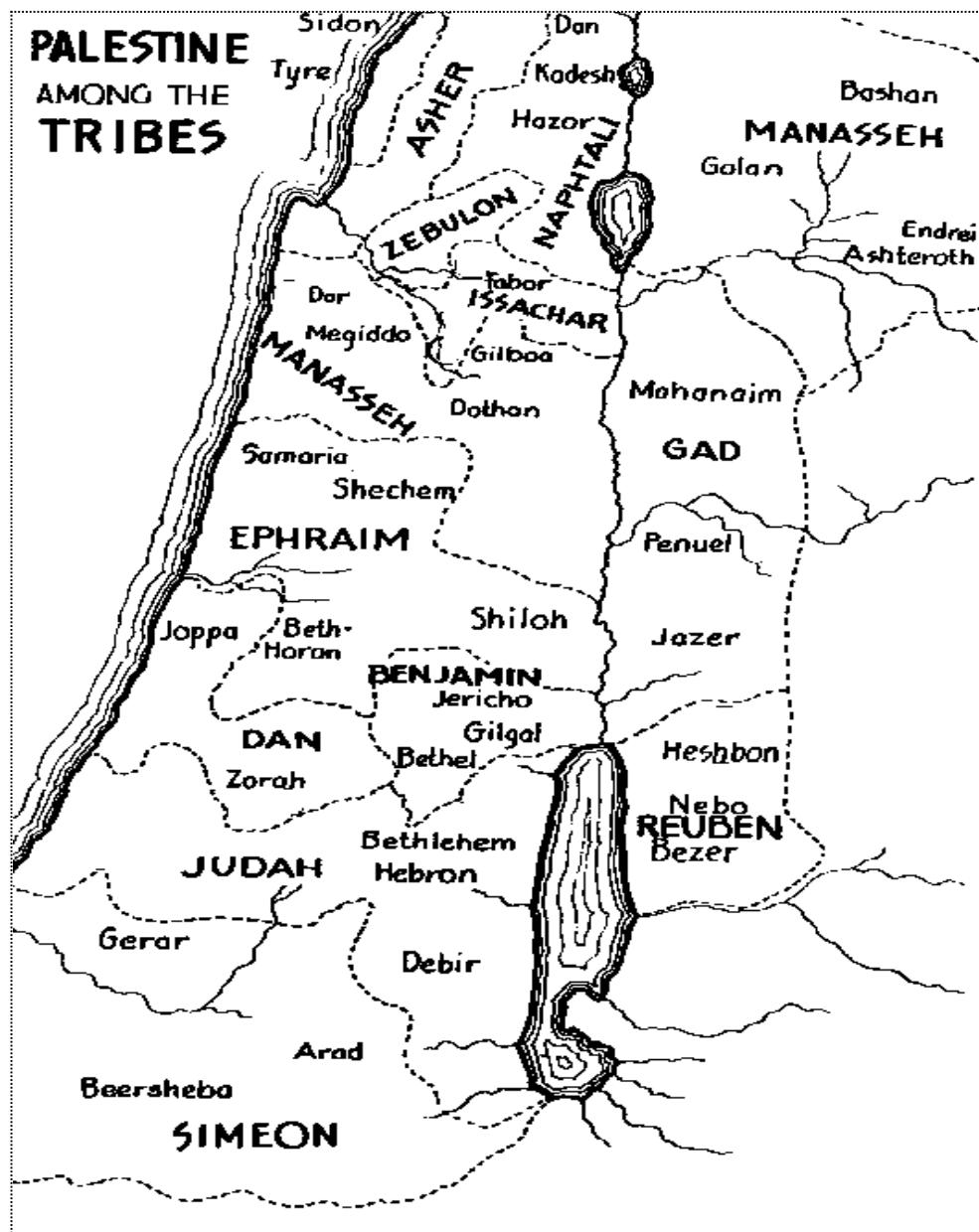
6. Of what did the Levites inheritance consist? _____

7. With what four historical events does the book of Joshua conclude?

1) _____
2) _____
3) _____
4) _____

The Twelve Tribes

- | | |
|-------------|--------------------|
| 1. Judah | 7. Naphtali |
| 2. Simeon | 8. Gad |
| 3. Reuben | 9. Issachar |
| 4. Benjamin | 10. Zebulon |
| 5. Asher | 11. Joseph's Tribe |
| 6. Dan | a. Ephraim |
| | b. Manasseh |



LESSON THREE

THE JUDGES (1)

Othniel, Ehud, Shamgar

INTRODUCTION

Joshua is the book of victory, Judges is the book of failure. The verses of chapter 2:7-19 sum up the story of the book. After Joshua's death, the new generation of Israelites made alliances with those nations that the old generation had left in the land, and the result was a lapse into idolatry and immorality. This brought upon them the judgment of God in the form of servitude to those nations which they should have subdued. Upon their crying unto God, a deliverer was sent unto them, during whose lifetime they remained faithful to God but after whose death they again relapsed into their old sins. In the last few chapters of the book, the writer gives us a close-up view of those times of apostasy and anarchy, and explains it all by the fact that "In those days there was no king in Israel: every man did that which was right in his own eyes." The story of the book may be summed up in four words: Sin, Servitude, Sorrow, Salvation.

LESSON TEXT: Judges chapters 1-3

LESSON AIM: To see God's attitude and response toward His people who constantly turn to disobedience and desert Him.

LESSON PREVIEW: You will . . .

1. Investigate the attitude and action of the people of Israel, both, before and after the death of Joshua.
 2. Learn of the cycle of activity which characterize the nature of the people all through the period of the Judges.
 3. Become acquainted with the first three Judges, including the oppressing nations and their kings.
-

PREVIEW: OUTLINE OF 1:1 - 3:7

1. Recap of conquest (ch. 1).
2. Death of Joshua and his generation (2:1-10).
3. The cycle of the judges (2:22-23).
4. The nations left in the land to prove Israel (3:1-7).

RECAP OF THE CONQUEST AND THE FIRST THREE JUDGES

A. The Roots and Fruits of Apostasy (chs. 1-3:4)

1. Recap of the conquest of the land (1:1-2:6).
2. A new and disobedient generation (2:7-10). How Israel got into the mess she was in during the days of the Judges.
 - a. **Loss of godly leadership** (2:6-9).
 - b. **Lack of experiential knowledge of the Lord** (2:10).
 - c. **Lure of Baalism** (2:11).
 - d. **Lapse of historical memory** (2:12-13).
3. The astonishing character of God. He is:
 - a. *Amazing in His anger* (2:14-15). The hand of Jehovah was against them just as He had warned them by solemn covenant oath.
 - b. *Amazing in His salvation* (2:16). He sent “Judges” to deliver them.
 - c. *Amazing in His patience* (2:17). Israel did not listen to their Judges, thus their guilt became all the more pronounced.
 - d. *Amazing in His pity* (2:18). ...He “was moved to pity by their groaning” in the face of their oppression.
4. The Cycle of the Judges (2:11-23).
 - a. Peace
 - b. Apostasy
 - c. Repentance
 - d. Deliverance
 - e. Peace
5. The work of the Judges.
 - a. In the **spiritual** realm they were to uphold the cause of the Lord.
 - b. In the **judicial** realm they were to settle personal and tribal disputes.
 - c. In the **military** realm they were to lead the army in time of war.

B. Salvation Through an Old Man, Othniel (3:1-11). Son-in-law of Caleb.

1. The circumstances which led to oppression of Israel.
 - a. Israel *did what was evil in the sight of Jehovah.*”
 - b. Israel forgot Jehovah their God - His claims, His commands, His character, and His mighty acts on behalf of the nation.
 - c. Israel served the various Baal gods of the Canaanites.
2. **Oppressing nation:** Mesopotamia.
3. **Oppressing king:** Cushan-Rishathaim.

C. Salvation Through A Lefty, Ehud (3:12-15). Son of Gera the Benjamite.

1. **Oppressing nation:** Moab, Ammonites and Amalekites.
2. **Oppressing King:** Eglon, king of the Moabites.
 - a. Ehud conquered the three great kings of Moab, Ammon and the Amalekites.
 - b. Peace for 80 years.

D. Salvation Through A Gentile, Shamgar (3:31). The Ox-Goad Judge.

The name is not Hebrew. For that reason scholars think he probably was a Gentile.

1. **Oppressing nation:** Philistia.
2. **Oppressing king:** None named.
3. Slew 600 men with an Ox-goad.

SUMMARY

We have seen that faithful people are enabled to conquer a land that they do not have the ability to conquer. That when people are faithful to God, God will bring power into their lives to enable them to do for beyond their ability.

We have learned, secondly, that when those people turn away from God, God will as quickly bring judgement upon them as he has brought victory. Therefore, We learned that both victory and defeat is because of God's love. It is never because of the power of people and it is not just because of the sin of people. God is not just punishing the wicked among his people. He is bringing this judgement to cause them to repent.

We learned, in the third place, that God is a God who is always anxious to give another chance. It does not matter how wicked we have become. It does not matter how deeply we go into sin. If we stay there, we will be judged eternally but God is not only willing, God is anxious, God is eager to give us another chance.

We learned that when we repent, God brings victory again. God brings honor to people who will admit they are wrong confess their sins and turn to Him. We learned that God always has another great man. It does not matter what the occasion is. It does not matter how deeply the people of God are in trouble. It does not matter how strong the enemy is, God has somewhere in the wings the single man that is going to bring peace again to the people of God.

And in all of that we learn that God is faithful to His promise. One day these great men will have so preserved the seed that the seed of God, the Man who is going to bruise the serpent's head will come. He never would have been able to come if it were not for faithful men like Joshua, Caleb, Othniel, Ehud, Shamgar and as we learn in our next lesson women like Deborah who will inspire the people of God to come back to God. To stand firm with God and therefore to be able to enjoy the peace that He has. "*We know that God works all things together for good to them that love Him and are called according to his purpose.*" Do you love Him? Is His purpose and His covenant your calling?

SELF EXAM FOR LESSON THREE

1. List four things which reflect how Israel got into the mess she was in during the days of the Judges.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
2. Produce the cycle of the Judges.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
3. List the first three Judges with the oppressing nation and king (if one is given).
 - 1) First Judge: _____
 - a) Nation: _____
 - b) King: _____
 - 2) Second Judge: _____
 - a) Nation: _____
 - b) King: _____
 - 3) Third Judge: _____
 - a) Nation: _____
 - b) King: _____

LESSON FOUR

THE JUDGES (2)

Deborah & Gideon

INTRODUCTION

 he author of Judges appreciated godly women. Already he has given a cameo of Achsah, Caleb's lovely and clever daughter (Judges 1:13-15). In the fourth deliverance account of Judges the author introduces two women totally different in personality and station, but equally committed to the kingdom of God.

We have looked at the reason for the judges. That was to help the people to stem the tide of apostasy and idolatry in their land. They were to spiritually uphold the word of God. They were judicially to make decisions for tribes and individuals about their relationship to the Law. But ultimately they were to be military leaders of the people, to deliver them from the bondage and the oppression that their sin had brought them into. We have seen that a constant cycle runs through the book of Judges. They are given peace by one of the judges. In their peace, in their idleness and in their ease, they become apostate. They turn away to idols which causes God to send an oppressing nation which puts them into deep, deep persecution. And from that depth of trouble, they cry out unto God. They repent and God sends a deliverer who brings peace which starts the cycle all over again. We have seen and studied the first three judges; Othniel, the son-in-law of Caleb who delivered them from the Midianite oppression of Cushan-rishathaim, then Ehud, who brought deliverance from Moab and then Shamgar who brought release from the religion of idolatry of the Philistines. In chapter 4 of the book of Judges, we have the only woman judge.

LESSON TEXT: Judges chapters 4 through 8

LESSON AIM: To see that God delivers through ways and people of His own choice and His deliverance does not depend on army strength or numbers.

LESSON PREVIEW: You will . . .

1. Study the deliverance of God's people surrounding the judgeship of Deborah and her General, Barak.
 2. Marvel at the patience and longsuffering of God as He delivers His people from Midianite oppression through Gideon.
-

The first four instruments used by Jehovah in the period of the Judges illustrate the strangeness of God's salvation. The fifth—Gideon—illustrates how God demonstrates His strength through human weakness. God delights in using the weak things of this world to confound the wise.

SALVATION THROUGH A WOMAN (4:1-5:31)

A. The Need For Salvation (4:1-3)

1. The repetitious nature of sin (v. 1).
2. The tools of God's judgment.
 - a. A Canaanite king named Jabin.
 - b. Jabin's army commander, Sisera.

B. The Tools of Salvation (4:4-11). Deborah and Barak.

1. Four ways in which Deborah was different from the other Judges.
 - a. She was a woman. Women in leadership positions in the Old Testament were rare.
 - b. Deborah was active for some time prior to the deliverance from Sisera.
 - c. She was a “prophetess” - she received direct revelation from the Lord.
 - d. Deborah had a regular spot from which she judged Israel, under a palm tree where she held court.
2. Barak, a well-known warrior, a great man of faith (Hebrews 11).
 - a. Gathers 10,000 men of Naphtali and Zebulun.
 - b. Requests for Deborah to go with him.
 - 1) He knows God is with Deborah.
 - 2) He is not so sure that God is with him.
 - c. The Lord will give the honor to a woman.
3. Jael, an Israelite woman, another tool used by God in the deliverance from Sisera.

C. The Day of Salvation (4:12-16)

1. The place of battle - the valley of Esdraelon.
2. The armies:
 - a. Sisera - 900 chariots plus supporting foot-soldiers.
 - b. Barak - 10,000 soldiers and Jehovah.
3. The outcome of the battle: Sisera's army completely defeated, every man slain.

D. The Completeness of Salvation (4:17-24)

1. The seeming safety of Heber's tent.
2. The courageous woman, Jael.
3. The final defeat for Sisera - victory for Israel.
 - a. A tent peg and hammer.

- b. Finally king Jabin was destroyed, just as Joshua had destroyed the earlier Jabin who had ruled Hazor.

E. Salvation's Strange Song (5:1-31)

- 1. The Savior (vs. 1-11).
- 2. The Summons (vs. 12-18).
- 3. The Struggle (vs. 19-23).
- 4. The Slaying (vs. 24-27).
- 5. The Sorrow (vs. 29-30).
- 6. The Supplication (v. 31).

NOTE: The account of Deborah concludes with a note that the land had rest for forty years (5:31c).

STRENGTH IN WEAKNESS (Judges 6-8)

A. The Need for Salvation (6:1-6)

- 1. The Israelites again did evil in the sight of Jehovah.
- 2. Jehovah again gives them over into the hand of their enemy.
- 3. Again the people cry unto Jehovah.

B. A Prophetic Explanation (6:7-10)

- 1. The prophet's message: *Thus says the Lord.*
- 2. The Lord's gracious acts in the past:
 - a. He had brought them out of slavery in Egypt.
 - b. He had delivered them out of the hands of Egypt at the Red Sea.
 - c. He had given them the land of all their enemies.
- 3. The prophet stressed the relationship which existed between God and Israel.
- 4. The prophet reminded them of God's command not to "fear" (worship) the gods of the Amorites.

C. The Call of a Deliverer (6:11-40)

- 1. A theophanic revelation - The Angel of Jehovah - (6:11-24).
 - a. The challenge presented (vs. 11-16).
 - b. The credentials offered (vs. 17-24).
- 2. A verbal revelation (6:25-32).
 - a. Requirements of Gideon's God (vs. 25-27).
 - b. Reactions of Gideon's neighbors (vs. 28-30).
 - c. Response of Gideon's father (vs. 31-32).
- 3. Action revelations (6:33-40).
 - a. The equipping revelation (vs. 33-35).
 - b. The confirming revelation (vs. 36-40).

D. The Methods of Faith (7:1-18)

1. A reduction of the force (vs. 1-8).
 - a. All those who were afraid when they looked down upon the Midianite camp dismissed (22,000).
 - b. 9,700 men who knelt down to drink were dismissed and sent home.
 - c. Only 300 men left for the battle.
2. Concession to weakness (vs. 9-14).
 - a. God allows Gideon to eavesdrop on a conversation in the Midianite camp which would “*strengthen*” his hands, - given him confidence.
 - b. The Midianite dream - the sword of Gideon.
3. Preparation for battle (7:15-18).
 - a. The plan: provoke panic within the enemy camp by feigning an all out attack on three sides by three hundred *companies* of men.
 - b. The weapons: Each man was equipped with a trumpet, a pitcher and a torch.
 - c. The battle cry: “*For the Lord and for Gideon!*”

E. The Defeat of Midian (7:19-8:28)

1. The initial rout (vs. 19-22).
2. The involvement of reserve troops (7:23-8:3).
3. The pursuit of the Midianites (8:4-12).
4. The return from the battle (8:13-26).
 - a. Punishment of two Israelite cities (vs. 13-17).
 - b. Execution of the two kings (vs. 18-21).
 - c. Recognition of Gideon (vs. 22-26).
5. Closing note about Gideon (vs. 27-35).
 - a. The land had rest for forty years - last time in the Book of Judges that such a declaration is made.
 - b. Gideon’s gold shekels were “*fashioned into a ephod*.” That ephod became a snare to Gideon and his household (vs. 27-28).
 - c. Gideon took many wives. He had concubines in various cities. He had seventy sons (vs. 29-30).
 - d. He named the son of one of his concubines “*Abimelech*” which means “My father is king.”

SELF EXAM FOR LESSON FOUR

1. List again the “cycle of the Judges.”

1) _____
2) _____
3) _____
4) _____
5) _____

2. List the two oppressions and deliverers in this lesson.

1) Oppressor: _____
King of the oppressor: _____
His captain: _____
Deliverer(s): _____
2) Oppression: _____
King of the oppressor: _____
Deliver(s): _____

3. What happened to a man named Sisera? _____

4. Compare the armies of the enemies with the armies of God concerning number and equipment. _____

5. How was Gideon’s fighting force changed and by what methods did this change take place? _____

6. By what method did God defeat the Midianites? _____

7. How did God strengthen the confidence of Gideon for battle? _____

8. How was Gideon chosen to be Judge? What were the five proofs given to Gideon to prove that God was with him? _____

9. Relate the story of Sisera and Jael. _____

LESSON FIVE

THE JUDGES (3)

Abimelech, Tola, Jair, Jephthah

INTRODUCTION

The author of the Book of Judges has presented the history of a nation whose spiritual health deteriorated from ill, to seriously ill, to critically ill. At this present time Israel has reached the third stage in this ugly process. Here the oppressions were more ruthless, the deliverances less dramatic, and the deliverers less noble. Above all, in this time Israel no longer enjoyed periodic seasons of God-given rest. This lesson will be concerned with really only two Judges: Abimelech and Jephthah.

Gideon's son Abimelech, though of lowly birth (8:31), had grandiose ambitions. He wanted the kingship which his father had declined. Abimelech was not a God-appointed Judge. He was a self-appointed ruler and an oppressor of Israel. Israel's unfaithfulness was punished, not by some foreign foe, but by internal discord and bloody civil strife. The situation illustrates how God frequently brings about the demise of wicked men by turning them against one another. It represents another level in the social, moral and spiritual decline of the nation.

LESSON TEXT: Judges chapters 9 through 12:7

LESSON AIM: To see God's deliverance of His people through the self-appointed Judge, Abimelech and the outlaw, Jephthah.

LESSON PREVIEW: You will . . .

1. See God deliver His people from the internal oppression of a self-appointed Judge/King who is violent and self-serving.
 2. Learn that God uses in a special way anyone who will submit to His will and obey His commands.
 3. Come to know the seriousness of making vows to God and the consequences of making foolish vows.
-

ABIMELECH - TRAGIC AMBITION, THE SELF-APPOINTED JUDGE (9:1-57)

A. Sinful Ambition Unleashed (9:1-6)

1. His conspiracy with the Shechemites.
2. He murders all his brothers except Jotham.
3. His coronation.

B. Sinful Ambition Exposed by Jotham's Fable (9:7-21)

1. The folly and mistake of choosing Abimelech as Judge/King.
2. Jotham's reminder of what all Jerub-baal (Gideon) had done for the nation.
3. Jotham takes refuge in Beer (Beer-Sheba?).

C. Sinful Ambition Thwarted (9:22-29)

1. After three years the prophecy of Jotham began to come to pass.
 - a. God sent "*an evil spirit*" between Abimelech and the men of Shechem.
 - b. The men of Shechem began to deal "*treacherously*" (to be disloyal) to Abimelech.
2. The Shechemites ambushed Merchants and travelers.
 - a. The sin of murdering the seventy sons of Gideon was about to be visited on Abimelech.
 - b. The Shechemites would be punished for their supportive role in those murders (v. 25).
3. Gaal challenged Abimelech to war.

D. Sinful Ambition Punished (9:30-57)

1. Judgment on Gaal (vs. 30-41).
2. Judgment on Shechem (vs. 42-45).
3. Destruction of the temple fortress (vs. 46-49).
4. The attack on Thebez (vs. 50-55).

E. A Prophetic Explanation (9:56-57)

TWO MINOR JUDGES - TOLA AND JAIR AND ISRAEL'S APOSTASY (10:1-16)

A. The Judgeship of Tola (vs. 1-2)

1. His lineage: Of the tribe of Issachar.
2. Judged Israel for twenty-three years.
3. He "*arose to save Israel*" after the death of Abimelech.

B. The Judgeship of Jair (vs. 3-5)

1. His lineage: A Gileadite.

2. Judged Israel for twenty-two years.
3. Jair had thirty sons who rode on thirty donkeys, which in that age was a mark of importance.
4. Each son administered a city in Gilead.

C. Tragedy Intensified (10:6:16)

1. Again, "*Then the sons of Israel again did evil in the sight of the Lord.*"
2. They worshiped every god they could find!
3. Oppression by the Philistines and the Ammonites.
4. Israel cries out to the Lord accompanied by a confession of sin - the first time.
 - a. They had forsaken the Lord.
 - b. To serve the Baal gods (v. 10).
5. God's reminder of former deliverances.
6. God's advice: Cry out to the gods you have chosen to serve.
7. The people removed the foreign gods from among them.
8. When they began to serve Jehovah, He could no longer endure their misery (vs. 15-16).

JEPHTHAH: AN OUTLAW LEADER (10:17 - 12:7)

A. Jephthah: the Outcast (10:17-11:11)

1. The son of a harlot with no social standing.
2. A valiant warrior with an outlaw band (11:1-3).
3. Chosen leader out of desperation.

B. King of Ammon: the Tragedy of Stubbornness (11:12-28)

1. The King's claim: You are on our land and we want it back.
2. Jephthah's response:
 - a. God gave us this land because you would not let us pass.
 - b. Since God had given this land to the Israelites they now held no right to it.
 - c. Israel's claim to the Transjordan had not been disputed for three hundred years.

C. Jephthah's Tragic Vow (11:29-40)

1. Circumstances of the vow (vs. 29-33).
 - a. Request for victory.
 - b. The vow itself: (11:31) "*whatever comes out of the door of my house to meet me when I return in triumph from the Ammonites will be the Lord's, and I will sacrifice it as a burnt offering.*"
2. Compliance with the vow (11:34-40).

D. Ephraim's Tragic Pride (12:1-7)

1. Ephraim's accusation concerning Jephthah's actions.
2. Jephthah's response: "*I called you but you didn't come.*"
3. War with Ephraim - 42,000 Ephraimites killed.

SUMMARY

Jephthah's judgeship was comparatively short. It lasted only six years. When he died he was buried in "*one of the cities of Gilead.*" The great victory which he won over the Ammonites was overshadowed by the tragic vow which he made, the tragic stubbornness of the Ammonite king and the tragic civil war which erupted because of the pride of Ephraim (12:7).

SELF EXAM FOR LESSON FIVE

1. How was Abimelech called to be judge and how long did he Judge Israel?
1) _____
2) _____
2. How long did Tola's Judgeship last? _____
3. How long did Jair Judge Israel? _____
4. How long did Jephthah's Judgeship last, who was the oppressing nation and how long did the oppression last? _____
5. What vicious act did Abimelech do to establish his position as King/Judge?

6. Who was Jotham, how was he related to Abimelech and what was his prophecy concerning Abimelech and the Shechemites?

7. Describe Jephthah's vow and its consequences.

LESSON SIX

THE JUDGES (4)

Ibzan, Elon, Abdon, Samson

INTRODUCTION

hree minor judges followed Jephthah. Not much is known about these men. It does seem though that they represent a further deterioration of the office of Judge. After Gideon there is no reference to the God-given rest which is mentioned in connection with the earlier Judges.

The Philistines dominated the Israelites for forty years. From this oppression, the book of Judges records no deliverance, only a bit of periodic relief through the instrumentality of Samson. Samson judged Israel for twenty years during the Philistine oppression. He was not a military leader like Gideon or Jephthah. He used his own strength, or rather the strength of the Lord, to inflict devastating blows upon the oppressors. Samson, however, was never able to free the land from the power of the Philistines. That remained for Samuel, the man of prayer, to accomplish.

Though Samson was extraordinary in many ways, he does not appear to have been a zealous servant of the Lord. Neither was there a close bond between Samson and his country-men. On the contrary, he was very friendly with the Philistines. He seemed particularly attracted to Philistine women. He was a man of impulse who was controlled by sensual desires. Revenge dominated his thinking, even in his prayers.

LESSON TEXT: Judges chapters 12:8 through 21

LESSON AIM: To see God's deliverance of His people through three minor Judges and the tumultuous Judgeship of the mighty man, Samson.

LESSON PREVIEW: You will . . .

1. Learn the names of three minor Judges and the length of each of their reigns as Judges over Israel.
 2. Learn how God uses Samson and his own propensity for causing trouble to begin to free His people from Philistine oppression.
 3. See how God honors the prayer of a penitent sinner and gives him vindication over his enemies.
-

Whereas other Judges were raised up in times of crisis to deliver God's people, Samson was dedicated to his task before his birth. God's people were so powerless in themselves, they could only receive deliverance as a gracious gift from the Lord.

THREE MINOR JUDGES (12:8-15)

A. The Judgeship of Ibzan (vs. 8-10)

1. Home town: Bethlehem - probably the town by that name in Zebulun.
2. Had thirty sons and thirty daughters - would indicate that he had several wives.
3. Judged Israel for seven years.

B. The Judgeship of Elon (vs. 11-12)

1. Of the tribe of Zebulun.
2. Judged Israel for ten years.

C. The Judgeship of Abdon (vs. 13-15)

1. Of the tribe of Ephraim.
2. Had forty sons and thirty grandsons.
3. Judged Israel for eight years.

MANOAH'S VISION AND SAMSON'S BIRTH (Ch. 13)

A. First Appearance of the Angel (13:2-7)

1. No cry for deliverance by the sinful people.
2. Manoah's wife - a woman of great faith and calm assurance.
 - a. She is barren - had never had any children.
 - b. She would conceive and give birth to a son.
 - c. The son was to be a Nazarite to God from the womb.
3. God would use this consecrated man to *begin* to deliver Israel from the hands of the Philistines (vs. 2-5).
4. Her visitor is described as "*a man of God.*" with an appearance "*like the angel of God.*"

B. Second Appearance of the Angel (13:8-23)

1. The faith and obedience of Manoah and his wife manifested.
2. The refusal of food and the acceptance of worship (burnt offering) by the angel.
3. The fear of Manoah at seeing God.

C. Birth and Growth of the Child (13:24-25)

1. "*The child grew up and Jehovah blessed him.*"
2. "*The Spirit of Jehovah began to stir him in Mahaneh-dan.*" (See Judges 18:12)

NOTE: Samson was born by the **power of God**, he was born by the **prediction of God**, and he was empowered immediately by the **Spirit of God**.

THE RIDDLE - DECEIT AND DECEPTION (14:1-20)

- A. **The Attraction Trip (vs. 1-4).** God's secret.
 - 1. Sampson's lustful attraction to a Philistine woman.
 - 2. God's providence: God was seeking an occasion to inflict upon the Philistines blows of judgment.

- B. **The Arrangement Trip (vs. 5-7).** Samson's first secret.
 - 1. Samson is attacked by a lion which he kills.
 - 2. Samson's secret: For the first time "*the Spirit of Jehovah*" came upon him.

- C. **The Celebration Trip (vs. 8-18).** Samson's second secret.
 - 1. The honey in the lion.
 - 2. The wedding feast and the challenge.
 - a. Thirty companions to be with Samson.
 - b. The riddle: "*Out of the eater, something to eat; out of the strong, something sweet.*"
 - c. The betrayal: "*If you had not plowed with my heifer, you would not have found out my riddle.*"

- D. **The Vengeance Trip (vs. 19-20)**
 - 1. For the second time the Spirit of Jehovah came mightily upon Samson.
 - a. Samson began to fulfill his destiny.
 - b. Killed thirty Philistine and gave their clothes to the thirty who had solved his riddle.
 - 2. This was the beginning of deliverance from Philistine oppression. God's secret was starting to be revealed (v. 4).
 - 3. His wife was given to his friend.

THREE EXAMPLES OF SAMSON'S VENGEANCE (15:1-20)

Judges 15 contains three examples of the kind of blows which Samson was able to inflict against the Philistines during his twenty year career. Each Philistine provocation was met with swift and devastating vengeance.

- A. **First Provocation and Response (15:1-6a)**
 - 1. The devastating news concerning his wife - given to another man.
 - 2. The anger of Samson - he now had a right to get even with the Philistines.
 - 3. The three hundred foxes and the grainfields and vineyards of the Philistines burned.

B. Second Provocation and Response (vs. 6b-8)

1. Samson's wife and her father burned by the Philistines.
2. Samson's vengeance - he struck them with a great slaughter.

C. Third Provocation and Response (vs. 9-17)

1. Attack against Israel - prime objective to find Samson and bind him.
2. Israel's predicament and solution - bind Samson and give him to the Philistines.
3. For the third time the Spirit of God came upon Samson - he snapped the ropes with which he was bound.
4. Killed a thousand Philistines with the jawbone of a donkey.

SAMSON'S DOWNFALL AND DEATH (16:1-31)

Chapters 14-15 contain three references to the overpowering of Samson by the Spirit of God. No such reference appears in chapter 16. There are two contrasting portraits of Samson, the first with the Spirit (Chs. 14-15), and the second without the Spirit. Here Samson is self-sufficient and out of control. The chapter begins with Samson's head on a harlot's pillow; it concludes with his hands on a god's pillars.

A. The Gates of Gaza (vs. 1-3)

1. Evil's snare, a Philistine harlot.
2. Samson humiliates the Philistines.
 - a. He carries off the gates of the city.
 - b. Leaves them on top of a hill near Hebron - the heartland of Judah.

B. Delilah's Seduction and Betrayal (vs. 4-20)

1. Samson "*loved*" Delilah.
2. The conspiracy between Delilah and the Philistine lords.
3. Three lies told by Samson:
 - a. Seven fresh cords.
 - b. New ropes.
 - c. Weave the seven locks of his hair and fasten it with a pin.
4. The truth - cut my hair. "*But he did not know that Jehovah and departed from him.*" This was the real reason his strength was gone - not his hair.

C. More in His Death Than in His Life (vs. 23-31)

1. Payback! He shamed the city of Gaza, now he would be shamed in the city which he had shamed.
2. His eyes were gouged out, bound with bronze chains and made to serve as a grain grinder.
3. The sincere repentance which grew in the sightless darkness of the mill chamber positioned Samson for one last heroic act in the ongoing drama of redemption (vs. 21-22).

4. Samson asks God for vindication and for death. Both requests are granted.

NOTE: In his final act of defiance, Samson slew more of the Philistines than he had slain during his lifetime. At the same time, this final blow wiped out the entire leadership of the Philistine people (16:28-30).

SUMMARY

We are not going to study the last few chapters of the book of Judges but I want you to read it and see the kind of anarchy that exists in Israel at the end of this period of time. Every man does that which is right in his own eyes. There is no rule. There is no authority. Everybody is free to do whatever they want to do and under that situation, no nation can stand for long. Israel must recognize its tragic standing before God and repent or judgement will come upon them. The book of Judges closes and the loosely federated nation that could be ruled by such men has become so wicked that they need a strong handed ruler and they will get that in the first king of Israel, Saul. Before we get there, there are two more judges and we will look at them in our next lesson from I Samuel 1 through 8. Remember this, sin always leads to disorder, decay and destruction. Honor the Lord with all your heart, soul, mind and strength.

SELF EXAM FOR LESSON SIX

1. List the four Judges covered in this lesson with the oppressing nation/s and the length of their Judgeship.

2. What was different about Samson's call to be Judge from all the other Judges?

3. List three provocations by the Philistines and Samson's response to each provocation.

1) _____

2) _____

3) _____

4. What was the source of Samson's great strength and power? (Be careful!)

5. What was Samson's last request of God? _____

6. What is said concerning how many Philistines died when Samson died?

LESSON SEVEN

THE JUDGES (5)

Eli and Samuel

INTRODUCTION

 li was the high priest of the nation as well as a Judge. He judged Israel for forty years. He was followed in the judgeship by the prophet Samuel. His long judgeship of over forty year paved the way for the establishment of the monarchy.

In terms of national history, the first seven chapters of 1 Samuel revolve around two major events. The people of God reached their all-time low point when the Ark of God was captured in battle. A dying mother made the most telling comment on this disaster when she whispered with her dying breath the name for her new son: “Ichabod,” (the glory has departed)! (1 Samuel 4:20). Twenty years later a grateful prophet shouted the name “Ebenezer” (stone of help) as he erected a monument to God’s grace after Israel smashed the Philistines in battle. This period of Israel’s history might well be designated, “From Ichabod to Ebenezer.” Samuel assumed leadership when Israel was in the pits of degradation. By bringing the people back to God he restored their national pride, power and purpose.

LESSON TEXT: 1 Samuel chapters 1 through 8

LESSON AIM: To examine the history of Israel as it relates to Eli and Samuel, the last two men to be Judges of the nation.

LESSON PREVIEW: You will . . .

1. Study the lives of Eli and Samuel and their influence on the lives of the people and national standing of Israel.
 2. Learn of the contrast between the weakness of the nation under Eli and the strength and victory of the nation under the Judgeship of Samuel.
 3. See again that the key to victory and success is loyalty and faithfulness to God and His commands (Micah 6:8).
-

00DEDICATION AND COMMITMENT OF A MOTHER AND CHILD (1 Samuel 1:1-2:11)

A. Hannah's Predicament (1:1-8)

1. Hannah, one of two wives of Elkanah - a godly man.
2. Her infertility may have driven Elkanah to marry a woman (Peninnah) who could produce an heir (vs. 1-2).
3. Elkanah's attempt to comfort his wife.
 - a. *"Am I not better than ten sons?"*
 - b. Intended to cheer her, these words only made her feel all the more her emptiness (vs. 3-8).

B. Hannah's Prayer of Entreaty (vs. 9-19a)

1. Her vow: If the Lord would give her a son, she would dedicate him all the days of his life as a Nazarite.
2. Eli's rebuke: He ordered her to put away her wine. He thought she was drunk.
 - a. Hannah revealed that she was praying for a son.
 - b. Eli blessed her, *"May the God of Israel grant your petition."*

C. Hannah's Presentation of Samuel (vs. 19b-28)

1. Samuel is born - an answer to prayer.
2. Samuel dedicated to the Lord for as long as he lived.

D. Hannah's Prayer of Praise (2:1-11)

1. Hannah's four sources of joy:
 - a. She rejoiced in personal deliverance from a life of misery which she had recently experienced (v. 1).
 - b. Hannah rejoiced in the person of God—His holiness, His strength, and His knowledge (vs. 2-3).
 - c. Hannah rejoiced in the government of God (vs. 4-8).
 - d. Hannah rejoiced in her hope (vs. 9-10).

THE DOOM AND DEMISE OF ELI'S HOUSE (2:12-4:1)

A. The Sin's of Eli's Sons (2:12-26)

1. They were “sons of Belial,” - worthless men.
2. They did not know Jehovah.
3. They were treating the offerings of the Lord with contempt (vs. 12-17).
4. They were committing immoral acts with the women who served at the tabernacle.
5. They were rebellious toward their father, Eli.

B. The Prophecy Against Eli's House (2:27-36)

1. Eli reminded of the tremendous privilege which was his to be a priest of God.
2. Eli rebuked for honoring his sons above the Lord.
3. God's announced punishment on Eli:
 - a. His sons would die before honorable old age.
 - b. Eli would live to see the distress of God's dwelling, the tabernacle - its destruction.
 - c. The sons of Eli would die in one day - for a sign.
 - d. The priestly family would lose their altar rights.
4. Messianic prophecy of a faithful priest.

C. Samuel's Vision and Call (3:1-21)

1. Three calls not understood (vs. 1-9).
2. A fourth call and revelation to Samuel of judgment against Eli's house (vs. 10-14).
3. Samuel's reluctance to tell Eli the content of his vision (vs. 15-18).
4. Eli's response: "*He is Lord; let him do what is good in his eyes.*"
5. The fame of Samuel. The Lord let none of his words "*fall to the ground.*"

D. Defeat of Israel (4:1-11)

1. The Ark is captured, Eli's sons slain and Eli dies.
 - a. Hophni and Phinehas die in the battle with the Philistines.
 - b. Eli dies when he hears the news of their death and the capture of the Ark.
 - c. Eli's grandson is born and named *Ichabod* (lit., "glory has gone into captivity").
2. The forty year judgeship of Eli came to an end.

E. Defeat of Dagon, the Philistine God (5:1-12)

1. Jehovah shows Himself to be superior to the chief god of the Philistines.
 - a. The Ark is deposited in the temple of Dagon in Ashdod.
 - b. First night the statue of Dagon falls to the ground on its face before the Ark of God.
 - c. Second night the statue of Dagon has fallen again with the head and hands of the image broken off on the threshold of the shrine.
 - d. The Lord had defeated Dagon in his own temple.
2. The hand of the Lord was heavy against any Philistine city where the Ark lodged.
 - a. The Lord smote the men of Ashdod with tumors.
 - b. The Lord smote the men of Gath, both young and old, with tumors.
 - c. The deadly plague broke out in Ekron just as it had at Ashdod and Gath.
 - d. The agonizing cry of the city "*went up to heaven.*" ***The Lord is master even in Philistine territory*** (5:8-12).

3. Disaster at Beth-Shemesh (6:1-7:2).
 - a. After seven months the Ark is returned by the Philistines.
 - b. The men of Beth-shemesh looked into the Ark - many of the people died as a result.
 - c. The Ark is moved to Kiriath-jearim, inside promise land, and the anger of Jehovah departed. The Ark remained there for several decades.

F. Revival and Victory Over the Enemy (7:3-17)

1. Samuel wars against the Philistines at Mizpah. His challenge to the people:
 - a. Return to Jehovah with all your heart.
 - b. Remove the foreign gods and serve Jehovah alone.
 - c. The Lord would deliver them from the hand of the Philistines.
 - d. The people devote themselves exclusively to Jehovah.
2. A revival meeting at Mizpah - repentance of the people and prayer by Samuel.

NOTE: Samuel and Israel are sacrificing unto the Lord so the Philistines are in trouble!

3. The Philistine army routed by God's direct intervention.
4. Monument of victory set up by Samuel - the Ebenezer stone, "stone of help."

SUMMARY

All the days of Samuel the Philistines never again were successful in invading the territory of Israel "*for the hand of Jehovah*" was against them. The ascendancy of Israel also caused the Amorites who lived within the borders of Israel to cease their hostilities (vs. 12-14).

G. Israel's Demand For a King (8:1-22)

1. Samuel appoints his two sons, Joel and Abijah, to judgeship in Beersheba.
 - a. His sons did not walk in the righteous path of their father.
 - b. They turned aside after dishonest gain and took bribes to pervert judgments (vs. 1-3).
2. The elders of Israel requests a king (vs. 4-9).
 - a. God had promised to give His people kings (Genesis 17:16; 35:11).
 - b. The Law of Moses anticipated the day when Israel would have a king (Deuteronomy 17:14-20).
3. Warning of what kingship would mean in Israel (vs. 8-18).
 - a. Conscription for military service (vs. 11-12).
 - b. Seizure of private property (v. 14).
 - c. A kind of labor tax (vs. 12, 16).
 - d. Impressment of persons into royal service (vs. 13, 16).
 - e. Heavy (ten percent!) taxation (vs. 15,17).

SUMMARY

In spite of the very negative portrayal of kingship, the people insisted that a king should rule over them as in surrounding nations. God authorized Samuel to appoint a king for Israel. After assuring the people that they would get their king, Samuel dismissed the assembly to their respective cities (vs. 19-20).

COMPLETE LIST OF JUDGES

Judges	Length Nation	Oppressing	Time of Oppression
Othniel	40 years	Mesopotamia	8 years
Ehud	80 years	Moabite	18 years
Shamgar	None given	Early Philistine	None given
Deborah/Barak	40 years	Canaanite	20 years
Gideon	40 years	Midianite	7 years
Abimelech	3 years	None given	None given
Tola	23 years	None given	None given
Jair	22 years	None given	None given
Jephthah	6 years	Ammonite	18 years
Ibzan	7 years	None given	None given
Elon	10 years	None given	None given
Abdon	8 years	None given	None given
Samson	20 years	Philistine	40 years
Eli	40 years	Philistine	40 years
Samuel	All of his life	Philistine	

This list of judges must be memorized in its entirety and be reproduced on the mid-term exam!

SELF EXAM FOR LESSON SEVEN

1. What were the names of Samuel's father and mother and what unusual thing did they do in service to God? _____

2. Of what four sins were the sons of Eli guilty?

- 1) _____
- 2) _____
- 3) _____
- 4) _____

3. What in particular caused the death of Eli? _____

4. What was the name given to Eli's grandson and what was its significance? _____

5. How did God show Himself to be superior to the chief god of the Philistines? _____

6. In what three cities did the Philistines try to store the Ark and what were the results? _____

7. What were the keys to Israel's victory over the Philistines under Samuel's leadership? _____

8. Discuss briefly the reason/s the elders of Israel wanted a king.

- _____
- _____

9. Is there any mention of kings for Israel in the Bible before this time? If so, where?

10. List five things which would come to pass when the people got their king.

1) _____

2) _____

3) _____

4) _____

LESSON EIGHT

SAUL'S REIGN (I) - FIRST KING

INTRODUCTION

The Mizpah revival and subsequent victory over the Philistines (1 Samuel 7) were the highlights of Samuel's long judgeship. These events occurred about 1085 B.C. The anointing of Saul took place about 1043 B.C. Some four decades are passed over in silence in the text. In 1 Samuel 8 the great prophet appears advanced in years.

In chapter nine God sets in motion the events which would give Israel the king they had requested in 1 Samuel 8. God knew of Israel's demand for a warrior-like king. He also knew where to find a man who would meet the people's requirements as a leader. His background was one of humble nature, but his appearance was impressive. As the reader of the Bible meets him he is on an expedition to find the lost animals of his father. He is anointed first privately by Samuel and then presented openly to Israel at Mizpah. His reign began in a glorious way as he soundly defeats the Ammonites.

First Samuel 13-17 documents the deterioration of the reign of Saul. The author speaks of Saul's sinful impatience, foolish zeal, blatant rebellion, and faltering leadership. In three steps the rejection of Saul is made clear. First, Samuel announced that Saul would have no lasting dynasty. Second, Samuel declared that Saul personally had been rejected by the Lord. Third, Samuel went to Bethlehem to anoint that one who would be Saul's replacement in kingship.

LESSON TEXT: 1 Samuel chapters 9 through 16.

LESSON AIM: To examine the history of Israel as it relates to its first king, Saul, and the wars that were waged by Saul.

LESSON PREVIEW: You will . . .

1. Study the selection of Saul as the first king of Israel and see God's working in the process of that selection.
 2. Learn that Saul had a good beginning and gained victories as a result of being strengthened by the Spirit of God.
 3. Memorize the list of seven wars in which Saul was involved and be able to give these on your mid-term test.
-

SAUL'S APPOINTMENT AS ISRAEL'S FIRST KING (1 Samuel 9:1-12:25)

A. Saul Selected (9:1-25)

1. Saul was from Benjamin, smallest of the tribes.
2. He was from a prominent family - indicated by a brief genealogical record in the text.
3. Saul's father was a "*mighty man of valor.*"
4. Saul had outstanding physical attributes.
 - a. He was handsome and tall - in fact he was taller than any of the people (vs. 1-2).
 - b. In ancient pictures of royalty the king is usually depicted as taller than any of his subjects.
5. Saul's first and unusual meeting with Samuel.
 - a. Samuel was to officiate at a sacrificial meal.
 - b. God's revelation to Samuel of Saul's coming - this man was to be anointed "*prince*" over Israel.
6. Saul anointed privately by Samuel (9:26-10:16). Three signs of confirmation:
 - a. **First**, Saul would meet two men near Rachel's tomb who would report that the donkeys had been found.
 - b. **Second**, Saul would meet three men at the oak of Tabor who were on their way to worship at Bethel.
 - c. **Third**, at the hill of God where a Philistine garrison was stationed Saul would meet a group of prophets coming down from a "*high place,*" playing their musical instruments and "*prophesying.*"
 - 1) Saul would be overwhelmed by the Spirit of Jehovah. This will be the secret of all of Saul's victories.
 - 2) His whole personality would be changed.
 - 3) He would join in the vigorous prophetic praise of God.
7. Saul presented at Mizpah (10:17-27).
 - a. Samuel reminded the people of all that God had done for them.
 - b. By demanding a king the people had rejected the God who had delivered them from all their past calamities.
 - c. By the casting of lots, Saul is shown to be the man chosen to be king over Israel.
 - d. Saul found and presented as God's anointed king.
 - 1) He has a humble spirit.
 - 2) In his stature and appearance he looks like a king.
 - e. The people ratified the appointment by shouting the traditional "*Long live the king*" (10:23-24).
 - f. Samuel set forth "*the judgment of the kingdom.*" - The constitutional, historical and spiritual basis for the monarchy in Israel.

B. God's Choice Vindicated (11:1-15)

The Ammonite war - Saul strengthened as King.

1. The Ammonite general Nahash, besieged the city of Jabesh in the region of Gilead.
2. The desperate call for help sent to Saul.
3. The righteous anger of Saul - “*the Spirit of God*” rushed upon him.
4. The complete and total defeat of the Ammonites convinced everyone that Saul indeed was the right choice for king.

C. Samuel's Resignation from the Office of Judge. (12:1-25)

1. A testimony for Samuel (vs. 1-5).
2. A testimony for the Lord (vs. 6-12).
3. A testimony against Israel (vs. 13-18).
4. A final testimony (vs. 19-25).

SAUL REJECTED AS KING (1 Samuel 13-18)

A. The First Philistine War - Saul's House Rejected

1. Beginning of hostilities (13:1-4).
2. Philistine invasion (vs. 5-7). 3,000 chariots, 6,000 charioteers, and soldiers too numerous to count.
3. The assembly at Gilgal (vs. 8-14).
 - a. Saul acted foolishly by performing sacrifice.
 - b. Saul disobeyed the commandment of Jehovah.
 - c. Saul's dynasty would not endure.
4. Saul's predicament (vs. 15-23).
 - a. Samuel gone - no more prophetic guidance.
 - b. Only a small army (600 men).
 - c. Lack of proper weaponry - only Saul and Jonathan had spears and swords.

B. Saul's Foolish Zeal (14:1-52)

1. Jehovah's initial victory through faithful Jonathan (vs. 1-15). “*Jonathan said to his young armor-bearer, “Come, let’s go over to the outpost of those uncircumcised fellows. Perhaps the LORD will act in our behalf. Nothing can hinder the LORD from saving, whether by many or by few.”*
2. Jehovah's complete deliverance (14:16-23).
3. Saul's rash curse (14:24-46). Placed on anyone who stopped during the day to eat.
 - a. The violation by Jonathan (vs. 25-30).
 - b. The defiled troops (vs. 31-35).
 - c. The silent oracle (vs. 36-39).
 - d. The jeopardy of Jonathan (vs. 40-45).

4. Summary of Saul's reign (14:47-52).

C. Saul's Blatant Rebellion (15:1-35)

1. Commission of Saul (vs. 1-3).
2. Disobedience to the Word (vs. 4-9).
3. Confrontation with Samuel (vs. 10-21).
4. Rejection by the Lord (vs. 22-31).
5. Execution of Agag (vs. 32-33).
6. Separation from Saul (vs. 34-35).

D. David Anointed at Bethlehem (16:1-23)

1. Samuel's trip to Bethlehem (vs. 1-5).
2. David anointed king of Israel (vs. 6-13).
3. Saul's continuing mental deterioration (vs. 14-23).

E. Saul's Leadership Weakens (17:1-58)

1. The challenge of Goliath (vs. 1-11).
2. The mission and discovery of David (vs. 12-30).
3. The challenge accepted by David (vs. 31-40).
4. The victory given (vs. 41-58).

SUMMARY OF SAUL'S WARS

1. **Ammonite War:** *Saul strengthened as King* (1 Samuel 11). Jabesh-Gilead oppressed. Saul summoned warriors and routed Ammon.
 2. **First Philistine War:** *Saul's house rejected* (1 Samuel 13-14). Saul and his son Jonathan chased the Philistines back within their own borders. However, the Philistines continued to hold their fortress in Israel throughout Saul's reign and wars were constant between the two peoples.
 3. **Moabite War:** *Saul extends his border* (1 Samuel 14:47). No battles are mentioned but Moab is defeated.
 4. **Edomite War:** *Saul extends his border* (1 Samuel 14:47). Probably took place same time as war with Moab as Saul chased Ammon into their own territory.
 5. **Syrian War:** *Saul extends his border* (1 Samuel 14:47). It is likely that Saul's campaign was a defensive one, protecting his border against Syrian inroad.
 6. **Amalekite War:** *Saul is personally rejected, David chosen* (1 Samuel 14:48-15:1-35).
 7. **Second Philistine War:** *David honored above Saul* (1 Samuel 17-18).
- These seven wars of Saul will be on your test. So you need to memorize them with a brief description of each.

SELF EXAM FOR LESSON EIGHT

1. List four characteristics of Saul which would be a positive in his selection to be Israel's first king.

1) _____

2) _____

3) _____

4) _____

2. What were the three signs which confirmed Samuel's anointing of Saul as king?

1) _____

2) _____

3) _____

3. What event early in Saul's kingship vindicated his choice as king?

4. List the seven wars during Saul's reign with the significance of each war.

1) _____

2) _____

3) _____

4) _____

5) _____

6) _____

7) _____

All the Judges of Israel, from what tribe they were and the oppressing Nation (where one is named) they were involved with.



LESSON NINE

SAUL'S REIGN (II) THE FIRST KING

INTRODUCTION

An invasion by the Philistines demonstrated that Saul was faltering in his leadership. The Philistines brought with them a giant who single-handedly intimidated the entire army of Israel including king Saul. On the other hand, the Philistine-Israelite standoff in the valley of Elah was David's first opportunity to publicly demonstrate his courage and commitment to Jehovah.

In the victory over Goliath, David proved himself to be a worthy leader of men. From that point on his fortunes were on the rise, while king Saul continued to decline both in popularity with the people and in his capacity to rule. In chapters 18-27 David's relationship to Saul passes through four stages. The author describes David as 1) a courtier, 2) a fugitive, 3) an outlaw, and 4) a mercenary. In each of these the constant in David's life and attitude was his love, devotion and obedience to the voice of God.

LESSON TEXT: 1 Samuel chapters 17 through 31.

LESSON AIM: To see the contrast between Saul's attitude toward David and David's attitude toward Saul through sixteen stages of conflict.

LESSON PREVIEW: You will . . .

1. Study the sixteen stations of David's flight from Saul and see God's working in protecting His anointed king.
 2. Learn that no matter what you do when God has selected someone for a particular task it will be accomplished.
 3. Memorize the list of sixteen stations of David while fleeing from Saul and be able to give these on your mid-term test.
-

SAUL'S FALTERING LEADERSHIP AND DAVID'S RISE TO PROMINENCE (1 Samuel 17:1-58)

A. The Arrogant Challenge of Goliath (17:1-11)

1. A Philistine “*champion*” taunts the Israelites.
 - a. His intimidating size: over nine feet tall.
 - b. Helmet and shin guards of bronze.
 - c. Armed with both a bronze javelin and a spear.
 - d. A shield bearer who walked before him.
2. The challenge: Single-handed combat between Goliath and a chosen Israelite soldier.
 - a. Losing nation would be servant to the other nation.
 - b. The daily challenge continued for forty days.

B. The Mission of David (vs. 12-19)

1. David’s assignment: To check on the welfare of his brothers and bring back “*their pledge*.”
2. The family discussion: David’s inquiry and his brothers’ response.
3. The preparation to face the challenge of Goliath.

C. The Battle and Victory (vs. 41-53)

1. Goliath’s verbal abuse and mockery.
2. David’s confident response: “*This day Jehovah will deliver you into my hands.*”
3. The death blow: Goliath felled with a stone and killed with his own sword.
4. The battle belonged to the Lord: “*All those gathered here will know that it is not by sword or spear that the Lord saves; for the battle is the Lord’s and he will give all of you into our hands.*”

THE KING AND HIS RIVAL (1 Samuel 18)

A. The Friendship of Jonathan (18:1-9)

1. Jonathan entered into a covenant of brotherhood with David.
2. David continued to impress the king.
3. Saul made David a commander in the army.

B. The Adoration of Israel (18:6-16)

1. “*Saul has slain thousands, but David his tens of thousands.*”
2. Saul tried to kill David on two occasions when Saul was raving under the influence of the evil spirit.

C. The Love of Michal (18:17-30)

1. Saul offered David the hand of Merab, his oldest daughter.
2. Saul’s second daughter loved David and they were married.
3. For fear of David taking his throne Saul became David’s implacable enemy (vs. 26-29).

SAUL'S PURSUIT OF DAVID (19:1-27:12)

- A. Gibeah, the Home City of Saul (19:1-17).** *Saul tries to kill David.*
 1. Saul makes an oath that David will be put to death.
 2. Jonathan's impassioned plea saved David.
 3. David's wife, Michal saved David's life.

- B. Ramah - David and Samuel (19:18-24).** *David visits Samuel.*
 1. Samuel tells David that he will be pursued by Saul as long as Saul lives.
 2. The Spirit of the Lord comes upon Saul one last time - he prophesies.
Lesson: "When you are doing My will, you are blessed and when you are not, you are cursed."

- C. Back to Gibeah (20:1-42).** *Jonathan warns David.*
 1. David's assessment of his situation to Jonathan (vs. 1-3). "*There is but a step between me and death.*"
 2. David asked Jonathan to ascertain whether Saul was still determined to kill him.
 3. Jonathan asked his friend to enter into a covenant that he would not cut off his house in the day that the Lord gave him victory over his enemies.
 4. Saul inquires concerning the absence of David at the New Moon celebration.
 5. Saul's anger vented against Jonathan. Saul hurls his spear at his son.
 6. Jonathan warns David and reminded David of the covenant between them.

- D. David and Ahimelech at Nob (21:1-9).** *Ahimelech helps David.*
 1. David requested food from Ahimelech.
 2. Ahimelech gave David the consecrated bread.
 3. Doeg the Edomite, a loyal servant of Saul witnessed these events.
 4. David obtains the sword of Goliath which was there in the tabernacle.

- E. David and Achish at Gath (21:10-16).** *David feigns madness.*
 1. Welcomed by Achish but distrusted by his servants.
 2. David recognized his danger and feigned madness.
 - a. He "scribbled" on the doors of the gate.
 - b. He allowed his spittle to run down into his beard.

- F. David at Adullam (22:1-2).** *David gathers an army.*
 1. His relatives joined him.
 2. David became the captain of four hundred men.

- G. David at Mizpah (22:3-5).** *David leaves his family in safe-keeping.*
 1. David requested that the king of Moab provide safety for his family.

2. David is advised by Gad the prophet to depart from the stronghold and return to the land of Judah.

NOTE: Now that David is back in his kingdom, his capture becomes the priority of Saul's reign. Five times David narrowly escaped from his determined father-in-law.

H. David in the Forest of Hareth (22:6-23). *Saul slays the priests of Nob.*

1. Doeg the Edomite reports to Saul that the priests of Nob had aided David.
2. Ahimelech's defense: He argued that:
 - a. David was a faithful servant of Saul.
 - b. It was not unusual for the priest to inquire of God on behalf of David.
 - c. He pled ignorance of "*this whole affair,*" - any conspiracy against the king.
3. Saul killed eighty-five members of the priestly family. Only Abiathar escaped the slaughter.
4. Abiathar joins David's band.

I. Keilah - David's First Escape (23:1-12). *David saves the city.*

1. David's first skirmish with the Philistines. His two-fold inquiry of God.
2. The city saved from the Philistines and threatened by Saul.
3. David and his men return to the wilderness for safety.

J. Ziph - David's Second Escape (23:13-23). *David sees Jonathan for the last time.*

1. Jonathan visits David in the wilderness:
 - a. To encourage him.
 - b. To renew their covenant.
2. The conspiracy of the Ziphites to deliver David into Saul's hands.

K. Maon (23:24-28). *David narrowly escapes Saul.*

L. Engedi - David's Third Escape (24:1-22). *David spares Saul's life.*

1. David and Saul in the same cave.
2. David pleads with Saul to give up his seeking after him to kill him.
3. Saul acknowledges that David one day would be king.
 - a. He requests an oath from David that he would not wipe out the family of Saul.
 - b. David quickly gave Saul the oath he wanted.

M. Carmel - David's Fourth Escape (25:1-44). *David marries Abigail, Samuel dies.*

1. David requests provisions from Nabal.

2. Nabal's negative and antagonistic response to David's request.
 3. Abigail's wise and hospitable actions.
 - a. Through her actions God had kept David from blood guilt.
 - b. God was the true avenger of folly like that of Nabal.
 - c. David should accept her gift for the sake of his men.
 4. Nabal dies and David takes Abigail as his third wife (vs. 43-44).
- N. Ziph - David's Fifth Escape (26:1-25). *David spares Saul again.***
1. David had the opportunity again to take the life of Saul but refused to do so.
 2. David again addresses Saul and pleads for their reconciliation.
 3. Again Saul gives a positive response and invites David to return and promises not to harm him.

NOTE: This will be the last these two men will see each other.

- O. Gath - David in Exile (27:1-4). *David given refuge by Achish.***
1. Achish readily received David for two reasons:
 - a. David's army added strength to the army of Achish.
 - b. David was the archenemy of Saul, who in turn was the archenemy of the Philistines.
 2. David requested of the king his own city.
- P. Ziklag (27:5-12). *David helps the Philistines.***
1. David defeats the enemies of the Philistines.
 2. David's raids against the desert peoples whenever they attempted to invade the south of Judah accomplished two things:
 - a. David was able to supply the needs of his followers.
 - b. His victories over the enemies of his people helped him build a base of support in Judah (27:9).

THE PHILISTINE INVASION (28-31)

- A. David's Awkward Position (28:1-2)**
- B. Saul's Desperate Plight (28: 3-14). *Saul visits a witch.***
- C. Samuel's Ominous Prophecy (28:15-25)**
- D. David's Problems with Achish (29:1-11)**
- E. Problems at Ziklag (30:1-6)**
- F. Problems with his Troops (30:7-25)**
- G. Gifts to Judah (30:26-31)**
- H. The Battle of Mt. Gilboa (31:1-13)**

1. The death of Saul (31:1-6).
2. The valor of the Gileadites (31:7-13).

SELF EXAM FOR LESSON NINE

1. List the sixteen stations where David stopped during his flight from Saul and the significant event at each.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____
9) _____
10) _____
11) _____
12) _____
13) _____
14) _____
15) _____
16) _____

2. Identify the following people/places:

Jonathan: _____
Goliath: _____
Merab: _____
Michal: _____
Ahimelech: _____
Doeg: _____
Nabal: _____
Abigail: _____
Abiathar: _____
Achish: _____
The Gileadites: _____
Ziklag: _____

LESSON TEN

DAVID'S REIGN (I)

INTRODUCTION

 God's men must be honorable. David's hands were entirely clean of the blood of Saul. He had much to gain by taking Saul's life, but on a number of occasions he had refused to lift up his hand against this king, the anointed of God. He came to the throne in God's own good providence. It was in God's good time and was accomplished as the will of God had decreed. It is necessary for Christians to live in such a way that they cannot be accused of evil deeds. They must be men and women of good report among all.

Saul had many followers throughout the land who were determined to prevent David from becoming king of Israel. Their problem was that the most qualified successor of Saul had died with his father at Gilboa. Abner, Saul's uncle and general, sought to rally support for Ish-bosheth the sole surviving son of the late king.

LESSON TEXT: 2 Samuel chapters 1 through 6 and the texts in 1 Chronicles.

LESSON AIM: To see the working of God as He brings about His purpose of setting David on Israel's throne in spite of the treachery and misconduct of men.

LESSON PREVIEW: You will . . .

1. See the purposes of God being brought forward as David becomes king over Judah and rules there for seven years.
 2. Learn how David became king over all Israel and his integrity in dealing with Saul's family and Commander in Chief.
 3. See that David's hand is strengthened with complete victory of the Philistines and his bringing the Ark to Jerusalem.
-

DAVID'S REIGN OVER JUDAH ALONE (2 Samuel 1:1-4:12)

A. David Mourns for Saul and Jonathan (1:1-27)

1. A battle report (1:1-10).
2. A just execution (1:11-16).
3. A bitter lamentation (1:17-27).
 - a. David expresses his high regard for both Saul and Jonathan.
 - b. David describes the loving relationship between Saul and Jonathan.

- c. David describes their physical prowess as “*swifter than eagles*” and “*stronger than lions.*”
 - d. The great friendship and love between David and Jonathan remembered by David.
- B. David’s Reign Challenged (2:1-3:39). *Rivalry of Abner and Joab.***
1. A royal elevation (2:1-4a).
 - a. David moves to Hebron.
 - b. David anointed king of the house of Judah.
 2. A proper recognition (2:4b-7).
 - a. The men of Jabesh commended for their heroic action.
 - b. David appealed to the elders of Jabesh to recognize him as king.
 3. The plot of Abner (2:8-11).
 - a. Ish-bosheth ruled over all the tribes besides Judah for about two years.
 - b. David ruled in Hebron over Judah for seven and a half years.
 4. The clash at Gibeon (2:12-32).
 - a. Abner challenged David’s rule of Judah.
 - b. A mini battle was fought for the entertainment of the soldiers in both armies. Twenty-four soldiers died.
 - c. Asahel was killed by Abner.
 - d. In the battle at Gibeon twenty of David’s men were lost and 360 of Abner’s men were killed.

SUMMARY

The clash at Gibeon was the first of many encounters between those who supported the son of Saul, and those who followed David. Gradually the house of Saul grew weaker (3:1).

- C. David’s Reign Solidified (3:6-4:12)**
1. Accusation against Abner (3:6-11).
 - a. The charge: Sexual relationship with one of Saul’s concubines.
 - b. Abner’s response: He would use his influence to see David acknowledged as ruler of all Israel.
 2. Negotiations with Abner (3:12-21).
 - a. Abner’s desire for a covenant with David.
 - b. David’s demand: Return of David’s wife Michal, daughter of Saul.
 - c. Abner convinces all Israel that David should be their king and savior.
 - d. Abner and David reach an agreement.
 3. The murder of Abner (3:22-39).
 - a. Joab took vengeance and killed Abner without David’s knowledge.
 - b. David condemned Joab for the murder of Abner.
 - c. David’s lamentation over the fallen Abner helped to win the people over to him.
 4. The death of Ish-bosheth (4:1-12).
 - a. Assassinated by two commanders in Ish-bosheth’s army.
 - b. David’s justice was meted out on the two men for their deed.

NOTE: The only descendent of Saul that might claim the throne is Jonathan's son, Mephibosheth who is crippled. With both Abner and Ish-bosheth dead, the northern tribes quickly endorsed David as king.

THE UNION OF PALESTINE UNDER DAVID'S RULE (2 Samuel 5-6)

A. Coronation at Hebron (5:1-5 ; 1 Chronicles 11:1-3; 12:23-40)

Appointed king over all Israel.

1. David was thirty when he became king.
2. He reigned forty years - seven and a half years he ruled over Judah from Hebron and 33 years over all Israel.

B. Capture of Jerusalem (5:6-10; 1 Chronicles 11:4-9)

1. Became David's new capital city.
2. The city was called "*the city of David.*"

C. Recognition by Hiram (5:11-12; 1 Chronicles 14:1-2)

D. Growth in the Family (5:13-16; 1 Chronicles 3:5-9; 14:2-3)

E. Victories Over the Philistines (5:17-25; 1 Chronicles 14:8-17)

1. The first invasion (vs. 17-21).
 - a. David inquires of the Lord.
 - b. Defeats the Philistines and captures their gods.
2. The second invasion (vs. 22-25).
 - a. Again David inquired of the Lord.
 - b. As a result of the victory the fame and fear of David spread to surrounding lands (cf. 1 Chronicles 14:13-17).

F. David Removes the Ark from Kir-Jath-Jearim (6:1-11; 1 Chronicles 13:1-14)

1. Learning reverence (vs. 1-10; 1 Chronicles 13:1-14).
 - a. An honor guard to escort the Ark of God to Jerusalem.
 - b. Proper manner of transporting the Ark not followed.
 - c. Uzzah slain by Jehovah for touching the Ark.
 - d. The Ark stored at the house of the Levite Obed-edom. It remained there for 3 months.
2. Celebrating Success (vs. 11-19; 1 Chronicles 15:1-29).
 - a. The house of Obed-edom blessed as a result of the Ark being there.
 - b. David's second effort to bring the Ark to Jerusalem.
 - c. David led the procession with jubilant dancing and celebration.
 - d. The Ark was placed inside a special tent which David had erected.
3. David's defense of his zeal for the Lord (vs. 20-23).
 - a. He had been celebrating before Jehovah.
 - b. He was happy to abase himself before the Lord and honor the Lord

- before the people.
- c. He reminded Saul's daughter that Jehovah had selected him over her father.
 - d. He assured her that although he might be lightly esteemed by people with the mind set of Michal, he would be distinguished in the eyes of those maids to which his wife had referred.
 - e. Michal had no child to the day of her death.

SELF EXAM FOR LESSON TEN

1. How long did David reign in Hebron? _____ In all Israel? _____

2. Identify the following people:

Abner: _____

Joab: _____

Asahel: _____

Ish-bosheth: _____

Mephibosheth: _____

Uzzah: _____

Obed-edom: _____

LESSON ELEVEN

DAVID'S REIGN (II)

INTRODUCTION



Nce David was firmly established on the throne, he became obsessed with the desire to build a house for the Ark of God. His conscience bothered him that he dwelled in a house of cedar, i.e., a luxurious palace, while the Ark of God resided in a tent. The prophet Nathan, David's counselor, thought this was a splendid idea. He encouraged the king to proceed with all that was in his heart.

David expanded the territory controlled by Israel significantly in all directions. His conquests resulted in foreign tribute flowing into the coffers of his kingdom. Distant kings swore vassal allegiance to David. David had his triumphs because of his trust and reliance on God but he also experienced troubles as a result of his great sin with Bathsheba.

LESSON TEXT: 2 Samuel chapters 7 through 10

LESSON AIM: To learn of David's desire to build God a house and God's response to that desire. Also to study some of David's wars which expanded his kingdom.

LESSON PREVIEW: You will . . .

1. See the stated desire of David to build God a house and God's response to David's request.
 2. Learn three promises God made concerning David and seven promises made by God to David's posterity.
 3. Study and remember six wars fought and won by David which expanded the borders of his kingdom.
-

MESSIANIC PROMISE - PROPHETIC ANTICIPATION (2 Samuel 7:1-29)

A. David's Desire to Build God a House (vs. 1-3)

1. A legitimate desire but an immature desire.
2. God does not inhabit the tent but the entire universe.
3. Nathan is in agreement with David's desire.

B. God's Promise to Build David a House (7:5-17; 1 Chronicles 17:1-15)

1. Two reminders from God (vs. 6-9b):
 - a. First, God had never requested a house. Since the days of the Exodus Jehovah had been content to dwell in a tent.
 - b. Second, God had selected David to be ruler over his people. He had given him victory over all his enemies.
2. Promises made to David (vs. 9b-11):
 - a. God would make David's name great.
 - b. David and God's people would enjoy a rest from their enemies such as they had not experienced since the days of the Judges.
 - c. God would build a house - a dynasty for David.
3. Promises for David's posterity (vs. 12-17).
 - a. God would establish the kingdom for one of David's direct descendants.
 - b. This future ruler would build a house for God's name.
 - c. The throne of his kingdom would endure forever.
 - d. This ruler would occupy the position of a son in relationship to God.
 - e. He would be corrected with the disciplinary rod of divine judgment.
 - f. The covenant faithfulness of God would not depart from him.
 - g. The house, kingdom and throne of David would endure forever.

NOTE: The “foreverness” of these promises points beyond David’s son Solomon. Jesus the Messiah is a son of David. He is God’s Son par excellence. He is currently building a spiritual temple. On the cross He experienced the disciplinary rod of God, not for His own sins, but the sins of others. He sits even now upon the throne of God in the heavenly places.

C. David’s Prayer (7:18-19; 1 Chronicles 17:16-27)

1. David’s humility (vs. 18-20).
2. David’s praise (vs. 21-24).
 - a. For God’s revelation of His plans for David.
 - b. Jehovah is apart from all other so-called deities.
 - c. With mighty acts God had redeemed Israel from nations and their gods. In so doing He had made a name for Himself.
 - d. Jehovah had established a relationship with Israel as His people forever.
3. David then called upon God to confirm forever the word which He had just spoken through His servant. (vs. 25-29).

DAVID’S WARS OF EXPANSION (Chapters 8-10)

A. Against Old Enemies (8:1-2; 1 Chronicles 18:1-2)

1. **Philistines** - complete control over them.
2. **Moab** - These are kinsmen thus did not kill man, woman and child. They

- had refused to let Israel pass through on way to the Promised Land (8:2).
3. **Zobah** - Principal state between Damascus and Euphrates (8:3-4).
 - a. In Moab he defeated to the south and to the east. In Zobah, to the north.
 - b. He captured 1,000 chariots, 7,000 charioteers and 20,000 foot soldiers.
 - c. He is not going to multiply horses as later his son did.
 4. **Damascus** - Largest city in Syria (8:5-12).
 - a. Arameans of Damascus tried to help Hadadezer.
 - b. David slew 22,000 Aramean soldiers.
 - c. Israelite occupation forces were stationed among the Arameans of Damascus.
 5. **Edom** - Battle fought in “valley of salt” (8:13-14). 18,000 Edomites slain.
 6. **Ammon** - This longest war of David’s reign contained three great battles (chapters 10-11).
 - a. The first campaign (10:6-14).
 - 1) Near Medeba - fought against 33,000 Aramean mercenaries and the Ammonite army.
 - 2) Defeated the mercenaries and the Ammonites retreated into their walled city.
 - b. The second campaign (10:15-19 // 1 Chronicles 19:16-19). At Helam - 700 charioteers and 40,000 horsemen were killed.
 - c. Siege and capture of Rabbah, capital of Ammon which ended war (11:1; 12:26-31; 1 Chronicles 20:1-3). (Uriah dies - David sins)
 - d. This conquest extended David’s rule from Red Sea to the River Euphrates.

NOTE: As a result of these successful wars, the kingdom David left Solomon was the largest in the oriental world at the time.

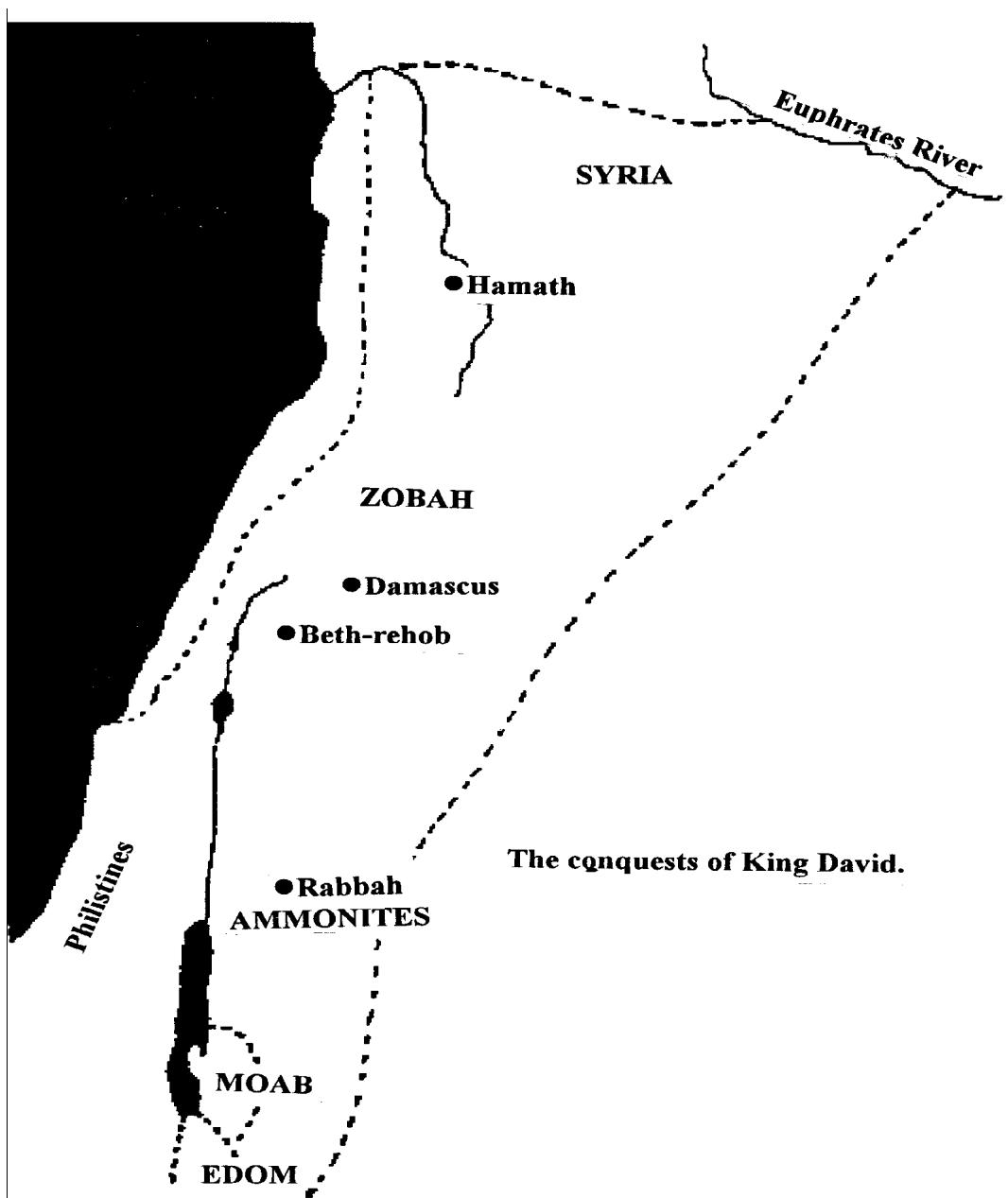
B. The Keeping of a Covenant (9:1-13)

1. The covenant responsibility of David toward the son of Jonathan (vs. 1-5).
 - a. Normally oriental kings would eliminate all the descendants of the former royal house.
 - b. David was of a different spirit.
 - c. He learned from Ziba, a former servant in Saul’s house that a crippled son of Jonathan was still living.
 - d. David sent to Lo-debar in Transjordan for this son.
2. Mephibosheth treated royally by David (vs. 9-11).
 - a. For the sake of Jonathan he promised to restore all the lands of Saul to Mephibosheth.
 - b. Mephibosheth would eat at the royal table - he would be part of David’s royal court.
 - c. Mephibosheth prostrated himself before David and confessed his

- unworthiness to receive such honors.
- d. David appointed Ziba to manage the lands of Mephibosheth.

CONCLUSION

Mephibosheth is now living in Jerusalem, eating at the king's table where he is treated like one of David's sons. God had kept his word to David; so David now kept his word to Jonathan. Two characters (Ziba and Mephibosheth) will figure prominently in the struggles of David later. David is now securely established on the throne of all Israel.



SELF EXAM FOR LESSON ELEVEN

1. What was David's expressed desire in 7:1-17 and what was God's response?

2. What three promises did God make toward David?

1) _____
2) _____
3) _____

3. List seven promises God made toward the posterity of David.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____

4. List six wars in which David was involved which were instrumental in the expansion of David's kingdom.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

5. Four reasons why David was not permitted to build the temple? (From your textbook)

1) _____
2) _____
3) _____
4) _____

6. David increased his territory from _____ square miles to _____ square miles.

7. Identify the following:

Mephibosheth: _____

Ziba: _____

Le Debar: _____

Nathan: _____

LESSON TWELVE

DAVID'S REIGN (III)

INTRODUCTION

DWhile the armies of Israel were in the field, fighting successfully on foreign soil, David was losing the battle of temptation at home. David was at home in Jerusalem, and in this period of idleness, David was lured into a trap which meant the ultimate downfall of his period of prosperity. His adultery marks the spiritual low point of the king's life, and a turning point in his reign. No doubt he may have wished many times that he had been in the field of battle rather than free to walk on the walls of his palace in Jerusalem. We need to be busy for the Lord, lest in our periods of laxity we are led into sin.

Sin bears compound interest. After adultery came the enticing of a man to become drunk and ultimately the committing of murder. One sin led to another. As it was with David, so it is often in the everyday life of a Christian. The wages of sin, of course, is death (Romans 6:23).

The devious ways of a sinner are so intertwined and so interwoven that it is difficult to discern his path. David's sinful ways were so camouflaged that the man on the street did not know what was happening. Only the pure white light of God renders accurate judgment on such devious ways.

LESSON TEXT: 2 Samuel chapters 11 through 12; Psalms 51, 32, 103, 116

LESSON AIM: To see the terrible entrapping nature of sin even in the lives of the most committed and faithful of God's people and the sure judgment of God upon those who are guilty.

LESSON PREVIEW: You will . . .

1. See the destructive power of sin as it entangles its victims in doing that which is an abomination to God.
 2. Learn how David's sin is revealed to him and his response to Nathan's accusation of his guilt.
 3. Overview the four Psalms written by David concerning his sin and God's mercy and grace toward David.
-

THE CALAMITIES OF DAVID'S REIGN (2 Samuel 11-12)

A. The Temptation and the Fall (11:1-5)

1. The neglect of kingly responsibilities (v. 1).
2. David is in the wrong place at the wrong time so he is going to do the wrong thing.
3. David is undeterred by her marital status even though she is the wife of one of his thirty-eight “mighty men.”
4. The news of Bathsheba being with child.

B. The Attempted Cover-Up (vs. 6-26)

1. David's first attempt to cover up his sin with Bathsheba:
 - a. Uriah sent for and urged to spend the night at his house.
 - b. David ordered a present (a guilt offering?) to be sent after him.
 - c. Uriah spends the night in the servant's quarters at the palace.
 - 1) He would not spend the night in his home while the army was in the field.
 - 2) His conscience would not allow him to enjoy the comforts of home while his troops were experiencing the deprivations of a long military campaign.
2. David's second attempt:
 - a. Stay in Jerusalem two more nights.
 - b. David got him drunk thinking his inhibitions would weaken and erode his code of honor.
 - c. Still Uriah spent his nights with the king's servants outside the palace door.
3. David's third attempt:
 - a. David's death order sent to Joab by the hands of Uriah himself (vs. 14-15).
 - b. The death order carried out by Joab.
 - c. David's response to the news of Uriah's death - “*the sword devours one as well as another*” (vs. 22-25).
4. The consequence:
 - a. Bathsheba goes through the motions of mourning for her dead husband.
 - b. David marries Bathsheba and soon after she gives birth to a child which had been conceived in adulterous union.

C. The Trial - The Prophet's Parable (12:1-6)

1. Nathan's assignment: Rebuke the king.
2. The story and the king's wrath.
3. David's judgment: the man in the story must make a fourfold restitution for the stolen lamb.

D. The Verdict (12:7). “*You, David, are the man!*”

E. The Judgment (12:8-14)

1. God's gracious dealings with David reviewed.
 - a. David anointed as king over Israel.
 - b. God had delivered him from the hand of Saul.
 - c. He had given Saul's house including his wives into the care of David along with both Judah and Israel.
 - d. God would have given him many similar blessings.
2. David had despised the word of God by committing a horrendous evil.
3. The penalty for David's sin is threefold:
 - a. First, the sword would never depart from the house of David (v. 10).
 - b. Second, God would raise up evil against David from within his own house.
 - c. Third, one of David's associates would take his wives from him and lie with them in full public view (vs. 11-12).
4. David's acknowledgment and submission to God's judgment (vs. 13-14).
 - a. *“I have sinned against the Lord.”*
 - b. *“The Lord has taken away your sin.”*
 - c. The enemies will blaspheme God and your son will die.

F. The Execution of Judgment(12:15-23)

1. God struck the child of Bathsheba with serious illness.
2. David prayed for the child.
 - a. He humbled himself by fasting and laying all night prostrate on the ground.
 - b. After seven days the child died.
 - c. David arose from the ground, washed, anointed himself, changed his clothes and went to the house of God to worship.
3. The expression of David's faith: *“I shall go to him, but he will not return to me.”*

G. The Victory (12:24-25)

David comforted Bathsheba over the loss of their son. Eventually she became pregnant a second time by David. The son who was born was named Solomon. God loved this child. He sent the prophet Nathan to bestow on the infant a special name: *Jedidiah*, “*beloved of the Lord.*”

DAVID'S SONGS ABOUT THIS EVENT

A. Have Mercy Lord (Psalm 51)

1. Have mercy on me, O God.
2. Cleanse me with hyssop (v. 7).

3. Create in me a pure heart (v. 10).
4. Do not cast me from your presence (v. 11).
5. Restore to me the joy of your salvation (v. 12).
6. O Lord, open my lips (v. 15).

B. Amazing Grace (Psalm 32)

1. A statement of blessing - transgression forgiven, sins covered, sins not counted against him, in whose spirit is no deceit.
2. Statement of condition - bones wasted away, groaning all day long, your hand was upon me, my strength was sapped as in the heat of summer.
3. Statement of guilt - sin acknowledged to God, sin uncovered, confession made to the Lord, sin forgiven.

C. Praise the Lord (Psalm 103). *He sings to his soul.*

1. Forget not all His benefits:
 - a. Forgiveness of sins.
 - b. Heals all your diseases.
 - c. Redeems your life from the pit.
 - d. Crowns you with love and compassion.
 - e. Satisfies your desires with good things.
2. The Lord works righteousness and justice for all the oppressed.

D. The So-What of Forgiveness (Psalm 116)

1. I will call on Him as long as I live.
2. I will lift up the cup of salvation.
3. I will fulfill my vows to the Lord in the presence of His people.

DAVID, A MAN AFTER GOD'S OWN HEART

How could David be a man after God's own heart when he was a killer and an adulterer? Several Scriptures affirm that David was indeed called "a man after God's own heart." (See Acts 13:22; 1 Samuel 13:14; Psalm 89:20.)

1. David really LOVED GOD (Psalm 116:1; 18:1; 63:1).
2. David loved the PEOPLE of God (Psalm 119:63; 42:4).
3. David loved the WORD OF God (Psalm 119:97).
4. David loved the HOUSE of God (Psalm 84:1-2).
5. David loved his FELLOW MEN (1 Kings 5:1; 2 Samuel 10:1).
6. David sinned deeply, but he repented deeply (Psalm 51).

The above chart is taken from "Old Testament History" by Wilbur Fields, pg. 437.

SELF EXAM FOR LESSON TWELVE

1. What were the three attempts of David to cover up his sin of adultery?

1) _____

2) _____

3) _____

2. List the three-fold penalty for David's sin.

1) _____

2) _____

3) _____

3. What was the expression of David's faith following the death of the child?

4. What four Psalms were written by David concerning this time in his life?

1) _____

2) _____

3) _____

4) _____

LESSON THIRTEEN

DAVID'S REIGN (IV)

INTRODUCTION

Amnon was David's oldest son by Ahinoam, his Jezreelite wife. Tamar was the daughter of David and his wife Maacah. Tamar was the sister of Absalom. Amnon was a vicious young man and forced Tamar and he lay with her. Immediately after Amnon had committed his heinous crime against Tamar, we read that "He hated her more than he loved her before" (13:15). Temptation is very alluring, but the fruit of sin is dust, ashes, and death.

Like father, like son. David had committed adultery with Bathsheba. Amnon committed fornication with his half-sister. Absalom killed Amnon. Would Amnon have been bold enough to commit his crime if David had lived a holier life? It's doubtful that Absalom would have taken judgment into his own hands if his father had acted to punish Amnon. Too often the sins of the children are but reflections of the sins of the parents.

There are five major calamities which affect the reign of David. The first, his sin with Bathsheba and the murder of Uriah, we studied in our last lesson. The other four, Amnon and Tamar, Absalom's rebellion, Sheba's rebellion and David's war census, will be covered in this lesson.

LESSON TEXT: 2 Samuel chapters 13 through 24; 1 Kings 1:1-2:12

LESSON AIM: To see the long lasting results of sin and disobedience in the lives of God's leaders as illustrated in the lives of David and his family.

LESSON PREVIEW: You will . . .

1. See the destructive power of sin as the judgment of God because of David's sin is carried out in his sons, Amnon and Absalom.
 2. Learn the five major calamities which occurred during David's reign and how each of them affected David and his rulership over the people of God.
 3. Be able to identify several people in this section and tell about their relationship to David and his reign.
-

FOUR MORE CALAMITIES IN DAVID'S REIGN (2 Samuel 13-24)

A. Amnon and Tamar - Amnon's Incest and Death (13:1-33)

1. Amnon's plot:
 - a. He lusted after his stepsister.
 - b. Amnon's "*friend*" and cohort in crime - Jonadab, "*a very shrewd man*" (NASB).
 - c. Amnon feigned sickness and requested that Tamar prepare food in his quarters for him.
2. Amnon's violation and rape of Tamar and her pleading.
 - a. She pled with Amnon not to do such a horrible deed.
 - b. She argued that such disgraceful things were simply not done in Israel.
 - c. She pointed out that both would be ruined by such an act.
 - d. She urged Amnon to ask the king for her in marriage. She was willing to become his wife, she was not willing to be raped.
3. Absalom's revenge (13:20-29).
 - a. Absalom hated his brother for what he had done to his sister.
 - b. After two years Absalom plotted his revenge upon Amnon.
 - c. He ordered the death of Amnon during a party given by Absalom.
4. David's agony (13:30-36). "*The king stood up, tore his clothes and lay down on the ground; and all his servants stood by with their clothes torn*" (v. 31).
 - a. Absalom flees to the land of Geshur, where his maternal grandfather was the ruler.
 - b. Absalom stayed there for three years and "*the spirit of the king longed to go to Absalom, for he was consoled concerning Amnon's death*" (v. 38).

B. Absalom's Return and Restoration (14:1-14:33)

1. Joab's plan for Absalom's return (14:1-20).
2. Absalom's return and isolation from the king (14:21-27).
 - a. Absalom would not be restored to the royal court.
 - b. Forced to take up residence in his own house (vs. 23-24).
 - c. Absalom was a favorite of the people.
 - d. He had three sons and one daughter who was named Tamar after his disgraced sister (vs. 25-27).
3. Absalom's restoration (14:28-33).
 - a. Absalom's demand to Joab: restore me to the court or execute me as a murderer.
 - b. David sends for the prince who did obeisance before his father.

DAVID'S CONTINUING POLITICAL TROUBLES (2 Samuel 15-20)

Nathan predicted that the sword would never depart from the house of David as a result of his adultery with Bathsheba (2 Samuel 12:10). The rape of Tamar and the subsequent murder of Amnon were the first installments of this judgment. In his last years David faced two political rebellions led by his son and one revolt led by a Benjamite.

A. Absalom's Deception and Revolt (15:1-12)

1. **First**, he put on a big show to impress his countrymen.
 - a. He secured a chariot and horses.
 - b. Fifty runners preceded him as he rode into the city.
2. **Second**, Absalom worked hard. He rose early and stood beside the way of the gate to greet the people.
3. **Third**, he showed a personal interest in all who came to the gate with court cases.
4. **Fourth**, he used flattery to good advantage.
5. **Fifth**, he treated the people as more or less equals.
6. **Sixth**, He sought to discredit the king in the eyes of his subjects.

NOTE: By these six stratagems Absalom was able to steal away the hearts of the men of Israel. After four years of preparation Absalom was ready to launch his rebellion.

B. David Runs Before Absalom (15:13-18:8)

David's flight provoked two very different responses: Some pledged to David and some to Absalom.

1. The committed (15:19-37).
 - a. *Ittai the Gittite* (15:19-23).
 - b. *Zadok and Abiathar* (15:24-29).
 - c. *Hushai the Archite* (15:30-37).
2. The opportunist (16:1-4).
 - a. Ziba, the servant of Mephibosheth (son of Jonathon).
 - b. Slandered his master.
 - c. David decreed that all of Mephibosheth's possessions would now belong to Ziba.
3. The antagonist (16:5-14).
 - a. Shimei, a man related to king Saul.
 - b. He cursed David, called him foul names and pelted his group with stones.
 - c. Abishai wanted to chase down Shimei and decapitate him
 - d. David accepted this treatment by Shimei as part of God's judgment against him.
4. Absalom's counselors (16:15-17:23).

- a. *Hushai*, David's friend rendered homage to the new king but served David.
 - b. *Ahithophel*, the wisest counselor in Israel. Committed suicide when his counsel was not heeded.
5. Absalom viciously killed by Joab (18:9-33).
- a. David's command concerning Absalom: "*Be gentle with the young man Absalom for my sake.*"
 - b. Joab killed Absalom, thrusting three spears through his heart.
 - c. Absalom's body was thrown into a deep pit in the forest and stones piled over it.
 - d. David's response to the news that Absalom was dead: *The king was shaken. He went up to the room over the gateway and wept. As he went, he said: "O my son Absalom! My son, my son Absalom! If only I had died instead of you--O Absalom, my son, my son!"* (18:33).
6. David comforted (19:1-43).
7. The rebellion of Sheba, the Benjamite (20:1-26). Slain by one of his own followers, "a wise woman" in order to save her city from destruction by Joab.
8. David's war census (24:1-25).
- a. The pride of David (vs. 1-10).
 - b. The punishment of Israel (vs. 11-17).
 - c. The place of sacrifice (vs. 18-25).

C. David's Closing Days (1 Kings 1:1-2:12)

- 1. Abishag comforts David (1:1-4).
- 2. Solomon chosen to succeed David (1:5-53).
- 3. David's charge to Solomon (2:1-9).
- 4. David's death and burial (2:10-12).

SELF EXAM FOR LESSON THIRTEEN

1. Discuss briefly the events which preceded the rebellion of Absalom.

2. Where did Absalom go when he fled the land after he killed his brother and what was his connection there? How long did he remain there? _____

3. List six stratagems Absalom used to steal away the hearts of the people of Israel.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

4. What was David's reaction when he learned that Absalom had been killed?

5. Identify the following people:

Amnon: _____

Tamar: _____

Absalom: _____

Jonadab: _____

Ittai the Gittite: _____

Zadok and Abiathar: _____

Hushai: _____

Ziba: _____

Shimei: _____

Ahithophel: _____

Sheba: _____

LESSON FOURTEEN

SOLOMON'S REIGN

INTRODUCTION

he reign of Solomon begins with scheming and intrigue as Adonijah tries to grab the throne in spite of his father's decree that Solomon would ascend the throne of Israel. In spite of his brother's treason, Solomon obtained his father's crown and was bequeathed a brilliant legacy.

To strengthen his position among contemporary princes, Solomon sought marriage with the daughter of Pharaoh. His other marriages, like wise, in many instances, doubtless, had a political aim. They insured peace. For something like forty years Israel scarcely saw a battle. The crowning event of Solomon's early years was his choice of wisdom. His God-given wisdom was known throughout the entire world and resulted in high regard and esteem granted to him by all other nations. Like Rameses II, Solomon was a great builder. He built two houses--one a house for the Lord, the other for himself.

Compared with David, it seems apparent that Solomon fell short of his father in piety. When he died it is simply recorded that he "slept with his fathers and was buried" (1 Kings 11:43); whereas, of David it was emphasized, that he was a man after God's own heart (1 Kings 11:33, 38). However, Solomon, from his youth, displayed a sincere reverence for, and a desire to honor, Jehovah.

LESSON TEXT: 1 Kings 2:12-11:43

LESSON AIM: To see the rise of Solomon and Israel to great glory and then to see in his declining years the beginning of Israel's economic, spiritual and political decline.

LESSON PREVIEW: You will consider the contributions of Solomon:

1. The temple built and worship established.
 2. Transitions are made from an agriculture emphasis to commercial life.
 3. Israel is placed in the midst of international affairs during the time of Solomon's reign.
 4. The ideal of Justice in the courts was exemplified.
 5. Proverbs championed common sense in religion and social life.
-

REVIEW/PREVIEW

David's Closing Days (1 Kings 1:1-2:12).

1. Adonijah's rebellion (1:1-53).
 - a. David's aging and illness (vs. 1-4).
 - b. Adonijah's plot (vs. 5-10).
 - c. Nathan's counter measures (vs. 11-27).
 - d. David's actions (vs. 28-35).
 - e. Benaiah's prayer (vs. 36-37).
 - f. Solomon's anointing (vs. 28-40).
 - g. Adonijah's flight (vs. 41-53).
2. Personnel organization (1 Chronicles 23:1-27:34).

SOLOMON ESTABLISHES HIS AUTHORITY (2:12-33)

A. David's Final Counsel (1 Kings 2:1-9)

1. General instructions (2:1-4).
 - a. *"Be strong and be a man."*
 - b. *"Keep the trust of Jehovah."*
 - c. Walk before Jehovah in truth with all your heart.
2. Special instructions (2:5-11).
 - a. Deal with Joab who had literally gotten by with murder during David's reign.
 - b. Let Barzillai's family be included among those who ate at his table.
 - c. Execute Shimei, *"bring down his gray hair in blood to Sheol."*
3. David's death (2:10-11).

B. Adonijah's Plot and Execution (2:12-25)

1. The subtle plan of Adonijah (2:13-18). His methods:
 - a. Self pity in appealing to the sympathies of Bathsheba.
 - b. Hypocritical piety.
 - c. He pled with Bathsheba to help him. *"Do not deny me this one last request."*
 - d. He flattered Bathsheba.
 - e. He pretended to be in love with Abishag.
2. Bathsheba's request on behalf of Adonijah. Solomon's response (2:19-22).

C. Adonijah Executed for Treason (2:23-25)

1. Benaiah dispatched to execute his half brother.
2. The first in a bloody trilogy of executions.

D. Abiathar' Banishment (2:26-27)

1. Stripped of his priestly office.
2. Exiled to his hometown of Anathoth.

3. Abiathar was the last descendant of the Ithamar branch of the priestly family.
4. The prophecy in 1 Samuel 2:31-36 fulfilled concerning Eli.

E. Joab's Execution (2:28-35)

1. Joab goes to the tent of the Lord taking hold of the horns of the altar.
2. He is a murderer and has no right to the refuge offered there.
3. Joab is slain while holding on to the horns of the altar.

F. Shimei the Benjamite Is Slain (2:36-46)

G. Solomon Marries Pharaoh's Daughter (3:1-3)

SOLOMON'S GREAT WISDOM APPLIED (1 Kings 3 - 8)

A. Wisdom in Prayer (3:2-15; 2 Chronicles 1:2-13)

B. Wisdom in Judgment (3:16-28)

C. Wisdom in Administration (4:1-6)

D. Wisdom in Economics (4:7-28)

E. Wisdom in Words (4:29-34)

1. Solomon had power, wealth and wisdom like no king had ever had before.
2. Three thousand proverbs and 1,005 songs.

F. Wisdom in Negotiations (5:1-12)

G. Wisdom in Organization (5:13-18)

H. Solomon Builds the Temple (5:1-7:51)

I. Solomon Dedicates the Temple (8:1-66)

THE GLORY OF SOLOMON IN LATER YEARS (9:1-10:29)

A. The Lord's Covenant with Solomon (9:1-9)

1. The Lord pledged himself to answer the prayers of his penitent people.
2. The Lord assured Solomon that he had chosen and consecrated the temple "*that my name may be there forever.*"
3. He reminded Solomon of the conditional promise made to David. If his descendants were obedient to the Lord, then David's sons would continue to occupy the throne in Jerusalem (2 Chronicles 7:12-18).

B. The Lord's Warning Concerning Unfaithfulness (9:6-9)

NOTE: The Lord's covenant with Solomon is similar to the covenant of blessing and cursing in Deuteronomy 28. Do My will and you will always be blessed. Do not do My will and you will always be cursed.

FROM RICHES TO SHAME (9:10-11:43)

A. The Glory of Material Possession (1 Kings 9:10-28)

1. Solomon had Hiram's cooperation (9:10-14 // 2 Chronicles 8:1-2).
2. Solomon used compulsory labor (9:15-23 // 2 Chronicles 8:7-10).
 - a. The Jerusalem projects (9:15a).
 - b. The fortress cities (9:15b-18).
 - c. Other cities (9:19).
3. Pharaoh's daughter moved (9:24).
4. Solomon's worship moved to the temple. (9:25).
5. Solomon's navy (9:26-28).

B. The Glory of Intellectual Prowess (10:1-10; 2 Chronicles 9:1-12)

C. The Failures of Solomon (10:14-22).

1. Wealth Multiplied.
 - a. The extent of his wealth (10:14-15).
 - b. The use of his wealth (10:16-21).
 - c. The sources of his wealth (10:22-25).
2. Horses Multiplied (10:26-29; 2 Chronicles 9:25-28).
3. Wives Multiplied (11:1-13)
 - a. The extent of the marriages (vs. 1-3).
 - 1) Many foreign wives - against the Law of Moses.
 - 2) Solomon clung unto these women in love. Instead of clinging to God as commanded in the Law, Solomon clung to his women.
 - b. The reason for the marriages (v. 3).
 - 1) Seven hundred of Solomon's wives were princesses - suggests that his object was to enhance his renown.
 - 2) His concubines - wives of secondary rank - numbered three hundred.
 - c. The influence of the marriages (vs. 4-8). Solomon went after pagan gods.
 - 1) His heart was not wholly devoted to Jehovah.
 - 2) Solomon did not follow the commands of Jehovah.
 - 3) Solomon did evil in the eyes of Jehovah - by building shrines for the foreign gods.

D. The Troubles of Solomon (11:9-40)

1. The Lord's anger and judgment (vs. 9-13). The Lord would rend the kingdom from him.
2. The adversaries raised up by God.
 - a. The rebellion of Hadad (vs. 14-22).
 - b. Rezon of Damascus (vs. 23-25).
 - c. Jeroboam the Ephraimite (vs. 26-40).

CONCLUSION OF SOLOMON'S REIGN

Like David, Solomon ruled for forty years. Scholars have computed that he could not have been more than sixty at the time of his death.¹ He was buried in the city of David—that portion of Jerusalem which David had conquered from the Jebusites. Solomon was succeeded by Rehoboam, his only son to be mentioned in Scripture.

SUPPLEMENTARY NOTES

The Reign of Solomon:

- A. The reign of Solomon marked a period of peace, with little turmoil.
- B. The principal event was the erection of the Temple. 1 Kings 4:21 states that Solomon ruled from the border of Egypt to the Euphrates river (cf. Genesis 15).
 1. Centers of Commerce. Tyre, due to a treaty with Hiram and Ezion-Geber which Solomon developed himself.
 2. Chariotry installations. Hazor in Upper Galilee; Megiddo overlooking Plain of Jezreel; Accho, north of Mount Carmel; Lachich. All of this condemned in Deuteronomy 17:14-16; cf. Micah. 1:13.
 3. Copper mining centers. Ezion-Geber; Jordan Valley between Succoth and the Jabbok; Zarethan.
 4. Relations with other lands. Solomon's harem of a thousand wives and concubines represented many alliances sealed by marriage (1 Kings 11:1-3).
 5. Solomon's declining years marked the beginning of Israel's economic, spiritual, and political decline.

¹ I.W. Slotki, *Kings* in “Soncino Books of the Bible” (London: Soncino, 1950), p. 90.

SELF EXAM FOR LESSON FOURTEEN

1. What were David's instructions to Solomon concerning three men with whom David had been involved with in the past?

1) _____
2) _____
3) _____

2. Describe the last attempt by Adonijah to take the throne and the consequences.

3. What did Solomon do about Abiathar and what is significant about this event?

4. What was the first thing Solomon did which showed his disregard for the Law?

5. In what three areas of his reign are his failures manifested?

1) _____
2) _____
3) _____

6. Concerning Solomon's marriages:

The extent of his marriages: _____

The reason for the marriages: _____

The influence of the marriages: _____

7. Name three adversaries raised up by God against Solomon in the later years of his life.

1) _____
2) _____
3) _____

8. How long did Solomon reign? _____

Who succeeded him on the throne? _____

9. List five contributions of Solomon during his reign.

1) _____
2) _____
3) _____
4) _____
5) _____

LESSON FIFTEEN

THE DIVIDED KINGDOM

INTRODUCTION

hen Solomon died in 930 B.C. the kingdom appeared to be in good shape outwardly. Yet because of the idolatry introduced in his last days, the seeds of kingdom disintegration had already been sown. Even so, the speed with which that glorious kingdom shattered, and the devastating spiritual, political and economic consequences of that event are somewhat shocking and certainly sad.

The Kingdom had lasted 120 years: Saul, 40 years, David, 40 years and Solomon 40 years. After the death of Solomon the Kingdom was divided: Ten Tribes forming the Northern Kingdom, called “Israel”, Judah and Benjamin forming the Southern Kingdom , called “Judah.” The Northern Kingdom lasted a little over 200 years, and was destroyed by Assyria, 721 B.C. The Southern Kingdom lasted a little over 300 years, and was destroyed by Babylon, about 586 B.C.

The Secession of the Ten Tribes “was of God” (11:11, 31; 12:15); as punishment for apostasy of Solomon, and a lesson to Judah

LESSON TEXT: 1 Kings 12 to Nehemiah 13

LESSON AIM: You will be guided through a brief over-view of the history of the Divided Kingdom from the death of Solomon to the captivities of both the Northern Kingdom and the Southern Kingdom.

LESSON PREVIEW: You will . . .

1. Study and learn five distinctive periods which make up the time of the divided kingdoms.
 2. Learn the five geographical divisions of Solomon’s empire at his death.
 3. Reproduce six elements which contributed to the division of the kingdom in 931 B.C.
 4. Learn four things which resulted from the sin of Jeroboam.
-

GENERAL SURVEY - 1 KINGS 12 - NEHEMIAH 13

A. Division of Solomon's Empire at his Death

1. Syria - North of Mt. Hermon to Euphrates.
 - a. Damascus was the capital city.
 - b. Hazael was a dominant ruler.
 - c. It fell about 750 B.C. to Assyria.
 - d. A very warring type country.
2. Moab - East of the Dead Sea, between Arnon and Zered rivers.
 - a. Controlled by strong kings of Israel.
 - b. Otherwise it was independent.
3. Edom - South of the Dead Sea. It was to Judah what Moab was to Israel.
4. Israel - Ten Northern Tribes.
 - a. First capital was Shechem, then Tizrah, finally Samaria.
 - b. Carried into captivity by Assyria 721 B.C.
 - c. Has no good kings during its existence.
5. Judah - Made up of two tribes, Benjamin and Judah.
 - a. Has as many good kings as bad kings.
 - b. Destroyed in 586 B.C. by Nebuchadnezzar.

B. The History of the Divided Kingdom

1. Period of division from 935 B.C. (death of Solomon) until 842 B.C. (Jehu kills all the sons of Ahab).
 - a. The accession of Rehoboam to the throne and the breaking up of Solomon's empire.
 - 1) Heavy taxation.
 - 2) Jeroboam carried the northern ten tribes away.
 - b. The erection of Jeroboam's two golden calves.
 - 1) One at Dan in the north.
 - 2) One at Bethel in the south.
 - c. The invasion of Judah by Shishak and loss of all the treasures of David and Solomon.
 - d. The wars of Jeroboam with Judah (cf. 2 Chronicles 13).
 - 1) There is a constant warfare between Israel and Judah.
 - 2) God will be with Judah if they are faithful.
 - 3) God never tells Israel that He will be with them because of Jeroboam's calves.
 - e. The invasion of Judah by Ethiopians under Zebah and the victory of Asa at Mareshah (cf. 2 Chronicles 14).
 - f. The introduction of Baal worship in Israel by Ahab and the appearance of Elijah.
 - g. The Invasion of Judah in the reign of Jehoshaphat by the allied troops of Ammon, Moab and Edom, resulting in their slaughter at Berachan (2 Chronicles 20).
 - h. The allied war of Israel and Judah with Moab (2 Kings 23).
 - i. The revolt of Edom from Judah in the reign of Jehoram (2 Chronicles

- 21). The book of Obadiah probably written at this time.
2. The Syrian period (842 - 779 B.C.). Syria afflicts Judah and makes alliances with Israel.
 - a. The accession of Hazael (Syria), Jehu (Israel) and Athaliah (Judah).
 - 1) These all come to the throne in the same year.
 - 2) Wickedness rules the promised land during this time.
 - b. The destruction of Baal worship in Israel by Jehu (2 Kings 10).
 - c. The conquest by Hazael east of the Jordan river.
 - d. The slaughter of Athaliah and accession of Joash in Judah (2 Kings 11).
 - e. Jehoahaz repairs the temple (2 Kings 12).
 - f. The prophecies of Jonah and Joel.
 - g. The subjugation of Israel by Hazael.
 - h. Hazael's campaign against Judah and the capture of Gath.
 3. The restoration of Israel (779 - 742 B.C.).
 - a. Jeroboam II brought Israel back to its place of supremacy.
 - b. Judah was made tributary. Syria all but conquered God's people.
 - c. Uzziah's accession brought Judah back to glory.
 - d. Amos, Hosea, Micah, and Isaiah prophesied in this period.
 4. The fall of Israel (742 - 721 B.C.).
 - a. Assyria begins its march across history.
 - b. In the reign of Menahem, Israel becomes tributary to Assyria.
 - c. In the reign of Pekah, Naphtali and other northern tribes are taken captive by Tiglath-Pileser.
 - d. In the reign of Hoshea, Samaria falls to Sargon (721 B.C.), king of Assyria and the northern tribes are taken captive.
 5. The fall of Judah (721 - 586 B.C.). Judah lasted 135 years after the destruction of Israel, though most of the time as a subject-nation of Assyria.
 - a. The reforms of king Hezekiah and the deliverance of Jerusalem from the Assyrians under Sennacherib (2 Chronicles 30-32).
 - b. The captivity of king Manasseh among the Assyrians and his return (2 Chronicles 33).
 - c. The attempt at restoration by king Josiah and his death at Megiddo (2 Chronicles 34-35).
 - d. The rise of Babylon and Nebuchadnezzar.
 - e. The first invasion of Judah in 606 B.C.
 - f. The rebellion of Zedekiah, the last king of Judah, which started the long siege and resulted in the destruction of the temple, the burning of the city, and the final carrying away of Judah into Babylon captivity in 586 B.C.

C. Elements Which Contributed to the Division in 931 B.C.

1. An impetuous young ruler in the south - Rehoboam.
2. A clever opponent and rabble-rouser - Jeroboam.
3. Solomon's heavy and excessive taxation.
4. Jealousy between the tribes of the North and South.
5. Differences in geographic situation - Israel was on the great highways. Judah

was secluded on the back roads.

6. The tribes had never really been united through the years, only loosely federated.

NOTE: The real cause of the division was Solomon's apostasy.

D. The Results of Jeroboam's Sin in Erecting the Golden Calves

1. The Levites in the North were driven into the South (2 Chronicles 11:14; 13:9).
2. The Pious moved south and strengthened Judah (2 Chronicles 11:16). The movement continued later (15:9; 30:11).
3. Jeroboam and his system were rejected by God. Abijah had warned him (1 Kings 11:38; 12:1ff; 14:10).
4. Led Israel into sins and destruction.

NOTE: Jeroboam's sin referred to twenty-four times: 1 Kings 14:16; 15:26, 30, 34; 16:2, 19, 26, 31; 21:22; 22:52; 2 Kings 3:3; 11:29, 31; 13:2, 6, 11; 14:24; 15:9, 18, 24, 28; 17:21-22; 23:15.

SELF EXAM FOR LESSON FIFTEEN

1. List the five geographical divisions of Solomon's empire at his death with a brief description of each.

1) _____
2) _____
3) _____
4) _____
5) _____

2. List the five distinctive periods which make up the history of the divided kingdom. Give the dates of each period.

1) _____
2) _____
3) _____
4) _____
5) _____

3. Reproduce the six elements which contributed to the division of the kingdom in 931 B.C.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

4. How did Jeroboam change the worship for the 10 northern tribes?

5. What were four results of Jeroboam's sin in changing the worship of God?

1) _____
2) _____
3) _____
4) _____

6. How many times is Jeroboam's sin referred to in First and Second Kings?

7. What was the date of the fall of the 10 northern Tribes? _____
Judah? _____

8. What nation was involved in the captivity of Israel? _____
Judah? _____

LESSON SIXTEEN

THE DIVIDED KINGDOM

The First 100 Years

INTRODUCTION



ehoboam was forty-one at the time his father Solomon died (1 Kings 14:21). His succession to the throne does not seem to have been questioned in Judah. The northern tribes, however, under the leadership of Jeroboam, refused to submit to the kingship of Rehoboam divided from Judah and Benjamin. Jeroboam, in order to keep the two kingdoms separate, adopted calf worship, the religion of Egypt, as the state religion of his newly formed kingdom. God worship had become identified with Judah and the family of David. The calf came to stand as a symbol of Israel's independence of Judah. Jeroboam rooted calf worship in the northern kingdom so deeply that it was not swept away till the fall of the kingdom to the Assyrian Empire in 721 B.C.

Baal Worship, introduced by Jezebel, prevailed about 30 years, and was exterminated by Elijah, Elisha and Jehu, and never returned though it did persist intermittently in Judah.

LESSON TEXT: 1 Kings 12 to 2 Kings 8:29

LESSON AIM: You will be led in a study of the first one hundred years of the Divided Kingdom and look at the kings of this period and some of the major events which shaped the two kingdoms.

LESSON PREVIEW: You will . . .

1. Learn the names of six kings which ruled over Judah during this time.
 2. Learn the names of nine kings which ruled the northern ten tribes during this time.
 3. Become acquainted with the character of the kings and be able to tell the character of each king.
-

FIRST 100 YEARS OF DIVISION

A. Rehoboam's Ill-Advised Move and Israel's Rebellion (1 Kings 12:1-26)

1. The elder counselors' advise - loosen their burden today - they will serve you tomorrow (vs. 1-7). A little humility at this point would gain for the new king many servants forever.
2. The younger counselors' advise - tighten their burden and they will learn their lesson (vs. 8-11). Any attempt to placate the people by kindly words, they feared, would be interpreted as weakness.
3. Rehoboam's decision - follow the advise of the young men (vs. 12-15). Rehoboam's pride is inexcusable and shameful. God used this to accomplish His purpose of bringing about a division within the kingdom.
4. The kingdom divided - Jeroboam led ten tribes into rebellion (vs. 16-24).

B. Jeroboam's Two Golden Calves (1 Kings 12:25-33)

1. Worship symbols - two golden calves, one at Dan and the other at Bethel.
2. A new worship system:
 - a. He built shrines on high places for his new faith.
 - b. He made priests of "*all classes of the people*" rejecting the priestly tribe of Levi.
 - c. He changed the feast/worship days.

C. The Man of God from Judah (1 Kings 13)

1. A divine word of warning to the king.
2. Josiah was named as the one who would bring God's wrath upon Bethel and its altar (vs. 1-2; 2 Kings 23:20).
3. A sign of confirmation - the altar would be rent and the ashes poured out.
4. Jeroboam's angry response and God's protection for His prophet.
5. A brazen deception (vs. 11-19).
6. An ominous prediction (vs. 20-26).
7. The old prophet's bitter lamentation (vs. 27-32).
8. Jeroboam's defiant reaction (vs. 33-34).

D. The Sickness of Jeroboam's Son and Ahijah the Prophet (1 Kings 14:1-20)

E. Summary of Rehoboam's Reign (1 Kings 14:21-31)

1. He allowed Idolatry to come into the land (vs. 21-24).
2. He was invaded by Shishak of Egypt (vs. 25-28) in the fifth year of Rehoboam.
 - a. Shishak took away all the treasures of the house of God and the king's palace.
 - b. Took away the shields of gold which Solomon had hung in the house of the forest of Lebanon.
3. He warred continually with Jeroboam (vs. 29-30).
4. His death and burial (v. 31).

F. Abijah's Reign Over Judah (1 Kings 15:1-8)

1. He was a wicked king like his father (vs. 1-5).

2. He was in continual war with Jeroboam. He won temporary victory (vs. 6-7; 2 Chronicles 13:2-20).
3. He captured Bethel and surrounding towns.
4. He had fourteen wives, twenty-two sons and sixteen daughters.

G. Asa's Reign in Judah (1 Kings 15:9-24; 2 Chronicles 14:2 - 16:14)

1. He led in a drastic reformation - the first of five great reformations in Judah. (1 Kings 15:11-15).
2. He defeated Zerah, the Cushite (2 Chronicles 14:9-15). It was a victory of faith.
3. He blocked the king of Israel from building Ramah as a border blockade (2 Chronicles 16).
 - a. He paid Ben-Hadad of Damascus to attack Baasha of Israel.
 - b. Asa dismantled the fortifications which Baasha had started.

H. Nadab's Reign over Israel (1 Kings 15:25-28)

Nadab's death ended the reign of Jeroboam's house.

I. Baasha's Reign over Israel (1 Kings 15:27-16:6)

1. He killed all of Jeroboam's (Nadab's) house.
2. He made Tirzah his capital to remove himself far away from the house of Jeroboam's reign.
3. He warred continuously with Judah (Asa).

J. Elah, King of Israel for Two Years (1 Kings 16:8-14)

Elah's death ended Baasha's house.

K. Zimri Reigned one Week Over Israel (1 Kings 16:15-20)

He reigned only seven days and took his own life.

L. Omri's Powerful Reign over Israel (1 Kings 16:21-28)

1. He took speedy revenge on Zimri.
2. He had a short rivalry with Tibni for the throne.
3. He purchased the hill of Samaria for his capital city.
4. He is the first king of Israel to be named on Assyrian inscriptions.

M. Ahab's Evil Reign over Israel (1 Kings 16:29-22:40)

1. He married Jezebel, the daughter of Ethbaal, the ruler of Sidon.
2. He introduced Baal worship into Israel.
3. He warred with Ben-Hadad, king of Syria.
4. He fought against Elijah's godly influence.
5. He stole Naboth's vineyard.
6. He made an alliance with Jehoshaphat against Ramoth-Gilead.
7. Micaiah and Ahab:
 - a. The proposal (1 Kings 22:1-5).
 - b. The court Prophets (22:6-12).

- c. Micaiah's prophecy (22:13-28).
- 8. Ahab's death (1 Kings 22:29-40).

N. Jehoshaphat, King of Judah (1 Kings 22:41-50; 2 Chronicles 17:1-21:3)

- 1. He continued Asa's reforms.
- 2. He fortified the entire nation.
- 3. He defeated and subjugated the Philistines, Arabians and Edomites.
- 4. He made an ill-advised alliance with Ahab, king of Israel.

O. Ahaziah, King of Israel (1 Kings 21:51-53)

- 1. An evil king like his father Ahab.
- 2. He inquired of Baal-zebub, the God of the Philistine city of Ekron.
- 3. Elijah prophesied of his death.

P. Jehoram's Reign over Israel (2 Kings 3:1-27)

- 1. He recovered the territory of Moab.
- 2. He fought against Elijah and Elisha's godly influence.
- 3. He died at the hand of Jehu.

Q. Jehoram's Reign over Judah (2 Kings 8:16-24; 2 Chronicles 21:1-20)

- 1. He married Athaliah, daughter of Ahab and Jezebel.
- 2. He was defeated by strangers.

R. Ahaziah, King of Judah (2 Kings 8:25-29; 2 Chronicles 22:1-9)

- 1. The son of Athaliah, the grandson of Jezebel.
- 2. Influenced by his mother to follow the religious policy of the house of Ahab.
- 3. He suffered a violent death at the hand of Jehu.

Kings of this Period			
Judah:		Israel:	
Rehoboam	17 yrs	Jeroboam	22 yrs
Abijah	3 yrs	Nadab	2 yrs
Asa	41 yrs	Baasha	24 yrs
Jehoshaphat	25 yrs	Elah	2 yrs
Jehoram	8 yrs	Zimri	7 days
Ahaziah	<u>1 yr</u>	Omri	12 yrs
	95 yrs	Ahab	22 yrs
		Ahaziah	2 yrs
		Jehoram	<u>12 yrs</u>
			98 yrs

SELF EXAM FOR LESSON SIXTEEN

1. List the six kings which ruled over Judah during the first 100 years of division with the number of years each king ruled.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

2. List the nine kings which ruled over the northern kingdom during the first 100 years of division with the number of years each king ruled.

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____
9) _____

3. What was the character of all the kings who ruled in the north kingdom?

4. What king introduced Baal worship into Israel? _____

5. What were the names of the “good” kings of Judah during this period?

LESSON SEVENTEEN

THE DIVIDED KINGDOM

The Second 100 Years

INTRODUCTION

At Mt. Horeb God had told Elijah that the day of retribution for Baal worshipers in the northern kingdom would surely come. The judgment would be administered by three men: Hazael, Jehu and Elisha. “*The one who escapes the sword of Hazael, Jehu shall put to death, and the one who escapes the sword of Jehu, Elisha shall put to death*” (1 Kings 19:17). That program of divine retribution began to unfold in the closing years of the reign of Ahab’s son Jehoram.

The revolution of Jehu may well have been the most important political development in the history of the separate monarchies since the division of the kingdom. Both kingdoms were affected immediately by what transpired. Along with political changes the effects of this coup in the religious, economic and social realms can be seen as well. The execution by Jehu of all of Ahab’s descendants including the forty-two princes of Judah set the stage for a usurper to take over the throne of David in Jerusalem.

LESSON TEXT: 2 Kings 9:1 - 15:12

LESSON AIM: To see the state of Israel and Judah, both politically and spiritually, during the second one hundred years of division.

LESSON OBJECTIVES: You will . . .

1. Examine the lives and reigns of five wicked kings in the nation of Israel.
 2. Study the lives and reigns of four kings in Judah during the same time who were for the most part good kings.
 3. Also learn of the lone woman ruler who usurped the throne of Judah - the wicked Athaliah.
-

THE SECOND ONE HUNDRED YEARS OF THE DIVISION

A. Jehu’s Reign over Israel (2 Kings 9:1-10:36)

1. He was anointed by a young prophet sent by Elisha.
2. He killed the kings of both Israel and Judah on the same day.
3. He slew Jezebel. Elijah's prophecy concerning the fate of Jezebel:
 - a. Dogs would devour her.
 - b. This would take place in the "*portion*" of Jezreel.
 - c. The carcass of Jezebel would be as dung upon the face of the ground.
 - d. The fragments of the body would be scattered.
4. He killed the seventy sons of Ahab and "*all that remained of the house of Ahab in Jezreel.*"
5. He killed the priests and worshipers of Baal and executed "*his* (Ahab's) great men."
6. He killed forty-two princes - relatives of the deceased king Ahaziah of Judah. This set the stage for a usurper to take over the throne of David in Jerusalem.
7. He sought and acquired the endorsement of Jehonadab (2 Kings 10:15-17).
8. He lost battles with Hazael of Syria.

B. Athaliah's Evil Rule of Judah (2 Kings 11:1-16)

1. She was the daughter of Ahab and Jezebel and the wife of Jehoram of Judah - a woman usurper.
2. She slew all the royal seed except Joash.
 - a. Jehosheba, sister of Ahaziah, hid Joash in a storage room of the palace.
 - b. Joash lived in the temple with Jehoida the high priest for seven years.
3. This "Jezebel of Judah" was slain by the people during the insurrection led by Jehoida the Priest.
4. Athaliah ruled Judah for seven years.

NOTE: The worship of Jehovah was restored, having been neglected, during the short reign of this idolatrous queen.

C. Joash's Reign over Judah (2 Kings 12:1-21; 2 Chronicles 24:1-25)

1. Joash was crowned king at the age of seven and did that which was right as long as Jehoida the priest lived and gave him guidance.
2. When Jehoida died, he forsook the Lord and slew Zechariah, the son of Jehoida.
3. He gave the temple treasures to Hazael, king of Syria as tribute.
4. He was slain by his own servants - not buried with other kings.

D. Jehoahaz, King of Israel (2 Kings 13:1-9)

1. This was the only king of Israel to call on Jehovah.
2. He saved Israel from destruction by Syria.

E. Jehoash's Reign over Israel (2 Kings 13:10-25)

1. He warred with Judah and king Amaziah.
2. He visited Elisha when he was dying:
 - a. Elisha's prophecy concerning victory over Syria.
 - b. Two symbolic acts illustrating victory.
 - c. Jehoash's lack of faith expressed by only smiting the ground three times.
3. He was given victory over Syria three times.

F. Amaziah, King of Judah (2 Kings 14:1-20; 2 Chronicles 25)

1. Amaziah did what was right but not with a perfect heart.
2. He defeated Edom BUT took their gods home to worship.
3. He warred against Jehoash of Israel and was soundly defeated.
4. Jehoash broke down the temple walls and took all the temple gold, silver and other treasures.

G. Jeroboam II's Powerful Rule of Israel (2 Kings 14:23-29)

1. He restored his borders to the limits at Solomon's death (all the promised land).
2. He gave Israel political peace and material prosperity.

H. Azariah (Uzziah), King of Judah (2 Kings 15:1-7; 2 Chronicles 26)

1. He was sixteen years old when he began to reign.
2. He was victorious over all his enemies.
3. He promoted husbandry, he "*loved the soil.*"
4. He offered incense on the golden altar and was smitten with leprosy. He died in an infirmary - "*a house of separation.*"

I. Zechariah's Reign over Israel (2 Kings 15:8-12)

1. This was the fourth and last descendent of Jehu.
2. He reigned only six months - a fulfillment of 2 Kings 10:30.

Kings of the Second 100 Years of Division			
Judah		Israel	
Athaliah (Woman)	6 yrs	Jehu	28 yrs
Joash	40 yrs	Jehoahaz	17 yrs
Amaziah	29 yrs	Jehoash	16 yrs
Uzziah	52 yrs	Jeroboam II	41 yrs
		Zechariah	6 months

SELF EXAM FOR LESSON SEVENTEEN

1. List the five kings in the nation of Israel during the second 100 years of division with the length of reign.

1) _____
2) _____
3) _____
4) _____
5) _____

2. List the four kings in Judah during the second 100 years of division with the length of reign.

1) _____
2) _____
3) _____
4) _____

3. Who is Athaliah and how did she become ruler over Judah?

LESSON EIGHTEEN

PROPHETS OF THE SECOND ONE HUNDRED YEARS OF DIVISION

INTRODUCTION

he prophecy of Joel: The main theme of the prophecy of Joel is the Day of the Lord. In bringing judgment on His people, God does not need to use some great force such as an earthquake or flood. He uses the lowliest weapon in His arsenal, the locust, with which the land is laid bare with such devastation that the only thing worse is the Day of the Lord itself.

The prophecy of Jonah: While Jonah's prophecy makes no specific mention of the nation of Israel, it is itself a clear testimony to the workings of God on behalf of His disobedient prophet, whose life He preserved and whose desires He modified; to the heathen sailors to whom He gave abundant testimony of Himself; to the heathen Assyrians, whom He brought to national repentance; and to the nation Israel whose security He guaranteed and whose captivity He delayed for 130 years. Jonah answers the question, "How do you neutralize an enemy world power?" The answer: Evangelize that nation with the truth of God.

The prophecy of Amos: "No, I'm not a prophet! No, I'm not the son of a prophet! It's true, I'm just a fruit-picker and flock-tender. But I'll tell you something else. Even though I'm a lowly layman, I'm far more qualified to speak for God than are you, a professional priest!" This little confrontation took place around 760 B.C. in the northern kingdom city of Bethel. No other single writing prophet so thundered away at sin, righteousness, and judgment as did Amos. Before he finished Jews, Gentiles, laymen, and leaders alike were boldly denounced. Justice had been spurned. Judgment would fall. Four terrible visions spoke of this. But wait—there would be one more! After the fury of the storm had abated, the glory of the Lord would appear. Israel would be redeemed, regathered, and restored to the land. Thus did the fruit-picker and flock-tender speak. No professional prophet, or son of a prophet, could have done better.

The prophecy of Hosea: Some were sympathetic, others displayed indifference, but many were openly critical. After all, he had asked for it. What could have possibly possessed any sensible man, especially a man of God as he was, to knowingly marry a harlot. None, of course, knew that God Himself had ordered him to marry her. So, in quiet obedience, Hosea, the man of God, took Gomer, the harlot, as his wife. But before the birth of their child the marriage had deteriorated. Why would the sovereign

God require His prophet to suffer such an ordeal? Slowly the truth dawned on the heartbroken husband. God desired that Hosea understand in some small measure the agony He himself was enduring over the unfaithfulness of Israel, His chosen wife. And the very names of their three children would serve as a prophetic summary of the total relationship between Jehovah and Judah. What terrible names they bore--“scattered,” “unpitied,” and “not My people.”

Now study with Richard Rogers as he blends these four prophets into the times in which they spoke.

LESSON TEXT: The books of Joel, Jonah, Amos and Hosea.

LESSON AIM: To get an overview of the kind of preaching the people were hearing during this period of time.

LESSON PREVIEW: You will . . .

1. Discover the content of Joel, Jonah, Amos and Hosea and the message God was giving to the people through their prophetic teachings.
 2. Learn what response God expected of His people as they heard the preaching of these godly preachers.
-

PROPHETS OF THE SECOND ONE HUNDRED YEARS OF DIVISION

A. The Prophet Joel - 800 B.C. “Jehovah is God.”

1. Outline of the Book:

- a. The present Judgment - Locust plague (1:1-2:7). The locust are described as the army of God.
- b. The coming Judgment - Day of Jehovah (2:28-3:16). The nations of Assyria and Babylon.
- c. The coming Glory - City of Jehovah (3:17-21). Your restored city will be called “Jehovah is there.”

2. The Teaching of the Book:

- a. The Day of Jehovah. The nature of God in His Day:
 - 1) Judgment (1:15; 2:1, 11, 31; 3:14). God is Judge.
 - 2) Salvation (2:28-32; cf. Acts 2). The Lord is a God of salvation.
- b. God’s use of natural calamity to call the people to repentance (2:12-13).
- c. The goodness of God in the midst of judgment (2:19-20, 23, 25-27). God minglest judgment with mercy for His people.

NOTE: Joel is a book that calls the nation to repentance by a locust plague and if they do not repent then they will meet God in His day and only those who call on His name will be saved.

B. The Prophet Jonah - 800-790 B.C.

(Jeroboam II - 2 Kings 14:25)

1. **The Outline of the Book:**

- a. Flight to Tarshish (Ch. 1) - **Disobedience.**
- b. Prayer in fish's belly (Ch. 2) - **Repentance.**
- c. Preaching in Nineveh (Ch. 3) - **Obedience.**
- d. Waiting outside Nineveh (Ch. 4) - **Presumptive rebellion.**

2. Lessons in the Book:

- a. You can run but you can't hide.
- b. When you reach bottom, the way out is up.
- c. God always gives another chance.
- d. Our concern should be for souls not gourds.

3. Teaching of the Book:

- a. God is willing to save the heathen nations if they repent.
- b. It is easier to do unpleasant task than to run from it.
- c. It is possible to hate what God hates and not love what He loves.
- d. The tragedy of narrow-minded patriotism.

C. The Prophet Amos - 755 B.C.

(Jeroboam II and Uzziah)

1. The Prophet:

- a. Humble - In not hiding station in life.
- b. Wise - In not preaching over their heads.
- c. Clever - In catching attention by judging enemies first.
- d. Fearless - In bringing lesson home to sinful Israel.
- e. Faithful - "Thus saith the Lord" - even when threatened by religious establishment.

2. The Outline of the Book:

- a. Judgment against nations (Chs. 1-2).
- b. Judgment against Israel (Chs. 3-6).
- c. Vision concerning the future (Chs. 7-9).
 - 1) Devouring locusts (7:1-3).
 - 2) Consuming fire (7:4-6).
 - 3) Searching plumb line (7:7-9).

Interlude: Argument with temple priest (7:10-17).

- 4) Basket of summer fruit (8:1-10).

- 5) The Lord at the altar (9:1-10).
- 6) The restored tabernacle of David (9:11-15).
- 3. The Teaching of the Book:
 - a. Three strongholds that are not strong - false confidence.
 - 1) God is our God and we are His people!
 - 2) God brought us out of Egypt; He wouldn't destroy us now!
 - 3) We worship God regularly!
 - b. The sins of Israel:
 - 1) Oppression of the poor (5:7, 11).
 - 2) Judges taking bribes (5:12).
 - 3) Dishonest businessmen (8:5-6).
 - 4) Sold righteous into slavery (2:7).
 - 5) Sexual immorality (2:7).
 - 6) Wouldn't hear the prophets (2:12; 5:10).
 - 7) Materialism: Women (4:1); People (3:15; 6:1-6).
 - 8) Religious corruption (4:4-5; 5:21-23).

D. The Prophet Hosea - 750-735 B.C.

- 1. Outline of the Book:
 - a. A strange love story (Chs. 1-3).
 - 1) Hosea represents God.
 - 2) Gomer represents the nation.
 - 3) Children represents the scattered, unpitied, unloved individuals.
 - b. National sin and chastisement (Chs. 4-10).
 - c. Future hope (Chs. 11-14).
- 2. The Teaching of the Book:
 - a. Steps to their fall:
 - 1) Lack of knowledge (4:6, 11).
 - 2) Pride (5:5).
 - 3) Instability (6:4).
 - 4) Worldliness (7:8).
 - 5) Corruption (9:9).
 - 6) Backsliding (11:7).
 - 7) Idolatry (13:2).
 - b. Picture of sin's true nature:
 - 1) In the final analysis, sin is whoredom (Chs. 1-3).
 - 2) Sin ages - Destroys youthful spirit (5:12; 7:9).
 - 3) Sin is contagious and deadly (4:9).
 - 4) Sin robs one of the power to make moral distinctions (4:11).

SELF EXAM FOR LESSON EIGHTEEN

Write the Outline and Teachings of each of the books, Joel, Jonah, Amos and Hosea.

Joel

Outline: a. _____
b. _____
c. _____

Teachings: a. _____
b. _____
c. _____

Jonah

Outline: a. _____
b. _____
c. _____
d. _____

Teachings a. _____
b. _____
c. _____
d. _____

Amos

Outline: a. _____
b. _____
c. _____

Teachings: a. _____
1) _____
2) _____
3) _____
b. _____
1) _____
2) _____
3) _____
4) _____
5) _____
6) _____
7) _____
8) _____

Hosea

- Outline:
- a. _____
 - b. _____
 - c. _____
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
 - d. _____
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____

LESSON NINETEEN

THIRD AND FINAL PERIOD OF DIVISION

INTRODUCTION

he history of Israel and Judah was radically affected by the rise of Tiglath-pileser III of Assyria. Heretofore the Assyrian military thrusts into Syria-Palestine had been merely tribute-gathering raids. A new policy, however, was inaugurated by Tiglath-pileser. This monarch was determined to build an empire. He designed the policy of massive population deportation which was so effective in holding captive peoples in check. By removing the upper classes of a conquered nation and resettling them in some remote portion of his empire, Tiglath-pileser was able to reduce the threat of local rebellions throughout his domain.

The heyday period for Israel ended abruptly with the death of Jeroboam II in 753 B.C. In the next thirty years Israel had six kings representing five dynasties.

After the fall of Israel, the kingdom of Judah continued to survive for another 136 years. Hezekiah was ruling in the southern kingdom when the Assyrians captured Samaria and deported the northern tribes. Seven others followed him on the throne of David. The Judean period was characterized by two thoroughgoing revivals followed by periods of apostasy.

LESSON TEXT: 2 Kings 15 - 20; 2 Chronicles 27 - 32

LESSON AIM: To see the quick downward plunge of Israel reflected in the wickedness of its kings and the continuing struggle of Judah between good and evil.

LESSON PREVIEW: You will . . .

1. Examine the lives of the last five kings of Israel and see their part in the final years of the northern kingdom.
 2. Study the lives of three kings in Judah during this time, two of them good kings and the other an ungodly and evil king.
 3. Learn and remember the date of the Assyrian captivity of Israel.
-

THE THIRD PERIOD OF THE DIVISION OF THE KINGDOM

A. Shallum, King of Israel (2 Kings 15:10-15)

1. Slew Zechariah, ending Jehu's dynasty.
2. Slain by Menahem, an army general, - this is the beginning of the period of anarchy immediately preceding Israel's destruction.

B. Menahem, King of Israel (2 Kings 15:16-22)

1. Slew Shallum and made himself king.
2. Very cruel - ripped open pregnant women.
3. Paid tribute to Pul (Tiglath-Pileser III) in the amount of 1,000 talents (37 tons) of silver (about 5 million dollars).
3. Menahem reigned ten years over the northern kingdom (752-742 B.C.).

C. Pekahiah's Rule of Israel (2 Kings 15:23-26)

1. He reigned for two years and was slain by Pekah.
2. Joining Pekah in this conspiracy were fifty Gileadites who may have been part of the royal bodyguard.
3. Became the eighth king of Israel to meet a violent death (the others were Nadab, Elah, Zimri, Ahab, Jehoram, Zechariah & Shallum).

D. Pekah, King of Israel (2 Kings 15:27-31)

1. Slew Pekahiah - made an alliance with Rezah of Syria against Pul.
2. Syro-Ephraimitic invasion of Judah. Fought against Ahaz and Judah because he would not join the alliance.

E. Jothan, King of Judah (2 Kings 15:32-38; 2 Chronicles 27)

1. A good king, an excellent warrior and a great builder.
2. Shared Uzziah's reign when he became a leper.

F. Ahaz's Evil Reign over Judah (2 Kings 16:1-20; 2 Chronicles 28:1-20)

1. A wicked king, cowardly warrior, builder of Idol's temple.
2. Refused to listen to Isaiah and made an alliance with Tiglath-Pileser.
3. Offered his sons in sacrifice to the gods of Damascus.
4. Shut the temple of God and built altars all over Jerusalem.

NOTE: Ahaz's sixteen year reign was one of the most decadent on record. Of the kings of Judah, only Manasseh and Amon receive greater condemnation.

G. Hoshea, Last King of Israel (2 Kings 17:1-4); 18:9-12)

1. He slew Pekah (15:30).
2. Served as an Assyrian vassal.
3. When Tiglath-pileser died in 727 B.C, Hoshea tried to regain his independence by withholding the annual tribute money.
4. The new Assyrian king, Shalmaneser, came up against him and forced him

- to resume his position as a vassal.
5. Sought Egypt's help and is put in prison.
 6. Assyria destroyed Israel during his reign in 721 B.C.

NOTE: Assyria resettled Samaria with people of many races. This was the origin of the "Samaritans."

H. Hezekiah's, Righteous Rule over Judah (2 Kings 18-20; 2 Chronicles 29-32)

1. A great king - Trusted God and given victory by God (2 Kings 18-19).
 - a. No other king before or after manifested such complete confidence in the Almighty.
 - b. Throughout his life he faithfully observed the Law of Moses.
 - c. Because of his obedience, "*Jehovah was with him.*"
 - d. Of no other king except David is this statement made.
2. He was a great reformer:
 - a. He cleansed the temple (2 Chronicles 29:1-19).
 - b. He restored the sacrifice / worship (2 Chronicles 29:20-36).
 - c. He kept the Passover (2 Chronicles 30).
 - d. He abolished Idolatry (2 Chronicles 31).
3. He trusted in Jehovah and was delivered from the Assyrian assault led by Rabshakeh.
 - a. At the word of Isaiah, he stood firm against the great Sennacherib.
 - b. God sent a destroying angel through Sennacherib's army and 185,000 soldiers are slain.
4. He made a great mistake later in life:
 - a. He was told to set his house in order as he would die.
 - b. He prays and life is prolonged.
 - c. Ambassadors come from Babylon to inquire about his health and his heart is stirred up within him and he shows them all the temple treasures and the treasures in his house. Isaiah says in the days of his sons Judah will go captive to Babylon (2 Kings 20).

Kings of the Third Period of Division:
(Until the Assyrian captivity of Israel)

Judah	Israel
Jotham 16 yrs.	Shallum 1 mo.
Ahaz 16 yrs.	Menahem 10 yrs.
Hezekiah <u>29 yrs.</u>	Pekahiah 2 yrs.
61 yrs	Pekah 20 yrs.
	Hoshea <u>9 yrs.</u>
	41 yrs

THE PROPHETS OF THIS PERIOD

A. The Prophet Micah - 740-700 B.C.

1. Theme: God is a God of righteousness and ethical holiness.
2. Message: Doom because of corruption and sins.
3. Lesson: Nature of true religion:
 - a. Do justly (Amos' theme).
 - b. Love kindness (Hosea's theme).
 - c. Walk humbly (Isaiah's theme).

B. The Prophet Isaiah - 740-681 B.C. "The Statesman Prophet."

1. Theme: The holiness of Jehovah.
2. Message: The triumph of social righteousness (1st half). God's love for the underprivileged, the oppressed and the neglected (2nd half).

FURTHER STUDY, EXPLANATION OF ISRAEL'S FALL

A. Initial Apostasy in Israel (2 Kings 17:7-12)

1. They followed the "*statutes of the heathen.*"
2. Built High Places at which to worship in the land.

B. Aggravated Apostasy (2 Kings 17:13-17)

C. Rejection of National Israel (2 Kings 17:18-23)

1. God removed them out of His sight.
2. They were cast off, removed from their land.
3. Judah also rejected the commandments of Jehovah and embraced the "*statutes of Israel,*" i.e., the Baal worship and all the vile practices connected with it.

NOTE: The rejection of "*all the seed of Israel*" took place in three great stages:

1. First, God had torn the ten northern tribes away from the house of David.
2. Second, God removed Israel from His sight - out of the land.
3. The third stage of the rejection of "*all the seed of Israel*" unfolds in the remaining chapters of the book of Kings (17:21-23).

SELF EXAM FOR LESSON NINETEEN

1. List the five kings of Israel and the length of their reigns during the final period of division.

1) _____
2) _____
3) _____
4) _____
5) _____

2. List the three kings in Judah during this time and the length of their reigns.

1) _____
2) _____
3) _____

3. List four things Hezekiah did during his reformation to restore the worship of the Law.

1) _____
2) _____
3) _____
4) _____

4. List the Theme, Message, Lesson and Date of the prophet Micah.

Theme: _____

Message: _____

Lesson: _____

Date: _____

5. Give the Theme, Message and Date of Isaiah.

Theme: _____

Message: _____

Lesson: _____

Date: _____

LESSON TWENTY

FINAL PERIOD OF MONARCHY IN JUDAH

INTRODUCTION

 good King Hezekiah was followed on the throne by the most wicked king to ever rule in Judah. All the religious gains effected by Hezekiah were soon lost. The nation plunged anew into idolatry and all its attendant evils. Political independence, so bravely engineered by the father, was willingly surrendered by the son. Judah again fell into the orbit of Assyrian vassal kingdoms.

The death knell sounded for Judah during the reign of Manasseh (Jeremiah 15:4). Because of the national reformation led by his grandson Josiah, God granted to Judah a temporary reprieve. This king, who came to the throne at the tender age of eight, determined to steer his nation out of the Assyrian orbit in which worship of pagan gods was mandatory. He led the last great reformation of the monarchy period.

Josiah, Manasseh's son reigned for thirty-one years. As in the case of Hezekiah, the author of Kings states that Josiah did "*that which was right in the sight of Jehovah and walked in all the ways of David his father.*" Jehoahaz, Jehoiakim, Jehoiachin and finally Zedekiah occupied the throne until in 586 BC. Nebuchadnezzar destroyed the city and carried the last of the nation into God-ordained captivity fulfilling the covenant of Deuteronomy.

LESSON TEXT: 2 Kings 21:1-24:30; 2 Chronicles 33:1-36:16

LESSON AIM: To see the activities in the lives of the last seven kings of Judah and how they affected the people of Judah in their relationship to God.

LESSON PREVIEW: You will . . .

1. Examine the rule of Manasseh and discover that it was not only the longest in time but the wickedest time in Israel's history and the cause of her captivity.
 2. Examine the rule of the remaining kings of Judah as they relate to the coming captivity of a nation gone away from following God's commandments.
-

JUDAH ALONE - THE LAST EIGHT KINGS

The kings of this Period

1. Hezekiah	29 years
2. Manasseh	55 years
3. Amon	2 years
4. Josiah	31 years
5. Jehoahaz	3 months
6. Jehoiakim	11 years
7. Jehoiachin	3 months
8. Zedekiah	<u>11 years</u>
	139 years

A. Hezekiah (Presented in previous lesson)

B. Manasseh, King of Judah (2 Kings 21:1-18; 2 Chronicles 33:1-20)

1. He assumed the throne at age 12. Notice the relationship to the eternal conflict between Satan and God.
2. Political situation:
 - a. Faced Esarhaddon of Assyria.
 - b. He paid tribute to Assyria.
 - c. He became the vassal of Assyria.
3. The religious situation.
 - a. This was the most apostate of Judah's history (2 Kings 22:2-9; 2 Chronicles 33:2-20).
 - b. Apostasy was the cause of Judah's fall (2 Kings 23:26).
 - c. He rebuilt the high places and restored Baal worship.
 - d. Human sacrifice re-appeared and worship of the heavenly bodies appeared in the temple (2 Kings 21:8-12).
 - 1) Manasseh dedicated his sons to Molech.
 - 2) The crown prince he offered up as a burnt offering.
 - e. He resorted to enchantments - spells and the like.
4. The personal situation:
 - a. He was carried to Babylon and imprisoned.
 - b. He repented and turned toward God while in Babylon.
 - c. He was restored to the throne and sought to reform the land. But it was too late. The land, and his son had learned too well from Manasseh's earlier bad examples.

NOTE: The national decadence culminated in a bloody persecution of the faithful. Jerusalem was filled with blood from one end to the other. A widespread ancient tradition named Isaiah as one of the victims of this persecution.

The great prophets of that period remain anonymous; but their message was plain. Because Manasseh had done more evil than the peoples who inhabited the land before Israel, God would judge Jerusalem as He earlier had judged Samaria.

C. Amon, King of Judah (2 Kings 21:19-26; 2 Chronicles 33:21-25)

1. He was evil like his father's early days.
2. He was killed by his own servants.

D. Josiah, King of Judah (2 Kings 22:1-24, 30; 2 Chronicles 34:1-36:1)

1. The political situation:
 - a. The rise of Scythians.
 - b. Egypt's ties with Assyria were broken and Judah enjoyed 20 years of peace.
2. The national condition: as seen in Zephaniah. Israel is:
 - a. Idolatrous (1:4-5).
 - b. Corrupt (3:2-4).
 - c. Indifferent (1:1-12).
3. Josiah's reformation:
 - a. At age 20 he began to root out idolatry (2 Chronicles 34:1-7).
 - b. At age 26 he completed the greatest reformation in history:
 - 1) He returned to the Law.
 - 2) He repaired the temple.
 - 3) He removed idolatry.
 - 4) He destroyed Jeroboam's altar.
 - 5) Israel observed the greatest Passover since the Exodus.

NOTE: He was a great king yet God will not deliver the people for his sake because God has determined that their sin and iniquity that they were led into by Manasseh has become so full that they must be destroyed.

4. His presumption: Without God's approval, he faced Pharaoh Necho II and was killed in the battle of Megiddo. For 200 years his death will be mourned by Israel.

E. Jehoahaz (First Son of Josiah to Rule)

(2 Kings 24:31-34; 2 Chronicles 36:2-4)

1. He returned to evil ways.
2. Pharaoh Necho carried him captive to Egypt.

F. Jehoiakim (Second Son of Josiah to Rule)

(2 Kings 23:35-24:7; 2 Chronicles 36:5-8)

1. Placed on the throne by Pharaoh Necho.
2. Nebuchadnezzar defeated him and carried him to Babylon in 606 B.C.

G. Jehoiachin (Son of Jehoiakim) Ruled for Three Months

(2 Kings 24:8-17; 2 Chronicles 36:9-10)

1. Nebuchadnezzar seized Jerusalem, looted the temple, and carried away 10,000 leaders captive to Babylon.
2. He was the last king God recognized (Jeremiah 22:28-30).

NOTE: Jeremiah called this king “*a despised, broken jar*” and “*a vessel wherein is no pleasure*” (Jeremiah 22:28).

H. Zedekiah, Third Son of Josiah to Rule

(2 Kings 24:17-30; 2 Chronicles 36:11-21)

Nebuchadnezzar appointed Mattaniah, another son of Josiah, to reign on the throne of David. Mattaniah took the throne name of Zedekiah (“righteousness of Jehovah”). This last king of Judah certainly made no attempt to live up to his new name (2 Kings 24:17). He allowed the people to continue their pollutions and abominations (2 Chronicles 36:14).

1. He was made ruler over the poorer elements remaining in Jerusalem. He appealed to Egypt for support and rebelled against Babylon.
2. Nebuchadnezzar destroyed Jerusalem, bringing Judah to an end.
3. He was blinded and imprisoned in Babylon.
4. The city was burned and the walls dismantled.
5. The cause of the fall: Faithlessness by kings, priests, and the people (2 Chronicles 36:12-16).

THE REIGN OF GOOD KING JOSIAH
640-609 B.C.

640	632	628	627	621	609
Begins Reign at age 8	Begins to seek Jehovah 2 Chr. 34:3	Purged the Land 2 Chr. 34:3-5	Jeremiah Called Jer. 1:1	Lost Scroll Found 2 Kings 22	Killed at Megiddo

SELF EXAM FOR LESSON TWENTY

1. List the last seven kings to rule Judah along with the length of their reigns.
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
 - 6) _____
 - 7) _____
2. Out of these seven, who were the only two good kings?
 - 1) _____
 - 2) _____
3. Which king dedicated his son to Molech and offered him up as a burnt offering?

4. What five things did Josiah do in his reformation in Judah to bring the people back to God?
 - 1) _____
 - 2) _____
 - 3) _____
 - 4) _____
 - 5) _____
5. Who was the last king recognized by God to rule in Jerusalem?

6. Which Babylonian king defeated and destroyed Jerusalem? _____
What was the date of the final destruction of Jerusalem? _____

LESSON TWENTY-ONE

CAPTIVITY IN BABYLON

INTRODUCTION

This is lesson twenty-one in our study of Old Testament history. We have just completed the study of the kings of Israel and the kings of Judah. Today, we want to study the prophets of that last period of time, the period of Judah alone after Israel the northern nation had gone into Assyrian captivity in 721 B.C. Judah had continued as a somewhat righteous nation for a little more than one hundred years. The last 35 years or so of that period was a period given to total wickedness until the time that God brought Nebuchadnezzar king of Babylon down upon Judah. He destroyed Jerusalem, burned the city, burned the temple, and carried away all the temple treasures and all of the strong men of Judah into captivity to Babylon and left behind just women, old men, a few prophets and Gedaliah as governor. But after a while, the people rebelled against Gedaliah and killed him. Knowing that would incur the wrath of the Babylonian, the entire remnant then fled to Egypt carrying even Jeremiah the prophet with them.

LESSON TEXT: Jeremiah, Zephaniah, Nahum and Habakkuk

LESSON AIM: To see the political, social and spiritual environment of the last thirty-five years of Judah's existence alone as revealed by the prophets of the period.

LESSON PREVIEW: You will . . .

1. Study an overview of the book of Jeremiah and its teachings.
 2. Take a short look at the book of Zephaniah and see that God is the God of the Universe.
 3. See in the book of Habakkuk the universal supremacy of God's judgment upon the wicked.
 4. See God's dealing with the ungodly Nineveh in the book of Nahum.
-

FOUR PROPHETS OF GOD FROM 626 TO 586 B.C. – JEREMIAH

A. Outline of the Book of Jeremiah 625-586 B.C.

1. The call of Jeremiah (1:4-19).

- a. God's call:
 - 1) I knew you before I formed you in the womb.
 - 2) Before you were born I set you apart.
 - 3) When you became a man I appointed you to be a prophet to Judah.
 - b. Jeremiah's response:
 - 1) He claims no ability to carry out the assignment.
 - 2) God's assurance: Do not be afraid - I will be with you.
 - c. The enabling and the assignment:
 - 1) God put His word in Jeremiah's mouth.
 - 2) Preach to nations and kingdoms - "*to uproot and tear down, to destroy and overthrow, to build and to plant.*"
 - d. The vision of Jeremiah:
 - 1) He sees the branch of an almond tree - God watches over His word.
 - 2) He sees a boiling pot - God is about to bring nations against Judah.
 - 3) A teaching of doom and a message of hope.
2. The prophecy to Judah (chapters 2-45).
- a. The condemnation of Judah (chapters 2-25).
 - b. The conflicts of Jeremiah (chapters 26-29).
 - c. The future restoration of Jerusalem (chapters 30-33).
 - d. The present fall of Jerusalem (chapters 34-45).
3. The prophecies to the Gentiles (chapters 46-51).
4. The fall of Jerusalem (chapter 52).

NOTE: A prophet was:

- 1. A man chosen by God.
- 2. A man empowered by God.
- 3. A man instructed by God.
- 4. A man sent by God.
- 5. A man protected by God with one single function – to say, “Thus saith the Lord.”

B. The Teaching of the Book

- 1. A message of doom:
 - a. Israel was by divine choice a people peculiar to God.
 - b. Israel violated that relationship by religious and moral apostasy.
 - c. Israel trusted in self-complacency and blind trust - to no avail.
 - d. Thus, this book is one of lamentation and tears from beginning to end.
- 2. A message of hope:
 - a. The preservation of a remnant.
 - b. The restoration from exile.
 - c. The New Jerusalem to be built on the ashes of the Old Jerusalem.
 - d. The New Covenant promised with the shortcomings of the Old Covenant removed (Jeremiah 31:31-34).

THE BOOK OF ZEPHANIAH 625 B.C.

During the reign of Josiah (639-608 B.C.).

A. Outline of the Book of Zephaniah

1. A day of Wrath (chapter 1).
2. A day of Warning (chapter 2).
3. A day of Joy (chapter 3).

B. Teaching of the Book

1. About the Day of Jehovah.
 - a. It is near (1:14).
 - b. It is a day of terror (1:15-16).
 - c. It is a judgment for sin (1:17).
 - d. It falls on all creation: Man and beast, Hebrew and Gentile (1:2, 3; 2:1-15; 3:8).
2. About the Messiah's Kingdom (3:9-20).
 - a. From all nations with one purpose (vs. 9-10).
 - b. Restored, cleansed and sanctified (vs. 11-13).
 - c. Comforted and exalted (vs. 14-20). See: 1 Peter 5:10; 2 Timothy 2:11-13; Colossians 1:27; Ephesians 3:14-21.

Theme: *The day of Jehovah is near upon all the nations.*

Lesson: *Jehovah is the God of the Universe.*

NOTE: See the Study Guide on “The Minor Prophets” for a deeper study and a more thorough outline of the book of Zephaniah.

THE BOOK OF NAHUM (614 B.C.)**A. Outline of the Book**

1. The Judge (1:1-7) - “The Father.” The goodness and severity of the Lord.
2. The Verdict (1:8-14) - “Guilty.” The complete overthrow of Nineveh.
3. The Execution (Chs. 2-3) - “Destruction.”
 - a. Nineveh’s siege - decreed by the Lord (ch. 2).
 - b. Nineveh’s sins - condemned by the Lord (ch. 3).

Theme: *The destruction of Ninevah.*

Lessons:

- 1) *Righteousness exalts a nation* (Jonah).
- 2) *Sin is a reproach to any people*

B. Teaching of the Book

1. About God (1:2-3, 7).
 - a. The Judge - Jealous, vengeful, furious, wrathful, great in power, will

- not acquit the wicked.
- b. The Father - Slow to anger, good, a stronghold in trouble, know them that trust Him.
 - 2. About wicked nations.
 - a. Condemned to utter destruction (1:8-9).
 - b. Name will be blotted out (1:10).
 - c. God will dig its grave (1:14).
 - d. Great wealth and power cannot save it (3:8-19).
 - 3. About gospel statements.
 - a. Patience of God (1:3).
 - b. Refuge of God (1:7).
 - c. Salvation of God (1:15).
 - d. Restoration of God (2:2).
 - 4. About control of nature.
 - a. Weather (1:3).
 - b. Drought (1:4).
 - c. Calamity (1:5-6).

NOTE: For a more detailed study of Nahum see the “Minor Prophets” Study Guide book.

THE BOOK OF HABAKKUK 612 - 606 B.C.

A. Outline of the Book

- 1. The problems of Habakkuk (1:1 - 2:20).
 - a. **Habakkuk’s question:** “How can you let Judah’s sins go unpunished?”
God’s answer: “I will use Babylon to destroy Judah!”
 - b. **Habakkuk’s response:** “How can you use such an unholy instrument?”
God’s response: “Wait and see!”
- 2. The praise of Habakkuk (3:1-19).
 - a. Prays for God’s mercy (3:1-2).
 - b. Remembers God’s mercy (3:3-15).
 - c. Trusts in God’s mercy (3:16-19).

B. The Teaching of the Book

- 1. ***The universal supremacy of God’s judgment upon the wicked.***
 - a. Judah by the Chaldeans.
 - b. The Chaldeans because of their own wickedness.
- 2. ***Faithfulness is the guarantee of permanence* (2:4).**

NOTE: See the “Minor Prophets” SIBI course for a deeper study of Habakkuk.

EXAM FOR LESSON TWENTY-ONE

1. List the four prophets of the last period of Judah and the dates of each prophet before the nation was carried off into Babylonian captivity.

1) _____ Date: _____

2) _____ Date: _____

3) _____ Date: _____

4) _____ Date: _____

2. Give the four-point outline of the book of Jeremiah with Scripture reference.

1) _____

2) _____

3) _____

4) _____

3. What is the Theme and Lesson of the book of Zephaniah?

Theme: _____

Lesson: _____

4. Give the three-point outline of the book of Nahum.

1) _____

2) _____

3) _____

5. What is the two-point teaching of the book of Habakkuk?

1) _____

2) _____

6. What are the problems dealt with in the book of Habakkuk?

LESSON TWENTY-TWO

EZRA AND ESTHER

INTRODUCTION

Ef the truth were known, many Jewish exiles doubtless wondered whether their great Prophet Jeremiah really knew what he was talking about when he wrote those dramatic words just before the Babylonian Captivity: “*For thus saith the Lord, ‘That after 70 years be accomplished at Babylon, I will visit you, and perform My good word toward you, in causing you to return to this place’*” (Jeremiah 29:10).

The official Persian decree, issued by Cyrus the Great himself, which fulfilled Jeremiah’s prediction was welcomed news, but only a remnant would return to the great city of God.

The return stage in essence gives the account of what happened to the minority who decided to return and the majority who decided to remain. The actions of Zerubbabel, Joshua, Haggai, Zechariah and Ezra summarize the minority group. The actions of Esther and Mordecai summarize the majority group. Before the story ended, both groups found themselves in great conflict. The first faced bitter hostility, and the second, an outright holocaust. But in each case God’s former promise concerning His people rang true: *When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze* (Isaiah 43:2).

LESSON TEXT: Ezra and Esther

LESSON AIM: You will see the veracity of God’s word spoken by Jeremiah concerning the return of the Jews to Jerusalem and wonder at the providence of God as He protects His people through Esther and Mordecai.

LESSON PREVIEW: You will . . .

1. Learn the truth that God uses and works through even unrighteous people to accomplish His word.
 2. Learn from the book of Esther that through one committed person God can accomplish His mighty works.
 3. Learn two lessons from Ezra and three lessons from Esther valuable to us in living our Christian lives.
-

EZRA AND ESTHER ANALYZED

The first six chapters of Ezra cover a single generation, 538-515 BC. The major concern of this period was the rebuilding of the house of God. For forty-nine years the ruins of that magnificent structure bore testimony to the sin which led to the destruction of Jerusalem in 586 B.C.

A. Restoration of the Temple (536-516) - Return Under Zerubbabel (Ezra 1-6)

1. Emancipation of the Jews (Chs. 1-2).
 - a. Restoration - Decree of Cyrus (ch. 1).
 - 1) The edict (1:1-4).
 - 2) Response to the edict (1:5-11).
 - b. Registration - Return of captives (ch. 2).
 - 1) The leaders (2:1-2a).
 - 2) The pilgrims (2:2b-35).
 - 3) The sacred personnel (2:36-58) - *The priests, Levites, singers, gatekeepers, Nethinim, servants of Solomon.*
2. Inception of the work (chs. 3-4).
 - a. Reconstruction - foundation laid (ch. 3).
 - 1) The altar of burnt offering.
 - 2) When the foundation was laid the work stopped for a celebration.
 - b. Opposition - Samaritan resistance stops work (ch. 4).

NOTE: Haggai sent to get them back to work and Zechariah sent to keep them at work.

3. Dedication of the Temple (chs. 5-6).
 - a. Investigation and inquiry of Tattenai and the decree of Darius (ch. 5).
 - b. Consummation - completion of the Temple and observance of the Passover (ch. 6).

B. Preservation of the Seed-line - Book of Esther (484-465 B.C.)

1. The grave danger of the Jews (chs. 1-4).
 - a. Vashti, queen of Persia, disposed (ch. 1).
 - b. Esther enthroned in Vashti's place (2:1-20).
 - c. A plot against Xerxes (2:21-23).
 - d. The malice of Haman (ch. 3).
 - e. The appeal of Mordecai (ch. 4).
2. The great deliverance of the Jews (chs. 5-10).
 - a. The venture and request of Esther (5:1-8).
 - b. Haman's rage against Mordecai (5:9-14).
 - c. Mordecai honored by the King (6:1-12a).
 - d. The downfall of Haman (6:12b-7:10).
 - e. The rescue of the Jewish people (8:1-9:17).

- f. The feast of Purim (9:18-32).
- g. The promotion of Mordecai (ch. 10).

C. The Return from Captivity under Ezra (Ezra 7-10)

- 1. The proclamation of Artaxerxes (ch. 7).
- 2. The establishment of the Priests and Levites (ch. 8).
- 3. Intercession of Ezra concerning intermarriage (ch. 9).
- 4. Confession and reformation of the people (ch. 10).

LESSONS TO BE LEARNED:

- 1. From Ezra:
 - a. God is not limited to using only the righteous - Cf. Cyrus, Darius, Artaxerxes.
 - b. God uses His power both to help the people build and to defeat all the opposition to His work.
- 2. From Esther:
 - a. God touches life in every point. Although He is never mentioned by name He is in every single event in the book.
 - b. The final consequence of pride and jealousy is “Haman’s Gallows.”
 - c. God will always raise up the ONE person needed to do His will.

NOTE: A feast called PURIM was begun to commemorate this deliverance by God.
It was called after the name of the lots cast by Haman (Esther 9).

SELF EXAM FOR LESSON TWENTY-TWO

1. Give the three-point outline of Ezra chapters 1-6 and the date of these first six chapters.

1) _____

2) _____

3) _____

Date: _____

2. Write out the two-point outline of the book of Esther and give the date of the book.

1) _____

2) _____

Date: _____

3. What two prophets prophesied during the return and restoration of Israel and the rebuilding of the Temple?

4. Give the two lessons to be learned from the book of Ezra.

1) _____

2) _____

5. Give the three lessons to be learned from the book of Esther.

1) _____

2) _____

3) _____

6. Identify the following:

Zerubbabel: _____

Cyrus: _____

Jeshua: _____

Mordecai: _____

Xerxes: _____

Sanballat: _____

Tobiah: _____

7. How many goats were offered as sin offerings at the dedication of the Temple? Why was this number offered? (Ezra 6:17; compare 8:35).

8. How did Zerubbabel's temple compare with Solomon's?

LESSON TWENTY-THREE

BOOK OF NEHEMIAH

INTRODUCTION

The people of God had been restored to their land in 538 BC under the leadership of Zerubbabel (Sheshbazzar). The temple had been rebuilt in 515 B.C. The threat of the annihilation of the Jews was defeated by the work of Esther and Mordecai in 474-473 B.C. Ezra had returned in 458 B.C to restore the Law to its rightful place among the people of God. Yet to be restored was Jerusalem, the holy city.

Just as Esther was providentially placed in the harem of King Xerxes, so Nehemiah also found himself in a position to help his people in a new crisis. The powerful leadership qualities of Nehemiah stand out in the account of how he motivated the Jews to rebuild their walls, and then organized them for this project.

In spite of all the persecution and hardships, Nehemiah had the wall up and completed in just 52 days after they had begun. It resulted in many blessings, including: the reading of the Word of God. Ezra stood and read the Law for six hours. He stood on a specially built wooden podium. Various teachers of the Law helped the crowd to understand what was being read (8:8).

Nehemiah is one of the most courageous and zealous leaders in the pages of Scripture. Through his two great concerns, rebuilding the wall and conforming to the Law, He appears as a warm but exacting character who demanded as much of himself as of others.

LESSON TEXT: The book of Nehemiah

LESSON AIM: You will see the city of Jerusalem and its walls rebuilt as God works through one submissive man who is concerned, consecrated and committed to the task.

LESSON PREVIEW: You will . . .

1. Scope the book of Nehemiah with Richard Rogers and see the working of God to restore His people completely into the land.
 2. See the walls rebuilt (chs. 1-7), the people consecrated (chs. 8-10) and the work consolidated (chs. 11-13).
 3. Reproduce nine lessons learned from Nehemiah.
-

ANALYSIS OF NEHEMIAH (445-420 B.C.)

A. Outline of the Book of Nehemiah

1. The rebuilding of the wall (chs. 1-7).
 - a. Preparation for building (chs. 1-2).
 - 1) Nehemiah's grief (1:1-4).
 - 2) Nehemiah's prayer (1:5-11).
 - 3) Nehemiah's appointment (2:1-8).
 - 4) Arrival in Jerusalem (2:9-20). Opposition identified: *When Sanballat the Horonite and Tobiah the Ammonite official heard about this, they were very much disturbed that someone had come to promote the welfare of the Israelites.*
 - b. Reconstruction of the wall (ch. 3). Organization of the effort.
 - c. Opposition to building the wall (4:1 – 6:15).
 - 1) Opposition by mockery (4:1-6).
 - 2) Threat of open attack (4:7-9).
 - 3) Discouragement of the workers (4:10).
 - 4) Threat of sneak attack (4:11-23).

Also our enemies said, “Before they know it or see us, we will be right there among them and will kill them and put an end to the work” (v. 11)

So we continued the work with half the men holding spears, from the first light of dawn till the stars came out (v. 21).
 - d. The building of the wall completed in 52 days (6:15-7:3). Reasons the work was completed quickly:
 - 1) The people had a mind to work.
 - 2) A large work force.
 - 3) The ruins of the previous wall were used.
 - 4) God was with the workers.
 - 5) The project had a wise and energetic leader, Nehemiah.
 - e. Registration of the families (7:4-23).
2. The consecration of the people (chs. 8-10). Ezra and Nehemiah.
 - a. Revival of religion (ch. 8).
 - 1) The Law read (8:1-12). Verse 8, “*They read from the Book of the Law of God, making it clear and giving the meaning so that the people could understand what was being read.*”
 - 2) The feast observed (8:13-18).
 - b. Confession of the people (ch. 9).
 - 1) A day of fasting (9:1-4).
 - 2) Confession of faith (9:5-15).
 - 3) Confession of Transgression (9:16-31).

- 4) Appeal for grace (9:32-37).
- c. Renewal of the covenant (ch. 10). The wall has been rebuilt and the people have been reformed.
 - 1) The covenant document (9:38-10:27).
 - 2) The covenant oath (10:28-29).
 - 3) The covenant stipulations (10:30-39).
- 3. The consolidation of the work (chs. 11-13).
 - a. Catalogues of importance (11:1-12:26).
 - 1) Residents of Jerusalem (11:1-24).
 - 2) Residents of villages (11:25-36).
 - 3) Original emigrants (12:1-11).
 - 4) High priestly family (12:10-11).
 - 5) Second generation priestly families (12:12-21).
 - 6) Levitical families in Nehemiah's day (12:22-26).
 - b. Dedication of the completed walls (12:27-43).
 - c. Religious appointments and reforms (12:43-13:31).
 - 1) Contributions (12:44-47).
 - 2) Separation (13:1-3).
 - 3) Failure in sanctity (13:4-9).
 - 4) Failure in support (13:10-14).
 - 5) Failure in Sabbath observance (13:15-22).
 - 6) Failure in separation (13:23-29).
 - 7) Other reforms (13:30-31).

NOTE: Nehemiah's concluding words: "*So I purified the priests and the Levites of everything foreign, and assigned them duties, each to his own task. I also made provision for contributions of wood at designated times, and for the firstfruits. Remember me with favor, O my God*" (Nehemiah 13:30 NIV).

B. Lessons to Be Learned from Nehemiah

- 1. From Nehemiah's attitude toward God's cause (three things):
 - a. He had **concern** for God's cause.
 - 1) Earnest Inquiry about the condition of Jerusalem.
 - 2) Deep sorrow over Jerusalem's woes.
 - b. He had **confidence** in God's cause.
 - 1) He pled with God about it.
 - 2) He pled with pagan kings for it.
 - c. He **cooperated** in God's cause. He fitted into God's work of building walls and souls.
- 2. From Nehemiah's activity (three things):
 - a. He was **cautious** - Secret visit to walls and division of laborers.
 - b. He was **courageous** - Refused to give in or compromise with opposition.

- c. He was **uncompromising** - He would do God's work just as God had said do it.
- 3. From Nehemiah's life of faith:
 - a. *Trust God*, even more than position or king.
 - b. *Stay clearly conscious of God's presence and aid.*
 - c. *Perform all the work He puts in your hand.*

NOTE: How to identify trouble-makers.

- 1) They laugh at good work (2:19).
- 2) They ridicule small beginnings (4:23).
- 3) They threaten workers (4:2-8).
- 4) They attempt compromise (6:1-9).
- 5) They infiltrate the camp (6:10-14).

THE WALL IS UP, THE COVENANT IS MADE, THE CITY IS HOLY!



SELF EXAM FOR LESSON TWENTY-THREE

1. Give the three-point outline of the book of Nehemiah.

1) _____
2) _____
3) _____

2. List the nine lessons learned from Nehemiah.

From his attitude toward God's cause:

1) _____
2) _____
3) _____

From his activity:

1) _____
2) _____
3) _____

From his life of faith:

1) _____
2) _____
3) _____

3. Give the identifying marks of trouble-makers.

1) _____
2) _____
3) _____
4) _____
5) _____

4. What were Nehemiah's concluding words:

5. List six things that happened in the life of Nehemiah in the year 444 B.C. (These are given in your textbook)

1) _____
2) _____
3) _____
4) _____
5) _____
6) _____

LESSON TWENTY-FOUR

HAGGAI, ZECHARIAH MALACHI

INTRODUCTION

The message of Haggai to the hands of the people was, “Perform.” The people had about given up concerning the building of their temple. After 15 years it remained unfinished. Their lame excuse was, *“The time is not come, the time that the Lord’s house be built”* (1:2). Because of this carelessness, God could not and would not bless them with either spiritual or financial prosperity. The prime message of the book is “obey the commands of God.”

Zechariah came to Jerusalem under Zerubbabel (Nehemiah 12:4, 16). He was both a priest and a prophet and was contemporary with Haggai (Ezra 5:1; 6:14). Haggai, the older man, only prophesied for three months. Zechariah prophesied for a little over two years. From the beginning to the end he, like Haggai, pleads for the rebuilding of the house of God.

In Malachi, we face a man who has sensed the futility of the cold, formal, external type of religion that masquerades under the name of the genuine. In dynamic rebellion he throws all that he can muster into the work of bringing the people back to the spiritual conception of worship that God requires.

LESSON TEXT: Haggai, Zechariah, Malachi

LESSON AIM: The last three books of the Old Testament brings God’s revelation to the Jewish nation to a close. God has nothing else to say to His people until the Messiah comes. Like the words of Jesus on the cross the message of these books were pregnant with meaning for the Jews.

LESSON PREVIEW: You will . . .

1. Be able to reproduce the outline and teaching from each of the three books, Haggai, Zechariah and Malachi.
 2. Write from memory the Theme, Message and Lesson/s of each of the three books.
 3. Be able to answer all the self exam questions at the end of this lesson.
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HAGGAI - THE TEMPLE BUILDER (520 B.C.)**A. Outline of the Book of Haggai**

1. The completion of the PRESENT temple (1:1-15).
2. The glory of the LATTER temple (2:1-9).
3. The PRESENT blessings of obedience (2:10-19).
4. The FUTURE blessings through promise (2:20-23).

B. Teaching From the Book

1. The value of single-mindedness. Haggai had one message: BUILD THE TEMPLE!
2. The basis of all successful preaching. "*Thus saith Jehovah's messenger in Jehovah's message!*" This is stated some twenty-six times in the thirty-eight verses of this book.
 - a. Haggai's preaching moved people to work.
 - b. Haggai's preaching stirred the spirits of the people.
 - c. Haggai's preaching produced results.
3. Three great moral truths found in the book:
 - a. Faithfulness is directly connected to one's needs being met.
 - b. Discouragement is never an adequate reason to quit.
 - c. When a good work is to be done, the time to do it is now! "*Be strong and work!*"

Theme: *God's blessing dependent upon building the Temple.*

Message: *Be strong and build the Temple.*

Lesson: *God blesses faithful work.*

ZECHARIAH - THE MESSIANIC PROPHET (520 B.C. ONWARD)**A. Outline of the Book**

1. The chosen people and the temple (chs. 1-8).
 - a. Visions and victory (1-6).
 - b. Fasts and feasts (7-8).
2. The Messiah and His kingdom (chs. 9-14).
 - a. Restoration of Israel and Judah (9-11).
 - b. Judgment and redemption (12-14).

B. Lessons From the Book

1. Pictures of Christ.
 - a. The Messianic King (9:9-10). "Having salvation", "Lowly."
 - b. The rejected Shepherd (11:4-17, 13:7-9). Cf. John 10; 19:15.
 - c. The divine Sovereign - Christ rules the world!
2. Pictures of Christ's kingdom.

- a. The extent of His kingdom: “All the earth” (14:9).
- b. A kingdom where there will be abundant material blessing (10:1).
- c. A Spirit filled kingdom (12:10).
- d. A kingdom set up on earth (14:9-11).
- e. To the Jew first, then to Gentiles (12:7).
- f. Everything and everyone will be holy in the kingdom (14:20-21).

Theme: *The universal sovereignty of God.*

Message: *All things must be holy unto God.*

Lesson: *God’s kingdom must be first in our lives.*

MALACHI - GOD’S MESSENGER (445-430 B.C.)

A. Outline of the Book

1. Jehovah loves His people (1:1-5).
2. Jehovah condemns the priests’ faithlessness (1:6-2:9).
3. Jehovah condemns illegal marriages (2:10-16).
4. Jehovah condemns the people’s indifference (2:17-4:3).
5. Jehovah makes one last appeal to the Law (4:4).
6. Jehovah points to the Elijah to come (4:5-6).

B. Lessons From the Book

1. The nature of true priests:
 - a. They fear the Lord (2:5).
 - b. They speak truth and righteousness (2:6).
 - c. They walk in peace and uprightness (2:6).
 - d. They turn many away from sin (2:6).
 - e. They know the Lord and share Him (2:7).
2. The nature of sin in the people.
 - a. They have spiritless, routine worship (1:6-8).
 - b. They have evil associations (2:10-12).
 - c. They question God’s justice (2:17; 3:6).
 - d. They were robbing God (3:7-12).
 - e. They manifested impatience in waiting on God (3:17; 4:3).
3. What divorce is in God’s eyes.
 - a. It is profanity of the covenant (2:10).
 - b. It is profanity of God’s holiness (2:11).
 - c. It is treachery against one’s companion (2:14).
 - d. It is against the purpose of the home (2:15).
 - e. It is the thing which God hates (2:16).
 - f. It is violence against the innocent (2:16).
 - g. It is the cause of being cut off from God (2:13).

Theme: *God loves Israel.*

Message: *The tragedy of materialism.*

- Lessons:**
1. *Divorce is an abomination in God's sight.*
 2. *Willful and wanton sinners cannot please God by elaborate worship.*
 3. *The preacher must know and deliver faithfully the word of God.*

NOTE: You may get a deeper study of all three of the prophets by getting the External Studies course on “The Minor Prophets” by Richard Rogers.

CONCLUSION

“The book of Malachi serves as a fitting close to God’s ancient revelation to His people. A final appeal is made to the people to purge out the wickedness found among them and to render to Jehovah an acceptable service. A final warning is given of inevitable judgment upon the wicked. And a final promise is made of Jehovah’s righteousness to be provided in Him who would be the personal bond of unity between Jehovah and His people. There was no more that Jehovah could say or do; therefore no word was heard from Him until the silence was broken by the messenger who would introduce the Messiah. This messenger’s call to repent was followed by the words of grace spoken by Him in whom God was doing His work and revealing Himself and His will.”

(A Commentary on “The Minor Prophets” by Homer Hailey)

SELF EXAM FOR LESSON TWENTY-FOUR

1. Give the outline and teaching of the book of Haggai.

Outline:

- 1) _____
- 2) _____
- 3) _____
- 4) _____

Teaching:

- 1) _____
- 2) _____
- 3) _____
 - a) _____
 - b) _____
 - c) _____

2. From the book of Malachi, give five things which show the nature of true priests.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____

3. List six things telling what divorce is in the eyes of God.

- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
- 6) _____

4. Give the Theme, Message and Lesson of Zechariah.

Theme: _____

Message: _____

Lesson: _____

5. What are the dates of these three prophets?

Haggai: _____

Zachariah: _____

Malachi: _____

Study Guide

Richard Rogers



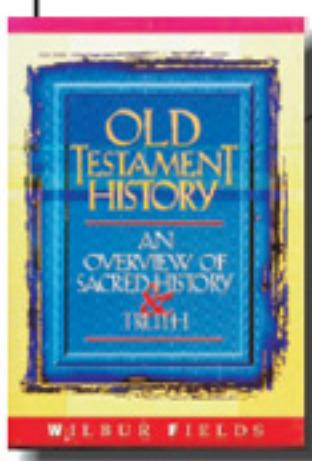
Richard Rogers was born in 1936 in Dallas, Texas. He was educated at Abilene Christian University, and Florida Christian College. He was an avid reader, a diligent student of the Bible, and authored some twenty teaching workbooks and published outlines.

Richard was well known and recognized as a gifted evangelist, teacher, and lectureship speaker. Until his death he was in great demand as a missionary encourager and world evangelist. He taught for more than three decades at Sunset International Bible Institute, assisting in the training of thousands of preachers and missionaries. Richard mentored church planting teams in California, Mexico, Thailand, and the Philippines.

Richard preached for local congregations at Blue Ridge, Azle, Midland, and the Sunset Church of Christ in Lubbock, Texas. Speaking appointments took him to forty states and thirty foreign countries and to many Christian university campuses as a teacher and lecturer. He was also a frequent speaker at soul-winning workshops across the nation.

Richard can still be heard proclaiming the word of God via hundreds of audio and video sermons and lessons available through Sunset External Studies.

Richard and his wife, Barbara, were blessed with four children and eight grandchildren.



The "*Old Testament History - An Overview of Sacred History & Truth*" is a companion book to this study.

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