

**LESSONS 1-25
OLD TESTAMENT**

LOGOS

A General and Light Survey of the Bible

By Dr. Steven Wood

This is not a theological course. Neither is it even a university level survey of the Bible. This course is specifically written for lay people – you know the ‘normal,’ people who love Jesus, support their local church, and are *not* ministers – so the overwhelming majority of the Body of Christ (like I said, the *normal* people). If you were a man or woman preparing for ministry there is an excellent chance you would attend a Christian college or university and pursue a theological degree – you might even attend seminar and earn an advanced degree. Those who do that (like I did a very, very long time ago)



probably start out with a survey of the Old Testament followed by a survey of the New Testament. Each one of these courses take an entire school year and form the foundation for everything that follows in a theological degree.

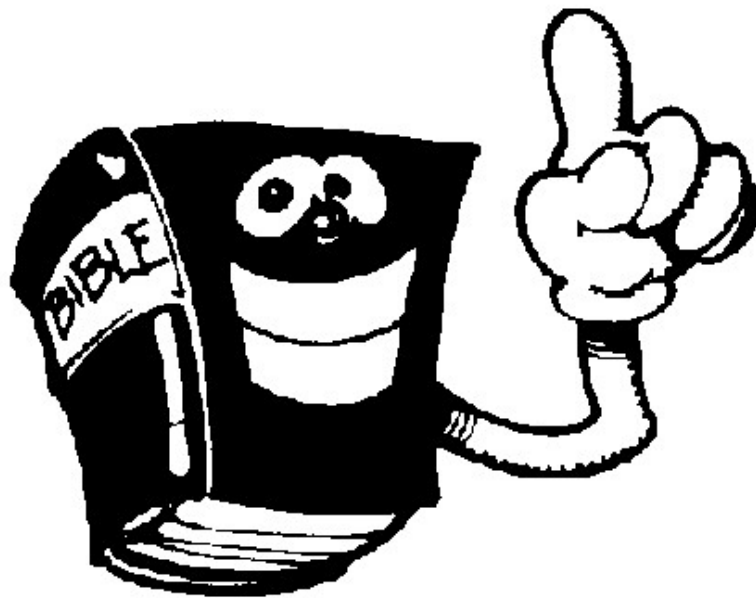
We do not have that kind of time and you are not, at least as far as I know, preparing for the ministry. That means you can be spared a couple hundred classroom hours where you learn to distinguish between Elijah and Elisha, Old Testament Saul and New Testament Saul, and whether or not Adam had a bellybutton. However, my pastor’s heart that loves you and wants you to grow in Christ knows a general understanding of the Bible is essential to your spiritual health. So, what follows is a very, very light 31-lesson survey of the Bible.

It is my hope as we study together that you develop a general understanding of the flow of the biblical narrative from Genesis to Revelation. In addition, I hope you will complete this course with a basic knowledge of

each of the 66 books of the Old and New Testaments that allows you to navigate the Scriptures and pursue Christ. Finally, I hope this course lights a fire in you that never goes out and gives you a thirst for God's Word in such a way that you long to go deeper and then do so as you study it under the Holy Spirit's leading.

This is going to feel a little like drinking from a fire hose, so get ready. Here we go.

In Christ,
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(REVISED) TENTATIVE COURSE SCHEDULE

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LESSON 1

INTRODUCTION

Our Purpose

Our purpose in this course is to give each student a basic framework on which to hang future study, understanding, and application.

Our Premise

The Bible is the divinely inspired Word of God and the 66 books of the Old and New Testaments form the only reliable source of truth by which a follower of Jesus Christ can grow in their faith by becoming more like him throughout this life.

But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, so that the servant of God may be thoroughly equipped for every good work. (2 Timothy 3:14-17)

We also have the prophetic message as something completely reliable, and you will do well to pay attention to it, as to a light shining in a dark place, until the day dawns and the morning star rises in your hearts. Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation of things. For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit. (2 Peter 1:19-21)



Lesson 1

OVERVIEW

- The 66 books that make up the Old and New Testaments were written by about 40 authors and cover a period of about 1,600 years.
- The Old Testament was originally written mostly in Hebrew, with a few short passages in Aramaic. The New Testament was written in Greek. Our English Bible is a translation from these languages.
- The word testament means “covenant” or “agreement.” Therefore, the Old Testament is the covenant God made with humanity before Christ came and the New Testament is the agreement God made with humanity after Christ came.

Brothers and sisters, let me take an example from everyday life. Just as no one can set aside or add to a human covenant that has been duly established, so it is in this case. The promises were spoken to Abraham and to his seed. Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Christ. What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. For if the inheritance depends on the law, then it no longer depends on the promise; but God in his grace gave it to Abraham through a promise.

Why, then, was the law given at all? It was added because of transgressions until the Seed to whom the promise referred had come. The law was given through angels and entrusted to a mediator. A mediator, however, implies more than one party; but God is one.

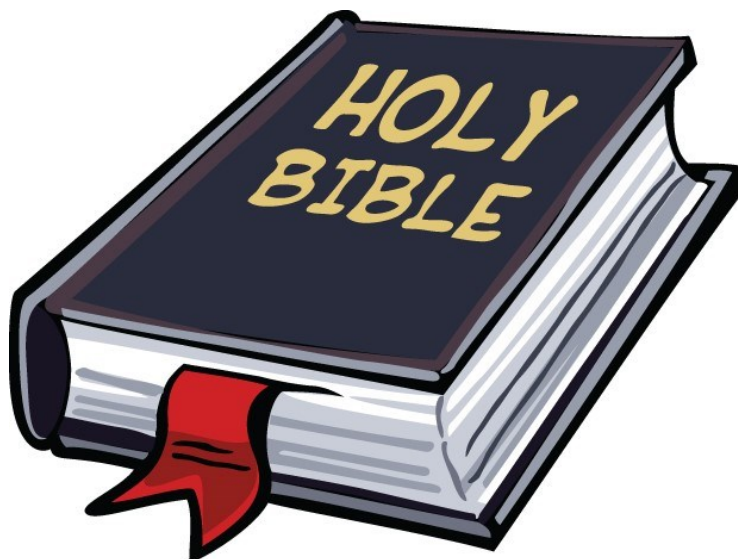
Is the law, therefore, opposed to the promises of God? Absolutely not! For if a law had been given that could impart life, then righteousness would certainly have come by the law. But Scripture has locked up everything under the control of sin, so that what was promised, being given through faith in Jesus Christ, might be given to those who believe. Before the coming of this faith, we were held in custody under the law, locked up until the faith that was to come would be revealed. So the law was our guardian until Christ came that we might be justified by faith. Now that this faith has come, we are no longer under a guardian.

So, in Christ Jesus you are all children of God through faith, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise. (Galatians 3:15-29)

OUTLINE OF THE BIBLE

- The Old Testament
 - The Pentateuch (also known as The Law)
 - Genesis
 - Exodus
 - Leviticus
 - Numbers
 - Deuteronomy
 - History
 - Joshua
 - Judges
 - Ruth
 - 1 & 2 Samuel (originally one book)
 - 1 & 2 Chronicles (originally one book)
 - 1 & 2 Kings (originally one book)
 - Ezra
 - Nehemiah
 - Esther
 - Worship – Psalms
 - Wisdom
 - Proverbs
 - Ecclesiastes
 - Song of Songs (aka Song of Solomon)
 - Prophecy
 - Major Prophets
 - Isaiah
 - Jeremiah and Lamentations
 - Ezekiel
 - Daniel
 - Minor Prophets (originally one book)
 - Hosea
 - Joel
 - Amos
 - Obadiah
 - Jonah
 - Micah
 - Nahum
 - Habakkuk
 - Zephaniah
 - Haggai
 - Zechariah
 - Malachi

- The New Testament
 - Gospels
 - Matthew
 - Mark
 - Luke
 - John
 - History – Acts
 - The Epistles
 - Epistles of Paul
 - Church Epistles
 - Romans
 - 1 & 2 Corinthians
 - Galatians
 - Ephesians (one of the prison epistles)
 - Philippians (one of the prison epistles)
 - Colossians (one of the prison epistles)
 - 1 & 2 Thessalonians
 - Pastoral Epistles
 - 1 & 2 Timothy
 - Hebrews
 - Titus
 - Philemon (one of the prison epistles)
 - General Epistles
 - James
 - 1, 2, 3 John
 - 1 & 2 Peter
 - Jude
 - Prophecy – Revelation



Lesson 2

GENESIS

- Genesis (Greek rendering of the Hebrew, bereshith = in the beginning): beginning, creation, “In the beginning God created the heavens and the earth” (Genesis 1:1).
- Tradition and statements by Jesus and the Apostles attribute Genesis and the rest of the Pentateuch to Moses (Luke 2:22, 24:44; John 1:17, 7:19; Acts 13:39; 1 Corinthians 9:9; Hebrews 10:28, etc.).
- Genesis is a divinely revealed account of the beginning of everything except God.
 - The beginning of the created world (Genesis 1:1–25).
 - The beginning of humanity (Genesis 1:26, 2).
 - The beginning of sin (Genesis 3:1–7).
 - The beginning of the promise of redemption (Genesis 3:8–24).
 - The beginning of family life (Genesis 4:1–15).
 - The beginning of civilization (Genesis 4:16–9:29).
 - The beginning of nations (Genesis 10–11).
 - The beginning of God’s chosen people (Genesis 12–50).
 - The beginning of other things, such as God’s judgment, the use of altars, physical death, etc., are also seen throughout the book.

OUTLINE

- The Beginning.
 - Creation (1–2).
 - This is not human theory, but divine testimony.
 - If we accept the premise, “*In the beginning God created the heavens and the earth*” (Genesis 1:1), everything else in Scripture begins to fall into place.
 - The time between vv. 1 & 2 is unknown, but leaves ample room for geologic eras, changes to the earth, even dinosaurs.
 - “*In the beginning God,*” does not represent the beginning of God (he is eternal, transcendent of time and space), or the beginning of the universe, or even the earth, which was formless and empty. It describes the beginning of the story, the events revealed to Moses.
 - The phrase, “*the earth was formless and empty,*” (v. 2) can accurately be translated, “the earth became formless and empty,” since was and became are both included in the Hebrew word, *haya* (Hebrew): *to be, to become, to exist, to occur*.
 - The darkness [that] was over the surface of the deep could describe the chaos and resulting darkness that existed in the universe before God declared, “*Let there be light*” (v. 3).
 - Because God is omnipotent, the six days of Creation (vv. 3–

- 31) may be taken literally by those who choose to do so. However, those who choose to take the six days as a description of the order of Creation, may do so, as well.
- The Fall (3–4).
 - The strategy Satan used on Adam and Eve is still his strategy today.
 - Questioning God’s Word – “*Did God really say...* ” (v. 1).
 - Lying – “*You will not certainly die...* ” (vv. 5-6). *Compare with vv. 16-17.
 - Appealing to the senses – “*When the woman saw...* ” (vv. 6).
 - Results of sin.
 - Selfishness – “*they realized they were naked... [and] made coverings for themselves*” (v. 7). *Note how Adam blamed Eve (and God). “*The woman you put here with me... gave me some fruit from the tree and I ate it*” (v. 12).
 - Estrangement from God – they hid from him and lied to him (vv. 8-10).
 - God cursed the serpent, Eve, and then Adam before banishing them from the Garden of Eden (vv. 14-19).
 - The *protoevangelium* (Latin – the first hope of redemption): “*I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel*” (Genesis 3:25).
 - Adam and Eve’s children:
 - Cain (4:1).
 - Abel (4:2a) – killed by Cain (4:2b-16).
 - Seth (4:25-26).
 - The flood (5–9).
 - Just nine generations after Adam (5:1-32), Noah was chosen with his family to survive God’s punishment through the coming flood because he, “*...found favor in the eyes of the LORD*” (6:8) because he was, “*...a righteous man, blameless among the people of his time, and he walked faithfully with God*” (6:8-10).
 - God told Noah his plan and gave specific instructions for building an ark (6:13-22).
 - Note: It had never rained before! “*Now no shrub had yet appeared on the earth and no plant had yet sprung up, for the LORD God had not sent rain on the earth and there was no one to work the ground, but streams came up from the earth and watered the whole surface of the ground*” (Genesis 2:5-6).
 - It rained 40 days while water also came up from the earth (7:11-12) and Noah and his family spent over a year on the

- ark (7:12, 14).
- God created the rainbow to represent his promise never to flood the earth and destroy life again (9:12-17).
- The Tower of Babel (10–11).
 - Note: This account is not in chronological order with chapter 10 and chapter 10 is not necessarily an exhaustive list of people. There is no way to know how much time passed from Noah to the Tower of Babel.
 - Human pride – *“Then they said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth” (11:4)*
*Remember, God told Noah and his family, *“Be fruitful and increase in number and fill the earth” (9:1).*
 - *“But the LORD came down to see the city and the tower the people were building. The LORD said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other.” So, the LORD scattered them from there over all the earth, and they stopped building the city.” (11:5-8)*
- The Patriarchs.
 - Abram, aka Abraham (12–23).
 - The Covenant – The LORD had said to Abram, “Go from your country, your people and your father’s household to the land I will show you. “I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.” (12:1-3).
 - Note, God’s seven promises in covenant with Abram’s obedience:
 - *“I will make you into a great nation...”*
 - *“...I will bless you...”*
 - *“...I will make your name great...”*
 - *“...you will be a blessing.”*
 - *“I will bless who bless you...”*
 - *“...whoever curses you I will curse...”*
 - *“...all peoples on earth will be blessed through you.”*
 - This covenant was confirmed again to Abram/Abraham (13:14-17, 15:1-21, 17:1-27, 22:1-19), his son Isaac (26:1-6, 23-25), and his grandson, Jacob (28:10–15, 32:22-32).
 - Isaac (24–26).
 - Jacob, aka Israel (27–36):
 - +Reuben (29:32)

- +Simeon (29:33)
- +Levi (29:34)
- +Judah (29:35)
- ~Dan (30:6)
- ~Naphtali (Genesis 30:8)
- -Gad (30:13)
- -Asher (30:13)
- +Issachar (30:18)
- +Zebulun (30:20)
- *Joseph (30:24)
- *Benjamin (35:18)
- Joseph (37–50).
 - Jacob/Israel’s favorite son (37:3-4).
 - Sold into Egyptian slavery (37:12-36).
 - Ended up as Pharaoh’s second in command (41:41-56) and saved his whole family (42:1-46:7).

Next Week: Read Exodus.



Lesson 3

EXODUS

- Exodus means “the outgoing” of the Israelites from the land of Egypt.
- Tradition and statements by Jesus and the Apostles attribute Exodus and the rest of the Pentateuch to Moses (Luke 2:22, 24:44; John 1:17, 7:19; Acts 13:39; 1 Corinthians 9:9; Hebrews 10:28, etc.).
- Exodus is a Book of Redemption, telling how God delivered the Israelites bondage under Pharaoh in Egypt and established them as his chosen nation.

How did Israel end up in slavery?

- Jacob, aka Israel, traveled with his family to Egypt because there was a famine throughout the region and his son, Joseph was in charge of Pharaoh’s storehouse of grain. *“All those who went to Egypt with Jacob— those who were his direct descendants, not counting his sons’ wives— numbered sixty-six persons. With the two sons who had been born to Joseph in Egypt, the members of Jacob’s family, which went to Egypt, were seventy in all”* (Genesis 46:26-27).
- Because he favored Joseph, Pharaoh showed kindness to his family. *“Pharaoh said to Joseph, ‘Your father and your brothers have come to you, and the land of Egypt is before you; settle your father and your brothers in the best part of the land. Let them live in Goshen. And if you know of any among them with special ability, put them in charge of my own livestock’”* (Genesis 47:5-6).
- *Now Joseph and all his brothers and all that generation died, but the Israelites were exceedingly fruitful; they multiplied greatly, increased in numbers and became so numerous that the land was filled with them. Then a new king, to whom Joseph meant nothing, came to power in Egypt. “Look,” he said to his people, “the Israelites have become far too numerous for us. Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country.” So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh. But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites and worked them ruthlessly.* (Exodus 1:6-13)
- There are about 400 years represented in Exodus 1:14.
- *As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. Then the LORD said to him, “Know for certain that for four hundred years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. You, however, will go to your ancestors in peace and be buried at a good old age. In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.”* (Genesis 15:12-16)

- “Now the length of time the Israelite people lived in Egypt was 430 years” (Exodus 12:40).

OUTLINE

- The Exodus (Chapters 1-31)

- The birth of Moses.

Now a man of the tribe of Levi married a Levite woman, and she became pregnant and gave birth to a son. When she saw that he was a fine child, she hid him for three months. But when she could hide him no longer, she got a papyrus basket for him and coated it with tar and pitch. Then she placed the child in it and put it among the reeds along the bank of the Nile. His sister stood at a distance to see what would happen to him.

Then Pharaoh’s daughter went down to the Nile to bathe, and her attendants were walking along the riverbank. She saw the basket among the reeds and sent her female slave to get it. She opened it and saw the baby. He was crying, and she felt sorry for him.

“This is one of the Hebrew babies,” she said.

Then his sister asked Pharaoh’s daughter, “Shall I go and get one of the Hebrew women to nurse the baby for you?”

“Yes, go,” she answered.

So, the girl went and got the baby’s mother.

Pharaoh’s daughter said to her, “Take this baby and nurse him for me, and I will pay you.”

So, the woman took the baby and nursed him. When the child grew older, she took him to Pharaoh’s daughter, and he became her son. She named him Moses, saying, “I drew him out of the water.” (Exodus 2:1-10)

- Moses flees Egypt.

One day, after Moses had grown up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people. Looking this way and that and seeing no one, he killed the Egyptian and hid him in the sand.

... When Pharaoh heard of this, he tried to kill Moses, but Moses fled from Pharaoh and went to live in Midian... (Exodus 2:11-12, 15).

**Moses was probably in Midian about 30 years. He married Zipporah and they had a son. Meanwhile, Pharaoh died. (Exodus 2:15-25)*

- The burning bush.

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the wilderness and came to Horeb, the mountain of God. There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. So,

Moses thought, "I will go over and see this strange sight—why the bush does not burn up."

When the LORD saw that he had gone over to look, God called to him from within the bush, "Moses! Moses!"

And Moses said, "Here I am."

"Do not come any closer," God said. "Take off your sandals, for the place where you are standing is holy ground."

Then he said, "I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob."

At this, Moses hid his face, because he was afraid to look at God.

The LORD said, "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So, I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey... So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt."

But Moses said to God, "Who am I that I should go to Pharaoh and bring the Israelites out of Egypt?"

And God said, "I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain."

Moses said to God, "Suppose I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' Then what shall I tell them?"

God said to Moses, "I AM WHO I AM. This is what you are to say to the Israelites: 'I AM has sent me to you.'" (Exodus 3:1-22)

...Moses answered, "What if they do not believe me or listen to me and say, 'The LORD did not appear to you'?"

Then the LORD said to him, "What is that in your hand?"

"A staff," he replied.

The LORD said, "Throw it on the ground."

Moses threw it on the ground and it became a snake, and he ran from it.

Then the LORD said to him, "Reach out your hand and take it by the tail."

So Moses reached out and took hold of the snake and it turned back into a staff in his hand.

"This," said the LORD, "is so that they may believe..."

Then the LORD said, "Put your hand inside your cloak."

So Moses put his hand into his cloak, and when he took it out, the skin was leprous—it had become as white as snow.

"Now put it back into your cloak," he said.

So Moses put his hand back into his cloak, and when he took it out, it was restored, like the rest of his flesh.

Then the LORD said, "If they do not believe you or pay atten-

tion to the first sign, they may believe the second. But if they do not believe these two signs or listen to you, take some water from the Nile and pour it on the dry ground. The water you take from the river will become blood on the ground.”

Moses said to the LORD, “Pardon your servant, Lord. I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue.”

The LORD said to him, “Who gave human beings their mouths? Who makes them deaf or mute? Who gives them sight or makes them blind? Is it not I, the LORD? Now go; I will help you speak and will teach you what to say.”

But Moses said, “Pardon your servant, Lord. Please send someone else.” Then the LORD’s anger burned against Moses... (Exodus 4:1-17)

- **The Plagues.**

When Moses and Aaron went to Pharaoh and told him, *“This is what the LORD, the God of Israel, says: ‘Let my people go, so that they may hold a festival to me in the wilderness’”* (Exodus 5:1), Pharaoh refused and increased the slave’s workload (Exodus 5:6-21). God sent a series of 10 plagues on Egypt:

- Water turned to blood (Exodus 7:14-24).
- Frogs (Exodus 8:1-15).
- Gnats (Exodus 8:16-19).
- Flies (Exodus 8:20-32).
- Death of livestock (Exodus 9:1-7).
- Boils (Exodus 9:8-12).
- Hail (Exodus 9:13-35).
- Locusts (Exodus 10:1-20).
- Darkness (10:21-29).
- Death of the firstborn (Exodus 11:1-12:30)

**God instituted the Passover for Israel to commemorate this night.*

- *During the night Pharaoh summoned Moses and Aaron and said, “Up! Leave my people, you and the Israelites! Go, worship the LORD as you have requested. Take your flocks and herds, as you have said, and go. And also bless me.” The Egyptians urged the people to hurry and leave the country. “For otherwise,” they said, “we will all die!” So the people took their dough before the yeast was added, and carried it on their shoulders in kneading troughs wrapped in clothing. The Israelites did as Moses instructed and asked the Egyptians for articles of silver and gold and for clothing. The LORD had made the Egyptians favorably disposed toward the people, and they gave them what they asked for; so they plundered the Egyptians. (Exodus 12:31-36)*
- When the Israelites came to the Red Sea God parted the Sea so they could cross and then closed the path on the Egyptian army (Exodus 14).

- God provided water (Exodus 15:22-27; 17:1-7) and food (Exodus 16) for the Israelites. He also protected them from the Amalekites (Exodus 17:8-16).
- The Ten Commandments.
 - God gave Moses the Commandments on Mount Sinai (Exodus 19-20).
 - “You shall have no other gods before me” (Exodus 20:3).
 - “You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them” (Exodus 20:4-5).
 - “You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name” (Exodus 20:7).
 - “Remember the Sabbath day by keeping it holy” (Exodus 20:8).
 - “Honor your father and your mother, so that you may live long in the land the LORD your God is giving you” (Exodus 20:12).
 - “You shall not murder” (Exodus 20:13).
 - “You shall not commit adultery” (Exodus 20:14).
 - “You shall not steal” (Exodus 20:15).
 - “You shall not give false testimony against your neighbor” (Exodus 20:16).
 - “You shall not covet...” (Exodus 20:17).
- In addition to the Commandments, God gave Moses the laws and regulations that established the civic and religious systems for the Israelite nation (Exodus 21-23). He also gave them instructions for the Tabernacle, the Ark of the Covenant, and the priesthood (Exodus 24-31).
- The Golden Calf (Chapters 32-34).
 - While Moses was on Mount Sinai the Israelites became impatient. *“When the people saw that Moses was so long in coming down from the mountain, they gathered around Aaron and said, ‘Come, make us gods who will go before us. As for this fellow Moses who brought us up out of Egypt, we don’t know what has happened to him’”* (Exodus 32:1).
 - They gathered all their gold and Aaron made it into an idol in the shape of a calf. (Exodus 32:2-6).
 - God was so angry he was going to destroy everyone except Moses and his family, but Moses pleaded for the people and God withheld his wrath. However, Moses was so angry he smashed the stone tablets, ground the golden calf into powder, and made the Israelites drink it and had the Levites execute 3,000 people (Exodus 32:23-29). *“And the LORD struck the people with a plague because of what they did with the calf Aaron had made”* (Exodus 32:35).

- Moses continued to plead with God on behalf of the Israelites. God gave him a new set of stone tablets and reestablished the broken Covenant (Exodus 33-34)
- The Tabernacle, the Ark of the Covenant, and priestly garments (Exodus 33-40).
The people built the Tabernacle, the furnishings, the Ark of the Covenant, and the priestly garments according to God's instructions.

Next week: Read Leviticus

the *Lord*
is my
Strength
and my
Shield

Psalm 28:7

Lesson 4

LEVITICUS

- The Book Leviticus gets its name from the Levites — the priests — and it is God’s plan for the detailed walk, worship, and service of the people.
- In Exodus, God spoke out of the Mount where the people were not allowed. In Leviticus He spoke out of the tabernacle in which He dwelt in the midst of His people.
- Leviticus was written to show Israel how to live in fellowship with God.
- Moses was the author. Leviticus states at least 56 times God gave the laws to His people through Moses.

Redemption Progression

- Genesis: the ruin of humanity through the fall.
- Exodus redemption and deliverance by blood and the power of God.
- Leviticus: worship and communion based on atonement.
 - The sacrificial system. *“For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life”* (Leviticus 17:11).
 - The Law. *“Keep my decrees and laws, for the person who obeys them will live by them. I am the LORD”* (Leviticus 18:5).
 - The punishment for disobedience.
 - *“...if you will not listen to me and carry out all these commands, and if you reject my decrees and abhor my laws and fail to carry out all my commands and so violate my covenant... I will bring on you sudden terror, wasting diseases and fever that will destroy your sight and sap your strength. You will plant seed in vain because your enemies will eat it. I will set my face against you so that you will be defeated by your enemies...”* (Leviticus 26:14-17).
 - *“If after all this you will not listen to me, I will punish you for your sins seven times over... Your strength will be spent in vain, because your soil will not yield its crops, nor will the trees of your land yield their fruit.”* (Leviticus 26:18-20)
 - *“If you remain hostile toward me and refuse to listen to me, I will multiply your afflictions seven times over... I will send wild animals against you, and they will rob you of your children, destroy your cattle and make you so few in number that your roads will be deserted.”* (Leviticus 26:21-22)
 - *“If in spite of these things you do not accept my correction... I will be hostile toward you and will afflict you for your sins seven times over... I will bring the sword on you...”*

I will send a plague among you, and you will be given into enemy hands. ... You will eat, but you will not be satisfied.” (Leviticus 26:23-26)

- *“If in spite of this you still do not listen to me... then in my anger I will be hostile toward you, and I will punish you for your sins seven times over. You will eat the flesh of your sons and the flesh of your daughters. I will destroy your high places, cut down your incense altars and pile your dead bodies on the lifeless forms of your idols... I will turn your cities into ruins and lay waste your sanctuaries, and I will take no delight in the pleasing aroma of your offerings. ...I will scatter you among the nations... Those of you who are left will waste away in the lands of their enemies because of their sins...” (Leviticus 26:27-38).*

The Value of Leviticus

- Revelation of the divine character and holiness of God - God has not changed.
- The exceeding sinfulness of humanity and estrangement from God.
- A body of civil law for a theocracy.

OUTLINE

- The Way to God (chapters 1-17).
 - The Offerings (chapters 1-7).
 - The Burnt (Food) Offering (ch. 1). *The LORD called to Moses and spoke to him from the tent of meeting. He said, “Speak to the Israelites and say to them: ‘When anyone among you brings an offering to the LORD, bring as your offering an animal from either the herd or the flock” (1:11-2). “If the offering to the LORD is a burnt offering of birds, you are to offer a dove or a young pigeon” (1:14).*
 - *...a male without defect...*
 - *...slaughter [it] before the Lord...*
 - *The priests shall... splash the blood on the sides of the altar...*
 - *...cut it into pieces...*
 - *...arrange the pieces ...burn all of it...*
 - The Grain Offering (Chapter 2) *“When anyone brings a grain offering to the LORD, their offering is to be of the finest flour. They are to pour olive oil on it, put incense on it” (2:1).*
 - *...pour olive oil on it, put incense on it...*
 - *...it is to be made without yeast...*
 - *...take it to ...the priests...*
 - *...burn a ...portion on the altar...*
 - *...the rest ...belongs to Aaron and his sons...*
 - The Peace (Fellowship) Offering (Chapter 3) *“If your offer-*

ing is a fellowship offering, and you offer an animal from the herd, whether male or female, you are to present before the LORD an animal without defect.” (3:1) “If you offer an animal from the flock as a fellowship offering to the LORD, you are to offer a male or female without defect.” (3:6)

- *...lay your hand on its head and slaughter it...*
 - *...the priests shall splash the blood against the sides of the altar...*
 - *...bring the internal organs and all the fat...*
 - *...the priest shall burn them on the altar...*
- **The Sin Offering (Chapter 4).**
 - *“If the anointed priest sins, bringing guilt on the people, he must bring to the LORD a young bull without defect as a sin offering for the sin he has committed.” (4:3)*
 - *“If the whole Israelite community sins unintentionally and does what is forbidden in any of the LORD’s commands, even though the community is unaware of the matter, when they realize their guilt and the sin they committed becomes known, the assembly must bring a young bull as a sin offering and present it before the tent of meeting. The elders of the community are to lay their hands on the bull’s head before the LORD, and the bull shall be slaughtered before the LORD.” (4:13-15)*
 - *“When a leader sins unintentionally and does what is forbidden in any of the commands of the LORD his God, when he realizes his guilt and the sin he has committed becomes known, he must bring as his offering a male goat without defect. He is to lay his hand on the goat’s head and slaughter it at the place where the burnt offering is slaughtered before the LORD. It is a sin offering.” (4:22-24)*
 - *“If any member of the community sins unintentionally and does what is forbidden in any of the LORD’s commands, when they realize their guilt and the sin they have committed becomes known, they must bring as their offering for the sin they committed a female goat without defect. They are to lay their hand on the head of the sin offering and slaughter it at the place of the burnt offering.” (4:27-29)*
- **The Trespass Offering (ch. 5).** *“If anyone sins because they do not speak up when they hear a public charge to testify regarding something they have seen or learned about... if they unwittingly touch anything ceremonially unclean... if anyone thoughtlessly takes an oath to do anything, whether*

good or evil... they must confess in what way they have sinned. As a penalty for the sin they have committed, they must bring to the LORD a female lamb or goat from the flock as a sin offering; and the priest shall make atonement for them for their sin.

- The Priesthood (Chapters 8–10).
 - Chosen. *The LORD said to Moses, “Bring Aaron and his sons, their garments, the anointing oil, the bull for the sin offering, the two rams and the basket containing bread made without yeast and gather the entire assembly at the entrance to the tent of meeting.” (8:1-3)*
 - Consecration. *Then Moses brought Aaron and his sons forward and washed them with water. He put the tunic on Aaron, tied the sash around him, clothed him with the robe and put the ephod on him. He also fastened the ephod with a decorative waistband, which he tied around him. He placed the breastpiece on him and put the Urim and Thummim in the breastpiece. Then he placed the turban on Aaron’s head and set the gold plate, the sacred emblem, on the front of it, as the LORD commanded Moses. (8:5-9) He poured some of the anointing oil on Aaron’s head and anointed him to consecrate him. Then he brought Aaron’s sons forward, put tunics on them, tied sashes around them and fastened caps on them, as the LORD commanded Moses. (8:12-13)*
 - Chastised. *Aaron’s sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the LORD, contrary to his command. So fire came out from the presence of the LORD and consumed them, and they died before the LORD. (10:1)*
- Regulations for the People. (Chapters 11-17).
 - Clean and unclean food (chapter 11). *The LORD said to Moses and Aaron, “Say to the Israelites: ‘Of all the animals that live on land, these are the ones you may eat...’” (v. 1)*
 - *You may eat any animal that has a divided hoof and that chews the cud.*
 - *There are some that only chew the cud or only have a divided hoof, but you must not eat them. The camel, though it chews the cud, does not have a divided hoof... The hyrax, though it chews the cud, does not have a divided hoof... The rabbit, though it chews the cud, does not have a divided hoof... And the pig, though it has a divided hoof, does not chew the cud; it is unclean for you. You must not eat their meat or touch their carcasses...*
 - *Of all the creatures living in the water of the seas and the streams you may eat any that have fins and scales. But all creatures in the seas or streams that do not have fins and scales... you are to regard as unclean.*

- *These are the birds you are to regard as unclean and not eat because they are unclean: the eagle, the vulture, the black vulture, the red kite, any kind of black kite, any kind of raven, the horned owl, the screech owl, the gull, any kind of hawk, the little owl, the cormorant, the great owl, the white owl, the desert owl, the osprey, the stork, any kind of heron, the hoopoe and the bat.*
- *All flying insects that walk on all fours are to be regarded as unclean by you. There are, however, some flying insects that walk on all fours that you may eat: those that have jointed legs for hopping on the ground... you may eat any kind of locust, katydid, cricket or grasshopper.*
- *Of all the animals that walk on all fours, those that walk on their paws are unclean for you...*
- *Of the animals that move along the ground, these are unclean for you: the weasel, the rat, any kind of great lizard, the gecko, the monitor lizard, the wall lizard, the skink and the chameleon.*
- *If an animal that you are allowed to eat dies, anyone who touches its carcass will be unclean till evening.*
- *“You must not eat the blood of any creature, because the life of every creature is its blood; anyone who eats it must be cut off.”*
- *Purification of women. A woman who becomes pregnant and gives birth to a son will be ceremonially unclean for seven days, just as she is unclean during her monthly period. On the eighth day the boy is to be circumcised. Then the woman must wait thirty-three days to be purified from her bleeding... If she gives birth to a daughter, for two weeks the woman will be unclean, as during her period. Then she must wait sixty-six days to be purified from her bleeding. When the days of her purification for a son or daughter are over, she is to bring to the priest at the entrance to the tent of meeting a year-old lamb for a burnt offering and a young pigeon or a dove for a sin offering. (12:1-7)*
- *Skin Diseases and Discharges. (Chapters 13:1-48; 14:1-32; 15:1-33)*
- *Molds. (Chapters 13:47-59; 14:33-57)*
- *The Day of Atonement, aka Yom Kippur. (Chapter 16) The LORD said to Moses: “Tell your brother Aaron that he is not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die. For I will appear in the cloud over the atonement cover.” (16:2)*
 - *This is how Aaron is to enter the Most Holy Place: He must first bring a young bull for a sin offering and a ram for a burnt offering. He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to tie the linen*

sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on. From the Israelite community he is to take two male goats for a sin offering and a ram for a burnt offering. (16:3-5)

- *Aaron is to offer the bull for his own sin offering to make atonement for himself and his household. Then he is to take the two goats and present them before the LORD at the entrance to the tent of meeting. He is to cast lots for the two goats—one lot for the LORD and the other for the scapegoat. Aaron shall bring the goat whose lot falls to the LORD and sacrifice it for a sin offering. But the goat chosen by lot as the scapegoat shall be presented alive before the LORD to be used for making atonement by sending it into the wilderness as a scapegoat. (16:6-10)*
- *“When Aaron has finished making atonement for the Most Holy Place, the tent of meeting and the altar, he shall bring forward the live goat. He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat’s head. He shall send the goat away into the wilderness in the care of someone appointed for the task. The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness. (16:20-22)*
- *This is to be a lasting ordinance for you: Atonement is to be made once a year for all the sins of the Israelites.” (16:34)*
- Unlawful Sexual Relations (Chapter 18) These are forbidden:
 - Incest (vv. 6-18).
 - During a woman’s period (v. 19).
 - A neighbor’s wife (v. 20).
 - Child sacrifice (v. 21).
 - Homosexuality (v. 22).
 - Bestiality (v 23).
- Various Other Laws (Chapter 19)
- Reinforcing the Commandments (vv. 1-4, 12, 20, 30)
 - *When you reap the harvest of your land, do not reap to the very edges of your field or gather the gleanings of your harvest. Do not go over your vineyard a second time or pick up the grapes that have fallen. Leave them for the poor and the foreigner. (v. 9-10)*
 - *Do not hold back the wages of a hired worker overnight. (v. 13)*
 - *Do not curse the deaf or put a stumbling block in front of the blind... (v. 14)*
 - *Do not pervert justice; do not show partiality to the poor or favoritism to the great but judge your neighbor fairly. (v. 15)*
 - *Do not go about spreading slander among your people. (v. 16a)*
 - *Do not do anything that endangers your neighbor’s life. (v. 16b)*

- *Do not hate a fellow Israelite in your heart.* (v. 17a)
- *Rebuke your neighbor frankly so you will not share in their guilt.* (v. 17b)
- *Do not seek revenge or bear a grudge against anyone among your people but love your neighbor as yourself.* (v. 18)
- *Do not mate different kinds of animals.* (v. 19b)
- *Do not plant your field with two kinds of seed.* (v. 19c)
- *Do not wear clothing woven of two kinds of material.* (v. 19d)
- *Do not eat any meat with the blood still in it.* (v. 26a)
- *Do not practice divination or seek omens.* (v. 26b)
- *Do not cut the hair at the sides of your head or clip off the edges of your beard.* (v. 27a)
- *Do not cut your bodies for the dead or put tattoo marks on yourselves.* (v. 28)
- *Do not degrade your daughter by making her a prostitute...* (v. 29)
- *Do not turn to mediums or seek out spiritists...* (v. 31)
- *Stand up in the presence of the aged, show respect for the elderly...* (v. 32)
- *When a foreigner resides among you in your land, do not mistreat them.* (v. 33)
- Punishments (Chapter 20).
- *Any Israelite or any foreigner residing in Israel who sacrifices any of his children to Molek is to be put to death. The members of the community are to stone him.* (v. 2)
- *I will set my face against anyone who turns to mediums and spiritists...* (v. 6) *A man or woman who is a medium or spiritist among you must be put to death. You are to stone them...* (v. 27)
- *Anyone who curses their father or mother is to be put to death.* (v. 9)
- *If a man commits adultery with another man's wife - with the wife of his neighbor - both the adulterer and the adulteress are to be put to death.* (v. 10) **also includes his father's wife (v. 11), his daughter-in-law (v. 12), with a man as one does with a woman (v. 13), an animal (vv. 15-16).*
- Rules for the Priesthood (Chapters 21-22). *The priests are to perform my service in such a way that they do not become guilty and die for treating it with contempt. I am the LORD, who makes them holy.* (v. 9).
- The Festivals (Chapter 23).
 - Passover (23:4-8).
 - Firstfruits (23:9-14).
 - Weeks (23:15-22).
 - Trumpets (23:23-25).
 - Day of Atonment (23:26-32)
 - Tabernacles (23:33-44).

- Oil and Bread for the Tabernacle (24:1-9).
- A Blasphemer is Put to Death (24:10-23).
- The Sabbath Year (25:1-7).
 - The land was to be worked for six years and then rested during the seventh year.
 - No organized sowing, pruning, reaping, or harvesting.
 - Whatever grew on its own could be eaten by anyone.
 - * The Israelites neglected observing the Sabbath Year on many occasions.
- The Year of Jubilee (25:8-55).
 - After seven Sabbath Years (49 years) a year of Jubilee was to begin on the Day of Atonement – *the tenth day of the seventh month* (25:9).
 - Property was to be restored to the original owners.
 - Houses were to be returned to the original owners, except those within walled cities.
 - Slaves were to be released.
 - The Sabbath Year was extended to a second year.
 - * There is no biblical or historical evidence that the Year of Jubilee was ever observed.
- Reward and Punishment (Chapter 26).
- Vows Before the Lord (Chapter 27)

*Read the book of Numbers (six chapters each day will complete the book).

BE STRONG
 be brave
 BE FEARLESS
 you are never
 ALONE
 JOSHUA 1:9

Lesson 5:

NUMBERS

- This book was originally titled with the Hebrew phrase for, “Numbers In the Wilderness.” It was given the Greek name *Arithmai* in the Septuagint, then *Numeri* in the Latin Vulgate, and *Numbers* in English. It was so named because it contains two census reports, once at the beginning and again toward the end.
- Numbers takes up where Exodus left off. There is about a month between the end of Exodus and the beginning of Numbers. The instructions in Leviticus were given during that time.
 - “So, the tabernacle was set up on the first day of the first month in the second year” (Exodus 40:17).
 - “The LORD spoke to Moses in the tent of meeting in the Desert of Sinai on the first day of the second month of the second year after the Israelites came out of Egypt” (Numbers 1:1).
- The New Testament refers to Numbers on at least two occasions:
 - *For I do not want you to be ignorant of the fact, brothers and sisters, that our ancestors were all under the cloud and that they all passed through the sea. They were all baptized into Moses in the cloud and in the sea. They all ate the same spiritual food and drank the same spiritual drink; for they drank from the spiritual rock (ref. Numbers 20:11) that accompanied them, and that rock was Christ. Nevertheless, God was not pleased with most of them; their bodies were scattered in the wilderness (ref. Numbers 14:29). Now these things occurred as examples to keep us from setting our hearts on evil things as they did. Do not be idolaters, as some of them were; as it is written: “The people sat down to eat and drink and got up to indulge in revelry.” We should not commit sexual immorality, as some of them did—and in one day twenty-three thousand of them died (ref. Numbers 25:1-9). We should not test Christ, as some of them did—and were killed by snakes (ref. Numbers 21:5-6). And do not grumble, as some of them did—and were killed by the destroying angel. These things happened to them as examples and were written down as warnings for us, on whom the culmination of the ages has come. (1 Corinthians 10:1-11)*
 - *Jesus has been found worthy of greater honor than Moses, just as the builder of a house has greater honor than the house itself. For every house is built by someone, but God is the builder of everything. “Moses was faithful as a servant in all God’s house (ref. Numbers 12:7),” bearing witness to what would be spoken by God in the future. But Christ is faithful as the Son over God’s house. And we are his house, if indeed we hold firmly to our confidence and the hope in which we glory. So, as the Holy Spirit says: “Today, if you hear his voice, do not harden your hearts as you did in the rebellion, during the time of testing in the wilderness,*

where your ancestors tested and tried me, though for forty years they saw what I did (ref. Numbers 14:3). That is why I was angry with that generation; I said, 'Their hearts are always going astray, and they have not known my ways.' So I declared on oath in my anger, 'They shall never enter my rest.'" See to it, brothers and sisters, that none of you has a sinful, unbelieving heart that turns away from the living God. But encourage one another daily, as long as it is called "Today," so that none of you may be hardened by sin's deceitfulness. We have come to share in Christ, if indeed we hold our original conviction firmly to the very end. As has just been said: "Today, if you hear his voice, do not harden your hearts as you did in the rebellion." Who were they who heard and rebelled? Were they not all those Moses led out of Egypt (ref. Numbers 14:2)? And with whom was he angry for forty years? Was it not with those who sinned, whose bodies perished in the wilderness (ref. Numbers 14:29)? And to whom did God swear that they would never enter his rest if not to those who disobeyed? So we see that they were not able to enter, because of their unbelief. (Hebrews 3:7–19)

- Numbers is a book of movement – movement through the wilderness and movement from one generation to the next. There are two generations, two numberings, and two sets of instructions.

OUTLINE

- The Old Generation (Chapters 1–14) – traveling from Sinai to Kadesh.
 - The numbering (Chapters 1–4). This The numbering (census) was for military purposes. Each of the twelve tribes were numbered and assigned a position around the tabernacle.
 - Chapter 1 - Numbering of adult males.
 - Chapter 2 - Distribution of the tribes.
 - Chapter 3 - Numbering of Levite males (priesthood). They were exempt from the general census. As priests, they were set apart to serve God and care for the tabernacle.
 - Chapter 4 - Distribution of Levite duties.
 - Instructions Chapters 5-10). These five chapters deal with the inward condition of the camp.
 - Chapter 5 - Deals with purity, honesty, and truth.
 - Chapter 6 - The Nazarite Vow.
 - *A special vow, a vow of dedication to the Lord (v. 2).*
 - *They must abstain from wine and other fermented drink and must not drink vinegar made from wine or other fermented drink. They must not drink grape juice or eat grapes or raisins... they must not eat anything that comes from the grapevine, not even the seeds or skins (vv. 3-4).*
 - *... no razor may be used on their head... they must let their hair grow long (v. 5).*
 - *...must not go near a dead body. Even if their own father or*

mother or brother or sister dies, they must not make themselves ceremonially unclean on account of them... (vv. 6-7).

- *If someone dies suddenly in the Nazirite's presence... they must shave their head on the seventh day... Then on the eighth day they must bring two doves or two young pigeons to the priest at the entrance to the tent of meeting... one as a sin offering and the other as a burnt offering... That same day they are to consecrate their head again... for the same period of dedication and must bring a year-old male lamb as a guilt offering. The previous days do not count... (vv. 9-12).*
- *...when the period of their dedication is over. They are to be brought to the entrance to the tent of meeting. There they are to present their offerings to the LORD: a year-old male lamb without defect for a burnt offering, a year-old ewe lamb without defect for a sin offering, a ram without defect for a fellowship offering, together with their grain offerings and drink offerings, and a basket of bread made with the finest flour and without yeast - thick loaves with olive oil mixed in, and thin loaves brushed with olive oil... Then at the entrance to the tent of meeting, the Nazirite must shave off the hair that symbolizes their dedication. They are to take the hair and put it in the fire that is under the sacrifice of the fellowship offering... the priest is to place in their hands a boiled shoulder of the ram, and one thick loaf and one thin loaf from the basket... then wave these before the LORD as a wave offering; they are holy and belong to the priest... After that, the Nazirite may drink wine. (vv. 13-20)*
- Chapter 7 - the free-will offering of leaders of each tribe for the work of the Tabernacle.
- Chapter 8 - the consecration of Levites.
- Chapter 9
 - Observing the Passover (vv. 1-14).
 - *On the day the tabernacle, the tent of the covenant law, was set up, the cloud covered it. From evening till morning the cloud above the tabernacle looked like fire. That is how it continued to be; the cloud covered it, and at night it looked like fire. Whenever the cloud lifted from above the tent, the Israelites set out; wherever the cloud settled, the Israelites encamped. At the LORD's command the Israelites set out, and at his command they encamped. As long as the cloud stayed over the tabernacle, they remained in camp. When the cloud remained over the tabernacle a long time, the Israelites obeyed the LORD's order and did not set out. Sometimes the cloud was over the tabernacle only a few days; at the LORD's command they would encamp, and then at his command they would set out. Sometimes the*

cloud stayed only from evening till morning, and when it lifted in the morning, they set out. Whether by day or by night, whenever the cloud lifted, they set out. Whether the cloud stayed over the tabernacle for two days or a month or a year, the Israelites would remain in camp and not set out; but when it lifted, they would set out. At the LORD's command they encamped, and at the LORD's command they set out. They obeyed the LORD's order, in accordance with his command through Moses. (vv. 15-23)

- Chapter 10
 - Two trumpets (vv. 1-10).
 - Leaving Sinai.
- Chapters 11
 - *Now the people complained about their hardships in the hearing of the LORD, and when he heard them his anger was aroused. Then fire from the LORD burned among them and consumed some of the outskirts of the camp. When the people cried out to Moses, he prayed to the LORD and the fire died down. So that place was called Taberah, because fire from the LORD had burned among them. (vv. 1-3)*
 - Quail from the Lord (vv. 4-35).
- Chapter 12
 - *Miriam and Aaron began to talk against Moses because of his Cushite wife... "Has the LORD spoken only through Moses?" they asked. "Hasn't he also spoken through us?" And the LORD heard this. (vv. 1-2)*
 - *...he said, "Listen to my words: When there is a prophet among you, I, the LORD, reveal myself to them in visions, I speak to them in dreams. But this is not true of my servant Moses; he is faithful in all my house. With him I speak face to face, clearly and not in riddles; he sees the form of the LORD. Why then were you not afraid to speak against my servant Moses?" (vv. 6-8)*
 - Miriam was struck with leprosy, but Moses prayed for her healing and it was given after seven days outside the camp.
- Chapters 12-14 – Exploring the Promised Land.
 - Moses sent twelve men, one from each tribe to explore Canaan – among these were Caleb and Joshua.
 - *They came back to Moses and Aaron and the whole Israelite community at Kadesh... There they reported to them... and showed them the fruit of the land. "We went into the land to which you sent us, and it does flow with milk and honey! Here is its fruit. But the people who live there are powerful, and the cities are fortified and very large. Then Caleb silenced the people before Moses and said, "We should go up and take possession of the land, for we can*

certainly do it.” But the men who had gone up with him said, “We can’t attack those people; they are stronger than we are... The land we explored devours those living in it. All the people we saw there are of great size. We saw the Nephilim there... we seemed like grasshoppers in our own eyes, and we looked the same to them.” (13:26-33)

- The Nephilim – “The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of humans and had children by them. They were the heroes of old, men of renown” (Genesis 6:4).
- They were probably powerful rulers who were controlled (indwelt) by fallen angels (demons).
- These *sons of God* were not divine if they were demon-controlled. They were powerful and demon-influenced, but mortal. Their children were apparently giants by the standards of the biblical era. However, they were flesh and they died out in due course.
- *That night all the members of the community raised their voices and wept aloud. All the Israelites grumbled against Moses and Aaron, and the whole assembly said to them, “If only we had died in Egypt! Or in this wilderness! Why is the LORD bringing us to this land only to let us fall by the sword? Our wives and children will be taken as plunder. Wouldn’t it be better for us to go back to Egypt?” And they said to each other, “We should choose a leader and go back to Egypt.”* (14:1-4)
- God was ready to destroy the whole nation, but Moses pleaded for them.
- *The LORD replied, “I have forgiven them, as you asked. Nevertheless, as surely as I live and as surely as the glory of the LORD fills the whole earth, not one of those who saw my glory and the signs I performed in Egypt and in the wilderness... not one of them will ever see the land I promised on oath to their ancestors.”* (14:20-23) *In this wilderness your bodies will fall—every one of you twenty years old or more who was counted in the census and who has grumbled against me. Not one of you will enter the land I swore with uplifted hand to make your home, except Caleb son of Jephunneh and Joshua son of Nun.* (14:29-30)
- *...these men who were responsible for spreading the bad report about the land were struck down and died of a plague before the LORD. Of the men who went to explore the land, only Joshua son of Nun and Caleb son of Jephunneh survived.* (14:37-38)
- *Early the next morning they set out for the highest point in the hill country, saying, “Now we are ready to go up to the land the LORD promised. Surely we have sinned!” ...Then the Amalekites and the Canaanites who lived in that hill country came down and attacked them and beat them down all the way to Hormah.* (14:40,

45)

- The Wandering-Transition Era (Chapters 15–20).
 - Chapter 15 – God expressed hope for the coming generation by giving additional instructions regarding offerings, keeping the Sabbath, and wearing tassels on their garments.
 - Chapter 16 – Another rebellion.
 - *Korah son of Izhar (a Levite) ...and certain Reubenites - Dathan and Abiram... became insolent and rose up against Moses. With them were 250 Israelite men, well-known community leaders who had been appointed members of the council. They came as a group to oppose Moses and Aaron and said to them, “You have gone too far! The whole community is holy, every one of them, and the LORD is with them. Why then do you set yourselves above the LORD’s assembly?”* (vv. 1-3)
 - *When Moses heard this, he fell facedown. Then he said to Korah and all his followers: “In the morning the LORD will show who belongs to him and who is holy... You, Korah, and all your followers are to do this: Take censers and tomorrow put burning coals and incense in them before the LORD. The man the LORD chooses will be the one who is holy. You Levites have gone too far!”* (vv. 4-7)
 - *Then the LORD said to Moses, “Say to the assembly, ‘Move away from the tents of Korah, Dathan and Abiram.’”* (vv. 23-24)
 - *...the ground under them split apart and the earth opened its mouth and swallowed them and their households, and all those associated with Korah, together with their possessions... And fire came out from the LORD and consumed the 250 men who were offering the incense.* (vv. 31-32, 35).
 - Chapter 17 - Aaron’s staff blossoms and produces almonds to signify his place as God’s chosen – the staff is placed in front of the Ark of the Covenant as a permanent sign to anyone else who considered rebellion.
 - Chapter 18 – additional instructions for the priesthood and the Levites.
 - Chapter 19 – cleansing water.
 - Chapter 20
 - Miriam died and was buried at Kadesh.
 - Moses disobeyed and was told, *“Because you did not trust be enough to honor me as holy in the sight of the Israelites, you will not bring this community into the land I give them”* (v. 12).
 - The Edomites refused to give Israel safe passage.
 - Eleazar was chosen to succeed Aaron and Aaron died.

- The New Generation (Chapters 21–36).
 - Chapter 21
 - The king of Arad attacked the Israelites and was destroyed (vv. 1-3).
 - The Bronze Snake – The Israelites spoke against God and Moses and God sent venomous snakes that killed many of them. Under God’s instruction, Moses made a bronze snake and put it on a pole so that anyone who was bitten could look at it and live. (vv. 4-9)
 - The Israelites traveled from Kadesh to Moab, defeated Sihon and Og.
 - Chapters 22-24 – Balaam.
 - Balaam was not a prophet of God, but part of a cult of diviners and seers who consulted spirits and were known to give blessings and curses.
 - Balak, king of Moab summoned Balaam. *But God said to Balaam, “Do not go with them. You must not put a curse on those people, because they are blessed.”* (v. 12). Balaam told the king’s messengers he would not go with them.
 - *That night God came to Balaam and said, “Since these men have come to summon you, go with them, but do only what I tell you.”* (v. 20)
 - The donkey speaks. *The angel of the LORD said to Balaam, “Go with the men, but speak only what I tell you.” So Balaam went with Balak’s officials.* (v. 35)
 - Through a series of seven messages from God, Balaam blessed the Israelites.
 - Chapter 25 – the Moabite seduction.
 - Chapter 26 – The Second Census.
 - Chapter 27 – Joshua is chosen to succeed Moses.
 - Chapters 28-30 – Additional instructions.
 - Chapter 31 – Midian is conquered.
 - Chapter 32 – Reuben, Gad, and half of Manasseh were allotted land west of the Jordan River.
 - Chapter 33 – An account of the trip of Egypt to Canaan.
 - Chapter 34 – The boundaries of Canaan.
 - Chapter 25 – Towns for the Levites and Cities of Refuge.

- Chapter 36 – Instructions for daughters who inherit land.

THE TWELVE TRIBES OF ISRAEL

<u>Original</u>	<u>Entering Canaan</u>
Reuben	Reuben
Simeon	Simeon
Levi – <i>became the priestly tribe, not counted among the twelve</i>	
Judah	Judah
Dan	Dan
Naphtali	Naphtali
Gad	Gad
Asher	Asher
Issachar	Issachar
Zebulon	Zebulon
Joseph – <i>became two tribes through his sons</i>	Ephraim
	Manasseh
Benjamin	Benjamin

Read the book of Deuteronomy — six chapters each day.



Lesson 6

Deuteronomy

- This book is essentially Moses' farewell address to the Israelites, given in a series of three speeches in which he recapped their history and warned them against further sin.
- This is the last book of the Pentateuch, the final book of Moses.
- The five books of Moses:
 - Genesis – Beginnings.
 - Exodus – Redemption.
 - Leviticus – Worship.
 - Numbers – Transition.
 - Deuteronomy – Arriving.
- Deuteronomy gets its name from the Greek, *deuteros* - "second," and *nomos* - "law." This is a second giving of the law, or a new explanation of it to the new generation of Israel who had grown up in the wilderness.
- The basic theme of Deuteronomy is obedience.
- It is also a book of transitions:
 - The final transition to a new generation.
 - The transition to a new possession.
 - The transition to a new experience.
 - The transition to a new revelation of God – a God of love.
 - *Because he loved your ancestors and chose their descendants after them, he brought you out of Egypt by his Presence and his great strength, to drive out before you nations greater and stronger than you and to bring you into their land to give it to you for your inheritance, as it is today (4:37).*
 - *The LORD did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. But it was because the LORD loved you and kept the oath he swore to your ancestors that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt (7:7-8).*
 - *To the LORD your God belong the heavens, even the highest heavens, the earth and everything in it. Yet the LORD set his affection on your ancestors and loved them, and he chose you, their descendants, above all the nations—as it is today (10:15).*

OUTLINE

- Looking Back (Chapters 1–11).
 - Moses gives a brief history of the time since Israel arrived at the Promised Land (1-3).
 - God told Israel it was time to enter the Promised Land (1:3-8).
 - Moses appointed leaders (1:9-18).

- Spies were sent into Canaan (1:19-25).
- Israel rebelled and refused to enter the land (1:26-46).
- Israel wandered in the wilderness, waiting for the rebellious generation to die (2:1-23).
- Israel defeated King Sihon the Amorite (2:24-37).
- Israel defeated Og, king of Bashan (3:1-11).
- Moses gave Reuben, Gad, and the half tribe of Manasseh the land they requested in exchange for their pledge to help the rest of Israel conquer the land (3:12-20).
- Moses was punished and forbidden to enter the Promised Land. He appointed Joshua his successor (3:21-29; 31:1-8).
- Moses warned Israel about the consequences for disobedience (4).
- The Ten Commandments (5).
 - You shall have no other gods before me (5:7).
 - You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them... (5:8-9).
 - You shall not misuse the name of the LORD your God,, (5:11).
 - Observe the Sabbath day by keeping it holy... (5:12).
 - Honor your father and your mother... (5:16).
 - You shall not murder (5:17).
 - You shall not commit adultery (5:18).
 - You shall not steal (5:19)
 - You shall not give false testimony against your neighbor (5:20).
 - You shall not covet... (5:21).
- The *Shema* - *Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength* (6:4-5).
 - This is considered the central doctrine of the Jewish faith.
 - Jesus quoted the Shema, “*Love the Lord your God with all your heart and with all your soul and with all your mind* (ref. Deuteronomy 6:5) and *Love your neighbor as yourself*. (ref. Leviticus 19:18) *All the Law and the Prophets hang on these two commandments*” (Matthew 22:37-40).
 - In addition, Moses told the Israelites to remember the Law. *These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates.* (6:4-9)

- Instructions for conquering the Promised Land (7).
 - ...*destroy them totally...*
 - ...*Make no treaty with them...*
 - ...*show no mercy.*
 - *Do not intermarry with them...*
 - *Break down their altars, smash their sacred stones, cut down their Asherah poles, and burn their idols in the fire.*
 - *Do not be afraid...*
 - Moses warned Israel to love and obey the Lord (7-11).
 - *See, I am setting before you today a blessing and a curse—the blessing if you obey the commands of the LORD your God that I am giving you today; the curse if you disobey the commands of the LORD your God and turn from the way that I command you today by following other gods, which you have not known. (11:26-28)*
 - *You are about to cross the Jordan to enter and take possession of the land the LORD your God is giving you. When you have taken it over and are living there, be sure that you obey all the decrees and laws I am setting before you today. (11:31-32)*
- Looking Forward (Chapters 12–34)
 - Moses warned the Israelites to be careful and specific in obeying God.
 - Worship in the way God has told you and only in the way God has told you (12-13; 17:1-7).
 - Clean and unclean food (14:1-21).
 - Return a *tithe* (a tenth) to God (14:22-29; 26:1-15).
 - Debts are cancelled and servants are freed after seven years (15:1-18).
 - Firstborn cows and sheep belong to God (15:19-23).
 - Observe Passover, as well as the Festival of Weeks and the Festival of Tabernacles (16:1-17).
 - Every tribe is to appoint judges (16:18-20). If they cannot reach a decision go to the Levitical priests (17:8-12).
 - Let the Lord choose your king (17:14-16) and *When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the Levitical priests. It is to be with him, and he is to read it all the days of his life so that he may learn to revere the LORD his God and follow carefully all the words of this law and these decrees and not consider himself better than his fellow Israelites and turn from the law to the right or to the left. Then he and his descendants will reign a long time over his kingdom in Israel. (17:18-20)*
 - Allotments and offerings for the priests (18:1-8).

- *Do not learn to imitate the detestable ways of the nations there. Let no one be found among you who sacrifices their son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, or casts spells, or who is a medium or spiritist or who consults the dead. Anyone who does these things is detestable to the LORD... ” (18:9-13).*
- Listen to the prophets, but make sure they are from God (18:14-22).
- Establish cities of refuge to ensure justice is served (19:1-14).
- *A matter must be established by the testimony of two or three witnesses (19:25).*
- Rules for war (20).
- Atonement for unsolved murders (21:1-9).
- Marrying a captive woman (21:10-14).
- The right of the firstborn son (21:15-17).
- Rebellious sons (21:18-21).
- Various laws (21:22-22:12; 23:15-25:19).
- Marriage laws (22:13-30).
- Exclusion from the assembly (23:1-8).
- Uncleaness (23:9-14).
- Blessings and curses at Mount Ebal (27:12-28:68).
- Renewal of the Covenant (29).
- Additional warnings (30).
- God told Moses, *“You are going to rest with your ancestors, and these people will soon prostitute themselves to the foreign gods of the land they are entering. They will forsake me and break the covenant I made with them. And in that day I will become angry with them and forsake them; I will hide my face from them, and they will be destroyed. Many disasters and calamities will come on them, and in that day they will ask, ‘Have not these disasters come on us because our God is not with us?’ And I will certainly hide my face in that day because of all their wickedness in turning to other gods. “Now write down this song and teach it to the Israelites and have them sing it, so that it may be a witness for me against them. When I have brought them into the land flowing with milk and honey, the land I promised on oath to their ancestors, and when they eat their fill and thrive, they will turn to other gods and worship them, rejecting me and breaking my covenant. And when many disasters and calamities come on them, this song will testify against them, because it will not be forgotten by their descendants. I know what they are disposed to do, even before I bring them into the land I promised them on oath.” (31:16-21)*
- The song of Moses (32).
- Moses blesses the Israelites (33).

- The death of Moses (34). *And Moses the servant of the LORD died there in Moab, as the LORD had said. He buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is. (34:5-6)*

NEXT WEEK: Read the book of Joshua.

Be strong
& courageous.
Do not be
afraid or troubled.
The Lord your God
is with you
wherever you go.

JOSHUA 1:9


Lesson 7

JOSHUA

- The Pentateuch (Genesis through Deuteronomy) told the story of the Children of Israel from their Egyptian slavery up to their arrival at the land of Canaan. The Book of Joshua takes the narrative into Canaan. The historical books from Joshua through Esther cover Israel's history inside the Promised Land.
- The author of this book is Joshua. If he did not write it by his own hand scholars believe he dictated the words to a Scribe who wrote them down.
- The name, Joshua means, "Jehovah is Salvation."
- The Structure of Joshua.
 - Part 1: Entering the Land (Chapters 1–5).
 - Part 2: Overcoming the Land (Chapters 6–12).
 - Part 3: Occupying the Land (Chapters 13–24).
- The central theme of Joshua is the victory of faith.

OUTLINE

- Entering the Land (Chapters 1-5).
 - God commissioned God for leadership (c. 1).

After the death of Moses the servant of the Lord, the Lord said to Joshua son of Nun, Moses' aide: "Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give to them—to the Israelites. I will give you every place where you set your foot, as I promised Moses. Your territory will extend from the desert to Lebanon, and from the great river, the Euphrates—all the Hittite country—to the Mediterranean Sea in the west. No one will be able to stand against you all the days of your life. As I was with Moses, so I will be with you; I will never leave you nor forsake you. Be strong and courageous, because you will lead these people to inherit the land I swore to their ancestors to give them.

"Be strong and very courageous. Be careful to obey all the law my servant Moses gave you; do not turn from it to the right or to the left, that you may be successful wherever you go. Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. Have I not commanded you? Be strong and courageous. Do not be afraid; do not be discouraged, for the Lord your God will be with you wherever you go." (vv. 1-9)

 - The past is in the past - "Moses my servant is dead." (v. 2)
 - ...get ready to cross the Jordan River into the land... (v. 2)
 - No one will be able to stand against you... (v. 5)
 - I will never leave you nor forsake you. (v. 5) ...the Lord your God will be with you wherever you go." (v. 9)

- *Be strong and courageous...* (vv. 6, 7, 9)
- *Do not be afraid, do not be discouraged...* (v. 9)

* Joshua sent two spies into Jericho because it was a key city. *...Joshua ...sent two spies... “Go, look over the land... especially Jericho.” So they went and entered the house of a prostitute named Rahab and stayed there.*

The king of Jericho was told, “...some of the Israelites have come here tonight to spy out the land.” So the king... sent this message to Rahab: “Bring out the men who came to you and entered your house...”

But the woman had taken the two men and hidden them. She said, “Yes, the men came to me, but I did not know where they had come from. At dusk, when it was time to close the city gate, they left. I don’t know which way they went... (But she had taken them up to the roof and hidden them under the stalks of flax she had laid out on the roof.) So the men set out in pursuit of the spies... as soon as the pursuers had gone out, the gate was shut.

Before the spies lay down for the night, she went up on the roof and said to them, “I know that the Lord has given you this land and... all who live in this country are melting in fear because of you. We have heard how the Lord dried up the water of the Red Sea for you... and what you did to Sihon and Og...

“Now then, please swear to me by the Lord that you will show kindness to my family, because I have shown kindness to you... spare the lives of my father and mother, my brothers and sisters, and all who belong to them...

“If you don’t tell what we are doing, we will treat you kindly and faithfully when the Lord gives us the land.”

So she let them down by a rope through the window, for the house she lived in was part of the city wall. “Go to the hills so the pursuers will not find you. Hide yourselves there three days until they return...

...the men had said to her, “This oath you made us swear will not be binding on us unless, when we enter the land, you have tied this scarlet cord in the window through which you let us down, and unless you have brought your [family] into your house... But if you tell what we are doing, we will be released from the oath you made us swear.”

“Agreed,” she replied... And she tied the scarlet cord in the window. (vv. 1-21)

*NOTE: Rahab’s story does not end here!

- *“By faith the walls of Jericho fell, after the army had marched around them for seven days. By faith the prostitute Rahab, because she welcomed the spies, was not killed with those who were disobedient” (Hebrews 11:30-31).*
- *“In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging*

to the spies and sent them off in a different direction? As the body without the spirit is dead, so faith without deeds is dead” (James 2:25-26)..

- *This is the genealogy of Jesus the Messiah the son of David, the son of Abraham: Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, Judah the father of Perez and Zerah, whose mother was Tamar; Perez the father of Hezron, Hezron the father of Ram, Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse, and Jesse the father of King David. David was the father of Solomon, whose mother had been Uriah’s wife... (Matthew 1:1-6)*
- Crossing the Jordan River (c. 3).
 - NOTE: This is the same place the first generation of Israelites had been 40 years earlier when they refused to go in (Numbers 14).
 - *So when the people broke camp to cross the Jordan, the priests carrying the ark of the covenant went ahead of them. Now the Jordan is at flood stage all during harvest. Yet as soon as the priests who carried the ark reached the Jordan and their feet touched the water’s edge, the water from upstream stopped flowing... The priests who carried the ark of the covenant of the Lord stopped in the middle of the Jordan and stood on dry ground, while all Israel passed by until the whole nation had completed the crossing on dry ground. (vv. 14-17)*
- Building a memorial (c. 4).
 - While the priests carrying the Ark of the Covenant continued standing in the middle of the Jordan River a man from each of the 12 tribes took a large stone from the riverbed and used them to build a memorial on the bank so that future generations would know what God did that day.
 - Only after the memorial was built did the priests come out of the riverbed and the water returned to its place.
- The Covenant is renewed at Gilgal (c. 5).
- Overcoming the Land. (Chapters 6-12).
 - The fall of Jericho (5:13-6:27).
 - An angel was sent to Joshua.

Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in his hand. Joshua went up to him and asked, “Are you for us or for our enemies?”

“Neither,” he replied, “but as commander of the army of the Lord I have now come.”

Then Joshua fell facedown to the ground in reverence, and asked him, “What message does my Lord have for his servant?”

The commander of the Lord’s army replied, “Take off your sandals, for the place where you are standing is holy.” And Joshua did so. (5:13-15)

- God gave Joshua specific, but strange instructions.
“March around the city once with all the armed men. Do this for six days. Have seven priests carry trumpets of rams’ horns in front of the ark. On the seventh day, march around the city seven times, with the priests blowing the trumpets. When you hear them sound a long blast on the trumpets, have the whole army give a loud shout; then the wall of the city will collapse and the army will go up, everyone straight in.” (vv. 3-5)
- The Israelites followed God’s instructions.
 - Jericho fell.
 - Rahab and all her family were spared.
 - Everything was destroyed, but the silver, gold, bronze, and iron was placed in the *treasury of God’s house*.
- The sin of Achan (cc. 7-8).
 - When Israel attempted to conquer Ai they were routed.
 - Joshua prayed and God told him *“Israel has sinned... They have taken some of the devoted things; they have stolen, they have lied, they have put them with their own possessions. That is why the Israelites cannot stand against their enemies... I will not be with you anymore unless you destroy whatever among you is devoted to destruction”* (vv. 11-12).
 - Achan of the Tribe of Judah confessed after an excruciating trial that involved standing before God as tribes, then clans, then families, then individuals. He had buried a robe, 200 shekels of silver, and a bar of gold inside his tent.
 - Achan and his family were stoned.
 - The Israelites lured the army of Ai out and then destroyed the city and everyone in it before killing the entire army, as well as the king.
 - Joshua built an altar at Mount Ebal and Israel renewed the Covenant there.
- The Gibeonites trick the Israelites into a treaty (c. 9).
- The Amorites are defeated (c. 10).
 - The king of Jerusalem formed an alliance of five Amorite kings and attacked Gibeon.
 - Joshua and the Israelites marched all night and took the Amorites by surprise. Israel achieved a convincing victory with God intervening in two ways:

- He lengthened the day so the battle could continue.
 - He attacked the Amorites with *large hailstones*.
 - From there the Israelites conquered the rest of southern cities of Canaan (vv. 28-43).
- The northern cities are defeated (c. 11).
- A list of defeated kings in Canaan - 31 in all (c. 12).
- Occupying the land (Chapters 13-24).
 - God instructed Joshua to allocate the land to the tribes, including land that had yet to be conquered because *I myself will drive them out before the Israelites*. (13:6)
 - The tribes of Reuben and Gad, along with the half tribe of Manasseh were given land *east of the Jordan* according to their agreement with Moses. (13:8-32)
 - The land west of the Jordan was divided by *Eleazar... Joshua... and the heads of the tribal clans... by lot* (14:1-2).
 - The Levites were not given a share of the land as a tribe, but were given cities in each of the other tribal lands. (14:4)
 - Caleb of the tribe of Judah was given Hebron because Moses promised it to him for being the only other spy besides Joshua who kept the faith when the first generation of Israelites refused to enter Canaan.

“So on that day Moses swore to me, ‘The land on which your feet have walked will be your inheritance and that of your children forever, because you have followed the Lord my God wholeheartedly.’

“Now then, just as the Lord promised, he has kept me alive for forty-five years since the time he said this to Moses, while Israel moved about in the wilderness. So here I am today, eighty-five years old! I am still as strong today as the day Moses sent me out; I’m just as vigorous to go out to battle now as I was then. Now give me this hill country that the Lord promised me that day. You yourself heard then that the Anakites were there and their cities were large and fortified, but, the Lord helping me, I will drive them out just as he said.” (14:9-12)

- Judah’s allotment (c. 15).
- Ephraim and Manasseh’s (Joseph) allotment (cc. 16-17).

The people of Joseph said to Joshua, “Why have you given us only one allotment and one portion for an inheritance? We are a numerous people, and the Lord has blessed us abundantly.”

“If you are so numerous,” Joshua answered, “and if the hill country of Ephraim is too small for you, go up into the forest and clear land for yourselves there in the land of the Perizzites and Rephaites.”

The people of Joseph replied, “The hill country is not enough for us, and all the Canaanites who live in the plain have chariots fitted with iron, both those in Beth Shan and its settlements and those in the Valley of Jezreel.”

But Joshua said to the tribes of Joseph—to Ephraim and Manasseh—“You are numerous and very powerful. You will have not only one allotment but the forested hill country as well. Clear it, and its farthest limits will be yours; though the Canaanites have chariots fitted with iron and though they are strong, you can drive them out.” (17:14-18).

- Benjamin’s allotment (c. 18).
- Simeon’s allotment (19:1-9).
- Zebulun’s allotment (19:10-16).
- Issachar’s allotment (19:17-23).
- Asher’s allotment (19:24-31).
- Naphtali’s allotment (19:32-39).
- Dan’s allotment (19:40-48).
- Joshua was given the town of Timnath Serah (19:49-51)
- Six cities of refuge were established (c. 20).
- Cities for the Levites, as well as pastureland (c. 21).
- The tribes of Reuben and Gad, along with the half tribe of Manasseh, were released from their promise to Moses and allowed to claim their land east of the Jordan River (c. 22).
- Joshua’s farewell address (cc. 23-24)
 - “*Now fear the Lord and serve him with all faithfulness. Throw away the gods your ancestors worshiped beyond the Euphrates River and in Egypt, and serve the Lord. But if serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the Lord.*” (24:14-15)
- Epilogue (c. 24)
 - *Joshua... died at the age of a hundred and ten. And they buried him in the land of his inheritance, at Timnath Serah in the hill country of Ephraim... (24:29-30).*
 - *Israel served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had experienced everything the Lord had done for Israel. (24:31)*
 - *Joseph’s bones, which the Israelites had brought up from Egypt, were buried at Shechem... (24:32).*
 - *Eleazar son of Aaron died and was buried at Gibeah... (24:33).*

* By the time Joshua 24:31-33 was added to Joshua’s account it is likely Caleb had also died, bringing to an end the entire first generation of Israelites.

Next Week: Read the Books of Judges and Ruth.

Lesson 8

JUDGES

- The book of Judges takes its name from its contents—the stories of people raised up as judges to deliver Israel in a time of decline and disunion after the death of Joshua.
- The nature of the book places emphasis on the spiritual significance of events recorded and not on chronological continuity.
- The author of the book is not named, though Jewish tradition attributes it to Samuel.
- Central Message: Failure Through Compromise.
 - Paul wrote, “*As God has said: ‘I will live with them and walk among them, and I will be their God, and they will be my people. Therefore, Come out from them and be separate, says the Lord. Touch no unclean thing, and I will receive you. I will be a Father to you, and you will be my sons and daughters, says the Lord Almighty’*” (2 Corinthians 6:16-18).
 - But, “*In those days Israel had no king; everyone did as they saw fit*” (Judges 17:6).

OUTLINE

- Prologue (Chapters 1-2)
 - Though the land was given by God, and conquered under and divided by Joshua, it was still necessary for each tribe to fight to displace the Canaanites yet remaining.
 - The LORD gave victories to the tribes of Judah, Simeon, Ephraim, and Manasseh, as well as Caleb’s people as they fought and displaced the Canaanites.
 - However (1:27-36):
 - *Manasseh did not drive out the people of Beth Shan or Taanach or Dor or Ibleam or Megiddo... they pressed the Canaanites into forced labor but never drove them out completely.*
 - *Nor did Ephraim drive out the Canaanites living in Gezer, but the Canaanites continued to live there among them.*
 - *Neither did Zebulun drive out the Canaanites living in Kitron or Nahalol, so these Canaanites lived among them, but Zebulun did subject them to forced labor.*
 - *Nor did Asher drive out those living in Akko or Sidon or Ahlab or Akzib or Helbah or Aphek or Rehob. The Asherites lived among the Canaanite inhabitants of the land because they did not drive them out.*
 - *Neither did Naphtali drive out those living in Beth Shemesh or Beth Anath; but the Naphtalites too lived among the Canaanite inhabitants of the land, and*

those living in Beth Shemesh and Beth Anath became forced laborers for them.

- *The Amorites confined the Danites to the hill country, not allowing them to come down into the plain... they too were pressed into forced labor.*
- *“After that whole generation had been gathered to their ancestors, another generation grew up who knew neither the LORD nor what he had done for Israel. Then the Israelites did evil in the eyes of the LORD and served the Baals. They forsook the LORD, the God of their ancestors, who had brought them out of Egypt. They followed and worshiped various gods of the peoples around them” (2:10-12).*
- *“Then the LORD raised up judges, who saved them out of the hands of these raiders. Yet they would not listen to their judges but prostituted themselves to other gods and worshiped them... Whenever the LORD raised up a judge for them, he was with the judge and saved them out of the hands of their enemies as long as the judge lived... But when the judge died, the people returned to ways even more corrupt than those of their ancestors, following other gods and serving and worshiping them. They refused to give up their evil practices and stubborn ways” (2:16-19).*

- **The Judges (Chapters 3-16).**

**Notice the pattern: sin – suffering – supplication – salvation.*

- **Othniel (3:7-11).**
 - *The Israelites did evil in the eyes of the LORD; they forgot the LORD their God and served the Baals and the Asherahs (v. 7).*
 - *The anger of the LORD burned against Israel so that he sold them into the hands of Cushan-Rishathaim king of Aram Naharaim, to whom the Israelites were subject for eight years (v. 8).*
 - *But when they cried out to the LORD, he raised up for them a deliverer, Othniel son of Kenaz, Caleb’s younger brother, who saved them (v. 9).*
 - *So, the land had peace for forty years, until Othniel son of Kenaz died (v. 11).*
- **Ehud (3:12-30).**
 - *Again, the Israelites did evil in the eyes of the LORD, and because they did this evil the LORD gave Eglon king of Moab power over Israel (v. 12).*
 - *Again, the Israelites cried out to the LORD, and he gave them a deliverer—Ehud, a left-handed man... The Israelites sent him with tribute to Eglon, king of Moab... Ehud made a double-edged sword about a cubit long, which he strapped to his right thigh under his clothing. He presented the tribute to Eglon king*

of Moab, who was a very fat man... he ...said, “Your Majesty, I have a secret message for you.” The king said to his attendants, “Leave us!” ...Ehud then approached him while he was sitting alone... “I have a message from God for you.” ...Ehud reached with his left hand, drew the sword from his right thigh and plunged it into the king’s belly. Even the handle sank in after the blade, and his bowels discharged. Ehud did not pull the sword out, and the fat closed in over it (vv. 15-22).

- Shamgar (3:31).
After Ehud came Shamgar son of Anath, who struck down six hundred Philistines with an oxgoad. He too saved Israel.
- Deborah (4-5).
 - *Again the Israelites did evil in the eyes of the LORD, now that Ehud was dead. So the LORD sold them into the hands of Jabin king of Canaan, who reigned in Hazor. Sisera, the commander of his army, was based in Harosheth Haggoyim. Because he had nine hundred chariots fitted with iron and had cruelly oppressed the Israelites for twenty years, they cried to the LORD for help (4:1-3).*
 - *Now Deborah, a prophet... held court.. between Ramah and Bethel in the hill country of Ephraim, and the Israelites went up to her to have their disputes decided. She sent for Barak... and said to him, “The LORD, the God of Israel, commands you: ‘Go, take with you ten thousand men of Naphtali and Zebulun and lead them up to Mount Tabor. I will lead Sisera, the commander of Jabin’s army, with his chariots and his troops to the Kishon River and give him into your hands.’ Barak said to her, “If you go with me, I will go; but if you don’t go with me, I won’t go.” “I will go with you,” said Deborah. “But because of the course you are taking, the honor will not be yours, for the LORD will deliver Sisera into the hands of a woman.” (4:4-9).*
 - *So, Barak went down Mount Tabor, with ten thousand men following him... the LORD routed Sisera and all his chariots and army by the sword... Sisera... fled on foot to the tent of Jael, the wife of Heber the Kenite... Jael went out to meet Sisera and said to him, “Come, my lord, come right in. Don’t be afraid.” ...and she covered him with a blanket... “Stand in the doorway of the tent,” he told her. “If someone comes by and asks you, ‘Is anyone in*

there?’ say ‘No.’” But Jael... picked up a tent peg and a hammer and went quietly to him while he lay fast asleep, exhausted. She drove the peg through his temple into the ground, and he died... And the hand of the Israelites pressed harder and harder against Jabin king of Canaan until they destroyed him (4:14-24).

- **Gideon (6-9).**

- *The Israelites did evil in the eyes of the LORD, and for seven years he gave them into the hands of the Midianites (6:1). When the Israelites cried out to the LORD because of Midian, he sent them a prophet, who said... you have not listened to me” (6:7-10).*

- *The angel of the LORD... appeared to Gideon... “The LORD is with you, mighty warrior.” “Pardon me, my lord,” Gideon replied, “but if the LORD is with us, why has all this happened to us?” The LORD turned to him and said, “Go in the strength you have and save Israel out of Midian’s hand. Am I not sending you?” “Pardon me, my lord,” Gideon replied, “but how can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family.” The LORD answered, “I will be with you, and you will strike down all the Midianites, leaving none alive.” Gideon replied, “If now I have found favor in your eyes, give me a sign that it is really you talking to me. Please do not go away until I come back and bring my offering and set it before you.”*

...Gideon went inside, prepared a young goat, and from an ephah of flour he made bread without yeast. Putting the meat in a basket and its broth in a pot, he brought them out and offered them to him under the oak. The angel of God said to him, “Take the meat and the unleavened bread, place them on this rock, and pour out the broth.” And Gideon did so. Then the angel of the LORD touched the meat and the unleavened bread with the tip of the staff that was in his hand. Fire flared from the rock, consuming the meat and the bread. And the angel of the LORD disappeared.

...That same night the LORD said to him, “Take the second bull from your father’s herd... Tear down your father’s altar to Baal and cut down the Asherah pole beside it. Then build a proper kind of altar to the LORD your God on the top... Using the wood of the Asherah pole that you cut down, offer the second bull as a burnt offering.” So, Gideon took ten of his

servants and did as the LORD told him... In the morning when the people of the town got up, there was Baal's altar, demolished, with the Asherah pole beside it cut down and the second bull sacrificed on the newly built altar! ...When they carefully investigated, they were told, "Gideon son of Joash did it." The people of the town demanded of Joash, "Bring out your son. He must die... But Joash replied... "Are you going to plead Baal's cause? Are you trying to save him? ...If Baal really is a god, he can defend himself... So, because Gideon broke down Baal's altar, they gave him the name Jerub-Baal that day, saying, "Let Baal contend with him."

...Then the Spirit of the LORD came on Gideon, and [summoned] ...the Abiezrites to follow him. He sent messengers throughout Manasseh... Asher, Zebulun and Naphtali... Gideon said to God, "If you will save Israel by my hand as you have promised—look, I will place a wool fleece on the threshing floor. If there is dew only on the fleece and all the ground is dry, then I will know that you will save Israel by my hand, as you said." And that is what happened... Then Gideon said to God, "Do not be angry with me. Let me make just one more request. Allow me one more test with the fleece, but this time make the fleece dry and let the ground be covered with dew." That night God did so. Only the fleece was dry; all the ground was covered with dew (6:11-40).

- *...The LORD said to Gideon, "You have too many men. I cannot deliver Midian into their hands, or Israel would boast against me... Now announce to the army, 'Anyone who trembles with fear may turn back and leave Mount Gilead.' " So twenty-two thousand men left, while ten thousand remained. But the LORD said to Gideon, "There are still too many men... So Gideon took the men down to the water. There the LORD told him, "Separate those who lap the water with their tongues as a dog laps from those who kneel down to drink." Three hundred of them drank from cupped hands, lapping like dogs. All the rest got down on their knees to drink. The LORD said to Gideon, "With the three hundred men that lapped I will save you and give the Midianites into your hands. Let all the others go home." ...During that night the LORD said to Gideon, "Get up, go down against the camp, because I am going to give it into your hands. If you are afraid to attack, go*

down to the camp with your servant Purah and listen to what they are saying. Afterward, you will be encouraged to attack the camp.” So he and Purah his servant went down to the outposts of the camp... Gideon arrived just as a man was telling a friend his dream... “God has given the Midianites and the whole camp into his hands.” When Gideon heard the dream and its interpretation, he bowed down and worshiped.

...Dividing the three hundred men into three companies, he placed trumpets and empty jars in the hands of all of them, with torches inside... Gideon and the hundred men with him reached the edge of the camp at the beginning of the middle watch, just after they had changed the guard. They blew their trumpets and broke the jars that were in their hands... Grasping the torches in their left hands and holding in their right hands the trumpets they were to blow, they shouted, “A sword for the LORD and for Gideon!” While each man held his position around the camp, all the Midianites ran, crying out as they fled. When the three hundred trumpets sounded, the LORD caused the men throughout the camp to turn on each other with their swords. The army fled... So, all the men of Ephraim were called out... They pursued the Midianites and brought the heads of Oreb and Zeeb to Gideon, who was by the Jordan (7:1-25).

- The Israelites said to Gideon, “Rule over us—you, your son and your grandson—because you have saved us from the hand of Midian.” But Gideon told them, “I will not rule over you, nor will my son rule over you. The LORD will rule over you.”
“I do have one request, that each of you give me an earring from your share of the plunder.” ...So, they spread out a garment, and each of them threw a ring from his plunder onto it. The weight of the gold rings he asked for came to seventeen hundred shekels (about 40lbs)... Gideon made the gold into an ephod, which he placed in Ophrah, his town. All Israel prostituted themselves by worshiping it there, and it became a snare to Gideon and his family (8:22-27).
- Jerub-Baal (Gideon)... went back home to live. He had seventy sons of his own, for he had many wives. His concubine, who lived in Shechem, also bore him a son, whom he named Abimelek. Gideon... died at a good old age and was buried in the tomb of his father Joash in Ophrah of the Abiezrites.

No sooner had Gideon died than the Israelites again prostituted themselves to the Baals. They set up Baal-Berith as their god and did not remember the LORD their God, who had rescued them from the hands of all their enemies on every side. They also failed to show any loyalty to the family of Jerub-Baal (Gideon) in spite of all the good things he had done for them (8:29-35).

- *Abimelek son of Jerub-Baal (Gideon) went to his mother's brothers in Shechem and said to them and to all his mother's clan, "Ask all the citizens of Shechem, 'Which is better for you: to have all seventy of Jerub-Baal's sons rule over you, or just one man?' Remember, I am your flesh and blood." When the brothers repeated all this to the citizens of Shechem, they were inclined to follow Abimelek, for they said, "He is related to us." They gave him seventy shekels of silver from the temple of Baal-Berith, and Abimelek used it to hire reckless scoundrels, who became his followers. He went to his father's home in Ophrah and on one stone murdered his seventy brothers, the sons of Jerub-Baal. But Jotham, the youngest son... escaped... Then all the citizens of Shechem and Beth Millo gathered beside the great tree at the pillar in Shechem to crown Abimelek king (9:1-6).*

After Abimelek had governed... three years, God stirred up animosity between Abimelek and the citizens of Shechem... God did this in order that the crime against Jerub-Baal's seventy sons... might be avenged... Gaal son of Ebed moved with his clan into Shechem, and its citizens put their confidence in him... Ebed said, "Who is Abimelek, and why should we... be subject to him? ...If only this people were under my command! Then I would get rid of him... So Abimelek and all his troops set out by night and took up concealed positions near Shechem... So Gaal led out the citizens of Shechem and fought Abimelek... Zebul drove Gaal and his clan out of Shechem... Abimelek pressed his attack against the city until he had captured it and killed its people. Then he destroyed the city and scattered salt over it... the citizens in the tower of Shechem went into the stronghold of the temple of El-Berith... So, all the men cut branches and... piled them against the stronghold and set it on fire with the people still inside... all the people... about a thousand men and women... died.

Next Abimelek went to Thebez and... captured it. Inside the city... was a strong tower, to which all the men and women... had fled... Abimelek went to the tower and attacked it. But as he approached the entrance to the tower to set it on fire, a woman dropped an upper millstone on his head and cracked his skull. Hurriedly he called to his armor-bearer, "Draw your sword and kill me, so that they can't say, 'A woman killed him.'" So, his servant ran him through, and he died. When the Israelites saw that Abimelek was dead, they went home... (9:22-57).

- Tola (10:1-2).
After the time of Abimelek, a man of Issachar named Tola son of Puah, the son of Dodo, rose to save Israel. He lived in Shamir, in the hill country of Ephraim. He led Israel twenty-three years; then he died and was buried in Shamir.
- Jair (10:3-5).
Jair of Gilead... led Israel twenty-two years. He had thirty sons, who rode thirty donkeys. They controlled thirty towns in Gilead... When Jair died, he was buried in Kamon.
- Jephthah (11-12)
 - Background: *Again, the Israelites did evil in the eyes of the LORD. They served the Baals and the Ashtoreths... because the Israelites forsook the LORD and no longer served him, he became angry with them. He sold them into the hands of the Philistines and the Ammonites, who that year shattered and crushed them. For eighteen years they oppressed all the Israelites on the east side of the Jordan in Gilead... Then the Israelites cried out to the LORD, "We have sinned against you, forsaking our God and serving the Baals." The LORD replied, "When the Egyptians, the Amorites, the Ammonites, the Philistines, the Sidonians, the Amalekites and the Maonites oppressed you and you cried to me for help, did I not save you from their hands? But you have forsaken me and served other gods, so I will no longer save you. Go and cry out to the gods you have chosen. Let them save you when you are in trouble!" (10:6-14)*
 - *Jephthah the Gileadite was a mighty warrior. His father was Gilead; his mother was a prostitute. Gilead's wife also bore him sons, and when they were grown up, they drove Jephthah away. "You are not going to get any inheritance in our family," they said, "because you are the son of another woman." So, Jephthah fled from his brothers and settled in the land of Tob, where a gang of scoundrels gathered*

around him and followed him (11:1-3).

- Sometime later, when the Ammonites were fighting against Israel, the elders of Gilead went to get Jephthah... “Come,” they said, “be our commander, so we can fight the Ammonites.” Jephthah said to them, “Didn’t you hate me and drive me from my father’s house? Why do you come to me now when you’re in trouble?” The elders of Gilead said to him, “...come with us to fight the Ammonites, and you will be head over all of us who live in Gilead.” Jephthah answered, “Suppose you take me back to fight the Ammonites and the LORD gives them to me—will I really be your head?” The elders of Gilead replied, “The LORD is our witness; we will certainly do as you say.” (11:4-10)

Then the Spirit of the LORD came on Jephthah...

Jephthah made a vow to the LORD: “If you give the Ammonites into my hands, 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.” Then Jephthah went over to fight the Ammonites, and the LORD gave them into his hands... When Jephthah returned to his home in Mizpah, who should come out to meet him but his daughter, dancing to the sound of timbrels! She was an only child. Except for her he had neither son nor daughter. When he saw her, he tore his clothes and cried, “Oh no, my daughter! You have brought me down and I am devastated. I have made a vow to the LORD that I cannot break.” “My father,” she replied, “you have given your word to the LORD. Do to me just as you promised... But grant me this one request,” she said. “Give me two months to roam the hills and weep with my friends, because I will never marry.” ...And he let her go for two months. She and her friends went into the hills and wept because she would never marry. After the two months, she returned to her father, and he did to her as he had vowed... (11:29-39)

- Ibzan (12:8-10).

After him, Ibzan of Bethlehem led Israel. He had thirty sons and thirty daughters. He gave his daughters away in marriage to those outside his clan, and for his sons he brought in thirty young women as wives from outside his clan. Ibzan led Israel seven years. Then Ibzan died and was buried in Bethlehem.

- *Elon (12:11-12).
After him, Elon the Zebulunite led Israel ten years. Then Elon died and was buried in Aijalon in the land of Zebulun.*
- *Abdon (12:13-15).
After him, Abdon son of Hillel, from Pirathon, led Israel. He had forty sons and thirty grandsons, who rode on seventy donkeys. He led Israel eight years. Then Abdon son of Hillel died and was buried at Pirathon in Ephraim, in the hill country of the Amalekites.*
- *Samson (13-16).*
 - *Again, the Israelites did evil in the eyes of the LORD, so the LORD delivered them into the hands of the Philistines for forty years. (13:1)*
 - *A certain man of Zorah, named Manoah, from the clan of the Danites, had a wife who was childless, unable to give birth. The angel of the LORD appeared to her and said, “You are barren and childless, but you are going to become pregnant and give birth to a son. Now see to it that you drink no wine or other fermented drink and that you do not eat anything unclean. You will become pregnant and have a son whose head is never to be touched by a razor because the boy is to be a Nazirite, dedicated to God from the womb. He will take the lead in delivering Israel from the hands of the Philistines.” (13:2-5)*
 - *Samson went down to Timnah and saw there a young Philistine woman. When he returned, he said to his father and mother, “I have seen a Philistine woman in Timnah; now get her for me as my wife.” His father and mother replied, “Isn’t there an acceptable woman among your relatives or among all our people? Must you go to the uncircumcised Philistines to get a wife?” But Samson said to his father, “Get her for me. She’s the right one for me.” ...Samson went down to Timnah together with his father and mother. As they approached the vineyards of Timnah, suddenly a young lion came roaring toward him. The Spirit of the LORD came powerfully upon him so that he tore the lion apart with his bare hands as he might have torn a young goat... Then he went down and talked with the woman, and he liked her. Sometime later, when he went back to marry her, he turned aside to look at the lion’s carcass, and in it he saw a swarm of bees and some honey. He scooped out the honey with his hands and ate as he went along. When he rejoined his parents, he gave them some, and they too ate it. But he did not tell them that he had taken*

the honey from the lion's carcass. (14:1-9)

- *...Samson held a feast, as was customary for young men. When the people saw him, they chose thirty men to be his companions. "Let me tell you a riddle," Samson said to them. "If you can give me the answer within the seven days of the feast, I will give you thirty linen garments and thirty sets of clothes. If you can't tell me the answer, you must give me thirty linen garments and thirty sets of clothes." "Tell us your riddle," they said. "Let's hear it." He replied, "Out of the eater, something to eat; out of the strong, something sweet." For three days they could not give the answer. On the fourth day, they said to Samson's wife, "Coax your husband into explaining the riddle for us, or we will burn you and your father's household to death... on the seventh day he finally told her, because she continued to press him. She in turn explained the riddle to her people. Before sunset on the seventh day the men of the town said to him, "What is sweeter than honey? What is stronger than a lion?" ... He went down to Ashkelon, struck down thirty of their men, stripped them of everything and gave their clothes to those who had explained the riddle. Burning with anger, he returned to his father's home. And Samson's wife was given to one of his companions... (14:10-20)*
- *...Samson took a young goat and went to visit his wife... But her father would not let him go in. "I was so sure you hated her," he said, "that I gave her to your companion..." So, he went out and caught three hundred foxes and tied them tail to tail in pairs. He then fastened a torch to every pair of tails, lit the torches and let the foxes loose in the standing grain of the Philistines... So, the Philistines went up and burned her and her father to death... He attacked them viciously and slaughtered many of them... Then three thousand men from Judah... said to Samson, "Don't you realize that the Philistines are rulers over us? ... We've come to tie you up and hand you over to the Philistines." So, they bound him with two new ropes and led him up from the rock. As he approached Lehi, the Philistines came toward him... The ropes on his arms became like charred flax, and the bindings dropped from his hands. Finding a fresh jawbone of a donkey, he grabbed it and struck down a thousand men. (15:1-15)*

- *One day Samson went to Gaza, where he saw a prostitute. He went in to spend the night with her. The people of Gaza ... surrounded the place and lay in wait for him... But Samson ... took hold of the doors of the city gate, together with the two posts, and tore them loose, bar and all. He lifted them to his shoulders and carried them to the top of the hill that faces Hebron. (16:1-3)*
- *Sometime later, he fell in love with a woman... whose name was Delilah. The rulers of the Philistines went to her and said, "See if you can lure him into showing you the secret of his great strength... Each one of us will give you eleven hundred shekels of silver." So, Delilah said to Samson, "Tell me the secret of your great strength..." Samson answered her, "If anyone ties me with seven fresh bowstrings that have not been dried, I'll become as weak as any other man." Then... she tied him with them. With men hidden in the room, she called to him, "Samson, the Philistines are upon you!" But he snapped the bowstrings as easily as a piece of string snaps when it comes close to a flame... Then Delilah said to Samson, "You have made a fool of me; you lied to me. Come now, tell me how you can be tied." He said, "If anyone ties me securely with new ropes that have never been used, I'll become as weak as any other man." So, Delilah took new ropes and tied him with them. Then, with men hidden in the room, she called to him, "Samson, the Philistines are upon you!" But he snapped the ropes off his arms as if they were threads. Delilah then said to Samson, "All this time you have been making a fool of me and lying to me. Tell me how you can be tied." He replied, "If you weave the seven braids of my head into the fabric on the loom and tighten it with the pin, I'll become as weak as any other man." So, while he was sleeping, Delilah took the seven braids of his head, wove them into the fabric and tightened it with the pin. Again, she called to him, "Samson, the Philistines are upon you!" He awoke from his sleep and pulled up the pin and the loom, with the fabric. Then she said to him, "How can you say, 'I love you,' when you won't confide in me?" With such nagging she prodded him day after day until he was sick to death of it. So, he told her everything. "...I have been a Nazirite dedicated to God from my mother's womb. If my head were shaved, my strength would leave me..." After putting*

him to sleep on her lap, she called for someone to shave off the seven braids of his hair... And his strength left him. Then she called, "Samson, the Philistines are upon you!" He awoke from his sleep and thought, "I'll go out as before and shake myself free." But he did not know that the LORD had left him. Then the Philistines seized him, gouged out his eyes... Binding him with bronze shackles, they set him to grinding grain in the prison. But the hair on his head began to grow again after it had been shaved. (16:4-22)

- *Now the rulers of the Philistines assembled to offer a great sacrifice to Dagon their god and to celebrate... While they were in high spirits, they shouted, "Bring out Samson to entertain us." So, they called Samson out of the prison, and he performed for them. When they stood him among the pillars, Samson said to the servant who held his hand, "Put me where I can feel the pillars that support the temple, so that I may lean against them." ...all the rulers of the Philistines were there, and on the roof were about three thousand men and women watching Samson perform. Then Samson prayed to the LORD, "Sovereign LORD, remember me. Please, God, strengthen me just once more, and let me with one blow get revenge on the Philistines for my two eyes." Then Samson reached toward the two central pillars on which the temple stood. Bracing himself against them... Samson said, "Let me die with the Philistines!" Then he pushed with all his might, and down came the temple on the rulers and all the people in it. Thus he killed many more when he died than while he lived... They brought him back and buried him between Zorah and Eshtaol in the tomb of Manoah his father. He had led Israel twenty years. (16:23-31)*
- *Epilogue (Chapters 17-21)*
 - *...a man named Micah... said to his mother, "The eleven hundred shekels of silver that were taken from you and about which I heard you utter a curse—I have that silver with me; I took it." Then his mother said, "The LORD bless you, my son!" When he returned the eleven hundred shekels of silver to his mother, she said, "I solemnly consecrate my silver to the LORD for my son to make an image overlaid with silver. I will give it back to you." So, after he returned the silver to his mother, she took two hundred shekels of silver and gave them to a silversmith, who used them to make the idol. And it was put in Micah's house... and he made an*

ephod and some household gods and installed one of his sons as his priest. In those days Israel had no king; everyone did as they saw fit. A young Levite from Bethlehem in Judah, who had been living within the clan of Judah, left that town in search of some other place to stay... Then Micah said to him, "Live with me and be my father and priest, and I'll give you ten shekels of silver a year, your clothes and your food." So, the Levite agreed to live with him... and the young man became his priest... And Micah said, "Now I know that the LORD will be good to me, since this Levite has become my priest." (17)

- *...And in those days the tribe of the Danites was seeking a place of their own where they might settle, because they had not yet come into an inheritance among the tribes of Israel... So, the Danites sent five of their leading men... to spy out the land and explore it... So, they entered the hill country of Ephraim and came to the house of Micah, where they spent the night. When they were near Micah's house, they recognized the voice of the young Levite... "Why are you here?" He told them what Micah had done for him... Then they said to him, "Please inquire of God to learn whether our journey will be successful." The priest answered them, "Go in peace. Your journey has the LORD's approval." So, the five men left and came to Laish, where they saw that the people were living in safety... at peace and secure... When they returned to... their fellow Danites... They [said] "Come on, let's attack them! We have seen the land, and it is very good... Then six hundred men of the Danites, armed for battle, set out... Then the five men who had spied out the land of Laish said to their fellow Danites, "Do you know that one of these houses has an ephod, some household gods and an image overlaid with silver? Now you know what to do." So, they turned in there and went to the house of the young Levite at Micah's place and greeted him... The five men who had spied out the land went inside and took the idol, the ephod, and the household gods... the priest said to them, "What are you doing?" They answered him, "Be quiet! ...Come with us, and be our father and priest... The priest was very pleased. He took the ephod, the household gods and the idol and went along with the people... When they had gone some distance from Micah's house, the men who lived near Micah were called together and overtook the Danites... Micah, seeing that they were too strong for him, turned around and went back home. Then they took what Micah had made, and his priest, and went on to Laish... They attacked them with the sword and burned down their city... The Danites rebuilt the city*

and settled there... There the Danites set up for themselves the idol, and Jonathan, son of Gershom, the son of Moses, and his sons were priests for the tribe of Dan... They continued to use the idol Micah had made... (18)

- *...Now a Levite who lived in a remote area... took a concubine from Bethlehem in Judah. But she was unfaithful to him. She left him and went back to her parents' home in Bethlehem... After she had been there four months, her husband went to her to persuade her to return... She took him into her parents' home, and when her father saw him, he gladly welcomed him... he remained with him three days, eating and drinking, and sleeping there... On the morning of the fifth day, when he rose to go, the woman's father said, "Refresh yourself. Wait till afternoon!" So, the two of them ate together. Then when the man, with his concubine and his servant, got up to leave, his father-in-law, the woman's father, said, "Now look, it's almost evening. Spend the night here; the day is nearly over. Stay and enjoy yourself. Early tomorrow morning you can get up and be on your way home." But, unwilling to stay another night, the man left and went toward Jebus (that is, Jerusalem)... they went on, and the sun set as they neared Gibeah in Benjamin. There they stopped to spend the night... That evening an old man... who was living in Gibeah... came in from his work in the fields... "You are welcome at my house," the old man said... While they were enjoying themselves, some of the wicked men of the city surrounded the house. Pounding on the door, they shouted to the old man who owned the house, "Bring out the man who came to your house so we can have sex with him." The owner of the house went outside and said to them, "No, my friends, don't be so vile. Since this man is my guest, don't do this outrageous thing. Look, here is my virgin daughter, and his concubine. I will bring them out to you now, and you can use them and do to them whatever you wish. But as for this man, don't do such an outrageous thing." But the men would not listen to him. So, the man took his concubine and sent her outside to them, and they raped her and abused her throughout the night, and at dawn they let her go. At daybreak the woman went back to the house where her master was staying, fell down at the door and lay there until daylight. When her master got up in the morning and opened the door of the house... there lay his concubine, fallen in the doorway of the house... Then the man put her on his donkey and set out for home. When he reached home, he took a knife and cut up his concubine, limb by limb, into twelve parts and sent them into all the areas of Israel. Everyone who saw it was saying*

to one another, “Such a thing has never been seen or done, not since the day the Israelites came up out of Egypt...” (19)

- *Then all Israel... came together as one and assembled before the LORD in Mizpah... four hundred thousand men armed with swords... Then the Israelites said, “Tell us how this awful thing happened.” So, the Levite, the husband of the murdered woman, said, “I and my concubine came to Gibeah in Benjamin to spend the night. During the night the men of Gibeah came after me and surrounded the house, intending to kill me. They raped my concubine, and she died. I took my concubine, cut her into pieces and sent one piece to each region of Israel’s inheritance, because they committed this lewd and outrageous act in Israel...” All the men rose up together as one, saying, “None of us will go home... this is what we’ll do to Gibeah: We’ll go up against it in the order decided by casting lots... when the army arrives at Gibeah in Benjamin, it can give them what they deserve for this outrageous act done in Israel.” The tribes of Israel sent messengers throughout the tribe of Benjamin, saying, “What about this awful crime that was committed among you? Now turn those wicked men of Gibeah over to us so that we may put them to death and purge the evil from Israel.” But the Benjamites would not listen to their fellow Israelites... they came together at Gibeah to fight against the Israelites... The Israelites went up to Bethel and inquired of God. They said, “Who of us is to go up first to fight against the Benjamites?” The LORD replied, “Judah shall go first.” ...The Israelites went out to fight the Benjamites and took up battle positions against them at Gibeah. The Benjamites came out of Gibeah and cut down twenty-two thousand Israelites on the battlefield that day. But the Israelites encouraged one another and again took up their positions where they had stationed themselves the first day. The Israelites went up and wept before the LORD until evening, and they inquired of the LORD. They said, “Shall we go up again to fight against the Benjamites, our fellow Israelites?” The LORD answered, “Go up against them.” Then the Israelites drew near to Benjamin the second day. This time, when the Benjamites came out from Gibeah to oppose them, they cut down another eighteen thousand Israelites, all of them armed with swords. Then all the Israelites, the whole army, went up to Bethel, and there they sat weeping before the LORD. They fasted that day until evening and presented burnt offerings and fellowship offerings to the LORD. And the Israelites inquired of the LORD... “Shall we go up*

again to fight against the Benjamites, our fellow Israelites, or not?" The LORD responded, "Go, for tomorrow I will give them into your hands." Then Israel set an ambush around Gibeah. They went up against the Benjamites on the third day and took up positions against Gibeah as they had done before. The Benjamites came out to meet them and were drawn away from the city. They began to inflict casualties on the Israelites as before... All the men of Israel moved from their places and took up positions at Baal Tamar, and the Israelite ambush charged out of its place on the west of Gibeah. Then ten thousand of Israel's able young men made a frontal attack on Gibeah. The fighting was so heavy that the Benjamites did not realize how near disaster was. The LORD defeated Benjamin before Israel, and on that day the Israelites struck down 25,100 Benjamites... Those who had been in ambush made a sudden dash into Gibeah, spread out and put the whole city to the sword... the Benjamites turned and saw the whole city going up in smoke... So, they fled before the Israelites in the direction of the wilderness, but they could not escape the battle. And the Israelites who came out of the towns cut them down there... Eighteen thousand Benjamites fell... As they turned and fled toward the wilderness... the Israelites cut down five thousand men along the roads. They kept pressing after the Benjamites as far as Gidom and struck down two thousand more. On that day twenty-five thousand Benjamite swordsmen fell... But six hundred of them turned and fled into the wilderness... where they stayed four months. The men of Israel went back to Benjamin and put all the towns to the sword, including the animals and everything else they found. All the towns they came across they set on fire. (20)

- ...The people went to Bethel, where they sat before God until evening, raising their voices and weeping bitterly. "LORD, God of Israel," they cried, "why has this happened to Israel? Why should one tribe be missing from Israel today?" Early the next day the people built an altar and presented burnt offerings and fellowship offerings... Now the Israelites grieved for the tribe of Benjamin, their fellow Israelites... Then they asked, "Which one of the tribes of Israel failed to assemble before the LORD at Mizpah?" They discovered that no one from Jabesh Gilead had come to the camp for the assembly... So, the assembly sent twelve thousand fighting men with instructions to go to Jabesh Gilead and put to the sword those living there, including the women and children... They found among the people living in Jabesh Gilead four hundred young wom-

en... Then the whole assembly sent an offer of peace to the Benjamites... So, the Benjamites returned... and were given the women of Jabesh Gilead who had been spared. But there were not enough for all of them... “The Benjamite survivors must have heirs,” they said, “so that a tribe of Israel will not be wiped out. We can’t give them our daughters as wives, since we Israelites have taken this oath... So, they instructed the Benjamites, saying, “Go and hide in the vineyards and watch. When the young women of Shiloh come out to join in the dancing, rush from the vineyards and each of you seize one of them to be your wife. Then return to the land of Benjamin. When their fathers or brothers complain to us, we will say to them, ‘Do us the favor of helping them, because we did not get wives for them during the war. You will not be guilty of breaking your oath because you did not give your daughters to them.’” So that is what the Benjamites did... the Israelites left that place and went home to their tribes and clans, each to his own inheritance. In those days Israel had no king; everyone did as they saw fit. (21)

cease striving

AND KNOW THAT I AM GOD

PSALM 34:13

RUTH

- The Book of Ruth clearly belongs in the period of Judges, “*In the days when the judges ruled*” (1:1).
- The book is named for its heroine, Ruth.
- The book of Ruth is a love story. It is unique in the fact that Ruth was the great-grandmother of David, placing her in the line of Christ. Ruth is one of the four women named in the Messianic line along with Tamar, Rahab, and Bathsheba.

OUTLINE

- A man from *Bethlehem* named *Elimelek* traveled to *Moab* because *there wa a famine in the land*. The man had two sons, *Mahlon* and *Kilion*. His wife’s name was *Naomi*. (1:1-2)
- *Elimelek* died in *Moab* and his two sons married *Moabite* women, *Orpah* and *Ruth*. After *about ten years both Mahlon and Kilion also died*. (1:4-5).
- *Naomi* heard the famine had ended in Israel and decided to go back home. *Orpah* decided to stay in Moab, but *Ruth* told her mother-in-law, “*Where you go, I will go, and where you stay, I will stay. Your people will be my people and your God my God. Where you die, I will die, and there I will be buried*” (1:16-17). So, the two women traveled back to Bethlehem.
- Once they were back in Bethlehem, *Ruth* went to the wheat field to glean food for them to eat. So she went out, entered a field and began to glean behind the harvesters. *As it turned out, she was working in a field belonging to Boaz, who was from the clan of Elimelek* (2:3).
- *Boaz* took an interest in *Ruth*: *So, Boaz said to Ruth, “My daughter, listen to me. Don’t go and glean in another field and don’t go away from here. Stay here with the women who work for me. Watch the field where the men are harvesting and follow along after the women. I have told the men not to lay a hand on you. And whenever you are thirsty, go and get a drink from the water jars the men have filled... I’ve been told all about what you have done for your mother-in-law since the death of your husband—how you left your father and mother and your homeland and came to live with a people you did not know before. May the LORD repay you for what you have done. May you be richly rewarded by the LORD, the God of Israel, under whose wings you have come to take refuge”* (2:8-12).
- *...Then Ruth told her mother-in-law about the one at whose place she had been working... “The LORD bless him!” Naomi said to her daughter-in-law. “He has not stopped showing his kindness to the living and the dead.” She added, “That man is our close relative; he is one of our guardian (kinsman)-redeemers”* (2:19-20)

- NOTE: The kinsman-redeemer is a male relative who, according to Mosaic Law, had the privilege or responsibility to act on behalf of a relative who was in trouble, danger, or need. The Hebrew term (*go el*) designates one who delivers or rescues or redeems property or person.
- *“If one of your fellow Israelites becomes poor and sells some of their property, their nearest relative is to come and redeem what they have sold” (Leviticus 25:25).*
- *“If a foreigner residing among you becomes rich and any of your fellow Israelites become poor and sell themselves to the foreigner or to a member of the foreigner’s clan, they retain the right of redemption after they have sold themselves. One of their relatives may redeem them: An uncle or a cousin or any blood relative in their clan may redeem them” (Leviticus 25:47-49).*
- *One day Ruth’s mother-in-law Naomi said to her, “My daughter, I must find a home for you, where you will be well provided for. Now Boaz, with whose women you have worked, is a relative of ours. Tonight, he will be winnowing barley on the threshing floor. Wash, put on perfume, and get dressed in your best clothes. Then go down to the threshing floor, but don’t let him know you are there until he has finished eating and drinking. When he lies down, note the place where he is lying. Then go and uncover his feet and lie down. He will tell you what to do...” So, she went down to the threshing floor and did everything her mother-in-law told her to do. When Boaz had finished eating and drinking and was in good spirits, he went over to lie down at the far end of the grain pile. Ruth approached quietly, uncovered his feet, and lay down. In the middle of the night something startled the man; “... Who are you?” he asked. “I am your servant Ruth,” she said. “Spread the corner of your garment over me, since you are a guardian-redeemer of our family.” “The LORD bless you, my daughter,” he replied... don’t be afraid. I will do for you all you ask... Although it is true that I am a guardian-redeemer of our family, there is another who is more closely related than I. Stay here for the night, and in the morning if he wants to do his duty as your guardian-redeemer, good; let him redeem you. But if he is not willing, as surely as the LORD lives, I will do it...” So, she lay at his feet until morning... [Then] he said, “Bring me the shawl you are wearing and hold it out.” When she did so, he poured into it six measures of barley and placed the bundle on her. Then he went back to town. When Ruth came to her mother-in-law... Naomi said, “Wait, my daughter, until you find out what happens. For the man will not rest until the matter is settled today.” (3)*
- *Boaz went up to the town gate and sat down there just as the guardian-redeemer he had mentioned came along. Boaz said, “Come over here, my friend, and sit down.” So, he went over and*

sat down. Boaz took ten of the elders of the town... Then he said to the guardian-redeemer, "Naomi, who has come back from Moab, is selling the piece of land that belonged to our relative Elimelek. I thought I should bring the matter to your attention and suggest that you buy it..." For no one has the right to do it except you, and I am next in line." "I will redeem it," he said. Then Boaz said, "On the day you buy the land from Naomi, you also acquire Ruth the Moabite, the dead man's widow... At this, the guardian-redeemer said, "Then I cannot redeem it because I might endanger my own estate. You redeem it yourself. I cannot do it." (in earlier times in Israel, for the redemption and transfer of property to become final, one party took off his sandal and gave it to the other...) So, the guardian-redeemer said to Boaz, "Buy it yourself." And he removed his sandal. (4)

- *So, Boaz took Ruth and she became his wife... and she gave birth to a son... And they named him Obed. He was the father of Jesse, the father of David. (4:13-16)*

NEXT WEEK: 1st & 2nd Samuel

LESSON 9

1st Samuel

- The book of 1st Samuel begins the record of the rise and fall of the Israelite monarchy, a section that includes 1st and 2nd Samuel, 1st and 2nd Kings, and 1st and 2nd Chronicles.
- In the Hebrew manuscripts, 1st and 2nd Samuel were one book, as was 1st and 2nd Kings and 1st and 2nd Chronicles.
- 1st Samuel covers a definite period of about 150 years from the birth of Samuel, the last judge, to the death of Saul, the first king.
- At least part or most of the book was written by Samuel himself, but others probably contributed. *“As for the events of King David’s reign, from beginning to end, they are written in the records of Samuel the seer, the records of Nathan the prophet and the records of Gad the seer, together with the details of his reign and power, and the circumstances that surrounded him and Israel and the kingdoms of all the other lands”* (1 Chronicles 29:29-30).

OUTLINE

- Samuel, the Last Judge (Chapters 1–8).
 - The birth of Samuel.
 - *There was a certain man from... the hill country of Ephraim, whose name was Elkanah... He had two wives... Hannah and... Peninnah. Peninnah had children, but Hannah had none.* (1:1-2)
 - At this time, the tabernacle was permanently set up at Shiloh (Joshua 18:1) and Eli’s sons, *Hophni and Phinehas* were priests of the Lord (1:3).
 - *Whenever the day came for Elkanah to sacrifice, he would give portions of the meat to his wife Peninnah and to all her sons and daughters. But to Hannah he gave a double portion because he loved her, and the LORD had closed her womb. Because the LORD had closed Hannah’s womb, her rival kept provoking her... till she wept and would not eat... This went on year after year.* (1:4-7)
 - *Once when they had finished eating and drinking in Shiloh... Eli the priest was sitting on his chair by the doorpost of the LORD’s house. In her deep anguish Hannah prayed to the LORD, weeping bitterly. And she made a vow, saying, “LORD Almighty, if you will only look on your servant’s misery and remember me, and not forget your servant but give her a son, then I will give him to the LORD for all the days of his life, and no razor will ever be used on his head.”*
...Hannah was praying in her heart, and her lips were moving but her voice was not heard. Eli thought she was drunk and said to her, “How long are you going to stay drunk?”

Put away your wine.” “Not so, my lord,” Hannah replied, “I am a woman who is deeply troubled. I have not been drinking... I was pouring out my soul to the LORD. Do not take your servant for a wicked woman; I have been praying here out of my great anguish and grief.” Eli answered, “Go in peace, and may the God of Israel grant you what you have asked of him.” (1:9-17)

- *So, in the course of time Hannah became pregnant and gave birth to a son. She named him Samuel, saying, “Because I asked the LORD for him...” After he was weaned, she took the boy... and brought him to the house of the LORD at Shiloh... they brought the boy to Eli, and she said to him, “...I am the woman who stood here beside you praying to the LORD. I prayed for this child, and the LORD has granted me what I asked of him. So now I give him to the LORD. For his whole life he will be given over to the LORD...” (1:24-28).*
- *Corruption in the priesthood.*
 - *Eli’s sons were scoundrels... it was the practice of the priests that, whenever any of the people offered a sacrifice, the priest’s servant would come with a three-pronged fork in his hand while the meat was being boiled and would plunge the fork into the... pot. Whatever the fork brought up the priest would take for himself (see Deuteronomy 18:1-5)... But even before the fat was burned, the priest’s servant would come and say to the person who was sacrificing, “Give the priest some meat to roast; he won’t accept boiled meat from you, but only raw.” If the person said to him, “Let the fat be burned first, and then take whatever you want,” the servant would answer, “No, hand it over now; if you don’t, I’ll take it by force.” This sin of the young men was very great in the LORD’s sight, for they were treating the LORD’s offering with contempt. (2:12-17)*
 - *Now Eli, who was very old, heard about everything his sons were doing to all Israel and how they slept with the women who served at the entrance to the tent of meeting. So, he said to them, “Why do you do such things? I hear from all the people about these wicked deeds of yours. No, my sons; the report I hear spreading among the LORD’s people is not good... His sons, however, did not listen to their father’s rebuke... (2:22-25)*
 - *...a man of God came to Eli and said to him, “This is what the LORD says: ‘Did I not clearly reveal myself to your ancestor’s family when they were in Egypt under Pharaoh? I chose your ancestor out of all the tribes of Israel to be my priest... I also gave your ancestor’s family all the food offerings presented by the Israelites. Why do you scorn my*

sacrifice and offering that I prescribed for my dwelling? Why do you honor your sons more than me by fattening yourselves on the choice parts of every offering made by my people Israel?’ “Therefore, the LORD, the God of Israel, declares: ‘...Those who honor me I will honor, but those who despise me will be disdained... The time is coming when I will cut short your strength and the strength of your priestly house, so that no one in it will reach old age... all your descendants will die in the prime of life... what happens to your two sons, Hophni and Phinehas, will be a sign to you—they will both die on the same day. I will raise up for myself a faithful priest... ” (2:27-35)

- **God calls Samuel (3).**

- *The boy Samuel ministered before the LORD under Eli. In those days the word of the LORD was rare; there were not many visions.*

- *One night Eli, whose eyes were becoming so weak that he could barely see, was lying down in his usual place. The lamp of God had not yet gone out, and Samuel was lying down in the house of the LORD, where the ark of God was.*

Then the LORD called Samuel. Samuel answered, “Here I am.” And he ran to Eli and said, “Here I am; you called me.” But Eli said, “I did not call; go back and lie down.”

So he went and lay down. Again the LORD called, “Samuel!” And Samuel got up and went to Eli and said, “Here I am; you called me.” “My son,” Eli said, “I did not call; go back and lie down.” Now Samuel did not yet know the LORD: The word of the LORD had not yet been revealed to him.

A third time the LORD called, “Samuel!” And Samuel got up and went to Eli and said, “Here I am; you called me.” Then Eli realized that the LORD was calling the boy. So Eli told Samuel, “Go and lie down, and if he calls you, say, ‘Speak, LORD, for your servant is listening.’”

So, Samuel went and lay down in his place. The LORD came and stood there, calling as at the other times, “Samuel! Samuel!” Then Samuel said, “Speak, for your servant is listening.”

And the LORD said to Samuel: “See, I am about to do something in Israel that will make the ears of everyone who hears about it tingle. At that time I will carry out against Eli everything I spoke against his family...

Samuel lay down until morning and then opened the doors of the house of the LORD. He was afraid to tell Eli the vision, but Eli called him and said, “...What was it he said to you? So, Samuel told him everything, hiding nothing from him. Then Eli said, “He is the LORD; let him do what

is good in his eyes.”

- *The LORD was with Samuel as he grew up, and he let none of Samuel’s words fall to the ground. And all Israel from Dan to Beersheba recognized that Samuel was attested as a prophet of the LORD. The LORD continued to appear at Shiloh, and there he revealed himself to Samuel through his word.*
- **God’s judgement (4).**
 - *...the Israelites went out to fight against the Philistines... Israel was defeated by the Philistines, who killed about four thousand of them on the battlefield...*
 - *So, the people sent men to Shiloh, and they brought back the ark of the covenant... And Eli’s two sons, Hophni and Phinehas, were there with the ark... When the ark... came into the camp, all Israel raised such a great shout that the ground shook... Hearing the uproar, the Philistines... were afraid...*
 - *...the Philistines fought, and the Israelites were defeated and every man fled to his tent. The slaughter was very great; Israel lost thirty thousand foot soldiers. The ark of God was captured, and Eli’s two sons, Hophni and Phinehas, died...*
 - *...a Benjamite ran from the battle line and went to Shiloh with his clothes torn and dust on his head... there was Eli sitting on his chair by the side of the road, watching, because his heart feared for the ark of God. When the man entered the town and [he] told what had happened... “Israel fled before the Philistines, and the army has suffered heavy losses... your two sons, Hophni and Phinehas, are dead, and the ark of God has been captured.” When he mentioned the ark of God, Eli fell backward off his chair by the side of the gate. His neck was broken, and he died... He had led Israel forty years. His daughter-in-law, the wife of Phinehas, was pregnant... When she heard the news... she went into labor and gave birth but was overcome by her labor pains. As she was dying... She named the boy Ichabod, saying, “The Glory has departed from Israel...”*
- **The Philistines and the Ark (5-7).**
 - *After the Philistines had captured the ark of God, they took it from Ebenezer to Ashdod. Then they carried the ark into Dagon’s temple and set it beside Dagon. When the people of Ashdod rose early the next day, there was Dagon, fallen on his face on the ground before the ark of the LORD! They took Dagon and put him back in his place. But the following morning when they rose, there was Dagon, fallen on his face on the ground before the ark of the LORD! His head and hands had been broken off and were lying on the*

threshold; only his body remained. (5:1-5)

- *The LORD's hand was heavy on the people of Ashdod and its vicinity; he brought devastation on them and afflicted them with tumors. When the people of Ashdod saw what was happening, they said, "The ark of the god of Israel must not stay here with us... Have the ark of the god of Israel moved to Gath..." But after they had moved it, the LORD's hand was against that city, throwing it into a great panic. He afflicted the people of the city, both young and old, with an outbreak of tumors. So, they sent the ark of God to Ekron. As the ark of God was entering Ekron, the people of Ekron cried out, "They have brought the ark of the god of Israel around to us to kill us and our people...." So, they called together all the rulers of the Philistines and said, "Send the ark of the god of Israel away; let it go back to its own place, or it will kill us and our people..." (5:6-12)*
- *When the ark of the LORD had been in Philistine territory seven months, the Philistines called for the priests and the diviners and said, "What shall we do with the ark of the LORD? ...They answered, "If you return the ark of the god of Israel, do not send it back to him without a gift; by all means send a guilt offering to him... give glory to Israel's god. Perhaps he will lift his hand from you... get a new cart ready, with two cows that have calved and have never been yoked. Hitch the cows to the cart... Take the ark of the LORD and put it on the cart, and in a chest beside it put the gold objects you are sending back to him as a guilt offering... So, they did this... (6:1-10)*
- *Now the people of Beth Shemesh were harvesting their wheat in the valley, and when they looked up and saw the ark, they rejoiced... The cart came to the field of Joshua... and there it stopped beside a large rock. The people chopped up the wood of the cart and sacrificed the cows as a burnt offering to the LORD. The Levites took down the ark of the LORD, together with the chest containing the gold objects, and placed them on the large rock... The five rulers of the Philistines saw all this and then returned... But God struck down some of the inhabitants of Beth Shemesh, putting seventy of them to death because they looked into the ark of the LORD... And the people of Beth Shemesh asked, "Who can stand in the presence of the LORD, this holy God? ...Then they sent messengers to the people of Kiriath Jearim, saying, "The Philistines have returned the ark of the LORD. Come down and take it up to your town." (6:13-20)*

- *So, the men of Kiriath Jearim came and took up the ark of the LORD. They brought it to Abinadab's house on the hill and consecrated Eleazar his son to guard the ark of the LORD. The ark remained at Kiriath Jearim a long time—twenty years in all. Then all the people of Israel turned back to the LORD. (7:1-2)*
- **God defeats the Philistines (7)**
 - *Samuel said to all the Israelites, "If you are returning to the LORD with all your hearts, then rid yourselves of the foreign gods and the Ashtoreths and commit yourselves to the LORD and serve him only... So, the Israelites put away their Baals and Ashtoreths, and served the LORD only. (7:3-4)*
 - *Then Samuel said, "Assemble all Israel at Mizpah, and I will intercede with the LORD for you." When they had assembled at Mizpah, they drew water and poured it out before the LORD. On that day they fasted and there they confessed, "We have sinned against the LORD." (7:5-6)*
 - *... When the Philistines heard that Israel had assembled at Mizpah, the rulers of the Philistines came up to attack them... Then Samuel took a suckling lamb and sacrificed it as a whole burnt offering to the LORD... While Samuel was sacrificing the burnt offering, the Philistines drew near to engage Israel in battle. But... the LORD thundered with loud thunder against the Philistines and threw them into such a panic that they were routed before the Israelites. The men of Israel rushed out of Mizpah and pursued the Philistines, slaughtering them along the way to a point below Beth Kar. (7:7-11)*
 - *Then Samuel took a stone and set it up between Mizpah and Shen. He named it Ebenezer, saying, "Thus far the LORD has helped us." (7:12)*
 - *So, the Philistines were subdued, and they stopped invading Israel's territory. Throughout Samuel's lifetime, the hand of the LORD was against the Philistines. The towns from Ekron to Gath that the Philistines had captured from Israel were restored to Israel, and Israel delivered the neighboring territory from the hands of the Philistines. And there was peace between Israel and the Amorites. (7:13-14)*
 - *Samuel continued as Israel's leader all the days of his life. From year to year, he went on a circuit from Bethel to Gilgal to Mizpah, judging Israel in all those places. But he always went back to Ramah, where his home was, and there he also held court for Israel. And he built an altar there to the LORD. (7:15-17)*

- Saul, the First King (Chapters 8–15).
 - The people demand a king.
 - *When Samuel grew old, he appointed his sons as Israel’s leaders. The name of his firstborn was Joel and the name of his second was Abijah, and they served at Beersheba. But his sons did not follow his ways. They turned aside after dishonest gain and accepted bribes and perverted justice. (8:1-3)*
 - *So, all the elders of Israel... said to him, “You are old, and your sons do not follow your ways; now appoint a king to lead us, such as all the other nations have.” ...this displeased Samuel; so, he prayed to the LORD. And the LORD told him: “Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king... Now listen to them; but warn them solemnly and let them know what the king who will reign over them will claim as his rights.” (8:4-9)*
 - *But the people refused to listen to Samuel. “...We want a king over us. Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.” (8:19-20)*
 - Saul becomes king.
 - *...a Benjamite... Saul, as handsome a young man as could be found anywhere in Israel, and he was a head taller than anyone else. (9:1-2)*
 - *Then Samuel took a flask of olive oil and poured it on Saul’s head and kissed him, saying, “Has not the LORD anointed you ruler over his inheritance? (10:1)*
 - *Samuel summoned the people of Israel to the LORD at Mizpah and said to them, “This is what the LORD, the God of Israel, says: ‘I brought Israel up out of Egypt, and I delivered you from the power of Egypt and all the kingdoms that oppressed you.’ But you have now rejected your God, who saves you out of all your disasters and calamities. And you have said, ‘No, appoint a king over us.’ So now present yourselves before the LORD by your tribes and clans.” When Samuel had all Israel come forward by tribes, the tribe of Benjamin was taken by lot. Then he brought forward the tribe of Benjamin, clan by clan, and Matri’s clan was taken. Finally Saul son of Kish was taken... They ran and brought him out, and as he stood among the people he was a head taller than any of the others. Samuel said to all the people, “Do you see the man the LORD has chosen? There is no one like him among all the people.” Then the people shouted, “Long live the king!” (10:17-24)*
 - *Saul defeated the Ammonites at Jabesh Gilead (11:1-11).*
 - *Saul was confirmed as king at Gilgal (11:12-14).*

- Samuel's farewell speech as Israel's judge.
 - *Samuel said to all Israel, "I have listened to everything you said to me and have set a king over you. Now you have a king as your leader. As for me, I am old and gray, and my sons are here with you. I have been your leader from my youth until this day. Here I stand. Testify against me in the presence of the LORD and his anointed..." "You have not cheated or oppressed us," they replied... Samuel said to them, "The LORD is witness against you, and also his anointed is witness this day, that you have not found anything in my hand." "He is witness," they said. (12:1-5)*
 - *"Now then, stand still and see this great thing the LORD is about to do... I will call on the LORD to send thunder and rain. And you will realize what an evil thing you did in the eyes of the LORD when you asked for a king." Then Samuel called on the LORD, and that same day the LORD sent thunder and rain. So, all the people stood in awe of the LORD and of Samuel... "Pray to the LORD your God for your servants so that we will not die, for we have added to all our other sins the evil of asking for a king." "Do not be afraid," Samuel replied. "You have done all this evil; yet do not turn away from the LORD but serve the LORD with all your heart. Do not turn away after useless idols... For the sake of his great name the LORD will not reject his people... far be it from me that I should sin against the LORD by failing to pray for you. And I will teach you the way that is good and right..." (12:16-25)*
- King Saul's reign.
 - *Saul was thirty years old when he became king, and he reigned over Israel forty-two years. (13:1)*
 - War with the Philistines (13-14).
 - *Under Saul's leadership, Jonathan attacked the Philistine outpost at Geba (13:3). The Philistines assembled to fight Israel, with three thousand chariots, six thousand charioteers, and soldiers as numerous as the sand on the seashore... When the Israelites saw that their situation was critical... they hid in caves... Some Hebrews even crossed the Jordan to the land of Gad and Gilead. Saul remained at Gilgal, and all the troops with him were quaking with fear. He waited seven days, the time set by Samuel; but Samuel did not come to Gilgal, and Saul's men began to scatter... And Saul offered up the burnt offering. Just as he finished making the offering, Samuel arrived... "You have done a foolish thing," Samuel said. "You have not kept the command the LORD your God gave you; if you had, he would have established your*

kingdom over Israel for all time. But now your kingdom will not endure... ” Then Samuel left Gilgal... and Saul counted the men who were with him. They numbered about six hundred. (13:3-15)

- *Raiding parties went out from the Philistine camp... Not a blacksmith could be found in the whole land of Israel... So, all Israel went down to the Philistines to have their plow points, mattocks, axes, and sickles sharpened... not a soldier with Saul and Jonathan had a sword or spear in his hand; only Saul and his son Jonathan had them. (13:17-22)*
- *One day Jonathan... said to his young armor-bearer, “Come, let’s go over to the Philistine outpost on the other side.” But he did not tell his father. Saul was staying on the outskirts of Gibeah... With him were about six hundred men, among whom was Ahijah (a priest)... Jonathan said to his young armor-bearer, “...Perhaps the LORD will act in our behalf. Nothing can hinder the LORD from saving, whether by many or by few.” ...his armor-bearer said. “Go ahead; I am with you heart and soul.” ...So both of them showed themselves to the Philistine outpost... The men of the outpost shouted to Jonathan and his armor-bearer, “Come up to us and we’ll teach you a lesson.” So, Jonathan said to his armor-bearer, “Climb up after me; the LORD has given them into the hand of Israel.” ...The Philistines fell before Jonathan, and his armor-bearer followed and killed behind him. In that first attack Jonathan and his armor-bearer killed some twenty men... Then panic struck the whole army... and the ground shook. It was a panic sent by God. Saul’s lookouts at Gibeah... saw the army melting away in all directions. Then Saul said to the men who were with him, “Muster the forces and see who has left us.” When they did, it was Jonathan and his armor-bearer who were not there... Then Saul and all his men assembled and went to the battle. They found the Philistines in total confusion, striking each other with their swords... So, on that day the LORD saved Israel, and the battle moved on... (14:1-23)*
- *Now the Israelites were in distress that day, because Saul had bound the people under an oath, saying, “Cursed be anyone who eats food before evening comes, before I have avenged myself on my enemies!” So, none of the troops tasted food. The entire army entered the woods, and there was honey on the*

ground. When they went into the woods, they saw the honey oozing out; yet no one put his hand to his mouth, because they feared the oath. But Jonathan had not heard that his father had bound the people with the oath, so he reached out the end of the staff that was in his hand and dipped it into the honeycomb. He raised his hand to his mouth, and his eyes brightened.

Then one of the soldiers told him, "Your father bound the army under a strict oath, saying, 'Cursed be anyone who eats food today!' That is why the men are faint." Jonathan said, "My father has made trouble for the country. See how my eyes brightened when I tasted a little of this honey. How much better it would have been if the men had eaten today some of the plunder, they took from their enemies..." That day, after the Israelites had struck down the Philistines... They pounced on the plunder and, taking sheep, cattle, and calves, they butchered them on the ground and ate them, together with the blood.

Then someone said to Saul, "Look, the men are sinning against the LORD by eating meat that has blood in it." ...Then he said, "Go out among the men and tell them, 'Each of you bring me your cattle and sheep, and slaughter them here and eat them. Do not sin against the LORD by eating meat with blood still in it.'" ...Then Saul built an altar to the LORD...

Saul said, "Let us go down and pursue the Philistines by night and plunder them till dawn and let us not leave one of them alive." ...But the priest said, "Let us inquire of God here." ...But God did not answer him that day. Saul therefore said, "Come here, all you who are leaders of the army, and let us find out what sin has been committed today. ...Then Saul prayed to the LORD, the God of Israel, "Why have you not answered your servant today?" Jonathan and Saul were taken by lot, and the men were cleared... And Jonathan was taken. Then Saul said to Jonathan, "Tell me what you have done." So, Jonathan told him, "I tasted a little honey with the end of my staff and now I must die!" ...But the men said to Saul, "Should Jonathan die? ...Never! ...for he did this today with God's help." So, the men rescued Jonathan, and he was not put to death. Then Saul stopped pursuing the Philistines, and they withdrew to their own land.

After Saul had assumed rule over Israel, he fought

against their enemies on every side: Moab, the Ammonites, Edom, the kings of Zobah, and the Philistines... All the days of Saul there was bitter war with the Philistines, and whenever Saul saw a mighty or brave man, he took him into his service. (14:14-52)

- Saul's rejection (15).
 - *Samuel said to Saul, "...This is what the LORD Almighty says: 'I will punish the Amalekites for what they did to Israel when they waylaid them as they came up from Egypt. Now go, attack the Amalekites and totally destroy all that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels, and donkeys.'"*
 - *...Then Saul attacked the Amalekites... But Saul and the army spared Agag and the best of the sheep and cattle... everything that was good... (15:1-9)*
 - *Early in the morning Samuel got up and went to meet Saul, but he was told, "Saul has gone to Carmel. There he has set up a monument in his own honor and has turned and gone on down to Gilgal." When Samuel reached him, Saul said, "The LORD bless you! I have carried out the LORD's instructions."*

But Samuel said, "What then is this bleating of sheep in my ears? What is this lowing of cattle that I hear?"

Saul answered, "The soldiers brought them from the Amalekites; they spared the best of the sheep and cattle to sacrifice to the LORD your God, but we totally destroyed the rest."

"Enough!" Samuel said to Saul... "Although you were once small in your own eyes... The LORD anointed you king over Israel. And he sent you on a mission, saying, 'Go and completely destroy ...the Amalekites... Why did you not obey the LORD?"

"But I did obey the LORD," Saul said. "I went on the mission the LORD assigned me. I completely destroyed the Amalekites and brought back Agag their king. The soldiers took sheep and cattle from the plunder, the best of what was devoted to God, in order to sacrifice them to the LORD..."

But Samuel replied: "Does the LORD delight in burnt offerings and sacrifices as much as in obeying the LORD? To obey is better than sacrifice, and to heed is better than the fat of rams. For rebellion is like the sin of divination, and arrogance like the evil of idolatry. Because you have rejected the word of the LORD, he has rejected you as king."

Then Saul said to Samuel, "I have sinned. I violated the LORD's command and your instructions. I was afraid of the men and so I gave in to them. Now I beg you, forgive my sin and come back with me, so that I may worship the LORD." But Samuel said to him, "I will not go back with you. You have rejected the word of the LORD, and the LORD has rejected you as king over Israel!"

...And Samuel put Agag to death before the LORD at Gilgal. Then Samuel left for Ramah, but Saul went up to his home in Gibeah... Until the day Samuel died, he did not go to see Saul again, though Samuel mourned for him. And the LORD regretted that he had made Saul king over Israel. (15:12-35)

- David, the Anointed Successor (Chapters 16–31)
 - God chose David to replace Saul. *The LORD said to Samuel, "How long will you mourn for Saul, since I have rejected him as king over Israel? Fill your horn with oil and be on your way; I am sending you to Jesse of Bethlehem. I have chosen one of his sons to be king." ...Samuel did what the LORD said. ...he consecrated Jesse and his sons and invited them to the sacrifice. When they arrived, Samuel saw Eliab and thought, "Surely the LORD's anointed stands here before the LORD." But the LORD said to Samuel, "Do not consider his appearance or his height, for I have rejected him. The LORD does not look at the things people look at. People look at the outward appearance, but the LORD looks at the heart." ...Jesse had seven of his sons pass before Samuel, but Samuel said to him, "The LORD has not chosen these.... Are these all the sons you have?" "There is still the youngest," Jesse answered... So, he sent for him... He was glowing with health and had a fine appearance and handsome features. Then the LORD said, "Rise and anoint him; this is the one." So, Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came powerfully upon David. Samuel then went to Ramah. (16:1-13)*
 - *Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him... So, Saul said to his attendants, "Find someone who plays well and bring him to me." ... David came to Saul and entered his service. Saul liked him very much, and David became one of his armor-bearers... Whenever the spirit from God came on Saul, David would take up his lyre and play. Then relief would come to Saul; he would feel better, and the evil spirit would leave him. (16:14-23)*
 - David defeated Goliath (17).
 - *Now the Philistines gathered their forces for war and assembled at Sokoh in Judah... Saul and the Israelites assembled... and drew up their battle line to meet the Philis-*

tines... A champion named Goliath, who was from Gath, came out of the Philistine camp. His height was six cubits and a span (about 10 feet). He had a bronze helmet on his head and wore a coat of scale armor of bronze weighing five thousand shekels (about 125 pounds); on his legs he wore bronze greaves, and a bronze javelin was slung on his back. His spear shaft was like a weaver's rod, and its iron point weighed six hundred shekels (about 15 pounds)... Goliath stood and shouted to the ranks of Israel, "...Choose a man and have him come down to me. If he is able to fight and kill me, we will become your subjects; but if I overcome him and kill him, you will become our subjects and serve us... This day I defy the armies of Israel! Give me a man and let us fight each other." ...Saul and all the Israelites were dismayed and terrified.

- ...Jesse's three oldest sons had followed Saul to the war... but David went back and forth from Saul to tend his father's sheep at Bethlehem. For forty days the Philistine came forward every morning and evening and took his stand. Now Jesse said to his son David, "Take this ephah of roasted grain and these ten loaves of bread for your brothers... Take along these ten cheeses to the commander of their unit. See how your brothers are and bring back some assurance from them... David left the flock in the care of a shepherd, loaded up and set out, as Jesse had directed... Goliath, the Philistine champion from Gath, stepped out from his lines and shouted his usual defiance, and David heard it. Whenever the Israelites saw the man, they all fled from him in great fear...

David asked the men standing near him, "What will be done for the man who kills this Philistine and removes this disgrace from Israel? Who is this uncircumcised Philistine that he should defy the armies of the living God?" ...What David said was overheard and reported to Saul, and Saul sent for him. David said to Saul, "Let no one lose heart on account of this Philistine; your servant will go and fight him." Saul replied, "You are not able to go out against this Philistine and fight him; you are only a young man, and he has been a warrior from his youth." But David said to Saul, "...Your servant has killed both the lion and the bear; this uncircumcised Philistine will be like one of them, because he has defied the armies of the living God..." Saul said to David, "Go, and the LORD be with you."

Then Saul dressed David in his own tunic. He put a coat of armor on him and a bronze helmet on his head. David fastened on his sword over the tunic and tried walking around... "I cannot go in these," he said to Saul, "because

I am not used to them.” So, he took them off. Then he took his staff in his hand, chose five smooth stones from the stream, put them in the pouch of his shepherd’s bag and, with his sling in his hand, approached the Philistine... He said to David, “Am I a dog, that you come at me with sticks?” And the Philistine cursed David by his gods. “Come here,” he said, “and I’ll give your flesh to the birds and the wild animals!” David said to the Philistine, “You come against me with sword and spear and javelin, but I come against you in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied. This day the LORD will deliver you into my hands, and I’ll strike you down and cut off your head...” As the Philistine moved closer to attack him, David ran quickly toward the battle line to meet him. Reaching into his bag and taking out a stone, he slung it and struck the Philistine on the forehead. The stone sank into his forehead, and he fell face down on the ground... He took hold of the Philistine’s sword and drew it from the sheath... he cut off his head with the sword. When the Philistines saw that their hero was dead, they turned and ran. Then the men of Israel and Judah surged forward with a shout and pursued the Philistines... Their dead were strewn along the Shaaraim road to Gath and Ekron. When the Israelites returned from chasing the Philistines, they plundered their camp. David took the Philistine’s head and brought it to Jerusalem; he put the Philistine’s weapons in his own tent... (17)

- Saul became insanely jealous of David and tried to kill him multiple times (18-19).
 - ...From that day Saul kept David with him and did not let him return home to his family.
 - ...Jonathan became one in spirit with David... And Jonathan made a covenant with David because he loved him as himself...
 - Whatever mission Saul sent him on, David was so successful that Saul gave him a high rank in the army. This pleased all the troops, and Saul’s officers as well. When the men were returning home after David had killed the Philistine, the women came out from all the towns of Israel to meet King Saul with singing and dancing, with joyful songs and with timbrels and lyres. As they danced, they sang: “Saul has slain his thousands, and David his tens of thousands.” Saul was very angry... And from that time on Saul kept a close eye on David.
 - The next day an evil spirit from God came forcefully on Saul. He was prophesying in his house, while David was playing the lyre, as he usually did. Saul had a spear in his

hand, and he hurled it, saying to himself, "I'll pin David to the wall." But David eluded him twice. Saul was afraid of David because the LORD was with David but had departed from Saul...

- *...David led the troops in their campaigns. In everything he did he had great success, because the LORD was with him. When Saul saw how successful he was, he was afraid of him. But all Israel and Judah loved David because he led them in their campaigns....*
- *...Now Saul's daughter Michal was in love with David, and when they told Saul about it, he was pleased. "I will give her to him," he thought, "so that she may be a snare to him and so that the hand of the Philistines may be against him." ...Then Saul gave him his daughter Michal in marriage. When Saul realized that the LORD was with David and that his daughter Michal loved David, Saul became still more afraid of him, and he remained his enemy the rest of his days.*
- *...Saul told his son Jonathan and all the attendants to kill David. But Jonathan had taken a great liking to David and warned him, "My father Saul is looking for a chance to kill you. Be on your guard... go into hiding and stay there... I'll speak to him about you and will tell you what I find out." ...Saul listened to Jonathan and took this oath: "As surely as the LORD lives, David will not be put to death." So, Jonathan called David and told him the whole conversation. He brought him to Saul, and David was with Saul as before.*
- *Once more war broke out, and David went out and fought the Philistines. He struck them with such force that they fled before him. But an evil spirit from the LORD came on Saul as he was sitting in his house with his spear in his hand. While David was playing the lyre, Saul tried to pin him to the wall with his spear, but David eluded him as Saul drove the spear into the wall. That night David made good his escape. Saul sent men to David's house to watch it and to kill him in the morning. But Michal, David's wife, warned him, "If you don't run for your life tonight, tomorrow you'll be killed." So, Michal let David down through a window, and he fled and escaped...*
- *When David had fled and made his escape, he went to Samuel at Ramah and told him all that Saul had done to him...*
- David spent years running from Saul (20-27).
 - David's friendship with Jonathan (20).
 - *...Jonathan made a covenant with the house of David, saying, "May the LORD call David's enemies to account." And Jonathan had David reaffirm his oath*

out of love for him, because he loved him as he loved himself...

- *...Saul's anger flared up at Jonathan... "You son of a perverse and rebellious woman! Don't I know that you have sided with the son of Jesse to your own shame and to the shame of the mother who bore you? As long as the son of Jesse lives on this earth, neither you nor your kingdom will be established. Now send someone to bring him to me, for he must die!" "Why should he be put to death? What has he done?" Jonathan asked his father. But Saul hurled his spear at him to kill him. Then Jonathan knew that his father intended to kill David...*
- *Jonathan said to David, "Go in peace, for we have sworn friendship with each other in the name of the LORD, saying, 'The LORD is witness between you and me, and between your descendants and my descendants forever.'" Then David left, and Jonathan went back to the town.*
- *David went to Nob, to Ahimelek the priest... "...what do you have on hand? Give me five loaves of bread, or whatever you can find." ...So, the priest gave him the consecrated bread... David asked Ahimelek, "Don't you have a spear or a sword here? I haven't brought my sword or any other weapon..." The priest replied, "The sword of Goliath the Philistine, whom you killed in the Valley of Elah, is here; it is wrapped in a cloth behind the ephod. If you want it, take it; there is no sword here but that one." David said, "There is none like it; give it to me."*
- *David pretended to be insane. That day David fled from Saul and went to Achish king of Gath. But the servants of Achish said to him, "Isn't this David, the king of the land?" ...David... was very much afraid of Achish... So, he pretended to be insane in their presence... making marks on the doors of the gate and letting saliva run down his beard. Achish said to his servants, "...Am I so short of madmen that you have to bring this fellow here to carry on like this in front of me?"*
- *David gathered an army (22). David left Gath and escaped to the cave of Adullam. When his brothers and his father's household heard about it, they went down to him there. All those who were in distress or in debt or discontented gathered around him, and he became their commander. About four hundred men were with him. From there David went to Mizpah in Moab and said to the king of Moab, "Would you let my father and mother come and stay with you until I learn what God will do for me?" So, he left them with the*

king of Moab... But the prophet Gad said to David, "Do not stay in the stronghold. Go into the land of Judah." So, David left and went to the forest of Hereth.

- *Saul ordered the murder of the priests of Nob (22). Saul heard that David and his men had been discovered... Doeg the Edomite, who was standing with Saul's officials, said, "I saw the son of Jesse come to Ahimelek... Ahimelek inquired of the LORD for him; he also gave him provisions and the sword of Goliath the Philistine." Then the king sent for the priest Ahimelek... and all the men of his family, who were the priests at Nob... "Why have you conspired against me, you and the son of Jesse, giving him bread and a sword and inquiring of God for him, so that he has rebelled against me and lies in wait for me, as he does today?" Ahimelek answered the king, "Who of all your servants is as loyal as David, the king's son-in-law, captain of your bodyguard and highly respected in your household? Was that day the first time I inquired of God for him? Of course not! Let not the king accuse your servant or any of his father's family, for your servant knows nothing at all about this whole affair." But the king said, "You will surely die... you and your whole family." Then the king ordered the guards at his side: "Turn and kill the priests of the LORD, because they too have sided with David..." But the king's officials were unwilling to... strike the priests of the LORD. The king then ordered Doeg, "You turn and strike down the priests." So, Doeg the Edomite turned and struck them down. That day he killed eighty-five men... He also put to the sword Nob, the town of the priests, with its men and women, its children and infants, and its cattle, donkeys, and sheep. But one son... Abiathar, escaped and fled to join David...*

- *David saved Keilah (23). When David was told, "...the Philistines are fighting against Keilah and are looting the threshing floors," he inquired of the LORD, saying, "Shall I go and attack these Philistines?" The LORD answered him, "Go, attack the Philistines and save Keilah." ...So, David and his men went to Keilah, fought the Philistines, and carried off their livestock. He inflicted heavy losses on the Philistines and saved the people of Keilah...*

Saul was told that David had gone to Keilah, and he said, "God has delivered him into my hands, for David has imprisoned himself by entering a town with gates and bars." And Saul called up all his forces for battle, to go down to Keilah to besiege David and his men... So, David and his men, about six hundred in number, left Keilah and kept moving from place to place. When Saul was told that

David had escaped from Keilah, he did not go there. David stayed in the wilderness strongholds and in the hills of the Desert of Ziph. Day after day Saul searched for him, but God did not give David into his hands... The Ziphites went up to Saul at Gibeah and said, "Is not David hiding among us in the strongholds at Horesh, on the hill of Hakilah, south of Jeshimon? ...come down whenever it pleases you to do so, and we will be responsible for giving him into your hands." ...David and his men were in the Desert of Maon, in the Arabah south of Jeshimon. Saul and his men began the search, and when David was told about it, he went down to the rock and stayed in the Desert of Maon. When Saul heard this, he went into the Desert of Maon in pursuit of David. Saul was going along one side of the mountain, and David and his men were on the other side, hurrying to get away from Saul. As Saul and his forces were closing in on David and his men to capture them, a messenger came to Saul, saying, "Come quickly! The Philistines are raiding the land." Then Saul broke off his pursuit of David and went to meet the Philistines... And David went up from there and lived in the strongholds of En Gedi.

- *David spared Saul's Life (24). After Saul returned from pursuing the Philistines, he was told, "David is in the Desert of En Gedi." So, Saul took three thousand able young men... He came to the sheep pens along the way; a cave was there, and Saul went in to relieve himself. David and his men were far back in the cave... David crept up unnoticed and cut off a corner of Saul's robe. Afterward, David was conscience-stricken for having cut off a corner of his robe. He said to his men, "The LORD forbid that I should do such a thing to my master, the LORD's anointed, or lay my hand on him; for he is the anointed of the LORD." With these words David sharply rebuked his men and did not allow them to attack Saul. And Saul left the cave and went his way. Then David went out of the cave and called out to Saul, "My lord the king!" When Saul looked behind him, David bowed down and prostrated himself with his face to the ground. He said to Saul, "...This day you have seen with your own eyes how the LORD delivered you into my hands in the cave. Some urged me to kill you, but I spared you; I said, '...he is the LORD's anointed.' ...look at this piece of your robe in my hand! I cut off the corner of your robe but did not kill you. See that there is nothing in my hand to indicate that I am guilty of wrongdoing or rebellion. I have not wronged you, but you are hunting me down to take my life. May the LORD judge between you and me.*

And may the LORD avenge the wrongs you have done to me, but my hand will not touch you... Saul asked, "Is that your voice, David my son?" And he wept aloud. "You are more righteous than I... You have treated me well, but I have treated you badly... May the LORD reward you well for the way you treated me today... I know that you will surely be king, and that the kingdom of Israel will be established in your hands. Now swear to me by the LORD that you will not kill off my descendants or wipe out my name from my father's family." So, David gave his oath to Saul. Then Saul returned home, but David and his men went up to the stronghold.

- *David and Nabal (25). While David was in the wilderness, he heard that Nabal was shearing sheep. So, he sent... ten men and said to them... Say to him: '...When your shepherds were with us, we did not mistreat them, and the whole time they were at Carmel nothing of theirs was missing... Therefore, be favorable toward my men... Please give your servants and your son David whatever you can find for them.'* Nabal answered David's servants, "Who is this David? ...Why should I take my bread and water, and the meat I have slaughtered for my shearers, and give it to men coming from who knows where?" David's men turned around and... reported every word. David said to his men, "Each of you strap on your sword!" ...About four hundred men went up with David, while two hundred stayed with the supplies. One of the servants told Abigail, Nabal's wife, "David sent messengers from the wilderness to give our master his greetings, but he hurled insults at them. Yet these men were very good to us..." Abigail acted quickly. She took two hundred loaves of bread, two skins of wine, five dressed sheep, five seahs (about 60 pounds) of roasted grain, a hundred cakes of raisins and two hundred cakes of pressed figs and loaded them on donkeys. Then she told her servants, "Go on ahead; I'll follow you." But she did not tell her husband... As she came riding her donkey into a mountain ravine, there were David and his men descending toward her, and she met them... She fell at his feet and said: "Pardon your servant, my lord, and let me speak to you... Please pay no attention, my lord, to that wicked man Nabal... his name means Fool, and folly goes with him... let this gift, which your servant has brought to my lord, be given to the men who follow you..." David said to Abigail, "Praise be to the LORD, the God of Israel, who has sent you today to meet me. May you be blessed for your good judgment and for keeping me from bloodshed this day..." Then David accepted from her hand what she had brought

him and said, "Go home in peace..." When Abigail went to Nabal, he was in the house holding a banquet like that of a king. He was in high spirits and very drunk. So, she told him nothing at all until daybreak. Then in the morning, when Nabal was sober, his wife told him all these things, and his heart failed him, and he became like a stone. About ten days later, the LORD struck Nabal, and he died... Then David sent word to Abigail, asking her to become his wife... Abigail quickly got on a donkey and, attended by her five female servants, went with David's messengers and became his wife. David had also married Ahinoam of Jezreel, and they both were his wives. But Saul had given his daughter Michal, David's wife, to Paltiel... who was from Gallim.

- David spared Saul's life a second time (26). Saul went down to the Desert of Ziph, with his three thousand select Israelite troops, to search there for David. Saul made his camp beside the road on the hill of Hakilah facing Jeshimon, but David stayed in the wilderness... Then David set out and went to the place where Saul had camped. He saw where Saul and Abner... the commander of the army, had lain down. Saul was lying inside the camp, with the army encamped around him... David and Abishai went to the army by night, and there was Saul, lying asleep inside the camp with his spear stuck in the ground near his head. Abner and the soldiers were lying around him.

Abishai said to David, "Today God has delivered your enemy into your hands. Now let me pin him to the ground with one thrust of the spear; I won't strike him twice." But David said to Abishai, "Don't destroy him! Who can lay a hand on the LORD's anointed and be guiltless? ...the LORD himself will strike him, or his time will come, and he will die, or he will go into battle and perish. But the LORD forbid that I should lay a hand on the LORD's anointed. Now get the spear and water jug that are near his head, and let's go."

So, David took the spear and water jug near Saul's head, and they left. No one saw or knew about it, nor did anyone wake up. They were all sleeping because the LORD had put them into a deep sleep. Then David crossed over to the other side and stood on top of the hill some distance away... He called out to the army and to Abner... Abner replied, "Who are you who calls to the king?" David said, "...Why didn't you guard your lord the king? Someone came to destroy your lord the king. What you have done is not good. As surely as the LORD lives, you and your men must die, because you did not guard your master, the LORD's anointed. Look around you. Where are the king's

spear and water jug that were near his head?”

Saul recognized David’s voice and said, “Is that your voice, David my son?” David replied, “Yes it is, my lord the king... Why is my lord pursuing his servant? What have I done, and what wrong am I guilty of?” Then Saul said, “I have sinned. Come back, David my son. Because you considered my life precious today, I will not try to harm you again...” “Here is the king’s spear,” David answered. “... The LORD delivered you into my hands today, but I would not lay a hand on the LORD’s anointed...” Then Saul said to David, “May you be blessed, David my son; you will do great things and surely triumph.” So David went on his way, and Saul returned home.

- *David lived among the Philistines (27). David thought to himself, “One of these days I will be destroyed by the hand of Saul. The best thing I can do is to escape to the land of the Philistines. Then Saul will give up searching for me anywhere in Israel, and I will slip out of his hand.” So, David and the six hundred men with him left and went over to Achish... king of Gath. David and his men settled in Gath with Achish. Each man had his family with him, and David had his two wives: Ahinoam of Jezreel and Abigail of Carmel, the widow of Nabal.*

When Saul was told that David had fled to Gath, he no longer searched for him. Then David said to Achish, “If I have found favor in your eyes, let a place be assigned to me in one of the country towns, that I may live there. Why should your servant live in the royal city with you?” So on that day Achish gave him Ziklag, and it has belonged to the kings of Judah ever since. David lived in Philistine territory a year and four months.

Now David and his men went up and raided the Geshurites, the Girzites and the Amalekites... Whenever David attacked an area, he did not leave a man or woman alive, but took sheep and cattle, donkeys, and camels, and clothes. Then he returned to Achish... He did not leave a man or woman alive to be brought to Gath, for he thought, “They might inform on us... And such was his practice as long as he lived in Philistine territory. Achish trusted David and said to himself, “He has become so obnoxious to his people, the Israelites, that he will be my servant for life.”

In those days the Philistines gathered their forces to fight against Israel. Achish said to David, “You must understand that you and your men will accompany me in the army.” David said, “Then you will see for yourself what your servant can do.” Achish replied, “Very well, I will make you my bodyguard for life.”

- Saul consulted a sorceress at Endor (28).
*Remember, Exodus 22:18, “Do not allow a sorceress to live.”.

The Philistines assembled and came and set up camp at Shunem, while Saul gathered all Israel and set up camp at Gilboa. When Saul saw the Philistine army, he was afraid; terror filled his heart. He inquired of the LORD, but the LORD did not answer him... Saul then said to his attendants, “Find me a woman who is a medium, so I may go and inquire of her.” “There is one in Endor,” they said. So, Saul disguised himself... and at night he and two men went to the woman... Then the woman asked, “Whom shall I bring up for you?” “Bring up Samuel,” he said. ...The woman said, “I see a ghostly figure coming up out of the earth... An old man wearing a robe is coming up...” Then Saul knew it was Samuel, and he bowed down and prostrated himself with his face to the ground. Samuel said to Saul, “Why have you disturbed me by bringing me up?” “I am in great distress,” Saul said. “The Philistines are fighting against me, and God has departed from me. He no longer answers me, either by prophets or by dreams. So, I have called on you to tell me what to do.” Samuel said, “...The LORD has done what he predicted through me. The LORD has torn the kingdom out of your hands and given it to... David. Because you did not obey the LORD... [he] will deliver both Israel and you into the hands of the Philistines, and tomorrow you and your sons will be with me... Immediately Saul fell full length on the ground, filled with fear...

- David went back to Ziklag (29) *The Philistines gathered all their forces at Aphek, and Israel camped by the spring in Jezreel. As the Philistine rulers marched with their units of hundreds and thousands, David and his men were marching at the rear with Achish... the Philistine commanders were angry with Achish and said, “Send the man back, that he may return to the place you assigned him. He must not go with us into battle, or he will turn against us during the fighting... So Achish called David and said to him, “...get up early, along with your master’s servants who have come with you and leave in the morning as soon as it is light.” So, David and his men got up early in the morning to go back to the land of the Philistines, and the Philistines went up to Jezreel.*

David and his men reached Ziklag on the third day. Now the Amalekites had raided the Negev and Ziklag... When David and his men reached Ziklag, they found it destroyed by fire and their wives and sons and daughters taken captive. So, David and his men wept aloud until they had no

strength left to weep... But David found strength in the LORD his God... David and the six hundred men with him came to the Besor Valley, where some stayed behind... They found an Egyptian in a field... David asked him, "... Where do you come from?" He said, "I am an Egyptian, the slave of an Amalekite. My master abandoned me when I became ill three days ago. We raided the Negev... And we burned Ziklag." David asked him, "Can you lead me down to this raiding party?" ...He led David down, and there they were, scattered over the countryside, eating, drinking and reveling because of the great amount of plunder they had taken from the land of the Philistines and from Judah. David fought them from dusk until the evening of the next day, and none of them got away, except four hundred young men who rode off on camels and fled. David recovered everything the Amalekites had taken, including his two wives... He took all the flocks and herds, and his men drove them ahead of the other livestock, saying, "This is David's plunder." Then David came to the two hundred men who had been too exhausted to follow him and who were left behind at the Besor Valley... As David and his men approached... all the evil men and troublemakers among David's followers said, "Because they did not go out with us, we will not share with them the plunder we recovered..." David replied, "No, my brothers, you must not do that with what the LORD has given us. He has protected us and delivered into our hands the raiding party that came against us... The share of the man who stayed with the supplies is to be the same as that of him who went down to the battle. All will share alike." ...When David reached Ziklag, he sent some of the plunder to the elders of Judah, who were his friends, saying, "Here is a gift for you from the plunder of the LORD's enemies."

- Saul took his own life (31). Now the Philistines fought against Israel; the Israelites fled before them, and many fell dead on Mount Gilboa. The Philistines were in hot pursuit of Saul and his sons, and they killed his sons Jonathan, Abinadab and Malki-Shua. The fighting grew fierce around Saul, and when the archers overtook him, they wounded him critically. Saul said to his armor-bearer, "Draw your sword and run me through, or these uncircumcised fellows will come and run me through and abuse me." But his armor-bearer was terrified and would not do it; so Saul took his own sword and fell on it. When the armor-bearer saw that Saul was dead, he too fell on his sword and died with him... When the Israelites along the valley and those across the Jordan saw that the Israelite army had fled and that

Saul and his sons had died, they abandoned their towns and fled. And the Philistines came and occupied them.

The next day, when the Philistines came to strip the dead, they found Saul and his three sons fallen on Mount Gilboa. They cut off his head and stripped off his armor, and they sent messengers throughout the land of the Philistines to proclaim the news... They put his armor in the temple of the Ashtoreths and fastened his body to the wall of Beth Shan. When the people of Jabesh Gilead heard what the Philistines had done to Saul, all their valiant men marched through the night to Beth Shan. They took down the bodies of Saul and his sons from the wall of Beth Shan and went to Jabesh, where they burned them. Then they took their bones and buried them under a tamarisk tree at Jabesh, and they fasted seven days.



2nd Samuel

- The Book The book of 2nd Samuel is the “Book of David’s Reign.”
- It covers 40 years beginning with David’s ascension after Saul’s death and ending just before David’s death.
- The book was most likely written by Nathan and Gad. *As for the events of King David’s reign, from beginning to end, they are written in the records of Samuel the seer, the records of Nathan the prophet and the records of Gad the seer, together with the details of his reign and power, and the circumstances that surrounded him and Israel and the kingdoms of all the other lands. (1 Chronicles 29:29–30)*

OUTLINE

- David’s Triumphs (Chapters 1–10).
 - At first, David only reigned over Judah with Hebron as his capital (1-4).
 - The report of Saul’s death. *After the death of Saul, David returned from striking down the Amalekites and stayed in Ziklag two days. On the third day a man arrived from Saul’s camp with his clothes torn and dust on his head. When he came to David, he fell to the ground to pay him honor... “I have escaped from the Israelite camp... The men fled from the battle... Many of them fell... Saul and his son Jonathan are dead.” Then David said to the young man... “How do you know that Saul and his son Jonathan are dead?” “I happened to be on Mount Gilboa,” the young man said, “and there was Saul, leaning on his spear, with the chariots and their drivers in hot pursuit. When he turned around and saw me, he called out to me... Then he said to me, ‘Stand here by me and kill me! ...So, I stood beside him and killed him, because I knew ...he could not survive. And I took the crown that was on his head and the band on his arm and have brought them here to my lord.’”*
Then David and all the men with him took hold of their clothes and tore them. They mourned and wept and fasted till evening for Saul and his son Jonathan, and for the army of the LORD and for the nation of Israel, because they had fallen by the sword. David said to the young man who brought him the report, “...Why weren’t you afraid to lift your hand to destroy the LORD’s anointed?” Then David called one of his men and said, “Go, strike him down!” So, he struck him down, and he died... David had said to him, “Your blood be on your own head. Your own mouth testified against you when you said, ‘I killed the LORD’s anointed.’”
 - ...David inquired of the LORD. “Shall I go up to one of the towns of Judah?” The LORD said, “Go up.” David asked,

“Where shall I go?” “To Hebron,” the LORD answered. So, David went up there with his two wives, Ahinoam... and Abigail... David also took the men who were with him, each with his family, and they settled in Hebron and its towns. Then the men of Judah came to Hebron, and there they anointed David king over the tribe of Judah...

- David reigned over Judah from Hebron seven years and six months because the other tribes would not accept him as Saul’s successor. It was a period of civil war between the house of Saul and the house of David (2).
 - *Abner... the commander of Saul’s army, had taken Ish-Bosheth son of Saul... He made him king over Gilead, Ashuri and Jezreel, and also over Ephraim, Benjamin and all Israel. Ish-Bosheth... was forty years old when he became king over Israel, and he reigned two years. The tribe of Judah, however, remained loyal to David...*
 - *Abner... together with the men of Ish-Bosheth... went to Gibeon. Joab... and David’s men went out and met them at the pool of Gibeon. One group sat down on one side of the pool and one group on the other side.*

Then Abner said to Joab, “Let’s have some of the young men get up and fight hand to hand in front of us.” “All right, let them do it,” Joab said. So, they stood up and were counted off—twelve men for Benjamin and Ish-Bosheth... and twelve for David. Then each man grabbed his opponent by the head and thrust his dagger into his opponent’s side, and they fell down together... The battle that day was very fierce, and Abner and the Israelites were defeated by David’s men. The three sons of Zeruiah were there: Joab, Abishai and Asahel. Asahel was as fleet-footed as a wild gazelle. He chased Abner, turning neither to the right nor to the left as he pursued him... Then Abner said to him, “Turn aside to the right or to the left... But Asahel would not stop chasing him. Again, Abner warned Asahel, “Stop chasing me! ...How could I look your brother Joab in the face?” But Asahel refused to give up the pursuit; so, Abner thrust the butt of his spear into Asahel’s stomach, and the spear came out through his back. He fell there and died on the spot. And every man stopped when he came to the place where Asahel had fallen and died. But Joab and Abishai pursued Abner... Then the men of Benjamin rallied behind Abner... Abner called out to Joab, “Must the sword devour forever? ...How

long before you order your men to stop pursuing their fellow Israelites?” ...So, Joab blew the trumpet, and all the troops came to a halt... They took Asahel and buried him in his father’s tomb at Bethlehem.

- *The war between the house of Saul and the house of David lasted a long time. David grew stronger and stronger, while the house of Saul grew weaker and weaker.*

- *Abner turned to David, but Joab murdered Abner (3)*

Now Saul had had a concubine named Rizpah... And Ish-Bosheth said to Abner, “Why did you sleep with my father’s concubine?” Abner was very angry because of what Ish-Bosheth said... Then Abner sent messengers on his behalf to say to David, “...Make an agreement with me, and I will help you bring all Israel over to you.” “Good,” said David. “I will make an agreement with you. But I demand one thing of you: Do not come into my presence unless you bring Michal, daughter of Saul when you come to see me.” Then David sent messengers to Ish-Bosheth... “Give me my wife Michal...” So, Ish-Bosheth gave orders and had her taken away from her husband Paltiel... Abner conferred with the elders of Israel and said, “For some time you have wanted to make David your king. Now do it!” ...Abner also spoke to the Benjamites in person. Then he went to Hebron to tell David everything that Israel and the whole tribe of Benjamin wanted to do... Then Abner said to David, “Let me go at once and assemble all Israel for my lord the king, so that they may make a covenant with you, and that you may rule over all that your heart desires.” So, David sent Abner away, and he went in peace.

Just then David’s men and Joab returned from a raid and brought with them a great deal of plunder... When Joab and all the soldiers with him arrived, he was told that Abner... had come to the king and that the king had sent him away and that he had gone in peace. So, Joab went to the king and said, “What have you done? You know Abner... he came to deceive you and observe your movements and find out everything you are doing.” Joab then left David and sent messengers after Abner, and they brought him back... when Abner returned to Hebron, Joab took him aside into an inner chamber, as if to speak with him privately. And there, to avenge the blood of his brother Asahel, Joab stabbed him in the stomach,

and he died...

...when David heard about this, he said, “I and my kingdom are forever innocent before the LORD concerning the blood of Abner... May Joab’s family never be without someone who has a running sore or leprosy or who leans on a crutch or who falls by the sword or who lacks food.” ...Then David said to Joab and all the people with him, “Tear your clothes and put on sackcloth and walk in mourning in front of Abner.” King David himself walked behind the bier. They buried Abner in Hebron, and the king wept aloud at Abner’s tomb. All the people wept also...

- The death of Ish-Bosheth (4).

When Ish-Bosheth... heard that Abner had died in Hebron, he lost courage, and all Israel became alarmed. [Ish Bosheth] had two men who were leaders of raiding bands... Baanah and... Rekab... Rekab and Baanah... set out for the house of Ish-Bosheth, and they arrived... he was taking his noonday rest. They went into the inner part of the house as if to get some wheat, and they stabbed him in the stomach... they cut off his head... they traveled all night... [and] brought the head of Ish-Bosheth to David at Hebron and said to the king, “Here is the head of Ish-Bosheth son of Saul, your enemy, who tried to kill you...” David answered... “As surely as the LORD lives... when someone told me, ‘Saul is dead,’ and thought he was bringing good news, I seized him and put him to death in Ziklag. ...How much more—when wicked men have killed an innocent man in his own house and on his own bed—should I not now demand his blood from your hand and rid the earth of you!” So, David gave an order to his men, and they killed them. They cut off their hands and feet and hung the bodies by the pool in Hebron. But they took the head of Ish-Bosheth and buried it in Abner’s tomb at Hebron.

- David was crowned king over all Israel at Hebron (5:1-4).
- David conquered Jerusalem, taking it from the Jebusites (5:6-12).

The king and his men marched to Jerusalem to attack the Jebusites, who lived there. ...They thought, “David cannot get in here.” Nevertheless, David captured the fortress of Zion—which is the City of David... David then took up residence in the fortress and called it the City of David... Hiram king of Tyre sent envoys to David, along with cedar logs and carpenters and stonemasons, and they built a pal-

ace for David. Then David knew that the LORD had established him as king over Israel and had exalted his kingdom for the sake of his people Israel.

- David defeated the Philistines (5:17-25).

When the Philistines heard that David had been anointed king over Israel, they went up in full force to search for him, but David heard about it and went down to the stronghold... So, David went to Baal Perazim, and there he defeated them... Once more the Philistines came up and spread out in the Valley of Rephaim; so David inquired of the LORD, and he answered, "Do not go straight up, but circle around behind them and attack them in front of the poplar trees. As soon as you hear the sound of marching in the tops of the poplar trees, move quickly, because that will mean the LORD has gone out in front of you to strike the Philistine army." So David did as the LORD commanded him, and he struck down the Philistines all the way from Gibeon to Gezer.

- The Ark was brought to Jerusalem (6).

David ...and all his men went to Baalah in Judah to bring up from there the ark of God... They set the ark of God on a new cart and brought it from the house of Abinadab... Uzzah and Ahio, sons of Abinadab, were guiding the new cart with the ark of God on it, and Ahio was walking in front of it. David and all Israel were celebrating with all their might before the LORD... When they came to the threshing floor of Nakon, Uzzah reached out and took hold of the ark of God, because the oxen stumbled... God struck him down, and he died there beside the ark of God. Then David was angry because the LORD's wrath had broken out against Uzzah... David was afraid of the LORD that day and said, "How can the ark of the LORD ever come to me?" He was not willing to take the ark of the LORD to be with him in the City of David. Instead, he took it to the house of Obed-Edom the Gittite. The ark of the LORD remained [for three months].

David was told, "The LORD has blessed the household of Obed-Edom and everything he has, because of the ark of God." So, David went to bring up the ark of God from the house of Obed-Edom to the City of David... When those who were carrying the ark of the LORD had taken six steps, he sacrificed a bull and a fattened calf. Wearing a linen ephod, David was dancing before the LORD with all his might, while he and all Israel were bringing up the ark of the LORD with shouts and the sound of trumpets. As the ark of the LORD was entering the City of David, Michal... watched from a window. And when she saw King David

leaping and dancing before the LORD, she despised him in her heart.

They brought the ark of the LORD and set it in its place inside the tent that David had pitched for it, and David sacrificed burnt offerings and fellowship offerings before the LORD. After he had finished sacrificing the burnt offerings and fellowship offerings, he blessed the people in the name of the LORD Almighty. Then he gave a loaf of bread, a cake of dates and a cake of raisins to each person in the whole crowd of Israelites, both men and women. And all the people went to their homes.

When David returned home to bless his household, Michal daughter of Saul came out to meet him and said, “How the king of Israel has distinguished himself today, going around half-naked in full view of the slave girls of his servants as any vulgar fellow would!” David said to Michal, “It was before the LORD, who chose me rather than your father or anyone from his house when he appointed me ruler over the LORD’s people Israel—I will celebrate before the LORD. I will become even more undignified than this...” And Michal ...had no children to the day of her death.

- The Davidic Covenant (7).
 - David wanted to build a permanent temple in Jerusalem, but God told him, *When your days are over and you rest with your ancestors, I will raise up your offspring to succeed you... He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. (7:12-13)*
 - God promised David:
 - *I will make your name great, like the names of the greatest men on earth.*
 - *I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed.*
 - *I will also give you rest from all your enemies.*
 - *Your house and your kingdom will endure forever before me; your throne will be established forever.*
- David defeated the *Philistines, Moabites, Arameans, Amalekites, and Ammonites*; and established a government *doing what was just and right for all his people* (8).
- David showed kindness to Mephibosheth, Jonathan’s son, restoring all Saul’s land to him and giving him a permanent place at the king’s table (9).
- David defeated the Ammonites again (10).

- ... the king of the Ammonites died, and his son Hanun succeeded him as king.
- ...David sent a delegation to express his sympathy to Hanun concerning his father... Hanun seized David's envoys, shaved off half of each man's beard, cut off their garments at the buttocks, and sent them away.
- ...When the Ammonites realized that they had become obnoxious to David, they hired twenty thousand Aramean foot soldiers... as well as the king of Maakah with a thousand men, and also twelve thousand men from Tob.
- David sent Joab out with the entire army of fighting men. The Ammonites came out and drew up in battle formation at the entrance of their city gate, while the Arameans of Zobah and Rehob and the men of Tob and Maakah were by themselves in the open country. Joab saw that there were battle lines in front of him and behind him; so, he selected some of the best troops in Israel and deployed them against the Arameans. He put the rest of the men under the command of Abishai his brother and deployed them against the Ammonites... Then Joab and the troops with him advanced to fight the Arameans, and they fled before him. When the Ammonites realized that the Arameans were fleeing, they fled before Abishai and went inside the city. So, Joab returned from fighting the Ammonites and came to Jerusalem.
- After the Arameans saw that they had been routed by Israel, they regrouped. Hadadezer had Arameans brought from beyond the Euphrates River; they went to Helam, with Shobak the commander of Hadadezer's army leading them. When David was told of this, he gathered all Israel, crossed the Jordan and went to Helam. The Arameans formed their battle lines to meet David and fought against him. But they fled before Israel, and David killed seven hundred of their charioteers and forty thousand of their foot soldiers. He also struck down Shobak the commander of their army, and he died there. When all the kings who were vassals of Hadadezer saw that they had been routed by Israel, they made peace with the Israelites and became subject to them. So, the Arameans were afraid to help the Ammonites anymore.
- David's Tragedy (11-12).
 - Sin (11:1-5).

In the spring, at the time when kings go off to war, David sent Joab out with the king's men and the whole Israelite army. They destroyed the Ammonites and besieged Rabbah. But David remained in Jerusalem. One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful, and David sent

someone to find out about her. The man said, "She is Bathsheba... the wife of Uriah the Hittite." Then David sent messengers to get her. She came to him, and he slept with her... The woman conceived and sent word to David, saying, "I am pregnant."

- Coverup (11:5-27).

So David sent this word to Joab: "Send me Uriah the Hittite." ... When Uriah came to him, David asked him how Joab was, how the soldiers were and how the war was going. Then David said to Uriah, "Go down to your house and wash your feet." So, Uriah left the palace, and a gift from the king was sent after him. But Uriah slept at the entrance to the palace with all his master's servants and did not go down to his house.

David was told, "Uriah did not go home." So, he asked Uriah, "Haven't you just come from a military campaign? Why didn't you go home?" Uriah said to David, "The ark and Israel and Judah are staying in tents, and my commander Joab and my lord's men are camped in the open country. How could I go to my house to eat and drink and make love to my wife? As surely as you live, I will not do such a thing!" Then David said to him, "Stay here one more day, and tomorrow I will send you back." So, Uriah remained in Jerusalem that day and the next. At David's invitation, he ate and drank with him, and David made him drunk. But in the evening Uriah went out to sleep on his mat among his master's servants; he did not go home.

In the morning David wrote a letter to Joab and sent it with Uriah. In it he wrote, "Put Uriah out in front where the fighting is fiercest. Then withdraw from him so he will be struck down and die." So, while Joab had the city under siege, he put Uriah at a place where he knew the strongest defenders were. When the men of the city came out and fought against Joab, some of the men in David's army fell; moreover, Uriah the Hittite died. Joab sent David a full account of the battle... "Moreover, your servant Uriah the Hittite is dead."

When Uriah's wife heard that her husband was dead, she mourned for him. After the time of mourning was over, David had her brought to his house, and she became his wife and bore him a son. But the thing David had done displeased the LORD.

- Confrontation (12:1-12).

The LORD sent Nathan to David. When he came to him, he said, "There were two men in a certain town, one rich and the other poor. The rich man had a very large number of sheep and cattle, but the poor man had nothing except one little ewe lamb he had bought. He raised it, and it grew up with him and his children. It shared his food, drank from his cup, and even slept in his arms. It was like a daughter to him. Now a traveler came to the rich man, but the rich man refrained from taking one of his own sheep or cattle to prepare a meal for the traveler who had come to

him. Instead, he took the ewe lamb that belonged to the poor man and prepared it for the one who had come to him.”

David burned with anger against the man and said to Nathan, “As surely as the LORD lives, the man who did this must die! He must pay for that lamb four times over, because he did such a thing and had no pity.”

Then Nathan said to David, “You are the man! This is what the LORD, the God of Israel, says: ‘I anointed you king over Israel, and I delivered you from the hand of Saul. I gave your master’s house to you, and your master’s wives into your arms. I gave you all Israel and Judah. And if all this had been too little, I would have given you even more. Why did you despise the word of the LORD by doing what is evil in his eyes? You struck down Uriah the Hittite with the sword and took his wife to be your own. You killed him with the sword of the Ammonites. Now, therefore, the sword will never depart from your house, because you despised me and took the wife of Uriah the Hittite to be your own... Out of your own household I am going to bring calamity on you. Before your very eyes I will take your wives and give them to one who is close to you, and he will sleep with your wives in broad daylight. You did it in secret, but I will do this thing in broad daylight before all Israel.’”

- Repentance (12:13)

*See Psalm 51.

Then David said to Nathan, “I have sinned against the LORD.”

- Consequences (12:13-25).

Nathan replied, “The LORD has taken away your sin. You are not going to die. But because by doing this you have shown utter contempt for the LORD, the son born to you will die.”

After Nathan had gone home, the LORD struck the child that Uriah’s wife had borne to David, and he became ill. David pleaded with God for the child. He fasted and spent the nights lying in sackcloth on the ground. The elders of his household stood beside him to get him up from the ground, but he refused, and he would not eat any food with them. On the seventh day the child died. David’s attendants were afraid to tell him that the child was dead, for they thought, “While the child was still living, he wouldn’t listen to us when we spoke to him. How can we now tell him the child is dead? He may do something desperate.” David noticed that his attendants were whispering among themselves, and he realized the child was dead. “Is the child dead?” he asked. “Yes,” they replied, “he is dead.”

Then David got up from the ground. After he had washed, put on lotions, and changed his clothes, he went into the house of the LORD and worshiped. Then he went to his own house, and at his request they served him food, and he ate. His attendants asked

him, “Why are you acting this way? While the child was alive, you fasted and wept, but now that the child is dead, you get up and eat!” He answered, “While the child was still alive, I fasted and wept. I thought, ‘Who knows? The LORD may be gracious to me and let the child live.’ But now that he is dead, why should I go on fasting? Can I bring him back again? I will go to him, but he will not return to me.” Then David comforted his wife Bathsheba, and he went to her and made love to her. She gave birth to a son, and they named him Solomon. The LORD loved him; and because the LORD loved him, he sent word through Nathan the prophet to name him Jedidiah.

- David’s Troubles (Chapters 13–24).

*As a result of David’s sin, God said, “Out of your own household I am going to bring calamity on you. Before your very eyes I will take your wives and give them to one who is close to you, and he will sleep with your wives in broad daylight. You did it in secret, but I will do this thing in broad daylight before all Israel.” (12:11-12)

- Absalom killed Amnon for raping Tamar. Amnon son of David (with Ahinoam – 3:2) fell in love with Tamar, the beautiful sister of Absalom son of David (with Maacah – 3:3). Amnon became so obsessed with his sister Tamar that he made himself ill... Amnon had an adviser named Jonadab son of Shimeah, David’s brother. Jonadab was a very shrewd man. He asked Amnon, “Why do you, the king’s son, look so haggard morning after morning? Won’t you tell me?” Amnon said to him, “I’m in love with Tamar, my brother Absalom’s sister.” “Go to bed and pretend to be ill,” Jonadab said. “When your father comes to see you, say to him, ‘I would like my sister Tamar to come and give me something to eat. Let her prepare the food in my sight so I may watch her and then eat it from her hand.’”

So, Amnon lay down and pretended to be ill. When the king came to see him, Amnon said to him, “I would like my sister Tamar to come and make some special bread in my sight, so I may eat from her hand.” David sent word to Tamar at the palace: “Go to the house of your brother Amnon and prepare some food for him.” So, Tamar went to the house of her brother Amnon, who was lying down... “Send everyone out of here,” Amnon said. So, everyone left him... Tamar took the bread she had prepared and brought it to her brother Amnon in his bedroom. But when she took it to him to eat, he grabbed her and said, “Come to bed with me, my sister.” “No, my brother!” she said to him. “Don’t force me! Such a thing should not be done in Israel! Don’t do this wicked thing...” But he refused to listen to her, and since he was stronger than she, he raped her.

Then Amnon hated her with intense hatred... He called his personal servant and said, “Get this woman out of my sight and bolt the door after her.”

...Tamar put ashes on her head and tore the ornate robe she was wearing. She put her hands on her head and went away, weeping aloud as she went...

Two years later, when Absalom's sheepshearers were at Baal Hazor near the border of Ephraim, he invited all the king's sons to come there... Absalom ordered his men, "Listen! When Amnon is in high spirits from drinking wine and I say to you, 'Strike Amnon down,' then kill him..." So, Absalom's men did to Amnon what Absalom had ordered... Then Absalom fled...

- After a time, Joab finally persuaded David to let Absalom return to Jerusalem (14:23-33).

Then Joab went to Geshur and brought Absalom back to Jerusalem. But the king said, "He must go to his own house; he must not see my face." So, Absalom went to his own house... In all Israel there was not a man so highly praised for his handsome appearance as Absalom... he used to cut his hair once a year because it became too heavy for him—he would weigh it, and its weight was two hundred shekels (about 5 pounds)... Three sons and a daughter were born to Absalom. His daughter's name was Tamar, and she became a beautiful woman.

Absalom lived two years in Jerusalem without seeing the king's face. Then Absalom sent for Joab in order to send him to the king, but Joab refused to come to him. So, he sent a second time, but he refused to come. Then he said to his servants, "Look, Joab's field is next to mine, and he has barley there. Go and set it on fire." So, Absalom's servants set the field on fire. Then Joab did go to Absalom's house, and he said to him, "Why have your servants set my field on fire?" Absalom said to Joab, "Look, I sent word to you and said, 'Come here so I can send you to the king to ask, Why have I come from Geshur? It would be better for me if I were still there! ...I want to see the king's face, and if I am guilty of anything, let him put me to death.'" So Joab went to the king and told him this. Then the king summoned Absalom, and he came in and bowed down with his face to the ground before the king. And the king kissed Absalom.

- Absalom attempted to overthrow David (15-19).

...Absalom provided himself with a chariot and horses and with fifty men to run ahead of him. He would get up early and stand by the side of the road leading to the city gate. Whenever anyone came with a complaint to be placed before the king for a decision, Absalom would call out to him, "What town are you from?" He would answer, "Your servant is from one of the tribes of Israel." Then Absalom would say to him, "Look, your claims are valid and proper, but there is no representative of the king to hear you." And Absalom would add, "If only I were appointed judge in the land! Then everyone who has a complaint or case could come to me and I would see that they receive justice." Also,

whenever anyone approached him to bow down before him, Absalom would reach out his hand, take hold of him and kiss him. Absalom behaved in this way toward all the Israelites who came to the king asking for justice, and so he stole the hearts of the people of Israel...

At the end of four years, Absalom said to the king, "Let me go to Hebron and fulfill a vow I made to the LORD... 'If the LORD takes me back to Jerusalem, I will worship the LORD in Hebron.'" The king said to him, "Go in peace." So, he went to Hebron. Then Absalom sent secret messengers throughout the tribes of Israel to say, "As soon as you hear the sound of the trumpets, then say, 'Absalom is king in Hebron.'" ... And so... Absalom's following kept on increasing.

A messenger came and told David, "The hearts of the people of Israel are with Absalom." Then David said to all his officials who were with him in Jerusalem, "Come! We must flee, or none of us will escape from Absalom... The king set out, with his entire household following him; but he left ten concubines to take care of the palace... The whole countryside wept aloud as all the people passed by... David continued up the Mount of Olives, weeping as he went; his head was covered and he was barefoot... As King David approached Bahurim, a man from the same clan as Saul... came out... Shimei... He pelted David and all the king's officials with stones, though all the troops and the special guard were on David's right and left. As he cursed, Shimei said, "Get out, get out, you murderer, you scoundrel! The LORD has repaid you for all the blood you shed in the household of Saul, in whose place you have reigned. The LORD has given the kingdom into the hands of your son Absalom. You have come to ruin because you are a murderer!" Then Abishai... "Why should this dead dog curse my lord the king? Let me go over and cut off his head." But the king said, "...My son, my own flesh and blood, is trying to kill me. How much more, then, this Benjamite! Leave him alone; let him curse, for the LORD has told him to. It may be that the LORD will look upon my misery and restore to me his covenant blessing instead of his curse today." ...The king and all the people with him arrived at their destination exhausted.

...Meanwhile, Absalom and all the men of Israel came to Jerusalem... and Ahithophel was with him... Absalom said to Ahithophel, "Give us your advice. What should we do?" Ahithophel answered, "Sleep with your father's concubines whom he left to take care of the palace. Then all Israel will hear that you have made yourself obnoxious to your father, and the hands of everyone with you will be more resolute." So, they pitched a tent for Absalom on the roof, and he slept with his father's concubines in the sight of all Israel...

...Ahithophel said to Absalom, "I would choose twelve thousand men and set out tonight in pursuit of David. I would attack him while he is weary and weak. I would strike him with terror, and then all the people with him will flee. I would strike down only the king and bring all the people back to you. The death of the man you seek will mean the return of all..." But Absalom said, "Summon also Hushai the Arkite, so we can hear what he has to say as well." Hushai replied to Absalom, "The advice Ahithophel has given is not good this time. You know your father and his men; they are fighters, and as fierce as a wild bear robbed of her cubs. Besides, your father is an experienced fighter... Even now, he is hidden in a cave or some other place... So, I advise you: Let all Israel... be gathered to you, with you yourself leading them into battle. Then we will attack him wherever he may be found, and we will fall on him as dew settles on the ground..."

...David and all the people with him set out and crossed the Jordan. By daybreak, no one was left who had not crossed the Jordan. When Ahithophel saw that his advice had not been followed, he saddled his donkey and set out for his ...hometown. He put his house in order and then hanged himself... Absalom crossed the Jordan with all the men of Israel... David mustered the men who were with him and appointed over them commanders of thousands and commanders of hundreds. David sent out his troops, a third under the command of Joab, a third under Joab's brother Abishai... and a third under Ittai the Gittite. ...The king commanded Joab, Abishai and Ittai, "Be gentle with the young man Absalom for my sake." ...David's army marched out of the city to fight Israel, and the battle took place in the forest of Ephraim. There Israel's troops were routed by David's men... Absalom happened to meet David's men. He was riding his mule, and as the mule went under the thick branches of a large oak, Absalom's hair got caught in the tree. He was left hanging in midair, while the mule he was riding kept on going. When one of the men saw what had happened, he told Joab... [Joab] took three javelins in his hand and plunged them into Absalom's heart while Absalom was still alive in the oak tree. And ten of Joab's armor-bearers surrounded Absalom, struck him, and killed him. Then Joab sounded the trumpet, and the troops stopped pursuing Israel... They took Absalom, threw him into a big pit in the forest and piled up a large heap of rocks over him. Meanwhile, all the Israelites fled to their homes.

Then Joab said to a Cushite, "Go, tell the king what you have seen." The Cushite bowed down before Joab and ran off. ...Then Ahimaaz ran by way of the plain and outran the Cushite... Ahimaaz called out to the king, "All is well!" He bowed down before the king with his face to the ground and said, "Praise be to the LORD your God! He has delivered up those who lifted their

hands against my lord the king.” ...Then the Cushite arrived and said, “My lord the king, hear the good news! The LORD has vindicated you today by delivering you from the hand of all who rose up against you.” The king asked the Cushite, “Is the young man Absalom safe?” The Cushite replied, “May the enemies of my lord the king and all who rise up to harm you be like that young man.” 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!” Joab was told, “The king is weeping and mourning for Absalom.” And for the whole army the victory that day was turned into mourning, because on that day the troops heard it said, “The king is grieving for his son.”

Then Joab went into the house to the king and said, “Today you have humiliated all your men, who have just saved your life and the lives of your sons and daughters and the lives of your wives and concubines. You love those who hate you and hate those who love you. You have made it clear today that the commanders and their men mean nothing to you. I see that you would be pleased if Absalom were alive today and all of us were dead... Meanwhile, the Israelites had fled to their homes.

- Sheba’s rebellion (19:9-43).

Throughout the tribes of Israel, all the people were arguing among themselves, saying, “The king delivered us from the hand of our enemies; he is the one who rescued us from the hand of the Philistines. But now he has fled the country to escape from Absalom; and Absalom, whom we anointed to rule over us, has died in battle...” King David sent this message to Zadok and Abiathar, the priests: “Ask the elders of Judah, ‘...why should you be the last to bring back the king?’ ...He won over the hearts of the men of Judah so that they were all of one mind. They sent word to the king, “Return, you and all your men.” Then the king returned and went as far as the Jordan.

Now the men of Judah had come to Gilgal to go out and meet the king and bring him across the Jordan. Shimei... the Benjamite... hurried down with the men of Judah to meet King David. With him were a thousand Benjamites... They rushed to the Jordan, where the king was... Shimei... fell prostrate before the king and said to him, “May my lord not hold me guilty. Do not remember how your servant did wrong on the day my lord the king left Jerusalem... For I your servant know that I have sinned...” Then Abishai... said, “Shouldn’t Shimei be put to death for this? He cursed the LORD’s anointed.” David replied, “...Should anyone be put to death in Israel today? Don’t I know that today I am king over Israel?” So, the king said to Shimei, “You shall not die.”

...Mephibosheth, Saul’s grandson, also went down to meet the king. He had not taken care of his feet or trimmed his mustache or

washed his clothes from the day the king left until the day he returned safely. When he came from Jerusalem to meet the king, the king asked him, "Why didn't you go with me, Mephibosheth?" He said, "My lord the king, since I your servant am lame, I said, 'I will have my donkey saddled and will ride on it, so I can go with the king.' But Ziba my servant betrayed me. And he has slandered your servant to my lord the king... so, do whatever you wish... The king said to him, "Why say more? I order you and Ziba to divide the land." Mephibosheth said to the king, "Let him take everything, now that my lord the king has returned home safely."

...So, all the people crossed the Jordan, and then the king crossed over... All the troops of Judah and half the troops of Israel had taken the king over. Soon all the men of Israel were coming to the king and saying to him, "Why did our brothers, the men of Judah, steal the king away and bring him and his household across the Jordan, together with all his men?" All the men of Judah answered the men of Israel, "We did this because the king is closely related to us. Why are you angry about it? Have we eaten any of the king's provisions? Have we taken anything for ourselves?" ... Now a troublemaker named Sheba... a Benjamite, happened to be there. He sounded the trumpet and shouted, "We have no share in David, no part in Jesse's son! Every man to his tent, Israel!" So all the men of Israel deserted David to follow Sheba... But the men of Judah stayed by their king all the way from the Jordan to Jerusalem.

...When David returned to his palace in Jerusalem, he took the ten concubines he had left to take care of the palace and put them in a house under guard. He provided for them... Then the king said to Amasa, "Summon the men of Judah to come to me within three days and be here yourself." But when Amasa went to summon Judah, he took longer than the time the king had set for him. David said to Abishai, "Now Sheba... will do us more harm than Absalom did. Take your master's men and pursue him, or he will find fortified cities and escape from us."

So, Joab's men and the Kerethites and Pelethites and all the mighty warriors went out under the command of Abishai. They marched out from Jerusalem to pursue Sheba... Amasa came to meet them. Joab was wearing his military tunic, and strapped over it at his waist was a belt with a dagger in its sheath. As he stepped forward, it dropped out of its sheath. Joab said to Amasa, "How are you, my brother?" Then Joab took Amasa by the beard with his right hand to kiss him. Amasa was not on his guard against the dagger in Joab's hand, and Joab plunged it into his belly, and his intestines spilled out on the ground. Without being stabbed again, Amasa died. Then Joab and his brother Abishai pursued Sheba... One of Joab's men stood beside Amasa and said, "Whoever favors Joab, and whoever is for David, let him

follow Joab!” Amasa lay wallowing in his blood in the middle of the road, and the man saw that all the troops came to a halt there. When he realized that everyone who came up to Amasa stopped, he dragged him from the road into a field and threw a garment over him. After Amasa had been removed from the road, everyone went on with Joab to pursue Sheba...

Sheba passed through all the tribes of Israel to Abel Beth Maakah and through the entire region of the Bikrites, who gathered together and followed him. All the troops with Joab came and besieged Sheba in Abel Beth Maakah. They built a siege ramp up to the city, and it stood against the outer fortifications. While they were battering the wall to bring it down, a wise woman called from the city... “... We are the peaceful and faithful in Israel... Why do you want to swallow up the LORD’s inheritance?” ... Joab replied “Far be it from me to swallow up or destroy! ... A man named Sheba... from the hill country of Ephraim, has lifted up his hand against the king... Hand over this one man, and I’ll withdraw from the city.” The woman said to Joab, “His head will be thrown to you from the wall.” Then the woman went to all the people with her wise advice, and they cut off the head of Sheba... and threw it to Joab. So, he sounded the trumpet, and his men dispersed from the city, each returning to his home...

- David gave the Gibeonites seven of Saul’s descendants because of what Saul had done to them. Even though the Joshua made a covenant with the Gibeonites (see Joshua 9:15-21), *Saul in his zeal for Israel and Judah had tried to annihilate them.* (21:2)
- David attempted to lead Israel against the Philistines, but age was beginning to take its toll on him (21:15-22). *Then David’s men swore to him, saying, “Never again will you go out with us to battle, so that the lamp of Israel will not be extinguished.”*
- David’s Mighty Men (23:8-39).
- David decided to take a census out of pride and arrogance. He realized his folly and repented (24).

Next week: 1st & 2nd Kings.

LESSON 10:

1ST KINGS

- This is the second in the series of three double books. Each pair was originally one book.
- 1st Kings records the division of the kingdom of Saul, David, and Solomon into two kingdoms: Israel (the Northern Kingdom) and Judah (the Southern Kingdom).
 - Israel (the Northern Kingdom)
 - Comprised of ten tribes:
 - Asher
 - Dan
 - Ephraim
 - Gad
 - Issachar
 - Manasseh
 - Naphtali
 - Reuben
 - Simeon
 - Zebulun
 - Samaria was the capital.
 - Judah (the Southern Kingdom)
 - Comprised of two tribes:
 - Judah
 - Benjamin
 - Jerusalem was the capital.
- 2nd Kings records the collapse and captivity of both Israel and Judah.

OUTLINE

- King Solomon (chapters 1-11).
 - As King David aged, his health failed, and he was no longer able to keep warm. His attendants brought in a young woman named, *Abishag* to keep him warm and serve as his nurse, *but the king had no sexual relations with her* (1:4).
 - Even though David had already named Solomon as his successor (1 Chronicles 28:5), *Adonijah, whose mother was Haggith, put himself forward and said, "I will be king" (1:5).*
 - Adonijah was David's fourth son (2 Samuel 3:4).
 - He gathered *chariots and horses... with fifty men to run ahead of him.*
 - Apparently, David knew what Adonijah was up to, but did not rebuke him.
 - Adonijah gained the support of Joab (David's Commander in Chief) and Abiathar (David's priest and advisor).
 - *Adonijah then sacrificed sheep, cattle, and fattened calves... He invited all his brothers, the king's sons, and all the royal officials of Judah, but he did not invite Nathan the*

prophet or Benaiah or the special guard or his brother Solomon (1:9-10).

- The prophet Nathan went to Bathsheba and advised her to go to David, which she did.
- David instructed *Zadok the priest, Nathan the prophet, [and] Benaiah* to anoint Solomon king, which they did. The support for Adonijah faded and King Solomon spared his life.
- From his deathbed David charged Solomon, “...*be strong, act like a man, and observe what the LORD your God requires: Walk in obedience to him, and keep his decrees and commands, his laws and regulations, as written in the Law of Moses... [deal with] Joab... according to your wisdom, but do not let his gray head go down to the grave in peace... show kindness to the sons of Barzilai... and let them be among those who eat at your table. They stood by me when I fled from your brother Absalom... remember, you have with you Shimei... the Benjamite... who called down bitter curses on me... I swore to him by the LORD: ‘I will not put you to death by the sword.’ But now, do not consider him innocent. You are a man of wisdom; you will know what to do to him. Bring his gray head down to the grave in blood.*” (2:1-9)
- Shortly after David died, Adonijah sent Abiatha the priest to ask for permission to take Abishag as his wife. Solomon was so offended he had Adonijah executed and banished Abiathar. Then he had Joab executed. Three years later he had Shimei executed, as well.
- Solomon asked God for wisdom. *At Gibeon the LORD appeared to Solomon during the night in a dream, “Ask for whatever you want me to give you.” Solomon answered, “...LORD my God, you have made your servant king in place of my father David. But I am only a little child and do not know how to carry out my duties... So, give your servant a discerning heart to govern your people and to distinguish between right and wrong...” The Lord was pleased that Solomon had asked for this... “Since you have asked for this and not for long life or wealth for yourself, nor have asked for the death of your enemies but for discernment in administering justice, I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be. Moreover, I will give you what you have not asked for—both wealth and honor—so that in your lifetime you will have no equal among kings. And if you walk in obedience to me and keep my decrees and commands as David your father did, I will give you a long life.*” (3:5-15)
- An example of Solomon’s wisdom – the dispute between two women. ...*two prostitutes came to the king and stood before him. One of them said, “Pardon me, my lord. This woman and I live in the same house, and I had a baby while she was there with me.*

The third day after my child was born, this woman also had a baby. We were alone; there was no one in the house but the two of us. During the night this woman's son died because she lay on him. So, she got up in the middle of the night and took my son from my side while I your servant was asleep. She put him by her breast and put her dead son by my breast..." The other woman said, "No! The living one is my son; the dead one is yours." ... The king said, "This one says, 'My son is alive and your son is dead,' while that one says, 'No! Your son is dead and mine is alive.'" ...He then gave an order: "Cut the living child in two and give half to one and half to the other." The woman whose son was alive was deeply moved out of love for her son and said to the king, "Please, my lord, give her the living baby! Don't kill him!" But the other said, "Neither I nor you shall have him. Cut him in two!" Then the king gave his ruling: "Give the living baby to the first woman. Do not kill him; she is his mother." (3:16-27)

- Solomon established his government, delegating certain duties, taking care of his people, and gaining a reputation as the wisest king in the region.
- Solomon secured materials and built the Temple and a palace in Jerusalem (chapters 5-7).
- The Ark was brought to the Temple when it was dedicated, *When the priests withdrew from the Holy Place, the cloud filled the temple of the LORD. And the priests could not perform their service because of the cloud, for the glory of the LORD filled his temple (8:10-11).*
- Solomon led Israel during its zenith, the most peaceful and prosperous time in their history.
- Solomon's downfall.
 - NOTE – the instructions of Moses. *When you enter the land the LORD your God is giving you and have taken possession of it and settled in it, and you say, "Let us set a king over us like all the nations around us," be sure to appoint over you a king the LORD your God chooses. He must be from among your fellow Israelites. Do not place a foreigner over you, one who is not an Israelite. The king, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the LORD has told you, "You are not to go back that way again." He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold. When he takes the throne of his kingdom, he is to write for himself on a scroll a copy of this law, taken from that of the Levitical priests. It is to be with him, and he is to read it all the days of his life so that he may learn to revere the LORD his God and follow carefully all the words of this law and these decrees and not consider himself better than*

his fellow Israelites and turn from the law to the right or to the left. Then he and his descendants will reign a long time over his kingdom in Israel. (Deuteronomy 17:14–20)

- *Solomon made an alliance with Pharaoh king of Egypt and married his daughter (3:1).*
- *Solomon accumulated chariots and horses; he had fourteen hundred chariots and twelve thousand horses, which he kept in the chariot cities and also with him in Jerusalem. (10:26).*
- *The weight of the gold that Solomon received yearly was 666 talents, not including the revenues from merchants and traders and from all the Arabian kings and the governors of the territories. King Solomon made two hundred large shields of hammered gold... He also made three hundred small shields of hammered gold... Then the king made a great throne covered with ivory and overlaid with fine gold... All King Solomon's goblets were gold, and all the household articles in the Palace... were pure gold. Nothing was made of silver because silver was considered of little value in Solomon's days. (10:14-21)*
- *King Solomon... loved many foreign women besides Pharaoh's daughter... They were from nations about which the LORD had told the Israelites, "You must not intermarry with them, because they will surely turn your hearts after their gods." ...He had seven hundred wives of royal birth and three hundred concubines... As Solomon grew old, his wives turned his heart after other gods... Solomon did evil in the eyes of the LORD... So, the LORD said to Solomon, "Since this is your attitude and you have not kept my covenant and my decrees... I will most certainly tear the kingdom away from you and give it to one of your subordinates. Nevertheless, for the sake of David, your father, I will not do it during your lifetime. I will tear it out of the hand of your son. Yet I will not tear the whole kingdom from him but will give him one tribe for the sake of David my servant and for the sake of Jerusalem, which I have chosen." (11:1-13)*
 - *As a result of his sin, Solomon had to deal with rebellions by Hadad the Edomite and Rezon, king of Aram.*
 - *Jeroboam ...and Ephraimite... also rebelled. Jeroboam was going out of Jerusalem, and Ahijah the prophet of Shiloh met him on the way, wearing a new cloak. The two of them were alone out in the country, and Ahijah took*

- hold of the new cloak he was wearing and tore it into twelve pieces. Then he said to Jeroboam, "Take ten pieces for yourself, for this is what the LORD, the God of Israel, says: 'See, I am going to tear the kingdom out of Solomon's hand and give you ten tribes. But for the sake of my servant David and the city of Jerusalem, which I have chosen out of all the tribes of Israel, he will have one tribe.'" (11:29-32)*
- *Solomon tried to kill Jeroboam, but Jeroboam fled to Egypt, to Shishak the king, and stayed there until Solomon's death. (11:40)*
 - *Solomon reigned in Jerusalem over all Israel forty years. Then he rested with his ancestors and was buried in the city of David, his father. And Rehoboam his son succeeded him as king. (11:42-43)*
 - The Divided Kingdom (chapters 12-22).
 - Rehoboam (Judah), Solomon's son, *succeeded him as king (11:43).*
 - *When a contingent, led by Jeroboam who returned from Egypt asked Rehoboam to reduce their heavy tax burden, his elders advised him to do so, "If today you will be a servant to these people and serve them and give them a favorable answer, they will always be your servants." (12:1-9)*
 - *However, Rehoboam rejected the advice of his elders in favor of the young men who had grown up with him... "...tell them, '...My father laid on you a heavy yoke; I will make it even heavier. My father scourged you with whips; I will scourge you with scorpions.'" (12:10-11)*
 - *When... the Israelites heard that Jeroboam had returned, they... made him king over all Israel. Only the tribe of Judah remained loyal to the house of David. When Rehoboam arrived in Jerusalem, he mustered all Judah and the tribe of Benjamin... to go to war against Israel... But this word of God came to Shemaiah the man of God: "...Do not go up to fight against your brothers, the Israelites. Go home, every one of you, for this is my doing.'" So, they obeyed the word of the LORD and went home again, as the LORD had ordered. (12:20-24)*
 - Jeroboam (Israel) *did not want his people going to the Temple in Jerusalem to offer sacrifices.*
 - *His solution was to build two golden calves. He placed one in Bethel and the other in Dan and instructed the people to make sacrifices there. He established a priesthood and a festival.*
 - *A prophet came from Judah to Bethel... "...This is what the LORD says: 'A son named Josiah will be born to the house*

of David. On you he will sacrifice the priests of the high places who make offerings here, and human bones will be burned on you.' ...This is the sign the LORD has declared: The altar will be split apart and the ashes on it will be poured out." (13:2-3)

- *When King Jeroboam heard what the man of God cried out against the altar at Bethel, he stretched out his hand from the altar and said, "Seize him!" But the hand he stretched out toward the man shriveled up, so that he could not pull it back. Also, the altar was split apart and its ashes poured out according to the sign given by the man of God by the word of the LORD. (13:4-5)*
- *Because of his sin, God told Jeroboam, "I raised you up from among the people and appointed you ruler over my people Israel. I tore the kingdom away from the house of David and gave it to you... You have done more evil than all who lived before you. You have made for yourself... idols... you have... turned your back on me... I am going to bring disaster on the house of Jeroboam. I will cut off... every last male in Israel... I will burn up the house of Jeroboam as one burns dung... Dogs will eat those belonging to Jeroboam... The LORD will raise up for himself a king over Israel who will cut off the family of Jeroboam... And he will give Israel up because of the sins Jeroboam has committed and has caused Israel to commit."* (14:7-16)
- *Meanwhile, Rehoboam (Judah) was no better than Jeroboam (Israel).*
 - *Judah did evil in the eyes of the LORD... They also set up for themselves high places, sacred stones and Asherah poles... There were even male shrine prostitutes in the land; the people engaged in all the detestable practices of the nations the LORD had driven out... (14:22-24)*
 - *Shishak king of Egypt attacked Jerusalem. He carried off the treasures of the temple of the LORD and the treasures of the royal palace... (14:25-26)*
 - *There was continual warfare between Rehoboam and Jeroboam. (14:30)*
- *Abijah (Judah) succeeded his father, Rehoboam (15:1-8).*
 - *He reigned for just three years.*
 - *He committed all the sins his father had done before him...*
 - *There was war between Abijah and Jeroboam throughout Abijah's lifetime.*
- *Asa (Judah) succeeded his father, Abijah (15:9-24).*
 - *He reigned 41 years.*
 - *Asa did what was right in the eyes of the LORD... He expelled the male shrine prostitutes... and got rid of all the*

idols... Asa's heart was fully committed to the LORD all his life...

- *He brought into the temple of the LORD the silver and gold and the articles that he and his father had dedicated.*
- Nadab (Israel), succeeded his father, Jeroboam (15:25-32).
 - He reigned for two years.
 - *He did evil in the eyes of the LORD, following the ways of his father and committing the same sin his father had caused Israel to commit...*
 - *Baasha son of Ahijah from the tribe of Issachar plotted against him, and he struck him down at Gibbethon...*
- Baasha (Israel) usurped the throne by killing Nadab (15:33-16:7)
 - He reigned 24 years.
 - *He did evil in the eyes of the LORD, following the ways of Jeroboam and committing the same sin Jeroboam had caused Israel to commit.*
 - *As soon as he began to reign, he killed Jeroboam's whole family... according to the word of the LORD...*
- Elah (Israel) succeeded his father, Baasha (16:8-14).
 - He reigned for two years.
 - *Zimri, one of his officials... plotted against him... Zimri came in, struck him down and killed him... Then he succeeded him as king.*
- Zimri (Israel) usurped the throne by killing Elah ((16:15-20).
 - He reigned only seven days.
 - *When the Israelites in the camp heard that Zimri had plotted against the king and murdered him, they proclaimed Omri, the commander of the army, king over Israel... [they] laid siege to Tirzah. When Zimri saw that the city was taken, he went into the citadel of the royal palace and set the palace on fire around him...*
- Omri (Israel) was made king through a military coup.
 - He reigned for 12 years.
 - *Then the people of Israel were split into two factions; half supported Tibni son of Ginath for king, and the other half supported Omri. But Omri's followers proved stronger than those of Tibni son of Ginath. So Tibni died and Omri became king.*
 - *He bought the hill of Samaria from Shemer for two talents of silver and built a city on the hill, calling it Samaria...*
 - *But Omri did evil in the eyes of the LORD and sinned more than all those before him.*
- Ahab (Israel) succeed his father, Omri (16:29-22:40).
 - He reigned from Samaria for 22 years.
 - *Ahab... did more evil in the eyes of the LORD than any of those before him. He not only considered it trivial to commit the sins of Jeroboam... he also married Jezebel... and*

began to serve Baal and worship him. He set up an altar for Baal in the temple... he built in Samaria. Ahab also made an Asherah pole and did more to arouse the anger of the LORD... than did all the kings of Israel before him. (16:30-31)

- The Prophet Elijah (17:1-19:18).
 - Elijah told Ahab, “*As the LORD, the God of Israel, lives, whom I serve, there will be neither dew nor rain in the next few years except at my word.*” (17:1)
 - To protect him from Ahab, God told Elijah to hide in the Kerith Ravine... *The ravens brought him bread and meat in the morning and bread and meat in the evening, and he drank from the brook.* (17:2-6)
 - Then God sent him to the home of a widow who would feed him.
 - ...*When he came to the town gate, a widow was there gathering sticks. He called to her... “Would you bring me a little water... and bring me, please, a piece of bread.” ...she replied, “I don’t have any bread—only a handful of flour in a jar and a little olive oil in a jug. I am gathering a few sticks to take home and make a meal for myself and my son, that we may eat it—and die.” Elijah said... “Don’t be afraid. Go home and do as you have said. But first make a small loaf of bread for me from what you have and bring it to me, and then make something for yourself and your son. For this is what the LORD... says: ‘The jar of flour will not be used up and the jug of oil will not run dry until the day the LORD sends rain on the land.’” She went away and did as Elijah had told her... there was food every day for Elijah and for the woman and her family... (17:10-16)*
 - *Sometime later the son of the woman... became ill... and finally stopped breathing... [Elijah] carried him to the upper room where he was staying, and... cried out to the LORD... The LORD heard Elijah’s cry, and the boy’s life returned to him... (17:17-23)*
 - Elijah was not the only prophet in Israel. *While Jezebel was killing off the LORD’s prophets, Obadiah had taken a hundred prophets and hidden them in two caves, fifty in each, and had supplied them with food and water.*

- God sent Elijah to King Ahab.
 - ...Ahab went to meet Elijah. When he saw Elijah, he said... “Is that you, you troubler of Israel?” “I have not made trouble for Israel,” Elijah replied. “But you and your father’s family have. You have abandoned the LORD’s commands and have followed the Baals. Now summon the people from all over Israel to meet me on Mount Carmel. And bring the four hundred and fifty prophets of Baal and the four hundred prophets of Asherah, who eat at Jezebel’s table.” (18:16-19)
 - Then Elijah said to them, “...Get two bulls for us. Let Baal’s prophets choose one for themselves and let them cut it into pieces and put it on the wood but not set fire to it. I will prepare the other bull and put it on the wood but not set fire to it. Then you call on the name of your god, and I will call on the name of the LORD. The god who answers by fire—he is God.” (18:22-24)
 - So, they took the bull given them and prepared it... they called on... Baal from morning till noon... But there was no response... they danced around the altar they had made. At noon Elijah began to taunt them. “Shout louder!” he said... “Perhaps he is deep in thought, or busy, or traveling. Maybe he is sleeping and must be awakened.” ...they shouted louder and slashed themselves with swords and spears... until their blood flowed. Midday passed, and they continued their frantic prophesying until the time for the evening sacrifice. But there was no response... (18:26-29)
 - Then Elijah... repaired the altar of the LORD, which had been torn down. [He] took twelve stones, one for each of the tribes descended from Jacob... With the stones he built an altar in the name of the LORD, and he dug a trench around it large enough to hold two seahs (24 pounds) of seed. He arranged the wood, cut the bull into pieces, and laid it on the wood. Then he said... “Fill four large jars with water and pour it on the offering and on the wood.” “Do it again,” he said, and they did it again. “Do it a third time,” he ordered, and they did it the third time. The water ran down around

the altar and even filled the trench... Elijah stepped forward and prayed: "LORD, the God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command..." Then the fire of the LORD... burned up the sacrifice, the wood, the stones, and the soil, and also licked up the water in the trench. When all the people saw this, they... cried, "The LORD—he is God!"

- *Then Elijah commanded them, "Seize the prophets of Baal..." Elijah had them brought down to the Kishon Valley and slaughtered there. And Elijah said to Ahab, "Go, eat and drink, for there is the sound of a heavy rain." ...Meanwhile, the sky grew black with clouds, the wind rose, a heavy rain started falling and Ahab rode off to Jezreel. The power of the LORD came on Elijah and, tucking his cloak into his belt, he ran ahead of Ahab all the way to Jezreel. (18:30-46)*
- *...Jezebel sent a messenger to Elijah to say, "May the gods deal with me, be it ever so severely, if by this time tomorrow I do not make your life like that of [the prophets of Baal]." Elijah was afraid and ran for his life... He came to a broom bush, sat down under it and prayed... "I have had enough, LORD... Take my life..." Then he lay down under the bush and fell asleep... an angel touched him and said, "Get up and eat." He looked around, and there by his head was some bread baked over hot coals, and a jar of water... Strengthened by that food, he traveled forty days and forty nights until he reached Horeb, the mountain of God. There he went into a cave and spent the night. And the word of the LORD came to him: "What are you doing here, Elijah?" He replied, "I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, torn down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too." The LORD said, "Go out and stand on the mountain in the presence of the LORD..." Then a great and powerful wind tore the mountains apart and shattered*

the rocks... but the LORD was not in the wind. After the wind there was an earthquake, but the LORD was not in the earthquake. After the earthquake came a fire, but the LORD was not in the fire. And after the fire came a gentle whisper. When Elijah heard it, he pulled his cloak over his face and went out and stood at the mouth of the cave. Then a voice said to him, "What are you doing here, Elijah?" He replied, "I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, torn down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too." The LORD said to him, "Go back the way you came... When you get there, anoint Hazael king over Aram. Also, anoint Jehu... king over Israel... and anoint Elisha... to succeed you as prophet..." (19:1-18)

- *Elijah found Elisha. Elisha... took his yoke of oxen and slaughtered them. He burned the plowing equipment to cook the meat and gave it to the people, and they ate. Then he set out to follow Elijah and became his servant. (19:21)*
 - *A man named Naboth owned a vineyard near the palace and Ahab wanted it. When he would not sell it, Jezebel had him brought up on false charges and stoned. Ahab took the vineyard.*
 - *God sent Elijah to confront Ahab, "[the Lord says]I am going to bring disaster on you. I will wipe out your descendants... I will make your house like that of Jeroboam... because you have aroused my anger and have caused Israel to sin... concerning Jezebel... Dogs will devour Jezebel by the wall of Jezreel.' (21:20-23)*
 - *Three years later, in spite of being warned not to, Ahab and Jehoshaphat (Judah) attacked Ramoth Gilead. Ahab was killed in battle. So the king died and was brought to Samaria, and they buried him there. They washed the chariot at a pool in Samaria (where the prostitutes bathed), and the dogs licked up his blood, as the word of the LORD had declared. (22:37-38)*
- Jehoshaphat (Judah) succeeded his father, Asa (22:41-50).
 - *He reigned for 25 years.*
 - *In everything he followed the ways of his father Asa and did*

not stray from them; he did what was right in the eyes of the LORD.

- *Jehoshaphat was also at peace with the king of Israel.*
- Ahaziah (Israel) succeeded his father, Ahab (22:51-53).
 - He reigned for two years.
 - *He did evil in the eyes of the LORD, because he followed the ways of his father and mother and of Jeroboam son of Nebat, who caused Israel to sin. He served and worshiped Baal and aroused the anger of the LORD, the God of Israel, just as his father had done.*



2ND KINGS

- This book continues the sad downward spiral of Israel (Northern Kingdom) and Judah (Southern Kingdom)
- In chapter 17 Israel is conquered by the Assyrians and carried into captivity from which they never returned.
- In chapter 25 Judah is conquered by the Babylonians. The Temple was destroyed and the people carried into captivity.

OUTLINE

- The days of Elisha (Chapters 1-13)
 - Ahaziah (Israel) was still king.
 - But he *“had fallen through the lattice of his upper room in Samaria and injured himself... he sent messengers to Baal-Zebub, ...to see if I will recover from this injury.* However, Elisha sent word to him, *“You will not leave the bed you are lying on. You will certainly die!”*
 - *So, he died, according to the word of the LORD... Because Ahaziah had no son, [his brother] Joram succeeded him as king... (1:17)*
 - Elijah *went up to heaven in a whirlwind* (2:11) and Elisha received his cloak, symbolic of his authority and prophetic power.
 - Joram (Israel) succeeded his brother Ahaziah (3).
 - He reigned for 12 years.
 - *He did evil in the eyes of the LORD...*
 - The king of Moab rebelled against Israel and Joram formed an alliance with Jehoshaphat (Judah). Elisha assured them of victory, which God gave them.
 - Elisha was approached by the widow of *a man from the company of prophets... “my husband is dead, and you know that he revered the LORD. But now his creditor is coming to take my two boys as his slaves.”* God miraculously provided an abundance of oil which they sold to pay the debt and live on. (4:1-7)
 - Elisha raised the Shunammite woman’s son from the dead (4:8-37)
 - When Elisha healed Naaman of leprosy he refused payment of any kind, but Elisha’s servant Gehazi went back and asked for *a talent of silver and two sets of clothing.* When Elisha found out, Gehazi and his family were stricken with the disease. (5)
 - The floating axhead (6:1-7)
 - Elisha advised Joram (Israel) in the war against Aram (8:8-23)
 - God protected his prophet and blinded the Aramean army.
 - Sometime later the Arameans attacked Samaria and the siege lasted so long people resorted to cannibalism.
 - The Lord *caused the Arameans to hear the sound of chariots, and horses, and a great army* so that they fled and *abandoned their tents, their animals, and all their supplies.*

- Jehoram (Judah) succeeded his father, Jehoshaphat (8:16-23).
 - He reigned for eight years.
 - *He did evil in the eyes of the LORD. Nevertheless, for the sake of his servant David, the LORD was not willing to destroy Judah.*
- Ahaziah (Judah) succeeded his father, Jehoram (8:25-29).
 - He reigned for one year.
 - *...he did evil in the eyes of the Lord as the house of Ahab had done...*
- Jehu (Israel) chosen by God to replace Joram (9-10).
 - Elijah was commissioned by God to anoint Jehu king over Israel (1 Kings 19:16), but the assignment fell to his successor Elisha who delegated it to one of the young prophets. *“...take this flask of olive oil with you and go to Ramoth Gilead... look for Jehu... get him away from his companions and take him into an inner room. Then take the flask and pour the oil on his head and declare, ‘This is what the LORD says: I anoint you king over Israel.’ Then open the door and run!”*
 - *Then the prophet poured the oil on Jehu’s head and declared, “I anoint you king over the LORD’s people Israel. You are to destroy the house of Ahab... and I will avenge the blood of my servants... shed by Jezebel... dogs will devour her on the plot of ground at Jezreel, and no one will bury her.”*
 - *When Jehu went out to his fellow officers... Jehu said, “Here is what he told me: ‘I anoint you king over Israel.’” They quickly took their cloaks and spread them under him on the bare steps. Then they blew the trumpet and shouted, “Jehu is king!”*
 - Jehu carried out everything the prophet told him.
 - *Joram king of Israel and Ahaziah king of Judah rode out, each in his own chariot, to meet Jehu. They met him at the plot of ground that had belonged to Naboth... Jehu drew his bow and shot Joram between the shoulders... and he slumped down in his chariot. Jehu said, “Pick him up and throw him on the field that belonged to Naboth...”*
 - *When Ahaziah king of Judah saw what had happened, he fled... They wounded him in his chariot... but he escaped to Megiddo and died there.*
 - *Then Jehu went to Jezreel. When Jezebel heard about it, she put on eye makeup, arranged her hair, and looked out of a window... Two or three eunuchs... threw her down, and some of her blood splattered the wall and the horses as they trampled her underfoot... when they went out to bury her, they found nothing*

- except her skull, her feet and her hands...*
- *Jehu wrote letters and sent them to Samaria: to the officials of Jezreel, to the elders and to the guardians of Ahab's children... "You have your master's sons with you and you have chariots and horses, a fortified city and weapons. Now as soon as this letter reaches you, choose the best and most worthy of your master's sons and set him on his father's throne. Then fight for your master's house." But they were terrified... [they] took the princes and slaughtered all seventy of them. They put their heads in baskets and sent them to Jehu...*
 - *Jehu killed everyone in Jezreel who remained of the house of Ahab, as well as all his chief men, his close friends and his priests... At Beth Eked... he met some relatives of Ahaziah king of Judah... they took them alive and slaughtered them by the well of Beth Eked... He left no survivor.*
 - *When Jehu came to Samaria, he killed all who were left there of Ahab's family; he destroyed them, according to the word of the LORD...*
 - *Then Jehu brought all the people together and said to them, "Ahab served Baal a little; Jehu will serve him much. Now summon all the prophets of Baal, all his servants and all his priests. See that no one is missing, because I am going to hold a great sacrifice for Baal. Anyone who fails to come will no longer live." ...Then he sent word throughout Israel, and all the servants of Baal came; not one stayed away. They crowded into the temple of Baal until it was full... As soon as Jehu had finished making the burnt offering, he ordered the guards and officers: "Go in and kill them; let no one escape." ...The guards and officers threw the bodies out and then entered the inner shrine of the temple of Baal. They brought the sacred stone out of the temple of Baal and burned it. They demolished the sacred stone... and tore down the temple of Baal, and people have used it for a latrine to this day...*
 - *The LORD said to Jehu, "Because you have done well in accomplishing what is right in my eyes and have done to the house of Ahab all I had in mind to do, your descendants will sit on the throne of Israel to the fourth generation." Yet Jehu was not careful to keep the law of the LORD... He did not turn away from the sins of Jeroboam...*
- Jehu reigned for 28 years.

- *In those days the LORD began to reduce the size of Israel. (10:32)*
- Athaliah (Judah) usurped the throne after the death of her son, Ahaziah. She was the only queen of either nation.
 - She reigned for six years.
 - *When Athaliah the mother of Ahaziah saw that her son was dead, she proceeded to destroy the whole royal family. But Jehosheba, the daughter of King Jehoram and sister of Ahaziah, took Joash son of Ahaziah... She put him and his nurse in a bedroom to hide... He remained hidden with his nurse at the temple of the LORD...*
 - Jehoiada the high priest assembled the military commanders and the royal bodyguards secretly in Solomon's temple. They were loyalists who did not support the queen. He showed them Joash.
 - *The commanders... and came to Jehoiada... he gave the commanders the spears and shields that had belonged to King David and that were in the temple of the LORD. The guards... stationed themselves around the king... Jehoiada... put the crown on him... and proclaimed him king. They anointed him, and the people clapped their hands and shouted, "Long live the king!"*
 - *When Athaliah heard the noise... She looked and there was the king... and all the people of the land were rejoicing and blowing trumpets. Then Athaliah tore her robes and called out, "Treason!" Jehoiada... ordered the commanders... "Bring her out... and put to the sword anyone who follows her." ...they seized her as she reached the place where the horses enter the palace grounds, and there she was put to death.*
- Joash (Judah) replaced Athaliah and succeeded his father Ahaziah (11:17-12:21)
 - He reigned for 40 years.
 - The people destroyed the temple of Baal and smashed the altars.
 - *Joash did what was right in the eyes of the LORD all the years Jehoiada the priest instructed him.*
 - He instituted repairs on the Temple.
 - *His officials conspired against him and assassinated him...*
- Jehoahaz (Israel) succeeded his father, Jehu (13:1-9).
 - He reigned for 17 years.
 - *He did evil in the eyes of the LORD by following the sins of Jeroboam... the LORD's anger burned against Israel, and for a long time he kept them under the power of Hazael king of Aram and Ben-Hadad his son.*
- Jehoash (Israel) succeeded his father Jehoahaz (13:10-25).
 - He reigned for 16 years.

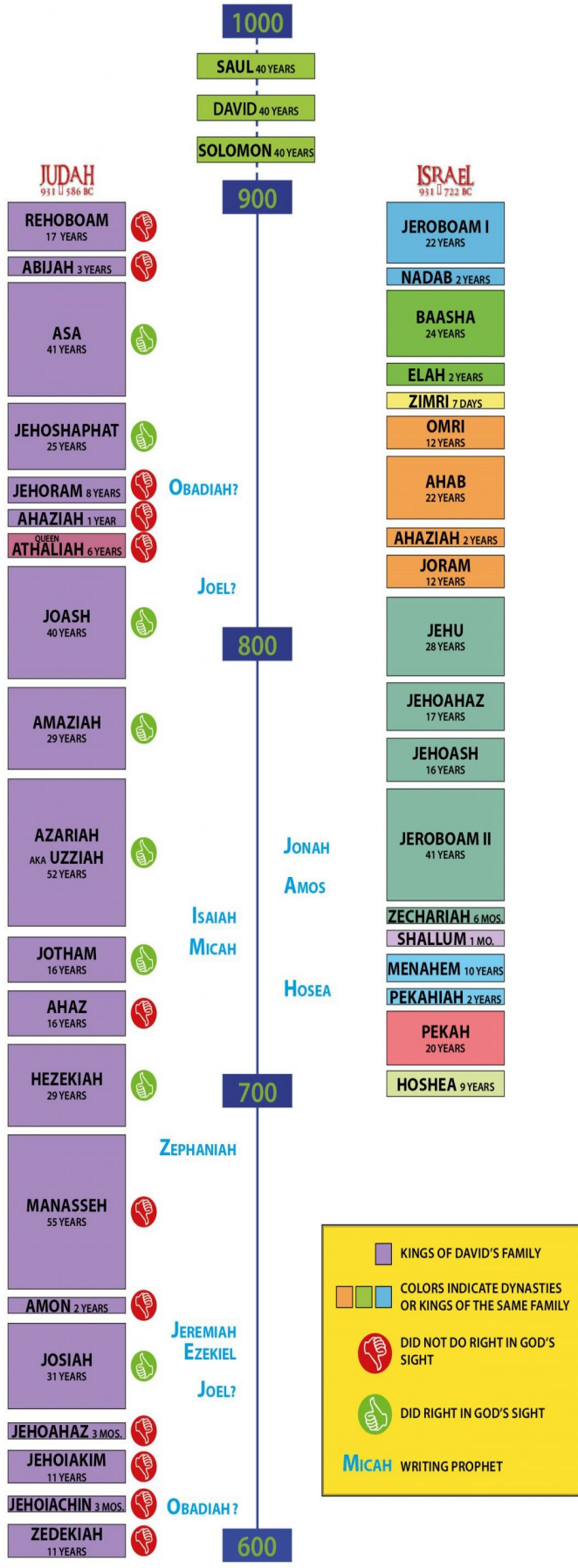
- *He did evil in the eyes of the LORD...*
 - Elisha died during his reign.
- The fall of Israel (Chapters 14-17)
 - Amaziah (Judah) succeeded his father Joash (14:1-21).
 - He reigned for 29 years.
 - *He did what was right in the eyes of the LORD... In everything he followed the example of his father Joash.*
 - He executed the officials who murdered his father.
 - He was captured in a battle with Jehoash (Israel) who plundered Jerusalem and took hostages back to Samaria.
 - His son, Azariah began to reign when he was captured and Amaziah was executed by some of his officials.
 - Jeroboam II (Israel) succeeded his father Jehoash (14:23-29).
 - He reigned for 41 years.
 - *He did evil in the eyes of the Lord...*
 - Azariah (Judah) succeeded his father, Azariah (15:1-7).
 - He reigned for 52 years.
 - *He did what was right in the eyes of the Lord...*
 - When he contracted leprosy, he had to move out of the palace and his son, Jotham, ruled in his stead.
 - Zechariah (Israel) succeeded his father, Jeroboam II (15:8-12).
 - He reigned for six months.
 - *He did evil in the eyes of the Lord...*
 - He was assassinated by Shallum.
 - Shallum (Israel) assassinated Zechariah and usurped the throne (15:13-16).
 - He reigned for one month.
 - He was assassinated by Menahem.
 - Menahem (Israel) assassinated Shallum and usurped the throne (15:17-22).
 - He reigned for 10 years.
 - *He did evil in the eyes of the Lord...*
 - Pekahiah (Israel) succeeded his father, Menahem (15:23-26).
 - He reigned for two years.
 - *He did evil in the eyes of the Lord...*
 - He was assassinated by Pekah.
 - Pekah (Israel) assassinated Pekahiah and usurped the throne (15:27-31).
 - He reigned for 20 years.
 - *He did evil in the eyes of the Lord...*
 - The Assyrians began conquering portions of Israel during his reign.
 - He was assassinated by Hoshea.
 - Jotham (Judah) succeeded his father, Azariah, aka Uzziah (15:32-38).
 - He reigned for 16 years.
 - *He did what was right in the eyes of the Lord...*

- Ahaz (Judah) succeeded his father, Jotham (16).
 - He reigned for 16 years.
 - *He did not do what was right in the eyes of the Lord...*
 - He even sacrificed his own son.
 - He formed a foolish alliance with the Assyrians.
- Hoshea (Israel) assassinated Pekah and usurped the throne (17).
- He reigned for nine years.
 - *He did evil in the eyes of the Lord...*
 - When the king of Assyria found out he was sending tribute to the Egyptians, Hoshea was taken prisoner and many of the people were carried away into captivity. Samaria was resettled by *people from Babylon, Kuthah, Avva, Hamath and Sepharvaim.*
 - He was the last king of Israel.
- The fall of Judah (Chapters 18-25)
 - Hezekiah (Judah) he succeeded his father Ahaz (18-20).
 - He reigned for 29 years.
 - *He did what was right in the eyes of the Lord... He removed the high places, smashed the sacred stones, and cut down the Asherah poles. He broke into pieces the bronze snake Moses had made, for... the Israelites had been burning incense to it... Hezekiah trusted in the LORD, the God of Israel. There was no one like him among all the kings of Judah, either before him or after him.*
 - *In the fourteenth year of King Hezekiah's reign, Sennacherib king of Assyria attacked all the fortified cities of Judah and captured them. Hezekiah attempted to buy him off with all the gold in the Temple, as well as the palace, but the siege continued.*
 - God intervened and Sennacherib withdrew to Nineveh.
 - Menasseh (Judah) succeeded his father, Hezekiah (21:1-18).
 - He reigned for 55 years.
 - *He did evil in the eyes of the Lord... He rebuilt the high places...*
 - He worshiped pagan gods in the Temple itself.
 - Amon (Judah) succeeded his father, Menasseh (21:19-26).
 - He reigned for two years.
 - *He did evil in the eyes of the Lord...*
 - He was assassinated by his own officials.
 - Josiah (Judah) succeeded his father, Amon (22:1-23:30).
 - He reigned for 31 years.
 - *He did what was right in the eyes of the Lord...*
 - He instructed the high priest to begin renovation of the Temple. During the renovations, the Book of the Law was found.
 - Josiah led Israel in repentance and restoration of the Covenant.

- He was killed in a battle with the Egyptians.
- Jehoahaz (Judah) succeeded his father (23:31-35).
 - He reigned for three months.
 - *He did evil in the eyes of the Lord...*
 - Pharaoh took him prisoner and he died in Egypt.
- Jehoiakim (Judah) put in place by Pharaoh (23:36-24:7).
 - He reigned for 11 years.
 - *He did evil in the eyes of the Lord...*
 - During his reign, Nebuchadnezzar invaded, and Judah became a vassal state of Babylon.
- Jehoiachin (Judah) succeeded his father, Jehoiakim (24:8-17).
 - He reigned for three months.
 - *He did evil in the eyes of the Lord...*
 - He surrendered to Nebuchadnezzar.
 - He was taken prisoner and carried off to Babylon.
- Zedekiah (Judah) put in place by Nebuchadnezzar (24:17-25:26).
 - He reigned for 11 years.
 - *He did what was evil in the eyes of the Lord...*
 - He led a revolt against Nebuchadnezzar and Jerusalem was destroyed.
 - He was blinded and carried off to Babylon.
 - He was the last king of Judah.

NEXT WEEK: Read 1 and 2 Chronicles.

KINGS OF ISRAEL & JUDAH



LESSON 11

1st Chronicles

- 1st and 2nd Chronicles were one book in the Hebrew Bible.
- Jewish tradition says both books were written by Ezra after he returned to Jerusalem from the Babylonian captivity.
- The books are an overview of certain events and a genealogy from Adam to Nehemiah.
- There is some repetition and some filling of the gaps when read after 1st & 2nd Samuel and 1st & 2nd Kings. In fact, more than half the material in the Chronicles comes from the Samuel and Kings sources.
- The books deal only with Judah and the line of King David.
- Chronicles is closely related to Ezra and Nehemiah, which will come next in this study.

OUTLINE

- The People of the Lord (Chapters 1–9).
 - Patriarchs (1)
 - *NOTE: Once the genealogical record moved through Adam — Noah — Abraham — Isaac — Jacob (Israel) it is not a complete record, listing generational highlights along the way to David and the kings of Judah. This is in keeping with the purpose of the record.
 - Adam — Seth — Enosh — Kenan — Mahalalel — Jared — Enoch — Methuselah — Lamech — Noah.
 - Noah's sons: Shem, Ham, and Japheth and their descendants (1:5-27). *NOTE the names of nations that appear later in Old Testament accounts.
 - Abraham's sons: Isaac and Ishmael (1:28–33).
 - Isaac's sons: Esau and Israel, aka Jacob (1:34).
 - Israel's sons: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Joseph, Benjamin, Naphtali, Gad and Asher (2:1).
 - Esau's descendants (1:35–54). NOTE: These are the Edomites.
 - Judah's descendants (2:3-55).
 - *NOTE: Judah's sordid story is told in Genesis 38.
 - He had five sons, but the first three (Er, Onan, and Shelah) are not mentioned because the chronicler is only concerned with tracing King David's genealogy.
 - The chosen genealogy continues from Judah — Perez — Hezron — Ram — Nahshon — Salmon — Boaz (Ruth) — Obed — Jesse — David.
 - David's descendants (chap. 3).
 - He had 20 children, including Solomon.
 - Kings of Judah: *Solomon's son was Rehoboam, Abijah his son, Asa his son, Jehoshaphat his son, Jehoram his son, Ahaziah his son, Joash his son, Amaziah his son, Azariah his son, Jotham his son, Ahaz his son, Hezekiah his son,*

Manasseh his son, Amon his son, Josiah his son. The sons of Josiah: Johanan the firstborn, Jehoiakim the second son, Zedekiah the third, Shallum the fourth. The successors of Jehoiakim: Jehoiachin his son, and Zedekiah (3:10-16).

- Solomon's descendants (3:10–24).
- Judah (4:1–5:17).
 - Having traced the Davidic line in detail, the chronicler returned to the line of Judah generally in order to show the preeminence of the Davidic tribe of Judah.
 - *Jabez was more honorable than his brothers. His mother had named him Jabez, saying, "I gave birth to him in pain." Jabez cried out to the God of Israel, "Oh, that you would bless me and enlarge my territory! Let your hand be with me, and keep me from harm so that I will be free from pain." And God granted his request. (4:9-10)*
 - Simeon (4:24–43) is included here because, *"The inheritance of the Simeonites was taken from the share of Judah, because Judah's portion was more than they needed. So the Simeonites received their inheritance within the territory of Judah"* (Joshua 19:9) and was eventually assimilated into Judah.
 - Reuben (5:1–10) is included here possibly because he was Jacob's (Israel's) oldest son, but was displaced in favor of Judah in the record because he committed adultery with his father's concubine (Genesis 35:22).
 - Gad (5:11–17) is included here possibly because *the Reubenites, the Gadites and the half-tribe of Manasseh* had blended together on the west side of the Jordan.
 - The half-tribe of Manasseh (5:23–26) is probably included because, *they were unfaithful to the God of their ancestors and prostituted themselves to the gods of the peoples of the land... So the God of Israel stirred up the spirit of Pul king of Assyria... who took the Reubenites, the Gadites and the half-tribe of Manasseh into exile... where they are to this day (5:25-26).*
- Levi (chap. 6)
 - The chronicler traced Levi's lineage to maintain the priestly lineage.
 - Levi — Kohath — Amram — Aaron — Eleazar — Phinehas — Abishua — Bukki — Uzzi — Zerariah — Meraioth — Amariah — Ahitub — Zadok — Ahimaaz — Azariah — Johanan — Azariah (it was he who served as priest in the temple Solomon built in Jerusalem) — Amariah — Ahitub — Zadok — Shallum — Hilkiah — Azariah — Seraiah — Jozadak who *was deported when the Lord sent Judah and Jerusalem into exile by the hand of Nebuchadnezzar.*

- The chronicler may have restated the lineage in order to establish the priesthood after returning from the Babylonian exile.
- Levitical musicians (6:31–48). The purpose of this entire section (vv. 31–47) is to justify the ministry of David’s chief musicians —Heman, Asaph, and Ethan — by showing their pure Levitical lineage.
- Aaronic priests (6:49–53). Again, the chronicler was very concerned with making sure the priestly line was well-established.
- The Northern tribes (chap. 7).
 - *All of these genealogies are brief and incomplete. *All Israel was listed in the genealogies recorded in the book of the kings of Israel and Judah. They were taken captive to Babylon because of their unfaithfulness* (9:1).
 - Issachar (7:1–5).
 - Benjamin (7:6–12).
 - Naphtali (7:13).
 - Manasseh (7:14–19).
 - Ephraim (7:20–29).
 - Asher (7:30–40).
 - King Saul (8).
- Citizens of Jerusalem (9:2–34). These are the people who returned to Jerusalem after the Babylonian captivity.
 - NOTE: They are only from *Judah... Benjamin... Ephraim... Manasseh* (9:3), as well as Levites.
 - Political leaders (9:1–9)
 - Priests (9:10–13)
 - Levites (9:14–16)
 - Gatekeepers and others (9:17–34)
- Genealogy of King Saul (9:35–44). This section is repetitive, but is probably included because the record of King David’s reign begins with the death of Saul.
- The Reign of David (chaps. 10–29)
 - *Now the Philistines fought against Israel; the Israelites fled before them... The Philistines were in hot pursuit of Saul... and they killed his sons Jonathan, Abinadab and Malki-Shua. The fighting grew fierce around Saul... they wounded him... Saul took his own sword and fell on it... So Saul and his three sons died, and all his house died together* (10:1-6). *Saul died because he was unfaithful to the Lord; he did not keep the word of the Lord and even consulted a medium for guidance, and did not inquire of the Lord. So the Lord put him to death and turned the kingdom over to David son of Jesse* (10:13-14).
 - David was anointed king and conquered Jerusalem (11:1-9)
 - David’s heroes (chaps. 11–12). The chronicler listed David’s mighty men and their exploits.
 - The Ark of the Lord (Chapters 13–16).

- Transporting the ark (chap. 13)
 - David conferred with each of his officers... *Let us bring the ark of our God back to us...*
 - *They moved the ark of God from Abinadab's house... When they came to the threshing floor of Kidon, Uzzah reach out his hand to steady the ark, because the oxen stumbled. The Lord's anger burned against Izzah, and he struck him down because he had put his hand on the ark...*
 - *David was angry because the Lord's wrath had broken out against Uzzah...*
 - *He did not take the ark to be with him in the City of David...*
- David's establishment in Jerusalem (chaps. 14–16)
 - His palace (14:1–2)
Hiram king of Tyre sent messengers to David, along with cedar logs, stonemasons and carpenters to build a palace for him.
 - His family (14:3–7)
In Jerusalem David took more wives and became the father of more sons and daughters.
 - His victories over the Philistines (14:8–17)
 - Arrival of the ark (chap. 15-16)
 - *After David had constructed buildings for himself in the City of David, he prepared a place for the ark of God and pitched a tent for it.*
 - *And the Levites carried the ark of God with the poles on their shoulders, as Moses had commanded in accordance with the word of the Lord.*
 - *As the ark of the covenant of the Lord was entering the City of David, Michal daughter of Saul watched from a window. And when she saw King David dancing and celebrating, she despised him in her heart.*
- The Covenant of the Lord (Chapters 17–21).
 - David's desire for a temple (chap. 17)
 - *After David was settled in his palace, he said to Nathan the prophet, "Here I am, living in a house of cedar, while the ark of the covenant of the Lord is under a tent." ...But that night the word of God came to Nathan, "Go and tell my servant David, 'You are not the one to build me a house to dwell in... I declare to you that the Lord will build a house for you... I will raise up your offspring to succeed you... and I will establish his kingdom. He is the one who will build a house for me... his throne will be established forev-*

er.” Nathan reported to David all the words of this entire revelation.

- *Then King David went in and sat before the Lord...*
- *David’s foreign affairs (18:1–20:8)*
 - *God gave David victories over the Philistines, Moabites (18:1–2), Arameans (18:3–11), Edomites (18:12–13), Ammonites (19:1–20:3), and Philistines (20:4–8).*
 - *David chose to count his troops.*
 - *This angered the Lord.*
 - *God told David to choose one of three punishments:*
 - *...three years of famine...*
 - *...three months of being swept away before your enemies, with their swords overtaking you...*
 - *...three days of the sword of the Lord — days of plague in the land, with the angel of the Lord ravaging every part of Israel.*
- *So the Lord sent a plague on Israel, and seventy thousand men of Israel fell dead. And God sent an angel to destroy Jerusalem. But as the angel was doing so, the Lord saw it and relented concerning the disaster and said to the angel who was destroying the people, “Enough! Withdraw your hand.” The angel of the Lord was then standing at the threshing floor of Araunah... Then David and the elders, clothed in sackcloth, fell facedown. David said to God, “Was it not I who ordered the fighting men to be counted? I, the shepherd, have sinned and done wrong. These are but sheep... Lord my God, let your hand fall on me and my family, but do not let this plague remain on your people.” Then the angel of the Lord ordered Gad to tell David to go up and build an altar to the Lord on the threshing floor of Araunah... So David went up in obedience... “Let me have the site of your threshing floor so I can build an altar to the Lord, that the plague on the people may be stopped. Sell it to me at the full price.” Araunah said to David, “Take it! Let my lord the king do whatever pleases him. Look, I will give the oxen for the burnt offerings, the threshing sledges for the wood, and the wheat for the grain offering. I will give all this.” But King David replied to Araunah, “No, I insist on paying the full price. I will not take for the Lord what is yours, or sacrifice a burnt offering that costs me nothing.” So David paid Araunah six hundred shekels of gold for the site. David built an altar to the Lord there and sacrificed burnt offerings and fellowship offerings. He called on the Lord, and the Lord answered him with fire from heaven on the altar of burnt offering. Then the Lord spoke to the angel, and he put his sword back into its sheath...*

Then David said, “The house of the Lord God is to be here, and also the altar of burnt offering for Israel.”

- The Temple of the Lord (Chapters 22–29).
 - David’s plans for a temple (22:2–19).
 - *...he appointed stonecutters to prepare dressed stone... He provided a large amount of iron to make nails for the doors... and for the fittings, and more bronze than could be weighed. He also provided more cedar logs than could be counted...*
 - *David said, “...the house to be built for the Lord should be of great magnificence...”*
 - *David said to Solomon: “My son, I had it in my heart to build a house for the Name of the Lord my God. But this word of the Lord came to me: ‘...You are not to build a house for my Name, because you have shed much blood... on the earth in my sight. But you will have a son... He is the one who will build a house for my Name...’*
 - David’s theocratic organization (chaps. 23–27).
 - *When David was old and full of years, he made his son Solomon king over Israel.*
 - David organized the Levites and put them in charge of the tabernacle treasury and furnishings.
 - David organized the descendants of Aaron into divisions and a succession for service. He also organized musicians and gatekeepers.
 - David organized the military and established government administrators (chap. 27)
 - David’s farewell address (28:1–29)
 - David named Solomon his successor and told the people Solomon would build the Temple.
 - *I charge you in the sight of all Israel and of the assembly of the Lord, and in the hearing of our God: Be careful to follow all the commands of the Lord your God, that you may possess this good land and pass it on as an inheritance to your descendants forever.*
 - He gave Solomon the plans for the Temple.
 - David gave his *personal treasures* for the construc-

tion of the Temple and challenged the other leaders to do the same.

- The people accepted Solomon as king and David died. *He ruled over Israel forty years...*

2nd Chronicles

- This book is especially close to 1st & 2nd Kings.
- It is focused on Solomon and the rulers of Judah with particular emphasis on the good kings.

OUTLINE

- The Reign of Solomon (chaps. 1–9)
 - Solomon's wisdom and prosperity (chap. 1).
 - *Solomon son of David established himself firmly over his kingdom, for the Lord his God was with him and made him exceedingly great.*
 - Solomon asked God for wisdom and God gave him wealth, fame, peace, and a long life as well.
 - Building of the temple (2:1–5:1).
 - *Solomon conscripted 70,000 men as carriers and 80,000 as stonecutters in the hills and 3,600 as foremen over them.*
 - Solomon imported cedar logs from Lebanon.
 - *Solomon began to build the temple of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to his father David. It was on the threshing floor of Araunah the Jebusite... He began building on the second day of the second month in the fourth year of his reign.*
 - The foundation was 90' x 30'.
 - A portico 30' wide and 30' high was at the front of the building.
 - *Solomon overlaid the inside with pure gold. He paneled the main hall with juniper and covered it with fine gold and decorated it with palm tree and chain designs. He adorned the temple with precious stones... He overlaid the ceiling beams, doorframes, walls and doors of the temple with gold, and he carved cherubim on the walls.*
 - *The Most Holy Place was 30' x 30'. He overlaid the inside with 23 tons of fine gold. The gold nails weighed a pound each. He also overlaid the upper parts with gold... he made a pair of sculptured cherubim and overlaid them with gold. The total wingspan of the cherubim was 30' ...They stood on their feet, facing the main hall.*
 - *He made the curtain of blue, purple and crimson yarn and fine linen, with cherubim worked into it.*
 - *For the front of the temple he made two pillars,*

which together were 53' long, each with a capital five cubits high. He made interwoven chains and put them on top of the pillars. He also made a hundred pomegranates and attached them to the chains. He erected the pillars in the front of the temple...

- The Temple furnishings (4-5).
 - *He made a bronze altar 30' long x 30' wide and 15' high directly in front of the Temple.*
 - *He made the Sea of cast metal, a round basin, 15' in diameter and 7' deep. Below the rim, figures of bulls encircled it... The Sea stood on twelve bulls... It was 3" in thickness... It held 18,000 gallons.*
 - *He then made ten basins for washing... In them the things... used for the burnt offerings were rinsed, but the Sea was... used by the priests for washing.*
 - *He made ten gold lampstands...*
 - *He made ten tables...*
 - *He also made a hundred gold sprinkling bowls.*
 - *He made the courtyard of the priests, and the large court and the doors for the court, and overlaid the doors with bronze.*
 - *Huram also made the pots and shovels and sprinkling bowls.*
- Dedication of the temple (5:2–7:10)
 - *The priests then brought the ark of the Lord's covenant to its place in the inner sanctuary of the temple, the Most Holy Place, and put it beneath the wings of the cherubim.*
 - *All the Levites who were musicians... stood on the east side of the altar, dressed in fine linen and playing cymbals, harps and lyres. They were accompanied by 120 priests sounding trumpets... to give praise and thanks to the Lord... the singers raised their voices in praise to the Lord and sang: "He is good; his love endures forever."*
 - *Solomon prepared sacrifices, blessed the people and prayed a dedication prayer.*
 - *When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the temple. The priests could not enter the temple of the Lord because the glory of the Lord filled it. When all the Israelites saw the fire coming down and the glory of the Lord above the temple, they knelt on the pavement with their faces to the ground, and they worshiped and gave thanks to the Lord, saying, "He is*

good; his love endures forever.”

- Solomon’s successes (chaps. 8–9)
 - *These were already covered in 1st Kings.
- The Davidic Dynasty (chaps. 10–36)
 - *These are only kings of Judah, with emphasis on the good kings, and were already covered in 1st & 2nd Kings.
 - Rehoboam.
 - Abijah (chap. 13).
 - Asa (chaps. 14–16).
 - Jehoshaphat (chaps. 17–20)
 - Jehoram (chap. 21)
 - Ahaziah (22:1–9)
 - Athaliah (22:10–23:21)
 - Joash (chap. 24)
 - Amaziah (chap. 25)
 - Uzziah (chap. 26)
 - Jotham (chap. 27)
 - Ahaz (chap. 28)
 - Hezekiah (chaps. 29–32)
 - Manasseh (33:1–20)
 - Amon (33:21–25)
 - Josiah (chaps. 34–35)
 - Jehoahaz (36:1–4)
 - Jehoiakim (36:5–8)
 - Jehoiachin (36:9–10)
 - Zedekiah (36:11–16)
- The Babylonian Conquest and Exile (36:17–21)
 - The Lord... had pity on his people... But they mocked God’s messengers, despised his words and scoffed at his prophets until the wrath of the Lord was aroused against his people... He brought up against them the king of the Babylonians, who killed their young men with the sword in the sanctuary, and did not spare young men or young women, the elderly or the infirm... He carried to Babylon all the articles from the temple of God... and the treasures of the Lord’s temple and the treasures of the king and his officials. They set fire to God’s temple and broke down the wall of Jerusalem; they burned all the palaces and destroyed everything of value there. He carried into exile to Babylon the remnant, who escaped from the sword, and they became servants to him and his successors until the kingdom of Persia came to power.*
- The decree of Cyrus (36:22–23).
 - In the first year of Cyrus king of Persia, in order to fulfill the word of the Lord spoken by Jeremiah, the Lord moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and also to put it in writing: “The Lord, the God of heaven, has given me all the kingdoms of*

the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Any of his people among you may go up, and may the Lord their God be with them.”

NEXT WEEK: Read Ezra and Nehemiah.



Lesson 12

EZRA

- Ezra and Nehemiah deal with the return of the “remnant” which returned to Jerusalem.
- Important dates (approximate):
 - 605-586 BC: King Nebuchadnezzar and the Babylonians conquered Judah and destroyed Jerusalem, including the Temple.
 - Some Jews were left in and around Jerusalem, while some fled to other nations including Egypt.
 - The Babylonians took roughly 50,000 Jewish captives in at least three waves. They were not slaves, but enjoyed a fair amount of freedom so long as they did not leave or rebel.
 - There were changes made to the practice of Jewish religion during the captivity:
 - The synagogue replaced the Temple as a place of worship and remained even after the Temple was rebuilt.
 - Their religious practices were simplified out of necessity.
 - They collected their historical and religious literature.
 - 539-536 BC: King Cyrus and the Persians conquered Babylon and Cyrus issued a decree releasing any Jews who chose to leave.
 - 536 BC: Led by Zerubbabel, the first wave of about 50,000 people returned to Jerusalem to rebuild the Temple.
 - 458 BC: Led by Ezra, a second group of about 7,000 people returned to Jerusalem to reestablish Mosaic religious and civil practices.
 - 444 BC: Nehemiah led an unspecified group of people with a military escort back to Jerusalem to rebuild the city walls.
- The events of Ezra and Nehemiah are fulfillment of the hopeful prophecies of Jeremiah. *Because of the LORD's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness. I say to myself, 'The LORD is my portion; therefore, I will wait for him.' The LORD is good to those whose hope is in him, to the one who seeks him; it is good to wait quietly for the salvation of the LORD. It is good for a man to bear the yoke while he is young. Let him sit alone in silence, for the LORD has laid it on him. Let him bury his face in the dust — there may yet be hope. Let him offer his cheek to one who would strike him and let him be filled with disgrace. For no one is cast off by the Lord forever. Though he brings grief, he will show compassion, so great is his unfailing love. For he does not willingly bring affliction or grief to anyone. God judges as necessary but He is very gracious. (Lamentations 22-33)*

OUTLINE

- The First Wave and Rebuilding under Zerubbabel (chaps. 1–6)
 - The proclamation of Cyrus.
“The LORD, the God of heaven, has given me all the kingdoms of the earth and he has appointed me to build a temple for him at Jerusalem in Judah. Any of his people among you may go up to Jerusalem in Judah and build the temple of the LORD, the God of Israel, the God who is in Jerusalem, and may their God be with them. And in any locality where survivors may now be living, the people are to provide them with silver and gold, with goods and livestock, and with freewill offerings for the temple of God in Jerusalem” (1:2-4).
 - Gathering supplies.
 - *...the family heads of Judah and Benjamin, and the priests and Levites... prepared to go up and build the house of the LORD in Jerusalem.*
 - *All their neighbors assisted them with articles of silver and gold, with goods and livestock, and with valuable gifts, in addition to all the freewill offerings.*
 - *King Cyrus brought out the articles belonging to the temple of the LORD, which Nebuchadnezzar had carried away from Jerusalem...*
 - The list of people who returned.
The whole company numbered 42,360, besides their 7,337 male and female slaves; and they also had 200 male and female singers (2:64-65).
 - The rebuilding of the temple (chaps. 3:1–6:15).
 - The altar and foundation rebuilt (chap. 3).
In the seventh month, before starting on the Temple, Joshua (a priest) ... and Zerubbabel... began to build the altar of the God of Israel to sacrifice burnt offerings on it, in accordance with what is written in the Law of Moses... they built the altar.. and sacrificed burnt offerings on it... Then... they celebrated the Festival of Tabernacles... presented the regular burnt offerings... the New Moon sacrifices and the sacrifices for all the appointed sacred festivals of the LORD, as well as those brought as freewill offerings... (3:1-6)
 - *In the second month of the second year... Zerubbabel... Joshua... and the rest of the people... began the work... They appointed Levites... to supervise the building... When the builders laid the foundation... the priests... and the Levites... took their places to praise the LORD, as prescribed by David king of Israel... But many of the older priests and Levites and family heads, who had seen the former temple, wept aloud when they saw the foundation of this temple being laid... (3:8-13)*

- The rebuilding opposed (4:1–6:12)
 - When the enemies of Judah and Benjamin heard that the exiles were building a temple for the LORD... they came to Zerubbabel... and said, “Let us help you build because, like you, we seek your God...” But Zerubbabel, Joshua, and the rest of the heads of the families of Israel answered, “You have no part with us in building a temple to our God...”
 - Then the peoples around them set out to discourage the people of Judah...
 - *They bribed officials to work against them...*
 - *At the beginning of the reign of Xerxes, they lodged an accusation...*
 - *...in the days of Artaxerxes, [they] ...wrote a letter against Jerusalem... they went immediately to the Jews in Jerusalem and compelled them by force to stop...*
 - *14 years later Zerubbabel ...set to work to rebuild the house of God... Tattenai, governor of Trans-Euphrates, and Shethar-Bozenai and their associates... asked, “Who authorized you to rebuild this temple and to finish it?” They wrote a letter to King Darius ... Now if it pleases the king, let a search be made in the royal archives of Babylon to see if King Cyrus did in fact issue a decree to rebuild this house of God in Jerusalem... In the first year of King Cyrus, the king issued a decree... Let the temple be rebuilt as a place to present sacrifices... Now then, Tattenai... and Shethar-Bozenai and you other officials of that province, stay away from there. Do not interfere with the work on this temple of God... Their expenses are to be fully paid out of the royal treasury, from the revenues of Trans-Euphrates...*
 - The temple completed (6:13–15)
They finished building the temple according to the command of the God of Israel and the decrees of Cyrus, Darius and Artaxerxes, kings of Persia. The temple was completed on the third day of the month of Adar, in the sixth year of the reign of King Darius.
*21 years after it was started.
- The dedication of the temple and the celebration of the Passover (6:16–22)
 - The new Temple was dedicated according to the *Book of Moses*.
 - The Passover celebration was reinstated.

- The Second Wave and Reforms under Ezra (chaps. 7–10).
 - *Much of this section is written in first person.
 - About 57 years after the dedication of the Temple, *Ezra*, a direct descendent of *Aaron*... *came up from Babylon. He was a teacher well versed in the Law of Moses*...
 - *For Ezra had devoted himself to the study and observance of the Law of the LORD, and to teaching its decrees and laws in Israel (7:10).*
 - He recruited Levites for the trip.
 - He came bearing a letter from King Artaxerxes which gave him finances, and resources.
 - Reforms.
 - *A proclamation was then issued throughout Judah and Jerusalem for all the exiles to assemble in Jerusalem. Anyone who failed to appear within three days would forfeit all his property... and would himself be expelled from the assembly of the exiles.*
 - *Within the three days, all the men of Judah and Benjamin had gathered in Jerusalem... Ezra... said to them, “You have been unfaithful; you have married foreign women, adding to Israel’s guilt... Separate yourselves from the peoples around you and from your foreign wives.”*
 - *The whole assembly responded... “You are right! We must do as you say... Let our officials act for the whole assembly... let everyone... who has married a foreign woman come at a set time... “*
 - *Only Jonathan... and Jahzeiah... supported by Meshullam and Shabbethai the Levite, opposed this.*
 - *Ezra the priest selected men who were family heads... On the first day of the tenth month, they sat down to investigate the cases, and by the first day of the first month they finished dealing with all the men who had married foreign women. (10)*
- The book ends abruptly perhaps because Ezra intended to come back to it later, or because he was simply too busy with his obligations as a reformer.

NEHEMIAH

- Most scholars believe this book was written by Nehemiah.
- Nehemiah led a third wave of returning Jews about 13 years after Ezra.
- Nehemiah came to Jerusalem to rebuild the wall around the city.

OUTLINE

- The Rebuilding of the Walls (chaps. 1–6).
 - *The book is written in first person.
 - A group of men *from Judah* told Nehemiah, “*Those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire*” (1:3).
 - *For some days* Nehemiah mourned and fasted and prayed before the God of heaven (1:4). He decided to ask King Artaxerxes for permission to return to Jerusalem and rebuild the wall.
 - In his duties as *cupbearer to the king* (1:11) Nehemiah was able to speak directly to Artaxerxes, “*If it pleases the king and if your servant has found favor in his sight, let him send me to the city in Judah where my ancestors are buried so that I can rebuild it*” (2:4-5).
 - Artaxerxes gave Nehemiah letters to secure his safety and the materials needed to rebuild the wall around Jerusalem.
 - When Nehemiah informed the people in Jerusalem of his plans they joined him in the work. However, *Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arab* mocked and ridiculed the project.
 - Nehemiah organized the workers and delegated rebuilding the seven gates of the city, as well as the wall and towers (3). The gates and towers were completed, and the wall *reached half its height, for the people worked with all their heart* (4:6).
 - *But when Sanballat* (some historical documents called him, ‘governor of Samaria’), *Tobiah, the Arabs, the Ammonites and the people of Ashdod* heard that the repairs to Jerusalem’s walls had gone ahead and that the gaps were being closed, they were very angry. They all plotted together to come and fight against Jerusalem and stir up trouble against it (4:7-8).
 - Nehemiah organized the people to pray and posted guards at night.
 - *Meanwhile, the people in Judah* said, “*The strength of the laborers is giving out, and there is so much rubble that we cannot rebuild the wall.*” 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.*” Then the *Jews who lived near them* came and told us ten times over, “*Wherever you turn, they will attack us.*” Therefore, I stationed some of the people behind the lowest points of the

wall at the exposed places, posting them by families, with their swords, spears, and bows. After I looked things over, I stood up and said to the nobles, the officials, and the rest of the people, “Don’t be afraid of them. Remember the Lord, who is great and awesome, and fight for your families, your sons and your daughters, your wives, and your homes.” When our enemies heard that we were aware of their plot and that God had frustrated it, we all returned to the wall, each to our own work. (4:10-15)

- *From that day on, half of my men did the work, while the other half were equipped with spears, shields, bows, and armor. The officers posted themselves behind all the people of Judah who were building the wall. Those who carried materials did their work with one hand and held a weapon in the other, and each of the builders wore his sword at his side as he worked. But the man who sounded the trumpet stayed with me. Then I said to the nobles, the officials, and the rest of the people, “The work is extensive and spread out, and we are widely separated from each other along the wall. Wherever you hear the sound of the trumpet, join us there. Our God will fight for us!” (4:16-20)*
- The people in Jerusalem became very concerned about having enough food and became angry with one another, especially those who seemed to have more resources.
 - Nehemiah’s became angry with those who were lending money because they were charging their own people interest during a very difficult time.
 - He challenged those who were getting wealthy by taking advantage of the others to *“Give back to them immediately their fields, vineyards, olive groves and houses, and also the interest you are charging them—one percent of the money, grain, new wine and olive oil.” (5:11)* They took a sacred vow to do as he said.
 - Nehemiah temporarily eliminated the governor’s taxes, worked alongside the people, and fed *a hundred and fifty Jews and officials... as well as, those who came to us from the surrounding nations* at his own table.
- As the project came closer to completion, *Sanballat, Tobiah, Geshem the Arab and the rest of our enemies* intensified their efforts to stop it and schemed to harm Nehemiah.
 - They made several attempts to lure Nehemiah into an ambush.
 - Sanballat sent Nehemiah a message, *“It is reported among the nations—and Geshem says it is true—that you and the Jews are plotting to revolt, and therefore you are building the wall. Moreover, according to these reports you are about to become their king and have even appointed proph-*

ets to make this proclamation about you in Jerusalem: 'There is a king in Judah!' Now this report will get back to the king; so, come, let us meet together." (6:6-7) Nehemiah did not go.

- *So, the wall was completed... in fifty-two days. (6:15)*
 - *When all our enemies heard about this, all the surrounding nations were afraid and lost their self-confidence, because they realized that this work had been done with the help of our God. (6:16)*
 - *Once the wall was rebuilt, Nehemiah organized the gatekeepers, the musicians, and the Levites... as well as, defenses to protect the city. (7:1-3)*
- **The Restoration of the People (chaps. 7–13)**
 - Nehemiah listed those who had returned from Babylon in all three waves, as well as some who had come in from Samaria.
 - **The ministry of Ezra. (8-10).**
 - *The people came together and Ezra read from the Book of the Law of Moses... aloud from daybreak till noon... and all the people listened attentively...*
 - *Then Nehemiah the governor, Ezra the priest and teacher of the Law, and the Levites who were instructing the people said to them all, "This day is holy to the LORD your God. Do not mourn or weep." For all the people had been weeping as they listened to the words of the Law. Nehemiah said, "Go and enjoy choice food and sweet drinks, and send some to those who have nothing prepared. This day is holy to our Lord. Do not grieve, for the joy of the LORD is your strength." The Levites calmed all the people, saying, "Be still, for this is a holy day. Do not grieve." Then all the people went away to eat and drink, to send portions of food and to celebrate with great joy, because they now understood the words that had been made known to them. (8:9-12)*
 - *When the people heard the instructions regarding the Feast of Tabernacles (Leviticus 23:37-43) they observed it.*
 - *After the Feast of Tabernacles the people came together in repentance and vowed to keep The Law, as well as, "We will not neglect the house of our God" (10:39)*
 - *The residents of Jerusalem, as well as the priests were listed. (11-12)*
 - *The wall of Jerusalem was dedicated in a huge ceremony (12:27-47).*
 - **Final reforms under Nehemiah (13).**

NOTE: Nehemiah served as governor for 12 years while rebuilding the wall, reestablishing The Law, and organizing the work of the priests and Levites in the temple. After this, he returned to Susa (1:1) and the service of King Artaxerxes as he had agreed (2:6).

During this time, he probably wrote most of the Book of Nehemiah.

- While Nehemiah was away *Eliashib the priest had been put in charge of the storerooms of the house of our God. He was closely associated with Tobiah, and he had provided him with a large room in the Temple. (13:4-5)*
 - When Nehemiah returned, he *...threw all Tobiah's household goods out of the room... gave orders to purify the rooms, and then... put back into them the equipment of the house of God...*
 - Additionally, he *learned that the portions assigned to the Levites had not been given to them, and that all the Levites and musicians responsible for the service had gone back to their own fields... He rebuked the officials and asked them, "Why is the house of God neglected?" (13:8-11)*
 - *All Judah brought the tithes of grain, new wine, and olive oil into the storerooms. I put Shelemiah the priest, Zadok the scribe, and a Levite named Pedaiah in charge of the storerooms and made Hanan son of Zakkur, the son of Mataniah, their assistant, because they were considered trustworthy. They were made responsible for distributing the supplies to their fellow Levites. (13:12-13)*
 - Nehemiah confronted the people for neglecting the Sabbath and even locked the gates and posted guards *until the Sabbath was over...*
 - He violently confronted *men of Judah who married women from Ashdod, Ammon, and Moab... and neglected their responsibility to teach their children how to speak the language of Judah... He found one of the high priest's sons who had married a daughter of Sanballat the Horonite and drove him away...*
 - He reorganized the *priests and the Levites...*
- **NEXT WEEK: Read the Book of Esther.**

Lesson 13

ESTHER

- While Ezra and Nehemiah deal with the remnant that returned to Jerusalem and Judah, Esther has to do with those who stayed in Babylon/Persia. The number who stayed was far greater than the number who returned.
- The setting is *Shushan*, which is Susa, the capital of Persia (Esther 1:2; Nehemiah 1:1).
- The overarching theme is God's providential care for his people.

OUTLINE

- Xerxes
 - ... ruled over 127 provinces stretching from India to Cush (Ethiopia) from 485-465 BC.
 - In some writings he is known as Ahasuerus, the Greek form of his Persian name.
- Queen Vashti is deposed.
 - The name 'Vashti' means *beautiful woman*.
 - ...in the third year of his reign... Xerxes gave a banquet for all his nobles and officials... For a full 180 days he displayed the vast wealth of his kingdom and the splendor and glory of his majesty. When these days were over, the king gave a banquet, lasting seven days... By the king's command each guest was allowed to drink with no restrictions... Queen Vashti also gave a banquet for the women in the royal palace... (1:3-9).
 - On the seventh day, when King Xerxes was drunk ...he commanded his servants ...to bring ...Queen Vashti, wearing her royal crown, in order to display her beauty to the people and nobles, for she was lovely to look at... But... Queen Vashti refused to come. Then the king became furious and burned with anger... he spoke with the wise men... "According to law, what must be done to Queen Vashti?" ...They replied, "Queen Vashti has done wrong, not only against the king but also against all the nobles and the peoples of all the provinces... For the queen's conduct will become known to all the women... Therefore, if it pleases the king, let him issue a royal decree and let it be written in the laws of Persia and Media, which cannot be repealed, that Vashti is never again to enter the presence of King Xerxes. Also let the king give her royal position to someone else who is better than her. Then when the king's edict is proclaimed throughout all his vast realm, all the women will respect their husbands, from the least to the greatest." ...so the king... sent dispatches to all parts of the kingdom... proclaiming that every man should be ruler over his own household... (1:10-22)
- Esther becomes queen.
 - Then the king's personal attendants proposed, "Let a search be made for beautiful young virgins for the king... bring all these

beautiful young women into the harem at the citadel of Susa... and let beauty treatments be given to them. Then let the young woman who pleases the king be queen instead of Vashti.” This advice appealed to the king, and he followed it. (2:2-4)

- A little background - Mordecai, Esther’s uncle.
 - *...a Jew of the tribe of Benjamin...*
 - *...who had been carried into exile from Jerusalem by Nebuchadnezzar king of Babylon, among those taken captive with Jehoiachin king of Judah.*
 - *...had a cousin named Hadassah, (Esther) whom he had brought up because she had neither father nor mother... (2:5-7)*
 - *He advised Esther not to reveal her nationality and family background.*
- The beauty contest. *...many young women were brought to the citadel of Susa... Esther also was taken to the king’s palace and entrusted to Hegai, who had charge of the harem. She pleased him and won his favor. ...he provided her with her beauty treatments and special food... assigned to her seven female attendants... and moved her... into the best place in the harem. Esther had not revealed her nationality and family background... Before a young woman’s turn came to go in to King Xerxes, she had to complete twelve months of beauty treatments... Esther won the favor of everyone who saw her... the king was attracted to Esther more than to any of the other women, and she won his favor... So, he set a royal crown on her head and made her queen instead of Vashti. (2:8-17)*
- Meanwhile, an assassination plot. *During the time Mordecai was sitting at the king’s gate, Bigthana and Teresh, two of the king’s officers who guarded the doorway, became angry and conspired to assassinate King Xerxes. But Mordecai found out about the plot and told Queen Esther, who in turn reported it to the king, giving credit to Mordecai. And when the report was investigated and found to be true, the two officials were impaled on poles. (2:21-23)*
- Haman – the villain.
 - A promotion. *...King Xerxes honored Haman... giving him a seat of honor higher than that of all the other nobles. All the royal officials at the king’s gate knelt down and paid honor to Haman, for the king had commanded this concerning him. But Mordecai would not kneel down or pay him honor. (3:1-2)*
 - *When Haman saw that Mordecai would not kneel down or pay him honor, he was enraged... having learned who Mordecai’s people were... he looked for a way to destroy all Mordecai’s people, the Jews, throughout the whole kingdom of Xerxes. (3:5-6)*
 - The plot to kill all the Jews. *...Haman said to King Xerxes, “There is a certain people dispersed among the peoples in all the*

provinces of your kingdom who keep themselves separate. Their customs are different from those of all other people, and they do not obey the king's laws; it is not in the king's best interest to tolerate them... let a decree be issued to destroy them... So, the king took his signet ring from his finger and gave it to Haman... "do with the people as you please." ...Dispatches were sent by couriers to all the king's provinces with the order to destroy, kill and annihilate all the Jews—young and old, women and children—on a single day... A copy of the text of the edict was to be issued as law in every province and made known to the people of every nationality so they would be ready for that day. (3:8-14)

- Mordecai seeks Esther's help. When Mordecai learned of all that had been done, he tore his clothes, put on sackcloth and ashes, and went out into the city, wailing loudly and bitterly... In every province to which the edict and order of the king came, there was great mourning among the Jews, with fasting, weeping and wailing. Many lay in sackcloth and ashes. When Esther's... attendants... told her about Mordecai, she was in great distress... Then Esther summoned Hathak... and ordered him to find out what was troubling Mordecai... Mordecai told him everything that had happened... and gave him a copy of the... edict for their annihilation... and he told him to instruct her to go into the king's presence to beg for mercy and plead with him for her people... Then she instructed him to say to Mordecai, "All the king's officials and the people of the royal provinces know that for any man or woman who approaches the king in the inner court without being summoned the king has but one law: that they be put to death unless the king extends the gold scepter to them and spares their lives..." Mordecai... sent back this answer: "Do not think that because you are in the king's house you alone of all the Jews will escape. For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to your royal position for such a time as this?" Then Esther sent this reply to Mordecai: "Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my attendants will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish." (4)
- Esther lays a trap for Haman.
 - On the third day Esther put on her royal robes and stood in the inner court of the palace... The king was sitting on his royal throne... When he saw Queen Esther... he was pleased with her and held out to her the gold scepter that was in his hand... Then the king asked, "...What is your request? Even up to half the kingdom, it will be given you." Esther replied, "...let the king, together with Haman, come

today to a banquet I have prepared for him.” ...So, the king and Haman went to the banquet Esther had prepared. As they were drinking wine, the king again asked Esther, “Now what is your petition?” Esther replied, “If the king regards me with favor... let the king and Haman come tomorrow to the banquet I will prepare for them. Then I will answer the king’s question.” (5:1-8)

- Haman went out that day happy and in high spirits... Calling together his friends and Zeresh, his wife, Haman boasted to them about his vast wealth, his many sons, and all the ways the king had honored him... “And that’s not all... I’m the only person Queen Esther invited to accompany the king to the banquet she gave. And she has invited me along with the king tomorrow. But all this gives me no satisfaction as long as I see that Jew Mordecai sitting at the king’s gate.” His wife Zeresh and all his friends said to him, “Have a pole set up, reaching to a height of fifty cubits (about 75 feet), and ask the king in the morning to have Mordecai impaled on it... This suggestion delighted Haman, and he had the pole set up. (5:9-14)
- That night the king could not sleep; so, he ordered the book of the chronicles, the record of his reign, to be brought in and read to him. It was found recorded there that Mordecai had exposed Bigthana and Teresh... who had conspired to assassinate King Xerxes. “What honor and recognition has Mordecai received for this?” the king asked. “Nothing has been done for him,” his attendants answered... Now Haman had just entered the outer court of the palace to speak to the king about impaling Mordecai on the pole he had set up for him... the king asked him, “What should be done for the man the king delights to honor?” Now Haman thought to himself, “Who is there that the king would rather honor than me?” So, he answered, “...have them bring a royal robe the king has worn and a horse the king has ridden... Let them robe the man the king delights to honor, and lead him on the horse through the city streets... “Go at once,” the king commanded Haman. “Get the robe and the horse and do just as you have suggested for Mordecai the Jew...” So, Haman... robed Mordecai, and led him on horseback through the city streets... Then Haman rushed home... and told Zeresh his wife and all his friends everything that had happened to him. His advisers and his wife Zeresh said to him... While they were still talking with him, the king’s men arrived and hurried Haman away to the banquet Esther had prepared. (6)
- The other shoe drops. So, the king and Haman went to Queen Esther’s banquet... the king again asked, “Queen

Esther, what is your petition?” ...Queen Esther answered, “...I and my people have been sold to be destroyed, killed and annihilated...” King Xerxes asked Queen Esther, “Who is he? ...who has dared to do such a thing?” Esther said, “...This vile Haman!” ...The king got up in a rage, left his wine and went out into the palace garden. But Haman, realizing that the king had already decided his fate, stayed behind to beg Queen Esther for his life. Just as the king returned from the palace garden to the banquet hall, Haman was falling on the couch where Esther was reclining. The king exclaimed, “Will he even molest the queen while she is with me in the house?” As soon as the word left the king’s mouth, they covered Haman’s face. Then Harbona, one of the men attending the king, said, “A pole reaching to a height of fifty cubits (75 feet) stands by Haman’s house. He had it set up for Mordecai...” The king said, “Impale him on it!” So, they impaled Haman on the pole he had set up for Mordecai. (7)

- The Jews saved and Mordecai elevated.
 - *That same day King Xerxes gave Queen Esther the estate of Haman... And Mordecai came into the presence of the king, for Esther had told how he was related to her. The king took off his signet ring, which he had reclaimed from Haman, and presented it to Mordecai. And Esther appointed him over Haman’s estate. (8:1-2)*
 - *Esther again pleaded with the king... She begged him to put an end to the evil plan of Haman... Then the king extended the gold scepter to Esther... “Because Haman attacked the Jews, I have given his estate to Esther, and they have impaled him on the pole he set up. Now write another decree in the king’s name in behalf of the Jews as seems best to you, and seal it with the king’s signet ring—for no document written in the king’s name and sealed with his ring can be revoked.” ... Mordecai wrote in the name of King Xerxes, sealed the dispatches with the king’s signet ring, and sent them by mounted couriers, who rode fast horses especially bred for the king. The king’s edict granted the Jews in every city the right to assemble and protect themselves; to destroy, kill and annihilate the armed men of any nationality or province who might attack them... and to plunder the property of their enemies. ...In every province and in every city to which the edict of the king came, there was joy and gladness among the Jews, with feasting and celebrating.*
- Purim (pronounced poo-REEM) Established.
 - *On the thirteenth day of the twelfth month, the month of Adar, the edict commanded by the king was to be carried out. On this day the enemies of the Jews had hoped to over-*

power them, but now the tables were turned, and the Jews got the upper hand over those who hated them... No one could stand against them, because the people of all the other nationalities were afraid of them. And all the nobles of the provinces, the satraps, the governors, and the king's administrators helped the Jews, because fear of Mordecai had seized them. (9:1-3)

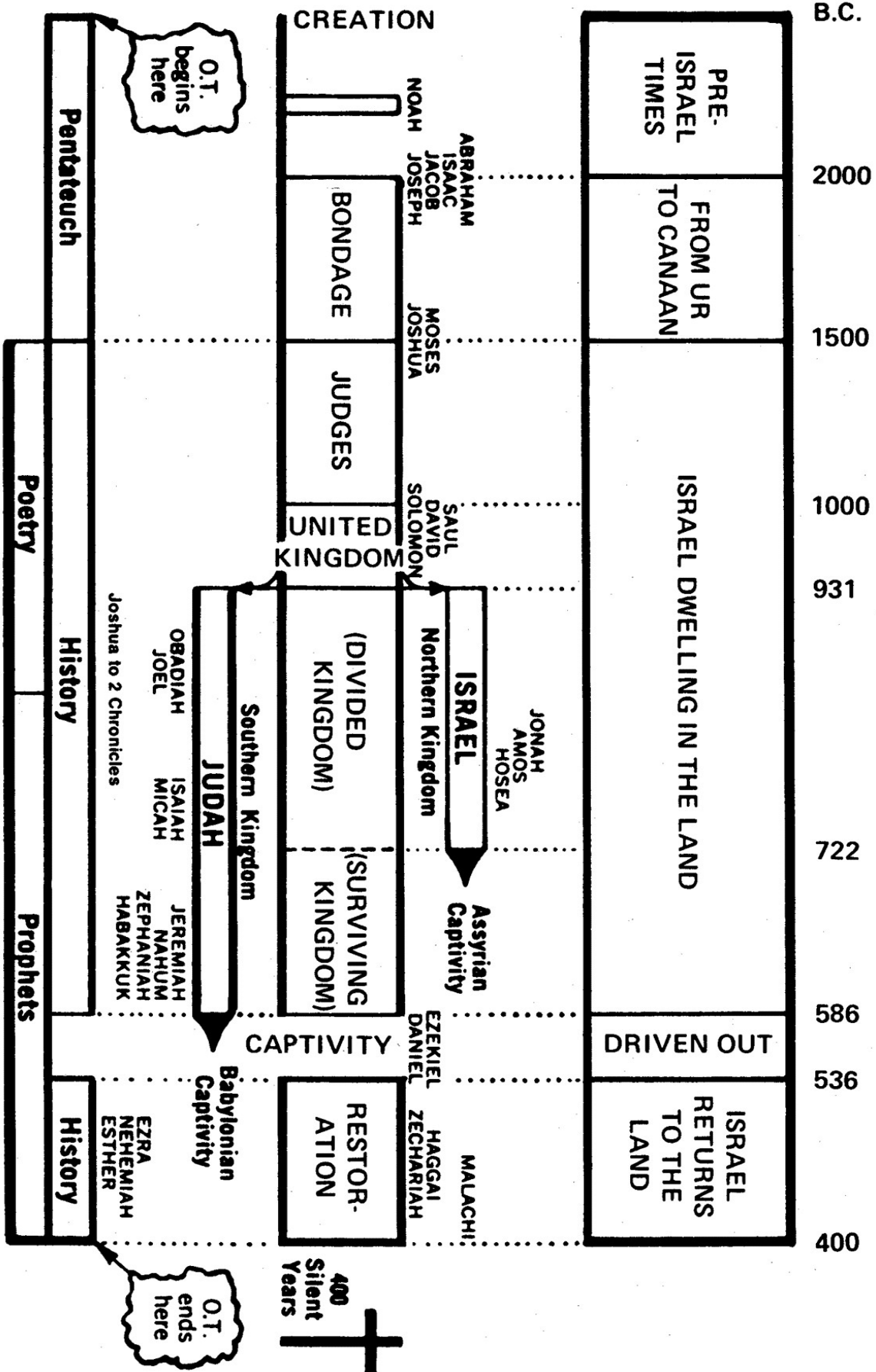
- *The Jews struck down all their enemies with the sword, killing and destroying them... the remainder of the Jews who were in the king's provinces also assembled to protect themselves and get relief from their enemies. They killed seventy-five thousand of them but did not lay their hands on the plunder... This happened on the thirteenth day of the month of Adar, and on the fourteenth, they rested and made it a day of feasting and joy. The Jews in Susa, however, had assembled on the thirteenth and fourteenth, and then on the fifteenth they rested and made it a day of feasting and joy... Mordecai recorded these events, and he sent letters to all the Jews throughout the provinces of King Xerxes, near and far, to have them celebrate annually the fourteenth and fifteenth days of the month of Adar as the time when the Jews got relief from their enemies, and... when their sorrow was turned into joy... He wrote them to observe the days as days of feasting and joy and giving presents of food to one another and gifts to the poor..*

*NOTE: Modern Jews still celebrate the Feast of Purim in late winter or early spring with two days consisting of a reading of the book of Esther in the evening of each day, giving money gifts to at least two poor people, sending gifts of two kinds of food to at least one person, a festive Purim feast, which includes specific foods, as well as wine or other intoxicating beverages.

- *Mordecai the Jew was Jews and rank to King Xerxes, preeminent among the Jews, and held in high esteem by his many fellow Jews, because he worked for the good of his people and spoke up for the welfare of all the Jews.*
- NOTE: Old Testament history begins in Genesis and closes after the accounts of Ezra, Nehemiah, and Esther. The rest of the Old Testament is poetry and prophecy written during the events recorded in the historic books. Roughly 500 years passed between the return to Judah and the beginning of the New Testament, including "The Period of Silence," a period of about 400 years leading up to the birth of Christ.

NEXT WEEK: The Book of Job.

OLD TESTAMENT CHRONOLOGY



Lesson 14

JOB

- Whereas the books we have studied so far (Genesis – Esther) are historical, Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs (or Song of Solomon) are all poetic in nature.
- Job is a mixture of prose and poetry, and of monologue and dialogue. While some parts are historical and can be taken literally, others are metaphorical and must be taken figuratively. Chapters 1 and 2 are a historical prologue to the poem that makes up chapters 3 through 42:6. The last eleven verses are a historical epilogue to the poem.
- Many believe this is the oldest book in the Bible.
- We do not know who wrote the Book of Job. Possibilities include Job himself, Elihu (the fourth friend, who spoke toward the end of the book, chaps. 32–37), Moses, Solomon, Hezekiah, Isaiah, or Ezra. Jewish tradition says that Moses wrote the book.
- Job probably lived during the time of Abraham. While some scholars want to make him an allegorical figure Ezekiel mentions him along with Noah and Daniel (Ezekiel 14:12-20) and James wrote, “*As you know, we count as blessed those who have persevered. You have heard of Job’s perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy*” (James 5:11).

OUTLINE

- Prologue (chapters 1–2).
 - What do we know about Job?
 - He lived in *the land of Uz* – probably in northern Arabia.
 - He was *blameless and upright; he feared God and shunned evil.*
 - *He had seven sons and three daughters...*
 - He was extremely wealthy - *he owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred donkeys, and had a large number of servants. He was the greatest man among all the people of the East.*
 - He cared about the spiritual well-being of his children. *His sons used to hold feasts in their homes on their birthdays, and they would invite their three sisters to eat and drink with them. When a period of feasting had run its course, Job would make arrangements for them to be purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, “Perhaps my children have sinned and cursed God in their hearts.”*

- Dialogue in heaven.
 - *One day the angels came to present themselves before the LORD, and Satan also came with them. The LORD said to Satan, “Where have you come from?” Satan answered the LORD, “From roaming throughout the earth, going back and forth on it.”*
 - *This recalls Peter’s words, *“Be alert and of sober mind. Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith, because you know that the family of believers throughout the world is undergoing the same kind of sufferings”* (1 Peter 5:8-9).
 - God boasted about Job! *Then the LORD said to Satan, “Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil.” “Does Job fear God for nothing?”*
 - Satan claimed the only reason Job was faithful was because *God had put a hedge around him and his household and everything he has... blessed the work of his hands, so that his flocks and herds are spread throughout the land... He challenged God, ...stretch out your hand and strike everything he has, and he will surely curse you to your face.*
 - God allowed Satan to test Job, *...everything he has is in your power; but on the man himself do not lay a finger.*
- Job’s first tests. (1:13–2:10)
 - His *oxen... and donkeys* were stolen.
 - His *sheep* were destroyed by *the fire of God*.
 - His *camels* were stolen.
 - His children died when *a mighty wind swept in from the desert and struck the four corners of the house. It collapsed on them...*
 - *NOTE: All of this happened on the same day and yet, *Job got up and tore his robe and shaved his head. Then he fell to the ground in worship and said, “Naked I came from my mother’s womb, and naked I will depart. The LORD gave and the LORD has taken away; may the name of the LORD be praised.”*
- Another dialogue in heaven.
 - God bragged about Job even more, *“Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason.”*
 - Satan claimed, *“A man will give all he has for his own life. But now stretch out your hand and strike his flesh and bones, and he will surely curse you to your face.”*
 - God allowed Satan to test Job again, *“Very well, then, he is in your hands; but you must spare his life.”*

- Job's second test.
 - *Satan went out from the presence of the LORD and afflicted Job with painful sores from the soles of his feet to the crown of his head. Then Job took a piece of broken pottery and scraped himself with it as he sat among the ashes.*
 - Even Job's wife turned on him, *"Are you still maintaining your integrity? Curse God and die!"*
 - But Job remained faithful, *"Shall we accept good from God, and not trouble?" In all this, Job did not sin in what he said.*
- *When Job's three friends, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite, heard about all the troubles that had come upon him, they set out from their homes and met together by agreement to go and sympathize with him and comfort him. When they saw him from a distance, they could hardly recognize him; they began to weep aloud, and they tore their robes and sprinkled dust on their heads. Then they sat on the ground with him for seven days and seven nights. No one said a word to him because they saw how great his suffering was. (2:11-13)*
- Poetic Dialogue (3:1–42:6)
 - Job wanted to die (3)
 - *"Why did I not perish at birth, and die as I came from the womb?" (v. 11)*
 - *"I have no peace, no quietness; I have no rest, but only turmoil." (v. 26)*
 - Eliphaz's first speech (chaps. 4–5)
Eliphaz suggested that Job was unable to take his own medicine. Job had advised others to be patient under trial, but now trouble had come to him, and he was discouraged. Eliphaz claimed there must be some sin Job was being punished for.
 - Job's first reply to Eliphaz (chaps. 6–7)
 - *"Oh, that I might have my request, that God would grant what I hope for, that God would be willing to crush me, to let loose his hand and cut off my life! Then I would still have this consolation— my joy in unrelenting pain— that I had not denied the words of the Holy One." (6:8-10)*
 - *"Anyone who withholds kindness from a friend forsakes the fear of the Almighty. But my brothers are as undependable as intermittent streams, as the streams that overflow when darkened by thawing ice and swollen with melting snow, but that stop flowing in the dry season, and in the heat vanish from their channels." (6:14-17)*
 - Bildad's first speech (chap. 8)
Bildad accused Job of impugning God's justice. He said Job was full of hot air and called him to repent of his sin. He reasoned if Job was blameless these bad things would not be happening. Bildad even attempted to use history and nature to support his position.

- Job’s first reply to Bildad (chaps. 9–10)
 - “...how can mere mortals prove their innocence before God?” (v. 9:2)
 - “You gave me life and showed me kindness, and in your providence watched over my spirit.” (10:12)
- Zophar’s first speech (chap. 11)

Zophar was furious with Job for what he called ‘idle words.’ He called Job a fool with no potential of becoming wise. He pleaded with Job to repent.
- Job’s first reply to Zophar (chaps. 12–14)
 - “Those who are at ease have contempt for misfortune as the fate of those whose feet are slipping.” (12:5)
 - “To God belong wisdom and power; counsel and understanding are his. What he tears down cannot be rebuilt; those he imprisons cannot be released.” (12:13-14)
 - “Mortals, born of woman, are of few days and full of trouble. They spring up like flowers and wither away; like fleeting shadows, they do not endure.” (14:1-2)
- Eliphaz’s second speech (chap. 15)

In his first speech Eliphaz approached Job with a degree of decorum and courtesy, but not so this time. Now he lambasted the bereaved, dejected sufferer with the notion that he was a hardened sinner, disrespectful of his elders and defiant toward God.
- Job’s second reply to Eliphaz (chaps. 16–17)
 - “I have heard many things like these; you are miserable comforters, all of you! Will your long-winded speeches never end? What ails you that you keep on arguing?” (16:2-3)
 - “My spirit is broken, my days are cut short, the grave awaits me. Surely mockers surround me; my eyes must dwell on their hostility.” (17:1-2)
- Bildad’s second speech (chap. 18)

Bildad called Job wicked and told him his situation would only get worse unless he repented.
- Job’s second reply to Bildad (chap. 19)
 - “If it is true that I have gone astray, my error remains my concern alone.” (4)
 - “Have pity on me, my friends, have pity, for the hand of God has struck me. Why do you pursue me as God does? Will you never get enough of my flesh?” (21-22)
- Zophar’s second speech (chap. 20)

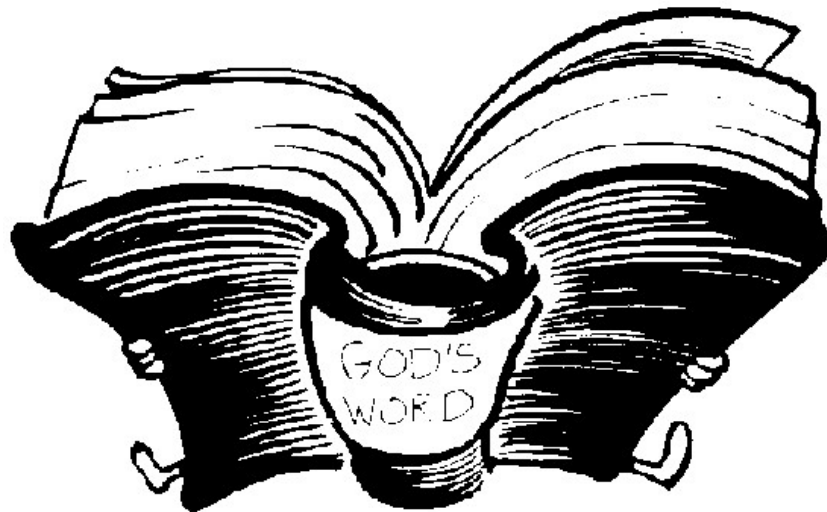
Infuriated and insulted, Zophar blasted Job, seeking to convince him that his wealth had vanished because that is what happens to those who deprive the poor.

- Job's second reply to Zophar (chap. 21)
 - *"Is my complaint directed to a human being? Why should I not be impatient?"* (21:4)
 - *"Why do the wicked live on, growing old and increasing in power?"* (21:7)
- Eliphaz's third speech (chap. 22)
Eliphaz again accused Job of sin and urged him to turn back to God. He asserted the wicked always suffer and that Job was a deliberate transgressor.
- Job's third reply to Eliphaz (chaps. 23–24)
"...if I go to the east, he is not there; if I go to the west, I do not find him. When he is at work in the north, I do not see him; when he turns to the south, I catch no glimpse of him. But he knows the way that I take; when he has tested me, I will come forth as gold. My feet have closely followed his steps; I have kept to his way without turning aside. I have not departed from the commands of his lips; I have treasured the words of his mouth more than my daily bread. But he stands alone, and who can oppose him? He does whatever he pleases. He carries out his decree against me, and many such plans he still has in store. That is why I am terrified before him; when I think of all this, I fear him. God has made my heart faint; the Almighty has terrified me. Yet I am not silenced by the darkness, by the thick darkness that covers my face." (23:8-17)
- Bildad's third speech (chap. 25)
Bildad's final remarks were brief. He told Job it was worthless to seek justice from God because of his iniquity.
- Job's third reply to Bildad (chaps. 26–31)
 - Job seems to have had enough and launched into a lengthy response.
 - *"As surely as God lives, who has denied me justice, the Almighty, who has made my life bitter, as long as I have life within me, the breath of God in my nostrils, my lips will not say anything wicked, and my tongue will not utter lies. I will never admit you are in the right; till I die, I will not deny my integrity. I will maintain my innocence and never let go of it; my conscience will not reproach me as long as I live."* (27:2-6)
 - *"Where then does wisdom come from? Where does understanding dwell? ...God understands the way to it and he alone knows where it dwells... And he said to the human race, 'The fear of the Lord—that is wisdom, and to shun evil is understanding.'" (28:20-21, 28)*
- Elihu's speeches (chaps. 32–37)
Finally, Job's three 'friends' gave up. Elihu, a young bystander, was angry at both sides of the debate and rose to defend God's justice and sovereignty. Elihu's sensitivity to Job's need contrasts with the harsh words of the three.

- *“I am young in years, and you are old; that is why I was fearful, not daring to tell you what I know. I thought, ‘Age should speak; advanced years should teach wisdom.’ But it is the spirit in a person, the breath of the Almighty, that gives them understanding. It is not only the old who are wise, not only the aged who understand what is right.” (32:6-9)*
- *“Pay attention, Job, and listen to me; be silent, and I will speak. If you have anything to say, answer me; speak up, for I want to vindicate you. But if not, then listen to me; be silent, and I will teach you wisdom.” (33:31-33)*
- *“So, listen to me, you men of understanding. Far be it from God to do evil, from the Almighty to do wrong... It is unthinkable that God would do wrong, that the Almighty would pervert justice... If it were his intention and he withdrew his spirit and breath, all humanity would perish together and... return to the dust.” (34:10-15)*
- God speaks (38:1–42:6)
 - God’s first speech (38:1–40:2)
 - *“Who is this that obscures my plans with words without knowledge? Brace yourself like a man; I will question you, and you shall answer me. Where were you when I laid the earth’s foundation? Tell me if you understand. Who marked off its dimensions? Surely you know! Who stretched a measuring line across it? On what were its footings set, or who laid its cornerstone — while the morning stars sang together, and all the angels shouted for joy? “Who shut up the sea behind doors when it burst forth from the womb, when I made the clouds its garment and wrapped it in thick darkness, when I fixed limits for it and set its doors and bars in place, when I said, ‘This far you may come and no farther; here is where your proud waves halt?’” (38:2-11)*
 - *“Will the one who contends with the Almighty correct him? Let him who accuses God answer him!” (40:2)*
 - Job’s first reply to God (40:3–5)
 - *“I am unworthy—how can I reply to you? I put my hand over my mouth. I spoke once, but I have no answer— twice, but I will say no more.”*
 - God’s second speech (40:6–41:34)
 - *“Would you discredit my justice? Would you condemn me to justify yourself? Do you have an arm like God’s, and can your voice thunder like his?” (40:8-9)*
 - Job’s second reply to God (42:1–6)
 - *“I know that you can do all things; no purpose of yours can be thwarted.” (42:2)*
 - *“My ears had heard of you but now my eyes have seen you. Therefore, I despise myself and repent in dust and ashes.” (42:5-6)*

- Epilogue (42:7–17)
 - God condemned the actions of Eliphaz, Bildad, and Zophar.
 - He told them to repent, offer sacrifices and have Job pray for them.
 - Job prayed for his friends.
 - God restored Job.
 - *After Job had prayed for his friends, the LORD restored his fortunes and gave him twice as much as he had before. All his brothers and sisters and everyone who had known him before came and ate with him in his house. They comforted and consoled him over all the trouble the LORD had brought on him, and each one gave him a piece of silver and a gold ring. (42:10-11)*
 - *The LORD blessed the latter part of Job's life more than the former part. He had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen and a thousand donkeys. And he also had seven sons and three daughters. (42:12-13)*
 - *After this, Job lived a hundred and forty years; he saw his children and their children to the fourth generation. And so Job died, an old man and full of years. (42:16-17)*

NEXT WEEK: Read the Book of Psalms, or at least the Messianic Psalms: 2, 8, 16, 20, 21, 22, 23, 24, 31, 35, 40, 41, 45, 50, 55, 61, 68, 69, 72, 89, 96, 97, 98, 102, 109, 110, 118, 132.



Lesson 15

PSALMS

- With 150 chapters the Book of Psalms is by far the largest book in the Bible.
- The Psalms were written individually from the days of Moses through the days of Ezra and collected gradually with frequent revisions as a hymnal for worship.
 - David probably collected many of the Psalms when he organized the Levites and musicians for worship in the Tabernacle (1 Chronicles 15-16).
 - Other kinds organized and reorganized the Temple musicians and may have revised the Book of Psalms as part of their reforms: Solomon (2 Chronicles 5:11–14; 7:6; 9:11; Ecclesiastes 2:8), Jehoshaphat (2 Chronicles 20:21–22), Jehoiada (2 Chronicles 23:18), Hezekiah (2 Chronicles 29:25–28, 30; 30:21; 31:2), and Josiah (2 Chronicles 35:15, 25).
 - There must have been a criterion for inclusion in the Book of Psalms as selections by Moses (Exodus 15:1–18; Deuteronomy 32:1–43), Miriam (Exodus 15:21), Deborah (Judges 5), Jonah (Jonah 2), and even David (2 Samuel 1) were not included.
 - In David’s time Levites also prepared psalms for temple services (1 Chron. 16:4).
 - By the days of Ezra five books of Psalms were collected into one:
 - Book I (Psalms 1–41).
 - Book II (Psalms 42–72).
 - Book III (Psalms 73–89).
 - Book IV (Psalms 90–106).
 - Book V (Psalms 107–150).

*Each book concludes with a doxology, and the entire Psalter concludes with Psalm 150, a grand doxology.
- Jesus authenticated the Book of Psalms. *“This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms”* (Luke 24:44).
- Authors according to the superscriptions:
 - David wrote 73 (3–9, 11–32, 34–41, 51–65, 68–70, 86, 101, 103, 108–110, 122, 124, 131, 133, 138–145).
 - Asaph (David’s choir leader at Jerusalem) wrote 12 (50, 73–83).
 - The descendants of Korah wrote 10 (42, 44–49, 84–85, 87).
 - Solomon wrote 2 (72, 127).
 - Ethan wrote 1 (89).
 - Heman wrote 1 (88).
 - Moses wrote 1 (90).
 - Fifty of the Psalms are anonymous (1-2, 10, 33, 43, 66-67, 71, 92, 94- 97, 99, 102, 104-107, 111, 113- 121, 123, 125-126, 128-130, 132, 134-137, 146-149).

- Many of the Psalms can be classified as follows:
 - Instructional (1, 5, 7, 15, 50, 73, 94, 101).
 - History in reference to Israel (78, 105, 106, 136).
 - Praise (106, 111, 112, 113, 115, 116, 117, 135, 146–150).
 - Confession (6, 32, 38, 51, 102, 130, 143).
 - Supplication (86).
 - Thanksgiving (16, 18).
 - Curses (35, 52, 58, 69, 83, 109, 137, 140).
 - The Word of God (119).
 - Messianic (2, 8, 16, 20, 21, 22, 23, 24, 31, 35, 40, 41, 45, 50, 55, 61, 68, 69, 72, 89, 96, 97, 98, 102, 109, 110, 118, 132).
- Remember, the entire Book of Psalms is poetry.

The Word of God (Psalm 119)

- *“Blessed are those whose ways are blameless, who walk according to the law of the LORD” (v. 1).*
- *“I have hidden your word in my heart that I might not sin against you” (v. 11).*
- *“Open my eyes that I may see wonderful things in your law” (v. 18).*
- *“I have chosen the way of faithfulness; I have set my heart on your laws” (v. 30).*
- *“Give me understanding, so that I may keep your law and obey it with all my heart” (v. 34).*
- *“I will walk about in freedom, for I have sought out your precepts” (v. 45).*
- *“In the night, LORD, I remember your name, that I may keep your law” (v. 55).*
- *“I have considered my ways and have turned my steps to your statutes” (v. 59).*
- *“You are good, and what you do is good; teach me your decrees” (v. 68).*
- *“Your hands made me and formed me; give me understanding to learn your commands” (v. 73).*
- *“All your commands are trustworthy; help me, for I am being persecuted without cause” (v. 86).*
- *“Your word, LORD, is eternal; it stands firm in the heavens” (v. 89).*
- *“Your commands are always with me and make me wiser than my enemies” (v. 98).*
- *“Your word is a lamp for my feet, a light on my path” (v. 105).*
- *“You are my refuge and my shield; I have put my hope in your word” (v. 114).*
- *“I am your servant; give me discernment that I may understand your statutes” (v. 125).*
- *“The unfolding of your words gives light; it gives understanding to the simple” (v. 130).*

- *“Your righteousness is everlasting, and your law is true” (v. 142).*
- *“Long ago I learned from your statutes that you established them to last forever” (v. 152).*
- *“All your words are true; all your righteous laws are eternal” (v. 160).*
- *“Great peace have those who love your law, and nothing can make them stumble” (v. 165).*
- *“I have strayed like a lost sheep. Seek your servant, for I have not forgotten your commands” (v. 176).*

Messianic Psalms (Psalm 2, 8, 16, 20, 21, 22, 23, 24, 31, 35, 40, 41, 45, 50, 55, 61, 68, 69, 72, 89, 96, 97, 98, 102, 109, 110, 118, 132).

- *“Therefore, my heart is glad and my tongue rejoices; my body also will rest secure, because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay” (16:9-10).*
- *“My God, my God, why have you forsaken me? Why are you so far from saving me, so far from my cries of anguish... I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted within me... They divide my clothes among them and cast lots for my garment” (22:1, 14, 18)?*
- *“Into your hands I commit my spirit; deliver me, LORD, my faithful God” (31:5).*
- *“You are the most excellent of men and your lips have been anointed with grace, since God has blessed you forever” (45:2).*
- *“The Mighty One, God, the LORD, speaks and summons the earth from the rising of the sun to where it sets. From Zion, perfect in beauty, God shines forth. Our God comes and will not be silent; a fire devours before him, and around him a tempest rages. He summons the heavens above, and the earth, that he may judge his people: ‘Gather to me this consecrated people, who made a covenant with me by sacrifice’” (50:1-5).*
- *“You know how I am scorned, disgraced and shamed; all my enemies are before you. Scorn has broken my heart and has left me helpless; I looked for sympathy, but there was none, for comforters, but I found none. They put gall in my food and gave me vinegar for my thirst” (69:19-21).*
- *“For he will deliver the needy who cry out, the afflicted who have no one to help. He will take pity on the weak and the needy and save the needy from death. He will rescue them from oppression and violence, for precious is their blood in his sight” (72:12-14).*
- *“Let the heavens rejoice, let the earth be glad; let the sea resound, and all that is in it. Let the fields be jubilant, and everything in them; let all the trees of the forest sing for joy. Let all creation rejoice before the LORD, for he comes, he comes to judge the earth. He will judge the world in righteousness and the peoples in his faithfulness” (96:11-13).*

- *”Sing to the LORD a new song, for he has done marvelous things; his right hand and his holy arm have worked salvation for him. The LORD has made his salvation known and revealed his righteousness to the nations. He has remembered his love and his faithfulness to Israel; all the ends of the earth have seen the salvation of our God” (98:1-3).*
- *”The LORD looked down from his sanctuary on high, from heaven he viewed the earth, to hear the groans of the prisoners and release those condemned to death” (102:19-20).*
- *”The LORD says to my lord: ‘Sit at my right hand until I make your enemies a footstool for your feet.’ The Lord is at your right hand; he will crush kings on the day of his wrath. He will judge the nations, heaping up the dead and crushing the rulers of the whole earth. He will drink from a brook along the way, and so he will lift his head high” (110:1. 5-7).*
- *”The stone the builders rejected has become the cornerstone; the LORD has done this, and it is marvelous in our eyes. The LORD has done it this very day; let us rejoice today and be glad” (118:22-24).*

Praise the LORD.

Praise God in his sanctuary; praise him in his mighty heavens.

Praise him for his acts of power; praise him for his surpassing greatness.

Praise him with the sounding of the trumpet,

praise him with the harp and lyre,

praise him with timbrel and dancing,

praise him with the strings and pipe,

praise him with the clash of cymbals,

praise him with resounding cymbals.

Let everything that has breath praise the LORD.

Praise the LORD. (Psalm 150)

NEXT WEEK: Read the books of Proverbs, Ecclesiastes, and Song of Solomon; or key chapters — Proverbs 1, 2, 3, 6, 8, 9, 14, 20, 25, 31; Ecclesiastes 1, 5, 11, 12; Song of Solomon 1, 2.

Lesson 16

PROVERBS

- Whereas The Book of Psalms was a hymnal of worship, Proverbs is a collection of divinely inspired practical life wisdom.
- Proverbs are short statements inspired by God and drawn from life experiences.
- A proverb does not argue — it assumes.
- Solomon is the author of Proverbs, Ecclesiastes, and Song of Solomon (aka Song of Songs).
- Many of the Proverbs are Solomon's and others were collected by him.
- *“God gave Solomon wisdom and very great insight, and a breadth of understanding as measureless as the sand on the seashore. Solomon's wisdom was greater than the wisdom of all the people of the East, and greater than all the wisdom of Egypt. He was wiser than anyone else... And his fame spread to all the surrounding nations. He spoke three thousand proverbs and his songs numbered a thousand and five... From all nations people came to listen to Solomon's wisdom, sent by all the kings of the world, who had heard of his wisdom.”* (1 Kings 4:29-34)
- There are 917 proverbs in this book.

FORMS

- Parallelism: short repeat or back up statements.
- There are three kinds of parallelism:
 - Synonymous Parallelism: the second clause restates what is given in the first clause. For example, *“Penalties are prepared for mockers, and beatings for the backs of fools”* (19:29).
 - Contrast Parallelism: a truth stated in the first clause is made stronger in the second clause by contrast with an opposite truth. For example, *“The light of the righteous shines brightly, but the lamp of the wicked is snuffed out”* (13:9).
 - Synthetic (or Completive) Parallelism: the second clause develops the thought of the first. For example, *“A king's wrath strikes terror like the roar of a lion; those who anger him forfeit their lives”* (20:2).

OUTLINE

- Wisdom and Folly (Chapters 1–9)
 - *The fear of the LORD is the beginning of knowledge, but fools despise wisdom and instruction* (1:7).
 - *How long will you who are simple love your simple ways? How long will mockers delight in mockery and fools hate knowledge? Repent at my rebuke! Then I will pour out my thoughts to you, I will make known to you my teachings* (1:22-23).
 - *Let love and faithfulness never leave you; bind them around your neck, write them on the tablet of your heart. Then you will win favor and a good name in the sight of God and man.* (3:3-4)

- *Trust in the LORD with all your heart and lean not on your own understanding; in all your ways submit to him, and he will make your paths straight. (3:5-6)*
- *Do not be wise in your own eyes; fear the LORD and shun evil. This will bring health to your body and nourishment to your bones. (3:7-10)*
- *Honor the LORD with your wealth, with the firstfruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine. (3:9-10)*
- *The path of the righteous is like the morning sun, shining ever brighter till the full light of day. But the way of the wicked is like deep darkness; they do not know what makes them stumble. (4:18-19)*
- *Above all else, guard your heart, for everything you do flows from it. Keep your mouth free of perversity; keep corrupt talk far from your lips. Let your eyes look straight ahead; fix your gaze directly before you. Give careful thought to the paths for your feet and be steadfast in all your ways. Do not turn to the right or the left; keep your foot from evil. (4:23-27)*
- *There are six things the LORD hates, seven that are detestable to him: haughty eyes, a lying tongue, hands that shed innocent blood, a heart that devises wicked schemes, feet that are quick to rush into evil, a false witness who pours out lies and a person who stirs up conflict in the community. (6:16-19)*
- *The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding. For through wisdom your days will be many, and years will be added to your life. If you are wise, your wisdom will reward you; if you are a mocker, you alone will suffer. (9:10-12)*
- **Proverbs of Solomon (Chapters 10–22)**
 - *Ill-gotten treasures have no lasting value, but righteousness delivers from death. (10:2)*
 - *Whoever walks in integrity walks securely, but whoever takes crooked paths will be found out. (10:9)*
 - *Whoever heeds discipline shows the way to life, but whoever ignores correction leads others astray. (10:17)*
 - *When pride comes, then comes disgrace, but with humility comes wisdom. (11:2)*
 - *A generous person will prosper; whoever refreshes others will be refreshed. (11:25)*
 - *Fools show their annoyance at once, but the prudent overlook an insult. (12:16)*
 - *Walk with the wise and become wise, for a companion of fools suffers harm. (13:20)*
 - *The wise fear the LORD and shun evil, but a fool is hotheaded and yet feels secure. (14:16)*

- *A heart at peace gives life to the body, but envy rots the bones. (14:30)*
- *A gentle answer turns away wrath, but a harsh word stirs up anger. (15:1)*
- *The eyes of the LORD are everywhere, keeping watch on the wicked and the good. (15:3)*
- *Better a little with the fear of the LORD than great wealth with turmoil. (15:16)*
- *Plans fail for lack of counsel, but with many advisers they succeed. (15:22)*
- *All a person's ways seem pure to them, but motives are weighed by the LORD. (16:2)*
- *Better a patient person than a warrior, one with self-control than one who takes a city. (16:32)*
- *Children's children are a crown to the aged, and parents are the pride of their children. (17:6)*
- *A cheerful heart is good medicine, but a crushed spirit dries up the bones. (17:22)*
- *Even fools are thought wise if they keep silent, and discerning if they hold their tongues. (17:28)*
- *To answer before listening— that is folly and shame. (18:13)*
- *He who finds a wife finds what is good and receives favor from the LORD. (18:22)*
- *Whoever is kind to the poor lends to the LORD, and he will reward them for what they have done. (19:17)*
- *The purposes of a person's heart are deep waters, but one who has insight draws them out. (20:5)*
- *A gossip betrays a confidence; so avoid anyone who talks too much. (20:19)*
- *A person may think their own ways are right, but the LORD weighs the heart. (21:2)*
- **Sayings of the Wise (Chapters 22-24)**
 - *Do not exploit the poor because they are poor and do not crush the needy in court, for the LORD will take up their case and will exact life for life. (22:22-23)*
 - *Do not make friends with a hot-tempered person, do not associate with one easily angered, or you may learn their ways and get yourself ensnared. (22:24-25)*
- **Proverbs of Solomon compiled by the men of Hezekiah (Chapters 25–29).**
 - *If your enemy is hungry, give him food to eat; if he is thirsty, give him water to drink. In doing this, you will heap burning coals on his head, and the LORD will reward you. (25:21-22)*
 - *Like one who grabs a stray dog by the ears is someone who rushes into a quarrel not their own. (26:17)*
 - *Without wood a fire goes out; without a gossip a quarrel dies down. (26:20)*

- *Do not boast about tomorrow, for you do not know what a day may bring. (27:1)*
- *Let someone else praise you, and not your own mouth; an outsider, and not your own lips. (27:2)*
- *Wounds from a friend can be trusted, but an enemy multiplies kisses. (27:6)*
- *As iron sharpens iron, so one person sharpens another. (27:17)*
- *As water reflects the face, so one's life reflects the heart. (27:19)*
- *The righteous care about justice for the poor, but the wicked have no such concern. (29:7)*
- *Fools give full vent to their rage, but the wise bring calm in the end. (29:11)*
- The Words of Agur (Chapter 30).
 - *Every word of God is flawless; he is a shield to those who take refuge in him. Do not add to his words, or he will rebuke you and prove you a liar. (30:5-6)*
 - *If you play the fool and exalt yourself, or if you plan evil, clap your hand over your mouth! For as churning cream produces butter, and as twisting the nose produces blood, so stirring up anger produces strife. (30:32-33)*
- The words of a mother. *Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy. (31:8-9)*
- The Wife of Noble Character (31:10-31).

Lesson 17

ECCLESIASTES

- Whereas The Book of Psalms was collected as a hymnal of worship, and Proverbs is a collection of divinely inspired practical life wisdom, Ecclesiastes is a philosophical reflection about life outside God's fellowship.
- Solomon is the author. While he calls himself "the Preacher," he could be called the Philosopher as he seeks satisfaction in a variety of things before concluding life without God is, "*“Meaningless! Meaningless!” ... Utterly meaningless! Everything is meaningless*" (1:2).
- The word, "meaningless," ('vanity' in some translations) or a derivative, is used 37 times in the book.

OUTLINE

- The Futility of All Human Endeavor (1:1–11).
 - *“Meaningless! Meaningless!” says the Teacher. “Utterly meaningless! Everything is meaningless”* (v. 2).
 - *What do people gain from all their labors at which they toil under the sun? Generations come and generations go, but the earth remains forever. The sun rises and the sun sets, and hurries back to where it rises. The wind blows to the south and turns to the north; round and round it goes, ever returning on its course. All streams flow into the sea, yet the sea is never full... All things are wearisome... The eye never has enough of seeing, nor the ear its fill of hearing. What has been will be again, what has been done will be done again; there is nothing new under the sun... No one remembers the former generations, and even those yet to come will not be remembered by those who follow them.* (vv. 3-11)
- The Futility of Human Achievement (1:12–18).
 - *I have seen all the things that are done under the sun; all of them are meaningless, a chasing after the wind.* (1:14)
 - *Wisdom: I said to myself, “Look, I have increased in wisdom more than anyone who has ruled over Jerusalem before me; I have experienced much of wisdom and knowledge.” Then I applied myself to the understanding of wisdom, and also of madness and folly, but I learned that this, too, is a chasing after the wind.* (1:16-17)
 - *Pleasure: I said to myself, “Come now, I will test you with pleasure to find out what is good.” But that also proved to be meaningless.* (2:1)
 - *“Laughter,” I said, “is madness... (2:2)*
 - *I tried cheering myself with wine, and embracing folly... (2:3)*
 - *I undertook great projects: I built houses for myself and planted vineyards. I made gardens and parks and planted all kinds of fruit trees in them. I made reservoirs to water*

groves of flourishing trees. I bought male and female slaves and had other slaves who were born in my house. I also owned more herds and flocks than anyone in Jerusalem before me. I amassed silver and gold for myself, and the treasure of kings and provinces. I acquired male and female singers, and a harem as well—the delights of a man's heart. I became greater by far than anyone in Jerusalem before me... (2:4-9)

- *So, I hated life, because the work that is done under the sun was grievous to me. All of it is meaningless, a chasing after the wind. (2:17)*
- **Work: The futility of human labor. (2:17–3:22)**
 - *I hated all the things I had toiled for under the sun, because I must leave them to the one who comes after me. And who knows whether that person will be wise or foolish? (2:18-19)*
 - *...my heart began to despair over all my toilsome labor under the sun. For a person may labor with wisdom, knowledge, and skill, and then they must leave all they own to another who has not toiled for it. (2:20-21)*
 - *What do people get for all the toil and anxious striving with which they labor under the sun? All their days their work is grief and pain; even at night their minds do not rest. This too is meaningless. (2:22-23)*
 - **Conclusions: No matter how hard a person may work, God's providence and power does not change.**
 - *His timing is perfect and ineffective throughout this life and all eternity. There is a time... (3:1-8)*
 - *He has made everything beautiful in its time... (3:11a)*
 - *He has also set eternity in the human heart... (3:11b)*
 - *I know that there is nothing better for people than to be happy and to do good while they live. That each of them may eat and drink and find satisfaction in all their toil—this is the gift of God. (3:12-13)*
 - *I know that everything God does will endure forever; nothing can be added to it and nothing taken from it. (3:14)*
 - **Men and women often work with impure motivation. (Chapter 4):**
 - *oppression (vv. 1-3)*
 - *envy (vv. 4-6)*
 - *greed*
 - **A Proverb: Two are better than one, because they have a good return for their labor: If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up. Also, if two lie down together, they will**

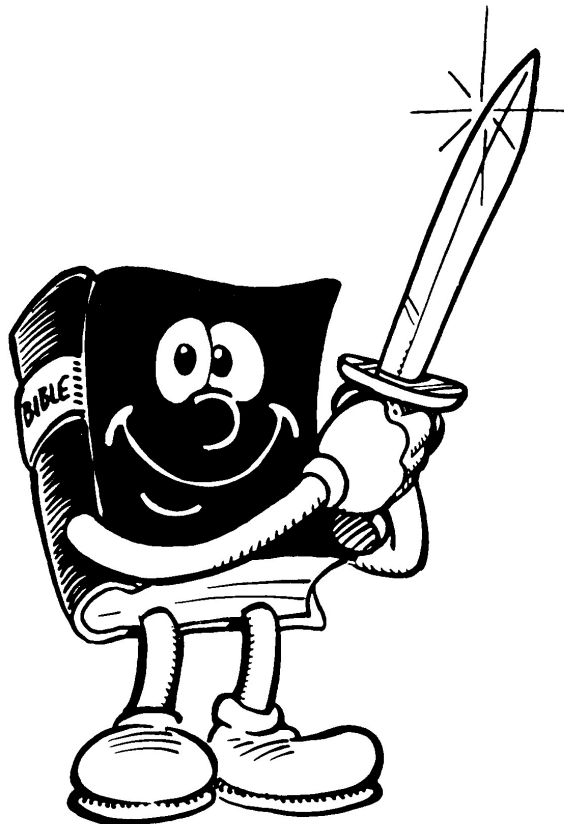
keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken. (vv. 9-12)

- Promises to God: The futility of religious practices (5:1–7).
 - *Guard your steps when you go to the house of God. Go near to listen rather than to offer the sacrifice of fools, who do not know that they do wrong. (v. 1)*
 - *When you make a vow to God, do not delay to fulfill it. He has no pleasure in fools; fulfill your vow. (v. 4)*
- Wealth: The futility of financial security (5:8-6:12).
 - *Whoever loves money never has enough; whoever loves wealth is never satisfied with their income. This too is meaningless. (5:10)*
 - *Everyone comes naked from their mother's womb, and as everyone comes, so they depart. They take nothing from their toil that they can carry in their hands. (5:15)*
 - *...that it is appropriate for a person to eat, to drink and to find satisfaction in their toilsome labor under the sun during the few days of life God has given them—for this is their lot. Moreover, when God gives someone wealth and possessions, and the ability to enjoy them, to accept their lot and be happy in their toil—this is a gift of God. (5:18-19)*
 - *God gives some people wealth, possessions, and honor, so that they lack nothing their hearts desire, but God does not grant them the ability to enjoy them, and strangers enjoy them instead. This is meaningless, a grievous evil. (6:2)*
- The futility of human wisdom (7:1-8:1).
 - A list of various proverbs (7:1-8:1).
 - *A good name is better than fine perfume, and the day of death better than the day of birth. (7:1)*
 - *It is better to go to a house of mourning than to go to a house of feasting, for death is the destiny of everyone; the living should take this to heart. (7:2)*
 - *Frustration is better than laughter because a sad face is good for the heart. (7:3)*
 - *The heart of the wise is in the house of mourning, but the heart of fools is in the house of pleasure. (7:4)*
 - *It is better to heed the rebuke of a wise person than to listen to the song of fools. Like the crackling of thorns under the pot, so is the laughter of fools. This too is meaningless. (7:5-6))*
 - *Extortion turns a wise person into a fool, and a bribe corrupts the heart. (7:7)*
 - *The end of a matter is better than its beginning, and patience is better than pride. (7:8)*
 - *Do not be quickly provoked in your spirit, for anger resides in the lap of fools. (7:9)*

- *Do not say, “Why were the old days better than these?” For it is not wise to ask such questions. (7:10)*
- *Wisdom, like an inheritance, is a good thing and benefits those who see the sun. Wisdom is a shelter as money is a shelter, but the advantage of knowledge is this: Wisdom preserves those who have it. (7:11-12)*
- *Consider what God has done: Who can straighten what he has made crooked? When times are good, be happy; but when times are bad, consider this: God has made the one as well as the other. Therefore, no one can discover anything about their future. In this meaningless life of mine I have seen both of these: the righteous perishing in their righteousness, and the wicked living long in their wickedness. (7:13-15)*
- *Do not be overrighteous, neither be overwise—why destroy yourself? Do not be overwicked, and do not be a fool—why die before your time? It is good to grasp the one and not let go of the other. Whoever fears God will avoid all extremes. (7:16-18)*
- *Indeed, there is no one on earth who is righteous, no one who does what is right and never sins. (7:20)*
- *Do not pay attention to every word people say, or you may hear your servant cursing you—for you know in your heart that many times you yourself have cursed others. (7:21-22)*
- *A conclusion. All this I tested by wisdom, and I said, “I am determined to be wise”—but this was beyond me. Whatever exists is far off and most profound—who can discover it? So, I turned my mind to understand, to investigate and to search out wisdom and the scheme of things and to understand the stupidity of wickedness and the madness of folly... This only have I found: God created mankind upright, but they have gone in search of many schemes... (7:23-29)*
- *The futility of attempting to know the ways of God. When I applied my mind to know wisdom and to observe the labor that is done on earth—people getting no sleep day or night—then I saw all that God has done. No one can comprehend what goes on under the sun. Despite all their efforts to search it out, no one can discover its meaning. Even if the wise claim they know, they cannot really comprehend it. (8:16-17)*
- *The futility of life itself (9).*
 - *So, I reflected on all this and concluded that the righteous and the wise and what they do are in God’s hands, but no one knows whether love or hate awaits them. All share a common destiny—the righteous and the wicked, the good and the bad, the clean and the unclean, those who offer sacrifices and those who do not. As it is with the good, so with the sinful; as it is with those who take oaths, so with those who are afraid to take them. (vv. 1-2)*

- *This is the evil in everything that happens under the sun: The same destiny overtakes all. The hearts of people, moreover, are full of evil and there is madness in their hearts while they live, and afterward they join the dead. (v. 3)*
- *Go, eat your food with gladness, and drink your wine with a joyful heart, for God has already approved what you do. Always be clothed in white, and always anoint your head with oil. Enjoy life with your wife, whom you love, all the days of this meaningless life that God has given you under the sun—all your meaningless days. For this is your lot in life and in your toilsome labor under the sun. Whatever your hand finds to do, do it with all your might, for in the realm of the dead, where you are going, there is neither working nor planning nor knowledge nor wisdom. (vv. 7-10)*
- **Additional proverbs (9:19-12:8)**
 - *The quiet words of the wise are more to be heeded than the shouts of a ruler of fools. (9:19)*
 - *Wisdom is better than weapons of war, but one sinner destroys much good. (9:20)*
 - *As dead flies give perfume a bad smell, so a little folly outweighs wisdom and honor. (10:1)*
 - *The heart of the wise inclines to the right, but the heart of the fool to the left. Even as fools walk along the road, they lack sense and show everyone how stupid they are. (10:2-3)*
 - *Words from the mouth of the wise are gracious, but fools are consumed by their own lips. At the beginning their words are folly; at the end they are wicked madness— and fools multiply words. (10:12-14)*
 - *No one knows what is coming— who can tell someone else what will happen after them? (10:14)*
 - *Through laziness, the rafters sag; because of idle hands, the house leaks. (10:18)*
 - *If clouds are full of water, they pour rain on the earth. (11:3)*
 - *Whether a tree falls to the south or to the north, in the place where it falls, there it will lie. (11:3)*
 - *As you do not know the path of the wind, or how the body is formed in a mother's womb, so you cannot understand the work of God, the Maker of all things. (11:5)*
 - *Sow your seed in the morning, and at evening let your hands not be idle, for you do not know which will succeed, whether this or that, or whether both will do equally well. (11:6)*

- *You who are young, be happy while you are young, and let your heart give you joy in the days of your youth. Follow the ways of your heart and whatever your eyes see, but know that for all these things God will bring you into judgment... Remember your Creator in the days of your youth, before the days of trouble come and the years approach when you will say, "I find no pleasure in them..." (11:9-12:1)*
- *"Meaningless! Meaningless!" says the Teacher. "Everything is meaningless!" (12:8)*
- *The ultimate conclusion. Of making many books there is no end, and much study wearies the body. Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of all mankind. For God will bring every deed into judgment, including every hidden thing, whether it is good or evil. (12:12-14)*



SONG OF SONGS

(aka Song of Solomon)

- Song of Songs is a love poem.
- Apparently, Solomon who wrote the book was a romantic.
- The poem is broken parts of a conversation between a man, a woman, and their friends. In the New International Version this is signified with the headings, “He,” “She,” and “Friends.”
- As poetry, Song of Songs can be interpreted in at least two ways:
 - The beauty of romantic and physical love between husband and wife.
 - The metaphor of marriage as it applies to Jesus Christ and his Church, his followers.

OUTLINE

- Courtship (1:2–11).
 - Longing. (She) *Let him kiss me with the kisses of his mouth—for your love is more delightful than wine. Pleasing is the fragrance of your perfumes; your name is like perfume poured out. No wonder the young women love you! Take me away with you—let us hurry! Let the king bring me into his chambers. We rejoice and delight in you; we will praise your love more than wine. How right they are to adore you!* (1:2-4)
 - Insecurity. (She) *Dark am I, yet lovely, daughters of Jerusalem, dark like the tents of Kedar, like the tent curtains of Solomon. Do not stare at me because I am dark, because I am darkened by the sun. My mother’s sons were angry with me and made me take care of the vineyards; my own vineyard I had to neglect.* (1:5-6)
 - Mutual Attraction. (He) *I liken you, my darling, to a mare among Pharaoh’s chariot horses. Your cheeks are beautiful with earrings, your neck with strings of jewels. We will make you earrings of gold, studded with silver.* (1:8)
- Love Grows (1:12–3:5)
 - Expressions of admiration.
 - (He) *How beautiful you are, my darling! Oh, how beautiful! Your eyes are doves.* (1:15)
 - (She) *How handsome you are, my beloved! Oh, how charming!* (1:16)
 - (He) *Like a lily among thorns is my darling among the young women.* (2:2)
 - (She) *Like an apple tree among the trees of the forest is my beloved among the young men. I delight to sit in his shade, and his fruit is sweet to my taste.* (2:3)
 - (She) *My beloved is like a gazelle or a young stag. Look! There he stands behind our wall, gazing through the windows, peering through the lattice.* (2:9)

- (He) *My dove in the clefts of the rock, in the hiding places on the mountainside, show me your face, let me hear your voice; for your voice is sweet, and your face is lovely.* (2:14)
 - Uncertainty. (She) *...I looked for the one my heart loves; I looked for him but did not find him. I will get up now and go about the city, through its streets and squares; I will search for the one my heart loves. So, I looked for him but did not find him.* (3:1-2)
- The Wedding (3:6–5:1)
 - The wedding procession (She) *Who is this coming up from the wilderness... Look! It is Solomon's carriage, escorted by sixty warriors... King Solomon made for himself the carriage... Its posts he made of silver, its base of gold. Its seat was upholstered with purple...* (3:6-10)
 - The groom sees the bride (He) *How beautiful you are, my darling! Oh, how beautiful! Your eyes behind your veil are doves. Your hair is like a flock of goats... Your teeth are like a flock of sheep... Your lips are like a scarlet ribbon... Your temples behind your veil are like the halves of a pomegranate. Your neck is like the tower of David... Your breasts are like two fawns... You are altogether beautiful, my darling; there is no flaw in you... You have stolen my heart...* (4:1-16)
- Newlyweds (5:2–8:4)
 - Conflict:
 - (She) *I slept but my heart was awake. Listen! My beloved is knocking... My head is drenched with dew, my hair with the dampness of the night. I have taken off my robe—must I put it on again? I have washed my feet—must I soil them again?* (5:2-3)
 - (She) *I arose to open for my beloved... I opened for my beloved, but my beloved had left; he was gone. My heart sank at his departure. I looked for him but did not find him. I called him but he did not answer.* (5:3-6)
 - (She) *The watchmen found me as they made their rounds in the city,.. if you find my beloved, what will you tell him? Tell him I am faint with love.* (5:7-8)
 - (Friends) *Where has your beloved gone, most beautiful of women? Which way did your beloved turn, that we may look for him with you?* (6:1)
 - (He) *I went down to the grove of nut trees to look at the new growth in the valley, to see if the vines had budded or the pomegranates were in bloom. Before I realized it, my desire set me among the royal chariots of my people.* (6:11-12)

- Maybe a little groveling?
 - (He) *How beautiful your sandaled feet... Your graceful legs are like jewels, the work of an artist's hands. Your navel is a rounded goblet that never lacks blended wine. Your waist is a mound of wheat encircled by lilies. Your breasts are like two fawns... Your neck is like an ivory tower. Your eyes are the pools of Heshbon... Your nose is like the tower of Lebanon... Your head crowns you like Mount Carmel. Your hair is like royal tapestry... How beautiful you are and how pleasing... (7:1-9)*
 - (She) *I belong to my beloved, and his desire is for me. Come, my beloved, let us go to the countryside, let us spend the night in the villages. Let us go early to the vineyards to see if the vines have budded, if their blossoms have opened, and if the pomegranates are in bloom— there I will give you my love. (7:9-13)*
- The Marriage Matures (8:1–4)
- The Conclusion. (She) *Place me like a seal over your heart, like a seal on your arm; for love is as strong as death, its jealousy unyielding as the grave. It burns like blazing fire, like a mighty flame. Many waters cannot quench love; rivers cannot sweep it away. If one were to give all the wealth of one's house for love, it would be utterly scorned. (8:6-7)*

Lesson 18

REVIEW

- The Pentateuch.
 - GENESIS is the book of beginnings – the beginning of Creation, as well as the beginning of the patriarchy of Israel (Abraham – Isaac – Jacob and Esau – The 12 Tribes).
 - EXODUS covers the period from the death of Joseph to the enslavement of Israel in Egypt, the plagues on Egypt, Israel's emancipation under Moses. It includes the giving of The Ten Commandments, Israel's sin with the golden calf, and the establishment of the Jewish religion.
 - LEVITICUS – details the Jewish religion, established during their years of wandering in the wilderness, including the sacrificial system, the Law, the priesthood, the festivals, and rules for living in fellowship with God.
 - NUMBERS – contains the details of two census reports and takes the narrative from the generation who left Egypt to those born in the wilderness. It includes the entrance into Canaan.
 - DEUTERONOMY – is essentially Moses' farewell address to the Israelites and the last of the five books (Pentateuch) that he wrote.
- Historical.
 - JOSHUA – details Israel's entrance into Canaan under Joshua's leadership and the occupation of the land promised to them by God.
 - JUDGES – covers a period after the death of Joshua in which Israel was led by a series of regional judges including Gideon, Deborah, and Samson among others. It highlights a pattern of sin – suffering – supplication – salvation throughout the period.
 - RUTH – takes place during the period of the judges and tells the story of a Moabite woman who was faithful to her Jewish mother-in-law even after the death of her husband. Ruth eventually married Boaz and was part of the family tree of Jesus Christ.
 - 1ST AND 2ND SAMUEL – details events during the life of the Prophet who was also the last of the judges. Israel, including the priesthood, was corrupted and demanded a king. Samuel anointed Saul as the first king of Israel. Saul was eventually rejected by God and David was anointed king.
 - 1ST AND 2ND KINGS – cover the reign of David's son, Solomon who was blessed with supernatural wisdom, but still acted foolishly the result of which was civil war that divided Israel into the Northern Kingdom (Israel) and the Southern Kingdom (Judah). The Prophets Elijah and Elisha are included in the narrative. After a series of corrupt kings with very few righteous kings Israel was conquered by the Assyrians and scattered while Judah fell to the Babylonians with many Jews taken into exile.

- 1ST AND 2ND CHRONICLES – are an overview of Judah’s history. It traces various genealogies including that of King David. It ends with the beginning of the Babylonian captivity.
- EZRA – begins with the first wave of returning Jewish exiles under the leadership of Zerubbabel who was granted permission to go back to Jerusalem and rebuild the Temple by Cyrus, King of the Persians. It also includes the second wave of returning exiles under Ezra who reestablished the priesthood.
- NEHEMIAH – covers the return of a third wave of Jewish exiles under the leadership of Nehemiah who rebuilt the wall around Jerusalem and helped reestablish the practice of the Jewish religion. This book ends the account of the return to Jerusalem.
- ESTHER – is an account of Jewish exiles who remained in Persia when others returned to Jerusalem. It is the life story of Esther and her courageous effort to save her people during the reign of King Xerxes. Despite her Jewish lineage, she eventually became Queen of Persia. This book ends the historical record from Adam through the end of the Old Testament era.
- Wisdom/Poetry.
 - JOB – is a mix of poetry and dialogue describing the life of Job who probably lived during the days of Abraham. Some of the book is to be taken literally, but some is to be taken figuratively.
 - PSALMS – is a collection of hymns most of which were written by David and used in Temple worship.
 - PROVERBS – is a collection of divinely inspired practical wisdom. Most of the 917 proverbs were written by Solomon with the rest probably collected by him.
 - ECCLESIASTES – is a journal written by Solomon that details his quest for satisfaction outside of faith in God. It concludes with his summary that life with God is meaningless.
 - SONG OF SONGS – is a love poem written by Solomon that describes the beauty of the marital relationship.

ISAIAH

- Beginning with Isaiah the last 17 books of the Old Testament are prophetic books.
- The prophetic books are divided into two sections.
 - Major:
 - Isaiah.
 - Jeremiah.
 - Lamentations.
 - Ezekiel.
 - Daniel.
 - Minor:
 - Hosea.
 - Joel.
 - Amos.
 - Obadiah.
 - Jonah.
 - Micah.
 - Nahum.
 - Habakkuk.
 - Zephaniah.
 - Haggai.
 - Zechariah.
 - Malachi.
- The book of Isaiah was possibly two books in its original form, both written by Isaiah.
 - Isaiah was probably a resident of Jerusalem with access to the royal court because (according to tradition) he was King Uzziah's cousin.
 - He prophesied in Judah during the reigns of Uzziah (790–739BC), Jotham (750–732BC), Ahaz (735–715BC), and Hezekiah (715–686BC).
*NOTE: See 2 Kings 14-20; 2 Chronicles 26-32)
 - Hosea and Micah were also prophets in Judah during Isaiah's lifetime.
- The Book of Isaiah is quoted at least 67 times in the New Testament, including:
 - *"...the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned"* (4:16).
 - *"He took up our infirmities and bore our diseases"* (Matthew 8:17).
 - *"The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor"* (Luke 4:18-19).

- *“The Root of Jesse will spring up, one who will arise to rule over the nations; in him the Gentiles will hope”* (Romans 15:12).
- A word about prophets and prophecy.
 - Prophecy is not only prediction. More often it is declaring a truth by the inspiration of God. When prophecy is predictive it can only be by the direct inspiration of God.
 - Some of the predictive prophecies recorded were fulfilled during the Old Testament era, others were fulfilled with the coming of Christ, and others have yet to be fulfilled.
 - Chronological order, especially when it comes to dates, is not always a prophetic concern.
 - What God said about prophets (Deuteronomy 18:18-22).
 - God chooses them. *I will raise up for them a prophet... and I will put my words in his mouth. He will tell them everything I command him.*
 - They have authority because they speak God’s word. *I myself will call to account anyone who does not listen to my words that the prophet speaks in my name.*
 - There is a penalty for false prophecy, or predictions that do not come to pass. *But a prophet who presumes to speak in my name anything I have not commanded... is to be put to death... If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken.*

OUTLINE

- The Retribution of God (1–39).
 - The Lord’s indictment of Judah (1–6)
 - God’s case.
 - *“Woe to the sinful nation, a people whose guilt is great, a brood of evildoers, children given to corruption! They have forsaken the LORD; they have spurned the Holy One of Israel and turned their backs on him.”* (1:4)
 - *“Wash and make yourselves clean. Take your evil deeds out of my sight; stop doing wrong. Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless; plead the case of the widow.”* (1:16-17)
 - *“Come now, let us settle the matter,” says the LORD. “Though your sins are like scarlet, they shall be as white as snow; though they are red as crimson, they shall be like wool. If you are willing and obedient, you will eat the good things of the land; but if you resist and rebel, you will be devoured by the sword.”* For the mouth of the LORD has spoken.

- Future consequences.
 - *The LORD Almighty has a day in store for all the proud and lofty... The arrogance of man will be brought low and human pride humbled; the LORD alone will be exalted in that day, and the idols will totally disappear. (2:12-18)*
 - *See now, the Lord, the LORD Almighty, is about to take from Jerusalem and Judah both supply and support: all supplies of food and all supplies of water... (3:1)*
 - *Instead of fragrance there will be a stench; instead of a sash, a rope; instead of well-dressed hair, baldness; instead of fine clothing, sackcloth; instead of beauty, branding. (3:24)*
 - *Therefore, my people will go into exile for lack of understanding; those of high rank will die of hunger and the common people will be parched with thirst. (5:13)*
- Isaiah's commission.
 - *In the year that King Uzziah died, I saw the Lord, high and exalted, seated on a throne; and the train of his robe filled the temple. Above him were seraphim, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: "Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory." At the sound of their voices the doorposts and thresholds shook, and the temple was filled with smoke. "Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty." Then one of the seraphim flew to me with a live coal in his hand, which he had taken with tongs from the altar. With it he touched my mouth and said, "See, this has touched your lips; your guilt is taken away and your sin atoned for." Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!" (6:1-8)*
 - *He said, "Go and tell this people: " 'Be ever hearing, but never understanding; be ever seeing, but never perceiving.' Make the heart of this people calloused; make their ears dull and close their eyes. Otherwise, they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed." Then I said, "For how long, Lord?" And he answered: "Until the cities lie ruined and without inhabitant, until the houses are left deserted, and the fields ruined and ravaged, until the LORD has sent everyone far away and the land is utterly forsaken. And*

though a tenth remains in the land, it will again be laid waste. But as the terebinth and oak leave stumps when they are cut down, so the holy seed will be the stump in the land.” (6:9-13)

- Prophecies of judgement and deliverance (chaps. 7–12)
- Jesus Christ (7-9, 11)
 - *Therefore, the Lord himself will give you a sign: The virgin will conceive and give birth to a son and will call him Immanuel. (7:14)*
 - *The people walking in darkness have seen a great light; on those living in the land of deep darkness a light has dawned. (9:2)*
 - *For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the greatness of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this. (9:6-7)*
 - *A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the LORD will rest on him— the Spirit of wisdom and of understanding, the Spirit of counsel and of might, the Spirit of the knowledge and fear of the LORD— and he will delight in the fear of the LORD. He will not judge by what he sees with his eyes or decide by what he hears with his ears; but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. Righteousness will be his belt and faithfulness the sash around his waist. The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. (11:1-6)*
- Concerning Judah – The Southern Kingdom (7-9).
 - *In that day the Lord will use a razor hired from beyond the Euphrates River—the king of Assyria—to shave your head and private parts, and to cut off your beard also. (7:20)*
 - *...therefore, the Lord is about to bring against them the mighty floodwaters of the Euphrates— the king of Assyria with all his pomp. It will overflow all its channels, run over all its banks and sweep on into Judah, swirling over it, passing through it and reaching up to the neck. Its outspread wings will cover the breadth of your land, Immanuel! (Isaiah 8:7-8)*

- *Do not call conspiracy everything this people calls a conspiracy; do not fear what they fear, and do not dread it. The LORD Almighty is the one you are to regard as holy, he is the one you are to fear, he is the one you are to dread. (8:12-13)*
- *Distressed and hungry, they will roam through the land; when they are famished, they will become enraged and, looking upward, will curse their king and their God. Then they will look toward the earth and see only distress and darkness and fearful gloom, and they will be thrust into utter darkness. (8:21-22)*
- Concerning Israel (9–10).
 - *The Lord has sent a message against Jacob; it will fall on Israel. (9:8)*
 - *So, the LORD will cut off from Israel both head and tail, both palm branch and reed in a single day; the elders and dignitaries are the head, the prophets who teach lies are the tail. Those who guide this people mislead them, and those who are guided are led astray. Therefore, the Lord will take no pleasure in the young men, nor will he pity the fatherless and widows, for everyone is ungodly and wicked, every mouth speaks folly. Yet for all this, his anger is not turned away, his hand is still upraised. (9:14-17)*
 - *Woe to those who make unjust laws, to those who issue oppressive decrees, to deprive the poor of their rights and withhold justice from the oppressed of my people, making widows their prey and robbing the fatherless. What will you do on the day of reckoning, when disaster comes from afar? To whom will you run for help? Where will you leave your riches? Nothing will remain but to cringe among the captives or fall among the slain. Yet for all this, his anger is not turned away, his hand is still upraised. (10:1-4)*
- Judgment on the nations (chaps. 10–23)
 - *Assyria. Woe to the Assyrian, the rod of my anger, in whose hand is the club of my wrath! I send him against a godless nation, I dispatch him against a people who anger me, to seize loot and snatch plunder, and to trample them down like mud in the streets. But this is not what he intends, this is not what he has in mind; his purpose is to destroy, to put an end to many nations. (10:5-7)*
 - *Babylon. A prophecy against Babylon... The Lord Almighty is mustering an army for war. They come from faraway lands, from the ends of the heavens — the Lord and the weapons of his wrath — to destroy the whole country. Wail, for the day of the Lord is near; it will come like destruction from the Almighty... Terror will seize them, pain and anguish will grip them; they will writhe like a woman in la-*

bor... I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless. (13:1-13)

- *Philistia. Do not rejoice, all you Philistines, that the rod that struck you is broken; from the root of that snake will spring up a viper, its fruit will be a darting, venomous serpent. (14:29)*
- *Moab. A prophecy against Moab... Moab is ruined, destroyed in a night! ...Every head is shaved, and every beard cut off. In the streets they wear sackcloth; on the roofs and in the public squares they all wail, prostrate with weeping... Therefore, the armed men of Moab cry out, and their hearts are faint. (15:1-4) Moab's splendor and all her many people will be despised, and her survivors will be very few and feeble. (16:14)*
- *Damascus. A prophecy against Damascus: "See, Damascus will no longer be a city but will become a heap of ruins. (17:1)*
- *Cush. Woe to the land of whirring wings along the rivers of Cush... Go, swift messengers, to a people tall and smooth-skinned, to a people feared far and wide, an aggressive nation of strange speech, whose land is divided by rivers... This is what the Lord says to me: "I will remain quiet and will look on from my dwelling place, like shimmering heat in the sunshine, like a cloud of dew in the heat of harvest." ...They will all be left to the mountain birds of prey and to the wild animals; the birds will feed on them all summer, the wild animals all winter. (18:1-6)*
- *Egypt. A prophecy against Egypt: See, the Lord rides on a swift cloud and is coming to Egypt. The idols of Egypt tremble before him, and the hearts of the Egyptians melt with fear. "I will stir up Egyptian against Egyptian— brother will fight against brother, neighbor against neighbor, city against city, kingdom against kingdom. The Egyptians will lose heart, and I will bring their plans to nothing; they will consult the idols and the spirits of the dead, the mediums and the spiritists. I will hand the Egyptians over to the power of a cruel master, and a fierce king will rule over them," declares the Lord, the Lord Almighty. (19:1-4)*
- *Jerusalem. A prophecy against the Valley of Vision: What troubles you now, that you have all gone up on the roofs, you town so full of commotion, you city of tumult and revelry? Your slain were not killed by the sword, nor did they die in battle. All your leaders have fled together; they have been captured without using the bow. All you who were caught were taken prisoner together, having fled while the enemy was still far away. (22:1-3)*

- Tyre. *A prophecy against Tyre: Wail, you ships of Tarshish! For Tyre is destroyed and left without house or harbor... Be silent, you people of the island and you merchants of Sidon, whom the seafarers have enriched... Be ashamed, Sidon, and you fortress of the sea, for the sea has spoken... When word comes to Egypt, they will be in anguish at the report from Tyre. (23:1-5)*
- Punishment and blessing (24–27)
 - *See, the LORD is going to lay waste the earth and devastate it; he will ruin its face and scatter its inhabitants— it will be the same for priest as for people, for the master as for his servant, for the mistress as for her servant, for seller as for buyer, for borrower as for lender, for debtor as for creditor. The earth will be completely laid waste and totally plundered. The LORD has spoken this word. (24:1-3)*
 - *...The floodgates of the heavens are opened, the foundations of the earth shake. The earth is broken up, the earth is split asunder, the earth is violently shaken. The earth reels like a drunkard, it sways like a hut in the wind; so heavy upon it is the guilt of its rebellion that it falls—never to rise again. In that day the LORD will punish the powers in the heavens above and the kings on the earth below. They will be herded together like prisoners bound in a dungeon; they will be shut up in prison and be punished after many days. The moon will be dismayed, the sun ashamed; for the LORD Almighty will reign on Mount Zion and in Jerusalem, and before its elders—with great glory. (24:18-23)*
 - *On this mountain the LORD Almighty will prepare a feast of rich food for all peoples... On this mountain he will destroy the shroud that enfolds all peoples, the sheet that covers all nations; he will swallow up death forever. The Sovereign LORD will wipe away the tears from all faces... In that day they will say, “Surely this is our God; we trusted in him, and he saved us... (25:6-12)*
- Woes (28–33).
 - *Therefore, hear the word of the LORD, you scoffers... You boast, “We have entered into a covenant with death, with the realm of the dead we have made an agreement... for we have made a lie our refuge and falsehood our hiding place.” So, this is what the Sovereign LORD says: I will make justice the measuring line and righteousness the plumb line; hail will sweep away your refuge, the lie, and water will overflow your hiding place. Your covenant with death will be annulled; your agreement with the realm of the dead will not stand. (28:14-19)*
 - *The Lord says: “These people come near to me with their mouth and honor me with their lips, but their hearts are far*

from me. Their worship of me is based on merely human rules they have been taught. Therefore, once more I will astound these people with wonder upon wonder; the wisdom of the wise will perish, the intelligence of the intelligent will vanish.” Woe to those who go to great depths to hide their plans from the LORD, who do their work in darkness and think, “Who sees us? Who will know?” ...Shall what is formed say to the one who formed it, “You did not make me”? Can the pot say to the potter, “You know nothing”? (29:13-16)

- *“Woe to the obstinate children,” declares the LORD, “to those who carry out plans that are not mine, forming an alliance, but not by my Spirit, heaping sin upon sin... everyone will be put to shame because of a people useless to them, who bring neither help nor advantage, but only shame and disgrace.” ...Therefore, this is what the Holy One of Israel says: “Because you have rejected this message, relied on oppression and depended on deceit, this sin will become for you like a high wall, cracked and bulging, that collapses suddenly, in an instant. It will break in pieces like pottery, shattered so mercilessly that among its pieces not a fragment will be found for taking coals from a hearth or scooping water out of a cistern.” (30:1-5, 12-14)*
- *Woe to those who go down to Egypt for help, who rely on horses, who trust in the multitude of their chariots and in the great strength of their horsemen, but do not look to the Holy One of Israel, or seek help from the LORD. (31:1)*
- *Woe to you, destroyer, you who have not been destroyed! Woe to you, betrayer, you who have not been betrayed! When you stop destroying, you will be destroyed; when you stop betraying, you will be betrayed. (33:1)*
- **Judgement and blessing (chaps. 34–35)**
 - *The LORD is angry with all nations; his wrath is on all their armies. He will totally destroy them; he will give them over to slaughter. Their slain will be thrown out, their dead bodies will stink; the mountains will be soaked with their blood. All the stars in the sky will be dissolved and the heavens rolled up like a scroll; all the starry host will fall like withered leaves from the vine, like shriveled figs from the fig tree. (34:2-4)*
 - *Then will the eyes of the blind be opened and the ears of the deaf unstopped. Then will the lame leap like a deer, and the mute tongue shout for joy. Water will gush forth in the wilderness and streams in the desert. The burning sand will become a pool, the thirsty ground bubbling springs... And a highway will be there; it will be called the Way of Holiness; it will be for those who walk on that Way. The unclean will*

not journey on it; wicked fools will not go about on it... But only the redeemed will walk there, and those the LORD has rescued will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away. (35:5-10)

- Historical interlude (36–39).
 - King Sennacherib (Assyria) threatens Jerusalem.
 - *In the fourteenth year of King Hezekiah’s reign, Sennacherib king of Assyria attacked all the fortified cities of Judah and captured them (36:1 cc. 2Ki 18:13,17–37; 2Ch 32:9–19).*
 - *Then the king of Assyria sent his field commander with a large army... [to] Jerusalem... Eliakim... the palace administrator, Shebna the secretary, and Joah... the recorder went out to him. (36:2-3)*
 - *The message from Sennacherib: “On what are you basing this confidence of yours? ...On whom are you depending, that you rebel against me? ...I know you are depending on Egypt... But if you say to me, ‘We are depending on the LORD our God’ — isn’t he the one whose high places and altars Hezekiah removed? ...Come now, make a bargain with... the king of Assyria... I come to attack and destroy this land... The LORD himself told me to march against this country and destroy it.” (36:4-10)*
 - *When King Hezekiah heard this, he tore his clothes and put on sackcloth and went into the temple of the LORD. He sent Eliakim the palace administrator, Shebna the secretary, and the leading priests, all wearing sackcloth, to the prophet Isaiah... When King Hezekiah’s officials came to Isaiah, Isaiah said to them, “This is what the LORD says: Do not be afraid of what you have heard—those words with which the... king of Assyria have blasphemed me. Listen! When he hears a certain report, I will make him want to return to his own country, and there I will have him cut down with the sword.” (37:1-7)*
 - *Sennacherib received a report that Tirhakah, the king of Cush, was marching out to fight against him. When he heard it, he sent messengers to Hezekiah with this word: “...Do not let the god you depend on deceive you when he says, ‘Jerusalem will not be given into the hands of... Assyria.’ Surely you have heard what the kings of Assyria have done to all the countries, destroying them completely... Did the gods of the nations that were destroyed by my predecessors deliver them? (37:9-13)*
 - *Hezekiah received the letter from the messengers and read it. Then he went up to the temple of the LORD and spread it*

out before the LORD. And Hezekiah prayed to the LORD: “LORD Almighty, the God of Israel, enthroned between the cherubim, you alone are God over all the kingdoms of the earth. You have made heaven and earth. Give ear, LORD, and hear; open your eyes, LORD, and see; listen to all the words Sennacherib has sent to ridicule the living God... the Assyrian kings have laid waste all these peoples and their lands. They have thrown their gods into the fire and destroyed them, for they were not gods but only wood and stone, fashioned by human hands. Now, LORD our God, deliver us from his hand, so that all the kingdoms of the earth may know that you, LORD, are the only God.” (37:14-20)

- Then Isaiah... sent a message to Hezekiah: “This is what the LORD, the God of Israel, says: Because you have prayed to me concerning Sennacherib king of Assyria... ‘He will not enter this city or shoot an arrow here. He will not come before it with shield or build a siege ramp against it. By the way that he came he will return; he will not enter this city,’ declares the LORD. ‘I will defend this city and save it, for my sake and for the sake of David my servant!’” (37:21, 33-35)
- Then the angel of the LORD went out and put to death a hundred and eighty-five thousand in the Assyrian camp... Sennacherib... withdrew. He returned to Nineveh and stayed there. One day, while he was worshiping in the temple of his god Nisrok, his sons Adrammelek and Sharezer killed him with the sword... And Esarhaddon his son succeeded him as king. (37:36-38)
- Hezekiah’s illness.
 - In those days Hezekiah became ill and was at the point of death. The prophet Isaiah... went to him and said, “This is what the LORD says: Put your house in order, because you are going to die; you will not recover.” (38:1)
 - Hezekiah turned his face to the wall and prayed to the LORD, “Remember, LORD, how I have walked before you faithfully and with wholehearted devotion and have done what is good in your eyes.” And Hezekiah wept bitterly. (38:2-3)
 - Then the word of the LORD came to Isaiah: “Go and tell Hezekiah... ‘I have heard your prayer and seen your tears; I will add fifteen years to your life. And I will deliver you and this city from the hand of the king of Assyria. I will defend this city. This is the LORD’s sign to you that the LORD will do what he has promised: I will make the shadow cast by the sun go back the ten steps it has gone down on the stairway of Ahaz.’” So the sunlight went back the ten

- steps it had gone down. (38:4-9)*
- Judah's captivity in Babylon (chaps. 39)
 - *At that time Marduk-Baladan son of Baladan king of Babylon sent Hezekiah letters and a gift, because he had heard of his illness and recovery. Hezekiah received the envoys gladly and showed them what was in his storehouses—the silver, the gold, the spices, the fine olive oil—his entire armory and everything found among his treasures. There was nothing in his palace or in all his kingdom that Hezekiah did not show them. (39:1-2)*
 - *Then Isaiah said to Hezekiah... The time will surely come when everything in your palace, and all that your predecessors have stored up until this day, will be carried off to Babylon. Nothing will be left... your own flesh and blood who will be born to you, will be taken away, and they will become eunuchs in the palace of the king of Babylon.” (39:5-7)*
 - Prophecies of Restoration (chaps. 40–66)
 - Deliverance of God's People (chaps. 40–48)
 - *The World: Comfort, comfort my people... A voice of one calling: 'In the wilderness prepare the way for the LORD; make straight in the desert a highway for our God. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. And the glory of the LORD will be revealed, and all people will see it together. For the mouth of the LORD has spoken.'* (40:1-5)
 - *Israel: "But you, Israel, my servant, Jacob, whom I have chosen, you descendants of Abraham my friend, I took you from the ends of the earth, from its farthest corners I called you. I said, 'You are my servant'; I have chosen you and have not rejected you. So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.” (41:8-10)*
 - *Concerning Christ: "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him, and he will bring justice to the nations. ... A bruised reed he will not break... he will not falter or be discouraged till he establishes justice on earth. ...I am the LORD; that is my name! I will not yield my glory to another or my praise to idols. See, the former things have taken place, and new things I declare; before they spring into being I announce them to you.” (42:1-9)*
 - *A promise to regather Israel: this is what the LORD says... I have summoned you by name; you are mine... Since you are precious and honored in my sight, and because I love*

you, I will give people in exchange for you, nations in exchange for your life. Do not be afraid, for I am with you; I will bring your children from the east and gather you from the west. I will say to the north, 'Give them up!' and to the south, 'Do not hold them back.' Bring my sons from afar and my daughters from the ends of the earth... (43:1-7)

- *Only the Lord is God: This is what the LORD says... I am the first and I am the last; apart from me there is no God. Who then is like me? Let him proclaim it... Do not tremble, do not be afraid. Did I not proclaim this and foretell it long ago? You are my witnesses. Is there any God besides me? No, there is no other Rock; I know not one. (44:6-8)*
- *Promise to rebuild Jerusalem: This is what the LORD says... I am the LORD, the Maker of all things, who stretches out the heavens, who spreads out the earth by myself, who foils the signs of false prophets and makes fools of diviners, who overthrows the learning of the wise and turns it into nonsense, who carries out the words of his servants and fulfills the predictions of his messengers, who says of Jerusalem, 'It shall be inhabited,' of the towns of Judah, 'They shall be rebuilt,' and of their ruins, 'I will restore them... who says of Cyrus, 'He is my shepherd and will accomplish all that I please; he will say of Jerusalem, "Let it be rebuilt," and of the temple, "Let its foundations be laid." (44:24-28)*
- *Prophecy regarding Babylon: Go down, sit in the dust... sit on the ground without a throne... Your nakedness will be exposed and your shame uncovered. I will take vengeance; I will spare no one... Sit in silence, go into darkness... I was angry with my people and desecrated my inheritance; I gave them into your hand, and you showed them no mercy... you did not consider these things or reflect on what might happen... You have trusted in your wickedness and have said, 'No one sees me.' Your wisdom and knowledge mislead you... These are not coals for warmth; this is not a fire to sit by... there is not one that can save you. (47:1-15)*
- *Another promise to restore Israel: Listen to me, Jacob, Israel, whom I have called... The Lord's chosen ally will carry out his purpose against Babylon... I am the Lord your God, who teaches you what is best for you, who directs you in the way you should go. If only you had paid attention to my commands, your peace would have been like a river, your well-being like the waves of the sea. Your descendants would have been like the sand, your children like its numberless grains; their name would never be blotted out nor destroyed from before me. Leave Babylon... The Lord has*

redeemed his servant Jacob... There is no peace... for the wicked. (48:12-22)

- **Messianic Prophecies (chaps. 49–57)**
 - *It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that my salvation may reach to the ends of the earth... Kings will see you and stand up, princes will see and bow down, because of the LORD, who is faithful, the Holy One of Israel, who has chosen you. (49:6-7)*
 - *The Sovereign LORD has given me a well-instructed tongue, to know the word that sustains the weary. He wakens me morning by morning, wakens my ear to listen like one being instructed. The Sovereign LORD has opened my ears; I have not been rebellious; I have not turned away. I offered my back to those who beat me, my cheeks to those who pulled out my beard; I did not hide my face from mocking and spitting. (50:4-6)*
 - *“Listen to me, my people; hear me, my nation: Instruction will go out from me; my justice will become a light to the nations. My righteousness draws near speedily, my salvation is on the way, and my arm will bring justice to the nations... Lift up your eyes to the heavens, look at the earth beneath; the heavens will vanish like smoke, the earth will wear out like a garment and its inhabitants die like flies. But my salvation will last forever, my righteousness will never fail... Do not fear the reproach of mere mortals or be terrified by their insults... my righteousness will last forever, my salvation through all generations... I have put my words in your mouth and covered you with the shadow of my hand... You are my people.’ (51:4-16)*
 - *How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation... When the LORD returns to Zion, they will see it with their own eyes. Burst into songs of joy together, you ruins of Jerusalem, for the LORD has comforted his people, he has redeemed Jerusalem... and all the ends of the earth will see the salvation of our God. (52:7-10)*
 - *He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by [humanity], a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem. Surely, he took up our pain and bore our suffering, yet we considered him punished by God, stricken by*

him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to slaughter, and as a sheep before its shearers is silent, so he did not open his mouth... For he was cut off from the land of the living; for the transgression of my people, he was punished. He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. Yet it was the LORD's will to crush him and cause him to suffer... After he has suffered, he will see the light of life and be satisfied... For he bore the sin of many and made intercession for the transgressors. (53:1-12)

- *Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost. Why spend money on what is not bread, and your labor on what does not satisfy? Listen, listen to me, and eat what is good, and you will delight in the richest of fare. Give ear and come to me; listen, that you may live. I will make an everlasting covenant with you, my faithful love promised to David... Seek the LORD while he may be found; call on him while he is near. (55:1-6)*
- Prophecies regarding restoration and fulfilment (chaps. 58–66)
 - *Is not this the kind of fasting I have chosen: to loose the chains of injustice... to set the oppressed free... Is it not to share your food with the hungry and to provide the poor wanderer with shelter—when you see the naked, to clothe them, and not to turn away from your own flesh and blood? Then your light will break forth like dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the LORD will be your rear guard. Then you will call, and the LORD will answer; you will cry for help, and he will say: Here am I. If you do away with the yoke of oppression, with the pointing finger and malicious talk, and if you spend yourselves in behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday. The LORD will guide you always; he will satisfy your needs... and will strengthen your frame... then you will find your joy in the LORD... For the mouth of the LORD has spoken. (58:6-14)*
 - *Surely the arm of the LORD is not too short to save, nor his ear too dull to hear. But your iniquities have separated you*

from your God; your sins have hidden his face from you, so that he will not hear. For your hands are stained with blood, your fingers with guilt. Your lips have spoken falsely, and your tongue mutters wicked things. No one calls for justice; no one pleads a case with integrity. They rely on empty arguments, they utter lies; they conceive trouble and give birth to evil... Their deeds are evil deeds, and acts of violence are in their hands. Their feet rush into sin; they are swift to shed innocent blood. They pursue evil schemes; acts of violence mark their ways... Like the blind we grope along the wall, feeling our way like people without eyes... For our offenses are many in your sight, and our sins testify against us. Our offenses are ever with us, and we acknowledge our iniquities: rebellion and treachery against the LORD, turning our backs on our God, inciting revolt and oppression, uttering lies our hearts have conceived... The LORD looked and was displeased that there was no justice. He saw that there was no one, he was appalled that there was no one to intervene... He put on righteousness as his breastplate, and the helmet of salvation on his head... For he will come like a pent-up flood that the breath of the LORD drives along. The Redeemer will come to Zion, to those in Jacob who repent of their sins... (59:1-20)

- *The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to proclaim good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD's favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve... to bestow on them a crown of beauty instead of ashes, the oil of joy instead of mourning, and a garment of praise instead of a spirit of despair... Instead of your shame you will receive a double portion, and instead of disgrace you will rejoice in your inheritance... and everlasting joy will be yours... In my faithfulness I will reward my people and make an everlasting covenant with them... so the Sovereign LORD will make righteousness and praise spring up before all nations. (61:1-11)*
- *See, I will create new heavens and a new earth. The former things will not be remembered, nor will they come to mind. But be glad and rejoice forever in what I will create, for I will create Jerusalem to be a delight and its people a joy. I will rejoice over Jerusalem and take delight in my people; the sound of weeping and of crying will be heard in it no more. Never again will there be in it an infant who lives but a few days, or an old man who does not live out his years...*

No longer will they build houses and others live in them, or plant and others eat... my chosen ones will long enjoy the work of their hands. They will not labor in vain, nor will they bear children doomed to misfortune; for they will be a people blessed by the LORD... Before they call, I will answer; while they are still speaking, I will hear. The wolf and the lamb will feed together, and the lion will eat straw like the ox... They will neither harm nor destroy on all my holy mountain, says the LORD. (65:17-25)

- *As the new heavens and the new earth that I make will endure before me... so will your name and descendants endure... all [humanity] will come and bow down before me... And they will go out and look on the dead bodies of those who rebelled against me; the worms that eat them will not die, the fire that burns them will not be quenched, and they will be loathsome to all [humanity]. (66:22-24)*

Next Week: Jeremiah, Lamentations

Lesson 19

JEREMIAH

- The book of Jeremiah does not follow a topical or chronological order.
- Jeremiah's message was to one of impending judgement because the people rebelled against God and refused to repent despite numerous warnings.
- Jeremiah is known as the "weeping prophet."

OUTLINE

- Introduction (1)
 - Jeremiah's background.
*The words of Jeremiah... one of the priests at Anathoth in the territory of Benjamin. The word of the LORD came to him in the thirteenth year of the reign of Josiah... and through the reign of Jehoiakim... down to the fifth month of the eleventh year of Zedekiah... when the people of Jerusalem went into exile. (1:1-3) *2 Kings 22-25; 2 Chronicles 22-36)*
 - Jeremiah's call.
The word of the Lord came to me, saying, "Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations." "Alas, Sovereign Lord," I said, "I do not know how to speak; I am too young." But the Lord said to me, "Do not say, 'I am too young.' You must go to everyone I send you to and say whatever I command you. Do not be afraid of them, for I am with you and will rescue you," declares the Lord. Then the Lord reached out his hand and touched my mouth and said to me, "I have put my words in your mouth. See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant." (1:4-10)
- Prophecies concerning Judgement on Judah (chaps. 2–25)
 - *I brought you into a fertile land to eat its fruit and rich produce. But you came and defiled my land and made my inheritance detestable. The priests did not ask, 'Where is the LORD?' Those who deal with the law did not know me; the leaders rebelled against me. The prophets prophesied by Baal, following worthless idols. (2:7-8)*
 - *They have forsaken me... why go to Egypt to drink water from the Nile? And why go to Assyria to drink water from the Euphrates? Your wickedness will punish you; your backsliding will rebuke you. Consider then and realize how evil and bitter it is for you when you forsake the LORD your God and have no awe of me... (2:13-19)*
 - *Have you seen what faithless Israel has done? She has gone up on every high hill and under every spreading tree and has committed adultery there. I thought that after she had done all this, she*

would return to me but she did not, and her unfaithful sister Judah saw it. I gave faithless Israel her certificate of divorce and sent her away because of all her adulteries. Yet I saw that her unfaithful sister Judah had no fear; she also went out and committed adultery. Because Israel's immorality mattered so little to her, she defiled the land and committed adultery with stone and wood. In spite of all this, her unfaithful sister Judah did not return to me with all her heart, but only in pretense... (3:6-10)

- Go up and down the streets of Jerusalem, look around and consider... If you can find but one person who deals honestly and seeks the truth, I will forgive this city... Why should I forgive you? Your children have forsaken me and sworn by gods that are not gods. I supplied all their needs, yet they committed adultery and thronged to the houses of prostitutes... Should I not punish them for this? declares the LORD. "Should I not avenge myself on such a nation as this? ...The people of Israel and the people of Judah have been utterly unfaithful to me... (5:1-11).
- Look, an army is coming from the land of the north... They are armed with bow and spear; they are cruel and show no mercy... they come like men in battle formation to attack you... Do not go out to the fields or walk on the roads, for the enemy has a sword, and there is terror on every side. Put on sackcloth, my people, and roll in ashes; mourn with bitter wailing... for suddenly the destroyer will come upon us. (6:22-26)
- Hear the word of the LORD, all you people of Judah who come through these gates to worship the LORD... Reform your ways and your actions, and I will let you live in this place... If you really change your ways and your actions and deal with each other justly, if you do not oppress the foreigner, the fatherless or the widow and do not shed innocent blood in this place, and if you do not follow other gods... then I will let you live in this place, in the land I gave your ancestors... But look, you are trusting in deceptive words that are worthless. Will you steal and murder, commit adultery and perjury, burn incense to Baal and follow other gods... and then come and stand before me in this house, which bears my Name, and say, "We are safe"—safe to do all these detestable things? Has this house, which bears my Name, become a den of robbers to you? ...I have been watching! declares the LORD. (7:2-11)
- I will make Jerusalem a heap of ruins, a haunt of jackals; and I will lay waste the towns of Judah so no one can live there. (9:11)
- Then the LORD said to me, "Do not pray for the well-being of this people. Although they fast, I will not listen to their cry; though they offer burnt offerings and grain offerings, I will not accept them. Instead, I will destroy them with the sword, famine and plague." But I said, "Alas, Sovereign LORD! The prophets keep telling them, 'You will not see the sword or suffer famine. In-

deed, I will give you lasting peace in this place.’” Then the LORD said to me, “The prophets are prophesying lies in my name. I have not sent them or appointed them or spoken to them... those same prophets will perish by sword and famine. And the people they are prophesying to will be thrown out into the streets of Jerusalem... There will be no one to bury them, their wives, their sons and their daughters. I will pour out on them the calamity they deserve. (14:11-16)

- Then the LORD said to me: “Even if Moses and Samuel were to stand before me, my heart would not go out to this people. Send them away from my presence! Let them go! And if they ask you, ‘Where shall we go?’ tell them, ‘Those destined for death, to death; those for the sword, to the sword; those for starvation, to starvation; those for captivity, to captivity.’ I will send four kinds of destroyers against them... the sword to kill and the dogs to drag away and the birds and the wild animals to devour and destroy. I will make them abhorrent to all the kingdoms of the earth...(15:1-4)
- Go and buy a clay jar from a potter. Take along some of the elders of the people and of the priests and go out to the Valley of Ben Hinnom, near the entrance of the Potsherd Gate. There proclaim... This is what the LORD Almighty, the God of Israel, says... I am going to bring a disaster on this place that will make the ears of everyone who hears of it tingle. For they have forsaken me and made this a place of foreign gods... and they have filled this place with the blood of the innocent. They have built the high places of Baal to burn their children in the fire as offerings to Baal... I will devastate this city and make it an object of horror and scorn... Then break the jar while those who go with you are watching, and say to them, ‘This is what the LORD Almighty says: I will smash this nation and this city just as this potter’s jar is smashed and cannot be repaired... Jeremiah then returned from Topheth... and stood in the court of the LORD’s temple and said to all the people, This is what the LORD Almighty, the God of Israel, says... When the priest Pashhur... the official in charge of the temple of the LORD, heard Jeremiah prophesying these things, he had Jeremiah... beaten and put in the stocks at the Upper Gate of Benjamin... The next day, when Pashhur released him from the stocks, Jeremiah said to him... this is what the LORD says: ‘I will make you a terror to yourself and to all your friends; with your own eyes you will see them fall by the sword of their enemies. I will give all Judah into the hands of the king of Babylon, who will carry them away to Babylon or put them to the sword. I will deliver all the wealth of this city into the hands of their enemies... And you, Pashhur, and all who live in your house will go into exile to Babylon. There you will die and be buried, you and all your friends to whom you have prophesied lies.’” (19:1-20:6)

- *The word came to Jeremiah from the LORD when King Zedekiah sent to him Pashhur... and the priest Zephaniah... They said: "Inquire now of the LORD for us because Nebuchadnezzar king of Babylon is attacking us... But Jeremiah answered them, "Tell Zedekiah, 'This is what the LORD... says: I am about to turn against you the weapons of war that are in your hands, which you are using to fight the king of Babylon... I myself will fight against you with an outstretched hand and a mighty arm in furious anger and in great wrath... After that... I will give Zedekiah... his officials and the people in this city... into the hands of Nebuchadnezzar... He will put them to the sword; he will show them no mercy or pity or compassion... I have determined to do this city harm and not good... It will be given into the hands of the king of Babylon, and he will destroy it with fire.' (22:1-10)*
- *"The days are coming," declares the LORD, "when I will raise up for David a righteous Branch, a King who will reign wisely and do what is just and right in the land. In his days Judah will be saved, and Israel will live in safety... the days are coming," declares the LORD, "when people will no longer say, 'As surely as the LORD lives, who brought the Israelites up out of Egypt,' but they will say, 'As surely as the LORD lives, who brought the descendants of Israel up out of the land of the north... Then they will live in their own land.'" (23:5-8)*
- *The word came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim son of Josiah king of Judah... So, Jeremiah the prophet said to all the people of Judah and to all those living in Jerusalem: For twenty-three years... I have spoken to you again and again, but you have not listened... But you did not listen to me," declares the LORD, "and you have aroused my anger with what your hands have made, and you have brought harm to yourselves." Therefore... I will summon all the peoples of the north and my servant Nebuchadnezzar king of Babylon... and I will bring them against this land and its inhabitants... I will completely destroy them... and these nations will serve the king of Babylon seventy years. But when the seventy years are fulfilled, I will punish the king of Babylon and his nation... for their guilt... I will repay them according to their deeds and the work of their hands." (25:1-14)*
- *A plot against Jeremiah (chaps. 26–29)*
 - *...as soon as Jeremiah finished telling all the people everything the LORD had commanded him to say, the priests, the prophets and all the people seized him and said, "You must die! Why do you prophesy in the LORD's name that this house... and this city will be desolate and deserted?" And all the people crowded around Jeremiah in the house of the LORD... Then the priests and the prophets said to the officials and all the people, "This man should be sentenced to death because he has prophesied against*

this city...” Then Jeremiah said... “The LORD sent me to prophesy against this house and this city... Now reform your ways and your actions and obey the LORD your God. Then the LORD will relent and not bring the disaster he has pronounced against you. As for me, I am in your hands; do with me whatever you think is good and right. Be assured, however; that if you put me to death, you will bring the guilt of innocent blood on yourselves and on this city and on those who live in it, for in truth the LORD has sent me to you to speak all these words in your hearing.” Then the officials and all the people said to the priests and the prophets, “This man should not be sentenced to death! He has spoken to us in the name of the LORD our God.”(26:7-16)

- *Early in the reign of Zedekiah... this word came to Jeremiah from the LORD... “Make a yoke out of straps and crossbars and put it on your neck. Then send word to the kings of Edom, Moab, Ammon, Tyre and Sidon... and say, ‘This is what the LORD Almighty, the God of Israel, says: ...I will give all your countries into the hands of my servant Nebuchadnezzar... All nations will serve him and his son and his grandson until the time for his land comes; then many nations and great kings will subjugate him. If, however, any nation or kingdom will not serve Nebuchadnezzar... or bow its neck under his yoke, I will punish that nation with the sword, famine and plague... So do not listen to your prophets, your diviners, your interpreters of dreams, your mediums or your sorcerers who tell you, ‘You will not serve the king of Babylon.’ They prophesy lies to you that will only serve to remove you far from your lands... But if any nation will bow its neck under the yoke of the king of Babylon and serve him, I will let that nation remain in its own land... declares the LORD.’” (27:1-11)*

- *In the fifth month of that same year... the prophet Hananiah... said to me in the house of the LORD in the presence of the priests and all the people: “This is what the LORD Almighty, the God of Israel, says: ‘I will break the yoke of the king of Babylon. Within two years I will bring back to this place all the articles of the LORD’s house that Nebuchadnezzar king of Babylon removed from here and took to Babylon. I will also bring back to this place Jehoiachin son of Jehoiakim king of Judah and all the other exiles from Judah who went to Babylon... for I will break the yoke of the king of Babylon.’”*

Then the prophet Jeremiah replied to the prophet Hananiah before the priests and all the people who were standing in the house of the LORD... “Amen! May the LORD do so! May the LORD fulfill the words you have prophesied... From early times the prophets who preceded you and me have prophesied war, disaster and plague against many countries and great kingdoms. But the prophet who prophesies peace will be recognized as one truly sent by the LORD only if his prediction comes true.” Then the prophet

Hananiah took the yoke off the neck of the prophet Jeremiah and broke it, and he said before all the people, "This is what the LORD says: 'In the same way I will break the yoke of Nebuchadnezzar king of Babylon off the neck of all the nations within two years.'" At this, the prophet Jeremiah went on his way. (28:1-11)

- *After the prophet Hananiah had broken the yoke off the neck of the prophet Jeremiah, the word of the LORD came to Jeremiah: "Go and tell Hananiah, '...You have broken a wooden yoke, but in its place you will get a yoke of iron... I will put an iron yoke on the necks of all these nations to make them serve Nebuchadnezzar... and they will serve him... Then the prophet Jeremiah said to Hananiah the prophet, "...The LORD has not sent you, yet you have persuaded this nation to trust in lies. Therefore, this is what the LORD says: 'I am about to remove you from the face of the earth. This very year you are going to die, because you have preached rebellion against the LORD.'" In the seventh month of that same year, Hananiah the prophet died. (28:12-17)*
- *Prophecies of the Restoration (chaps. 29–33)*
 - *This is the text of the letter that the prophet Jeremiah sent from Jerusalem to the surviving elders among the exiles and to the priests, the prophets and all the other people Nebuchadnezzar had carried into exile from Jerusalem to Babylon... "Build houses and settle down; plant gardens and eat what they produce. Marry and have sons and daughters... Increase in number there... Also, seek the peace and prosperity of the city... Pray to the LORD for it, because if it prospers, you too will prosper... Do not let the prophets and diviners among you deceive you... They are prophesying lies to you in my name. I have not sent them," declares the LORD... "When seventy years are completed for Babylon, I will come to you and fulfill my good promise to bring you back to this place. For I know the plans I have for you... plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call on me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart. I will be found by you... and will bring you back from captivity. I will gather you from all the nations and places where I have banished you... and will bring you back to the place from which I carried you into exile... Therefore, hear the word of the LORD, all you exiles whom I have sent away from Jerusalem to Babylon..." This is what the LORD Almighty, the God of Israel, says about Ahab son of Kolaiah and Zedekiah son of Maaseiah, who are prophesying lies to you in my name: "I will deliver them into the hands of Nebuchadnezzar king of Babylon, and he will put them to death before your very eyes. Because of them, all the exiles from Judah who are in Babylon will use this curse: 'May the LORD treat you like Zedekiah and Ahab, whom the king of Babylon burned in the fire.' For they have done outrageous things*

in Israel; they have committed adultery with their neighbors' wives, and in my name they have uttered lies—which I did not authorize. I know it and am a witness to it,” declares the LORD. (29:1-23)

- *This is what the LORD Almighty, the God of Israel, says: “When I bring them back from captivity, the people in the land of Judah and in its towns will once again use these words: ‘The LORD bless you, you prosperous city, you sacred mountain.’ People will live together in Judah and all its towns—farmers and those who move about with their flocks. I will refresh the weary and satisfy the faint... The days are coming,” declares the LORD, “when I will plant the kingdoms of Israel and Judah... The days are coming,” declares the LORD, “when I will make a new covenant with the people of Israel and with the people of Judah... I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. No longer will they teach their neighbor, or say to one another, ‘Know the LORD,’ because they will all know me, from the least of them to the greatest,” declares the LORD. “For I will forgive their wickedness and will remember their sins no more.” (31:23-24)*

- **The fall of Jerusalem (32-45)**

*To help make sense of this section it has been placed in chronological order.

- *In the fourth year of Jehoiakim son of Josiah king of Judah, this word came to Jeremiah from the LORD: “Take a scroll and write on it all the words I have spoken to you concerning Israel, Judah and all the other nations from the time I began speaking to you in the reign of Josiah till now. Perhaps when the people of Judah hear about every disaster, I plan to inflict on them, they will each turn from their wicked ways; then I will forgive their wickedness and their sin.” So, Jeremiah called Baruch son of Neriah, and while Jeremiah dictated all the words the LORD had spoken to him, Baruch wrote them on the scroll. (36:1-4)*
- *Baruch... read to all the people at the LORD’s temple the words of Jeremiah from the scroll. When Micaiah... heard all the words of the LORD from the scroll, he went down to the secretary’s room in the royal palace, where all the officials were sitting... [and] told them everything he had heard Baruch read to the people from the scroll... the officials sent Jehudi... to say to Baruch, “Bring the scroll from which you have read to the people and come.” So, Baruch... went to them... When they heard all these words, they looked at each other in fear and said to Baruch, “We must report all these words to the king.” ...You and Jeremiah, go and hide. Don’t let anyone know where you are.” After they put the scroll in the room of Elishama the secretary, they went to the king in the courtyard and reported everything to him. The king sent Jehudi to get the scroll, and Jehudi... read it to the king...*

[who] was sitting in the winter apartment, with a fire burning... Whenever Jehudi had read three or four columns of the scroll, the king cut them off with a scribe's knife and threw them into the firepot, until the entire scroll was burned in the fire. The king and all his attendants who heard all these words showed no fear, nor did they tear their clothes. Even though Elnathan, Delaiah and Gemariah urged the king not to burn the scroll, he would not listen to them. Instead, the king commanded Jerahmeel... Seraiah... Shelemiah... arrest Baruch the scribe and Jeremiah the prophet. But the LORD had hidden them. (36:8-26)

- *After the king burned the scroll... the word of the LORD came to Jeremiah: "Take another scroll and write on it all the words that were on the first scroll... Also tell Jehoiakim... 'This is what the LORD says: You burned that scroll and said, "Why did you write on it that the king of Babylon would certainly come and destroy this land... Therefore... this is what the LORD says about Jehoiakim... He will have no one to sit on the throne of David; his body will be thrown out and exposed... I will punish him and his children and his attendants for their wickedness... because they have not listened.'" So Jeremiah took another scroll and gave it to the scribe Baruch... and as Jeremiah dictated, Baruch wrote on it all the words of the scroll that Jehoiakim... had burned in the fire. And many similar words were added to them. (36:27-32)*
- *Zedekiah son of Josiah was made king of Judah by Nebuchadnezzar king of Babylon; he reigned in place of Jehoiachin... Neither he nor his attendants nor the people of the land paid any attention to the words the LORD had spoken through Jeremiah the prophet. King Zedekiah, however, sent Jehukal... with the priest Zephaniah... to Jeremiah... with this message: "Please pray to the LORD our God for us." ...Pharaoh's army had marched out of Egypt, and when the Babylonians who were besieging Jerusalem heard the report about them, they withdrew from Jerusalem. Then the word of the LORD came to Jeremiah the prophet: "Pharaoh's army, which has marched out to support you, will go back to its own land... Then the Babylonians will return and attack this city; they will capture it and burn it down..." (37:1-10)*
- *After the Babylonian army had withdrawn from Jerusalem because of Pharaoh's army, Jeremiah started to leave the city to go to the territory of Benjamin to get his share of the property among the people there. But when he reached the Benjamin Gate, the captain of the guard... arrested him and said, "You are deserting to the Babylonians!" ...[he] brought him to the officials. They were angry with Jeremiah and had him beaten and imprisoned in the house of Jonathan the secretary... Jeremiah was put into a vaulted cell in a dungeon, where he remained a long time. Then King Zedekiah sent for him and had him brought to the palace, where he asked him privately, "Is there any word from the*

LORD?” “Yes,” Jeremiah replied, “you will be delivered into the hands of the king of Babylon.” Then Jeremiah said to King Zedekiah, “What crime have I committed against you... that you have put me in prison? ...Do not send me back to the house of Jonathan... or I will die there.” King Zedekiah then gave orders for Jeremiah to be placed in the courtyard of the guard and given a loaf of bread from the street of the bakers each day... So, Jeremiah remained in the courtyard of the guard. (37:11-21)

- Then the officials said to the king, “This man should be put to death. He is discouraging the soldiers who are left in this city, as well as all the people, by the things he is saying to them... “He is in your hands,” King Zedekiah answered... So, they took Jeremiah and put him into the cistern of Malkijah, the king’s son, which was in the courtyard of the guard. They lowered Jeremiah by ropes into the cistern; it had no water in it, only mud, and Jeremiah sank down into the mud. But Ebed-Melek, a Cushite, an official in the royal palace, heard that they had put Jeremiah into the cistern. While the king was sitting in the Benjamin Gate, Ebed-Melek... said to him, “...these men have acted wickedly in all they have done to Jeremiah... They have thrown him into a cistern, where he will starve to death when there is no longer any bread in the city.” Then the king commanded Ebed-Melek... “Take thirty men from here with you and lift Jeremiah... out of the cistern before he dies.” So Ebed-Melek took the men with him and... they pulled him up with the ropes and lifted him out of the cistern. And Jeremiah remained in the courtyard of the guard. (38:6-13)
- ...in the tenth year of Zedekiah king of Judah... The army of... Babylon was... besieging Jerusalem, and Jeremiah... was confined in the courtyard of the guard in the royal palace of Judah... Zedekiah... had imprisoned him there, saying, “Why do you prophesy as you do? You say, ‘This is what the LORD says: I am about to give this city into the hands of the king of Babylon, and he will capture it. Zedekiah king of Judah will not escape the Babylonians but will certainly be given into the hands of the king of Babylon... He will take Zedekiah to Babylon, where he will remain until I deal with him... If you fight against the Babylonians, you will not succeed.’” (32:1-5)
- Then the word of the LORD came to Jeremiah: “...I am about to give this city into the hands of the Babylonians... The Babylonians who are attacking this city will come in and set it on fire; they will burn it down... The people of Israel and Judah have done nothing but evil in my sight... but this is what the LORD, the God of Israel, says: I will surely gather them from all the lands where I banish them in my furious anger and great wrath; I will bring them back to this place and let them live in safety. They will be my people, and I will be their God... I will make an everlasting covenant with them: I will never stop doing good to them... I will re-

store their fortunes, declares the LORD.” (32:26-44)

- *“The days are coming,” declares the LORD, “when I will fulfill the good promise I made to the people of Israel and Judah. In those days and at that time I will make a righteous Branch sprout from David’s line; he will do what is just and right in the land. In those days Judah will be saved, and Jerusalem will live in safety. This is the name by which it will be called: The LORD Our Righteous Savior.” (33:14-16)*
- *In the ninth year of Zedekiah... Nebuchadnezzar... marched against Jerusalem with his whole army... on the ninth day of the fourth month of Zedekiah’s eleventh year, the city wall was broken through. Then all the officials of the king of Babylon came and took seats in the Middle Gate... Zedekiah... and all the soldiers... fled... But the Babylonian army pursued them and overtook Zedekiah... They captured him and took him to Nebuchadnezzar... the king of Babylon slaughtered the sons of Zedekiah before his eyes and also killed all the nobles of Judah. Then he put out Zedekiah’s eyes and bound him with bronze shackles to take him to Babylon. The Babylonians set fire to the royal palace and the houses of the people and broke down the walls of Jerusalem... [they] carried into exile to Babylon the people who remained in the city... [but] left behind... some of the poor people, who owned nothing... Nebuchadnezzar... had given these orders about Jeremiah... “Take him and look after him; don’t harm him but do for him whatever he asks.” ...They turned him over to Gedaliah (appointed Governor by Nebuchadnezzar, cc. 40:7) ... to take him back to his home. So, [Jeremiah] remained among his own people. (39:1-14)*
- *...Nebuzaradan commander of the imperial guard, who served the king of Babylon, came to Jerusalem. He set fire to the temple of the LORD, the royal palace and all the houses of Jerusalem. Every important building he burned down. The whole Babylonian army... broke down all the walls around Jerusalem... The Babylonians broke up the bronze pillars, the movable stands and the bronze Sea... and they carried all the bronze to Babylon. They also took away the pots, shovels, wick trimmers, sprinkling bowls, dishes and all the bronze articles used in the temple service... the basins, censers, sprinkling bowls, pots, lampstands, dishes and bowls used for drink offerings—all that were made of pure gold or silver... So, Judah went into captivity, away from her land. (52:12-27)*

**about 5,000 people were taken to Babylon (52:28-30)*
- *When all the army officers and their men who were still in the open country heard that the king of Babylon had appointed Gedaliah... over the land and had put him in charge of the men, women and children... who had not been carried into exile... they came to Gedaliah at Mizpah—Ishmael... Johanan and Jonathan... Se-*

raiah... and Jaazaniah... and their men. Gedaliah... took an oath to reassure them... “Do not be afraid to serve the Babylonians,” he said. “Settle down in the land and serve the king of Babylon, and it will go well with you. I... will stay at Mizpah to represent you before the Babylonians who come to us... When all the Jews in Moab, Ammon, Edom and all the other countries heard that the king of Babylon had left a remnant in Judah and had appointed Gedaliah... as governor over them, they all came back to the land of Judah... And they harvested an abundance of wine and summer fruit. Johanan... came to Gedaliah at Mizpah and said to him, “Don’t you know that Baalis king of the Ammonites has sent Ishmael... to take your life?” But Gedaliah... did not believe them... In the seventh month Ishmael... came with ten men to Gedaliah... While they were eating together... Ishmael... and the ten men who were with him got up and struck down Gedaliah... killing the one whom the king of Babylon had appointed as governor over the land. Ishmael also killed all the men of Judah who were with Gedaliah... as well as the Babylonian soldiers who were there. The day after Gedaliah’s assassination, before anyone knew about it, eighty men who had shaved off their beards, torn their clothes and cut themselves came from Shechem, Shiloh and Samaria, bringing grain offerings and incense with them to the house of the LORD. Ishmael... son of Nethaniah went out from Mizpah to meet them, weeping as he went. When he met them, he said, “Come to Gedaliah... When they went into the city, Ishmael... and the men who were with him slaughtered them and threw them into a cistern... Ishmael made captives of all the rest of the people who were in Mizpah... (40:7-41:10)

- Then Johanan... and all the army officers who were with him led away all the people... who had survived... they went on, stopping... near Bethlehem on their way to Egypt to escape the Babylonians. ...Then all the army officers, including Johanan... approached Jeremiah... and said to him, “Please hear our petition and pray to the LORD your God for this ...remnant... Pray that the LORD your God will tell us where we should go and what we should do.” “I have heard you,” replied Jeremiah the prophet. “I will certainly pray to the LORD your God as you have requested...” Ten days later the word of the LORD came to Jeremiah. So, he called together... all the army officers... “This is what the LORD, the God of Israel... says: ‘If you stay in this land, I will build you up and not tear you down... Do not be afraid of the king of Babylon... for I am with you and will save you... he will have compassion on you and restore you to your land. However, if you... disobey the LORD your God, and if you say, ‘No, we will go and live in Egypt... then the sword you fear will overtake you there...’ Remnant of Judah, the LORD has told you, ‘Do not go to Egypt....’” (41:16-42:22)

- *Azariah... and Johanan... and all the arrogant men said to Jeremiah, “You are lying! The LORD our God has not sent you...” So Johanan... and all the people disobeyed the LORD’s command to stay in the land of Judah... And they took Jeremiah... Baruch... with them... they entered Egypt in disobedience to the LORD... (43:2-7)*
- *This word came to Jeremiah concerning all the Jews living in... Egypt: “...You saw the great disaster I brought on Jerusalem... They aroused my anger by burning incense to and worshiping other gods that neither they nor you nor your ancestors ever knew... Why arouse my anger with what your hands have made, burning incense to other gods in Egypt, where you have come to live? You will destroy yourselves... I will take away the remnant of Judah who were determined to go to Egypt... From the least to the greatest, they will die by sword or famine...” Then all the men who knew that their wives were burning incense to other gods, along with all the women who were present... and all the people living in ...Egypt, said to Jeremiah, “We will not listen to the message you have spoken to us in the name of the LORD! We will certainly do everything we said we would: We will burn incense to the Queen of Heaven and will pour out drink offerings to her...” Then Jeremiah said to all the people... “...You and your wives have done what you said you would do... ‘I will punish you in this place,’ declares the LORD... ‘I am going to deliver Pharaoh... into the hands of Nebuchadnezzar... king of Babylon, the enemy who wanted to kill him.’” (44)*
- Prophecies concerning the Nations (chaps. 46–51)
 - Prophecy against Egypt (chap. 46)
 - Prophecy against Philistia (chap. 47)
 - Prophecy against Moab (chap. 48)
 - Prophecy against Ammon (49:1–6)
 - Prophecy against Edom (49:7–22)
 - Prophecy against Damascus (49:23–27)
 - Prophecy against Kedar and Hazor (49:28–33)
 - Prophecy against Elam (49:34–39)
 - Prophecy against Babylon (chaps. 50–51)
 - The fate of Jerusalem (52:1–23)
 - The fall of Zedekiah (52:1–11)
 - The destruction of the city (52:12–16)
 - The destruction of the temple (52:17–23)
 - The fate of certain people (52:24–34)
 - The fate of those in the city during its fall (52:24–27)
 - The fate of the exiles (52:28–30)
 - The fate of Jehoiachin (52:31–34)

LAMENTATIONS

- This book, written by Jeremiah, looks back at the fall of Jerusalem.
- It is a book of mourning.

OUTLINE

- First Dirge: Jerusalem's Desolation (1)
 - *How deserted lies the city, once so full of people! ...Judah has gone into exile. She dwells among the nations... The LORD has brought her grief because of her many sins... When her people fell into enemy hands, there was no one to help her... Jerusalem has sinned greatly and so has become unclean... The enemy laid hands on all her treasures; she saw pagan nations enter her sanctuary... All her people groan as they search for bread; they barter their treasures for food to keep themselves alive... (1:1–11)*
 - *This is why I weep and my eyes overflow with tears. No one is near to comfort me, no one to restore my spirit... The LORD is righteous, yet I rebelled against his command... See, LORD, how distressed I am! I am in torment within, and in my heart, I am disturbed, for I have been most rebellious... May you bring the day you have announced so they may become like me... (1:12–22)*
- Second Dirge: God's Punishment (2)
 - *How the Lord has covered... Zion with the cloud of his anger! ... He has withdrawn his right hand at the approach of the enemy... Like an enemy he has strung his bow; his right hand is ready... Her king and her princes are exiled among the nations, the law is no more, and her prophets no longer find visions from the LORD... (2:1–10)*
 - *My eyes fail from weeping, I am in torment within; my heart is poured out on the ground because my people are destroyed... All who pass your way clap their hands at you; they scoff and shake their heads... The LORD has done what he planned; he has fulfilled his word... (2:11–19)*
- Third Dirge: Jeremiah's Response (3)
 - *I am the man who has seen affliction by the rod of the LORD's wrath. He has driven me away and made me walk in darkness rather than light... He has made... my flesh grow old and has broken my bones... He has made me dwell in darkness like those long dead. He has walled me in so I cannot escape... Even when I call out or cry for help, he shuts out my prayer... Like a bear lying in wait, like a lion in hiding, he dragged me from the path and mangled me... He has broken my teeth with gravel; he has trampled me in the dust... I remember my affliction and my wandering, the bitterness and the gall. I well remember them, and my soul is downcast within me... (3:1–18)*
 - *Yet this I call to mind and therefore I have hope: Because of the LORD's great love we are not consumed, for his compassions*

never fail. They are new every morning; great is your faithfulness. I say to myself, "The LORD is my portion; therefore, I will wait for him." The LORD is good to those whose hope is in him, to the one who seeks him; it is good to wait quietly for the salvation of the LORD... For no one is cast off by the Lord forever. Though he brings grief, he will show compassion, so great is his unfailing love... Let us examine our ways and test them and let us return to the LORD. (3:19–40)

- *Let us lift up our hearts and our hands to God in heaven and say: "We have sinned and rebelled and you have not forgiven... You have made us scum and refuse among the nations... Streams of tears flow from my eyes because my people are destroyed. My eyes will flow unceasingly, without relief, until the LORD looks down from heaven and sees. What I see brings grief to my soul... I called on your name, LORD, from the depths of the pit. You heard my plea... You, Lord, took up my case; you redeemed my life. LORD, you have seen the wrong done to me... (3:41–66)*
- **Fourth Dirge: God's Anger (4)**
 - *The kings of the earth did not believe, nor did any of the peoples of the world... Now they grope through the streets as if they were blind... The LORD himself has scattered them; he no longer watches over them. The priests are shown no honor, the elders no favor... (4:12–20)*
 - *Your punishment will end, Daughter Zion; he will not prolong your exile. But he will punish your sin, Daughter Edom, and expose your wickedness. (4:21–22)*
- **Fifth Dirge: The Remnant's Response (5)**
 - *Remember, LORD, what has happened to us; look, and see our disgrace. Our inheritance has been turned over to strangers, our homes to foreigners... we are weary and find no rest. We submitted to Egypt and Assyria... Joy is gone from our hearts; our dancing has turned to mourning... Woe to us, for we have sinned! (5:1–18)*
 - *You, LORD, reign forever; your throne endures from generation to generation... Restore us to yourself, LORD, that we may return... (5:19–22)*

Next week: Ezekiel

Lesson 20

EZEKIEL

- Ezekiel was among the Jews taken captive by King Nebuchadnezzar of Babylon when King Jehoiachin was captured in 597BC.
- Like Jeremiah, Ezekiel was a priest, as well as a prophet.
- He was thirty years old when he began his prophetic ministry to the Jews in Babylon and continued for about 20 years.

OUTLINE

- **Judgment on Judah (chaps. 1–24)**
 - Ezekiel's preparation (chaps. 1–3)
 - *In my thirtieth year... while I was among the exiles by the Kebar River, the heavens were opened, and I saw visions of God... it was the fifth year of the exile of King Jehoiachin... (1:1-2)*
 - In a vision Ezekiel saw a thunderstorm. Amid the storm a light glowed brightly. In the light he saw four humanoid creatures (identified in chapter 10 as angels) each with four faces and four wings. They were standing upright, and their feet were calf-like. Two of the wings of each creature were outstretched so that their wings touched one another, forming a square. The front of each angel was the face of a man, and on the right side was the face of a lion. On the left was the face of an ox, and the face of an eagle was in the back. Looking below the angels, Ezekiel saw some wheels. Each wheel sparkled with a yellow-green glow. They intersected at right angles and could roll in four directions without being turned. The rims of the wheels were covered with eyes, possibly representing the all-seeing nature of God. Above their wings was a great expanse of shining brilliance. When the angels moved their wings, they made a loud sound like water rushing down a mountain stream. When they stopped Ezekiel became aware of the voice of God seated on the throne. He had the appearance of God's glory (Jesus?).
 - Ezekiel responded in humble submission, falling facedown, as he heard the voice of God speak. (1:4-28)
 - *He said to me, "Son of man, stand up on your feet and I will speak to you... I am sending you to the Israelites, to a rebellious nation that has rebelled against me... The people to whom I am sending you are obstinate and stubborn... they will know that a prophet has been among them... do not be afraid of them or their words... You must speak my words to them, whether they listen or fail to listen..." Then I looked, and I saw a hand stretched out to me. In it was a scroll... On both sides of it were written words of lament and mourning and woe. And he said to me, "...eat this*

scroll; then go and speak to the people of Israel.” So, I ate it, and it tasted as sweet as honey in my mouth... Then the Spirit lifted me up, and I heard behind me a loud rumbling sound as the glory of the LORD rose from the place where it was standing... The Spirit then lifted me up and took me away, and I went in bitterness and in the anger of my spirit, with the strong hand of the LORD on me. I came to the exiles who lived at Tel Aviv... And there, where they were living, I sat among them for seven days—deeply distressed. (2:1-3:15)

- Ezekiel’s prophecies against Judah and Jerusalem (chaps. 4–24)
 - *He then said to me: “Son of man, I am about to cut off the food supply in Jerusalem. The people will eat rationed food in anxiety and drink rationed water in despair... They will be appalled at the sight of each other and will waste away because of their sin” (4:16-17).*
 - *“Now... take a sharp sword and... shave your head and your beard. Then take a set of scales and divide up the hair... burn a third of the hair... Take a third and strike it with the sword... And scatter a third to the wind... But take a few hairs and tuck them away in the folds of your garment... This is what the Sovereign LORD says: ‘This is Jerusalem... She has rejected my laws and has not followed my decrees... I myself am against you, Jerusalem, and I will inflict punishment on you in the sight of the nations... Therefore, in your midst parents will eat their children, and children will eat their parents... I will inflict punishment on you and will scatter all your survivors to the winds... I will not look on you with pity or spare you. A third of your people will die of the plague or perish by famine... a third will fall by the sword... and a third I will scatter to the winds and pursue with drawn sword... You will be a reproach and a taunt, a warning and an object of horror to the nations around you... I the LORD have spoken.’” (5:1-17)*
 - Ezekiel prophesied the departure of God’s glory from the Temple in Jerusalem (10)
 - *The word of the LORD came to me: “Son of man, the people of Jerusalem have said of your fellow exiles and all the other Israelites, ‘They are far away from the LORD; this land was given to us as our possession.’ Therefore say: ‘Although I sent them far away among the nations and scattered them among the countries... I will gather you from the nations and bring you back from the countries where you have been scattered, and I will give you back the land of Israel again... I will give them an undivided heart and put a new spirit in them... They will be my people, and I will be their God... Then the vision I had seen went up from me,*

and I told the exiles everything the LORD had shown me. (11:14-25)

- Ezekiel prophesied judgement on false prophets and idolaters both among the exiles and in Jerusalem (13-14)
- *The word of the LORD came to me: “Son of man, if a country sins against me by being unfaithful and I stretch out my hand against it to cut off its food supply and send famine upon it and kill its people and their animals, even if these three men — Noah, Daniel and Job — were in it, they could save only themselves by their righteousness, declares the Sovereign LORD” (14:12-14)..*
- God compared Jerusalem to a useless vine and an adulterous wife. (15-16)
- *The word of the LORD came to me: “Son of man, with one blow I am about to take away from you the delight of your eyes. Yet do not lament or weep or shed any tears. Groan quietly; do not mourn for the dead...” So, I spoke to the people in the morning, and in the evening my wife died... I did as I had been commanded. Then the people asked me, “Won’t you tell us what these things have to do with us? Why are you acting like this?” So, I said to them, “This is what the Sovereign LORD says: ‘I am about to desecrate my sanctuary... the delight of your eyes, the object of your affection. The sons and daughters you left behind will fall by the sword... You will not mourn or weep but will waste away because of your sins and groan among yourselves... When this happens, you will know that I am the Sovereign LORD.’ “And you, son of man, on the day I take away their stronghold, their joy and glory, the delight of their eyes, their heart’s desire, and their sons and daughters as well... a fugitive will come to tell you the news. At that time your mouth will be opened; you will speak with him and will no longer be silent. So, you will be a sign to them, and they will know that I am the LORD.” (24:15-27)*
- **Judgment on Gentile Nations (chaps. 25–32)**
 - Ammon: *“Because you said ‘Aha!’ over my sanctuary when it was desecrated and over the land of Israel when it was laid waste and over the people of Judah when they went into exile, therefore I am going to give you to the people of the East... Because you have clapped your hands and stamped your feet, rejoicing with all the malice of your heart against the land of Israel, therefore I will stretch out my hand against you and give you as plunder to the nations. I will wipe you out from among the nations and exterminate you from the countries. I will destroy you, and you will know that I am the LORD” (25:3-7).*
 - Moab: *“Because Moab and Seir said, ‘Look, Judah has become like all the other nations,’ therefore I will expose the flank of Mo-*

ab... I will give Moab along with the Ammonites to the people of the East... I will inflict punishment on Moab. Then they will know that I am the LORD” (25:8-11).

- *Edom: “ ‘Because Edom took revenge on Judah... I will lay it waste... they will know my vengeance,’ declares the Sovereign Lord” (25:12–14).*
- *Philistia: “Because the Philistines acted in vengeance and took revenge with malice in their hearts, and with ancient hostility sought to destroy Judah... I am about to stretch out my hand against the Philistines... I will carry out great vengeance on them and punish them in my wrath. Then they will know that I am the Lord...” (25:15–17)*
- *Tyre: “...because Tyre has said of Jerusalem, ‘Aha! The gate to the nations is broken, and its doors have swung open to me; now that she lies in ruins I will prosper,’ ...I am against you, Tyre... From the north I am going to bring against Tyre Nebuchadnezzar king of Babylon... with horses and chariots, with horsemen and a great army” (26:1–28:19)*
- *Sidon: “I am against you, Sidon, and among you I will display my glory. You will know that I am the Lord, when I inflict punishment on you... I will send a plague upon you and make blood flow in your streets... Then you will know that I am the Lord” (28:20–26).*
- *Egypt: “I am against you, Pharaoh king of Egypt, you great monster lying among your streams. You say, ‘The Nile belongs to me; I made it for myself.’ But I will put hooks in your jaws... I will pull you out from among your streams... I will leave you in the desert, you and all the fish of your streams. You will fall on the open field and not be gathered or picked up. I will give you as food to the beasts of the earth and the birds of the sky” (chaps. 29–32).*
- **Blessings on Israel (chaps. 33–48)**
 - *New life for Israel (chaps. 33–39)*
 - *In the twelfth year of our exile, in the tenth month on the fifth day, a man who had escaped from Jerusalem came to me and said, “The city has fallen!” (33:21).*
 - *“Woe to you shepherds of Israel who only take care of yourselves! Should not shepherds take care of the flock? You eat the curds, clothe yourselves with the wool and slaughter the choice animals, but you do not take care of the flock. You have not strengthened the weak or healed the sick or bound up the injured. You have not brought back the strays or searched for the lost. You have ruled them harshly and brutally... My sheep wandered over all the mountains and on every high hill. They were scattered over the whole earth, and no one searched or looked for them... because my shepherds did not search for my flock but cared for themselves rather than for my flock... I am against the*

shepherds and will hold them accountable for my flock. I will remove them from tending the flock... I will rescue my flock from their mouths... ” (34:1-10).

- *“...It is not for your sake, people of Israel, that I am going to do these things, but for the sake of my holy name, which you have profaned among the nations where you have gone. I will show the holiness of my great name... Then the nations will know that I am the Lord... I will take you out of the nations; I will gather you from all the countries and bring you back into your own land... I will cleanse you from all your impurities... I will put my Spirit in you and move you to follow my decrees... Then you will live in the land I gave your ancestors; you will be my people, and I will be your God... On the day I cleanse you from all your sins, I will resettle your towns, and the ruins will be rebuilt... I the Lord have spoken, and I will do it.’ (36:16-36)*
- *The hand of the Lord was on me, and he brought me out by the Spirit of the Lord and set me in the middle of a valley; it was full of bones. He led me back and forth among them, and I saw a great many bones on the floor of the valley, bones that were very dry. He asked me, “Son of man, can these bones live?” I said, “Sovereign Lord, you alone know.” Then he said to me, “Prophesy to these bones and say to them, ‘Dry bones, hear the word of the Lord! ...I will make breath enter you, and you will come to life... Then you will know that I am the Lord.’ So I prophesied as I was commanded. And as I was prophesying, there was a noise, a rattling sound, and the bones came together, bone to bone. I looked and tendons and flesh appeared on them and skin covered them, but there was no breath in them. Then he said to me, “Prophesy to the breath; prophesy, son of man, and say to it... breath, from the four winds and breathe into these slain, that they may live.’ So I prophesied as he commanded me, and breath entered them; they came to life and stood up on their feet—a vast army. (37:1-10)*
- New order for Israel (chaps. 40–48)
 - Prophecies about the restored Temple (chaps. 40–43)
 - Prophecies about the restored priesthood and worship (chaps. 44–46)
 - Prophecies about a restored land (chaps. 47–48)

Lesson 21

DANIEL

- In 721BC the Assyrians completed their conquest of Israel (the Northern Kingdom). However, by 612BC Nabopolassar, the king of Babylon attacked Nineveh, the Assyrian capital. By 605BC the Assyrian Empire was completely overrun, and Nebuchadnezzar led the Babylonians against Egypt.
- Upon learning of the death of his father, Nebuchadnezzar returned to Babylon and was crowned king. His first act as king was to attack Jerusalem, at which time Daniel and his companions were taken as captives.
- Nebuchadnezzar returned to Judah a second time in 597BC in response to Jehoiachin's rebellion. He took 10,000 captives back to Babylon, including Ezekiel (Ezekiel 1:1–3; 2 Kings 24:8–20; 2 Chronicles 36:6–10).
- Nebuchadnezzar's final conquest of Jerusalem began in 588BC. The city walls were breached, the city destroyed, and the temple burned in 586BC. Most of the Jews who were not killed in this assault were deported to Babylon (2 Kings 25:1–7; Jer. 34:1–7; 39:1–7; 52:2–11).
- After his arrival in Babylon, along with three other young men most know by their Babylonian names: Shadrach, Meshach, and Abednego, Daniel rose to the office of prime minister. Despite intense political pressure, he lived a model life of integrity and obedience to God. Because of Daniel's faithfulness, God blessed him with wisdom, the ability to interpret dreams, and symbolic prophecies about the future.
- Daniel is one of the few men about whom God says only good things. Three times he is referred to as "the greatly beloved" one (Daniel 9:23, 10:11, 19). The name Daniel means "God is Judge."
- While included with the prophetic books of the Old Testament, Daniel is apocryphal literature much like the New Testament Book of Revelation. The word apocalypse means "an unveiling of the secret purposes of God."
- Daniel is unique in that he is a Prophet to the Gentiles (Luke 21:24).

OUTLINE

- Personal History of Daniel (chap. 1)
 - Deported to Babylon. *In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord delivered Jehoiakim king of Judah into his hand, along with some of the articles from the temple of God... the king ordered Ashpenaz, chief of his court officials, to bring into the king's service some of the Israelites from the royal family and the nobility — young men without any physical defect, handsome, showing aptitude for every kind of learning, well informed, quick to understand, and qualified to serve in the king's palace. He was to teach them the language and literature of the Babylonians. The king assigned them a daily amount of food and*

wine from the king's table. They were to be trained for three years, and after that they were to enter the king's service. Among those who were chosen were some from Judah: Daniel, Hananiah, Mishael and Azariah. The chief official gave them new names: to Daniel, the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego. (1:1-7)

- Daniel's devotion to God. *But Daniel resolved not to defile himself with the royal food and wine, and he asked the chief official for permission not to defile himself this way. Now God had caused the official to show favor and compassion to Daniel, but the official told Daniel, "I am afraid of my lord the king, who has assigned your food and drink. Why should he see you looking worse than the other young men your age? The king would then have my head because of you." Daniel then said to the guard whom the chief official had appointed over Daniel, Hananiah, Mishael and Azariah, "Please test your servants for ten days: Give us nothing but vegetables to eat and water to drink. Then compare our appearance with that of the young men who eat the royal food and treat your servants in accordance with what you see." ...At the end of the ten days they looked healthier and better nourished than any of the young men who ate the royal food. ...To these four young men God gave knowledge and understanding of all kinds of literature and learning. And Daniel could understand visions and dreams of all kinds. (1:8-17)*
- Daniel's appointment. *"At the end of the time set by the king to bring them into his service... The king talked with them, and he found none equal to Daniel, Hananiah, Mishael and Azariah; so they entered the king's service. In every matter of wisdom and understanding about which the king questioned them, he found them ten times better than all the magicians and enchanters in his whole kingdom. (1:17-21)*
- Nebuchadnezzar's dreams (2-4)
 - *In the second year of his reign, Nebuchadnezzar had dreams; his mind was troubled, and he could not sleep. So, the king summoned the magicians, enchanters, sorcerers and astrologers to tell him what he had dreamed... "This is what I have firmly decided: If you do not tell me what my dream was and interpret it, I will have you cut into pieces and your houses turned into piles of rubble. But if you tell me the dream and explain it, you will receive from me gifts and rewards and great honor. So, tell me the dream and interpret it for me." ...The astrologers answered the king, "There is no one on earth who can do what the king asks! ... No one can reveal it to the king except the gods, and they do not live among humans." This made the king so angry and furious that he ordered the execution of all the wise men of Babylon. ... and men were sent to look for Daniel and his friends to put them to death. When Arioch, the commander of the king's guard, had*

gone out to put to death the wise men of Babylon, Daniel spoke to him with wisdom and tact. He asked the king's officer, "Why did the king issue such a harsh decree?" Arioch then explained the matter to Daniel. At this, Daniel went in to the king and asked for time, so that he might interpret the dream for him. Then Daniel returned to his house and explained the matter to his friends Hananiah, Mishael and Azariah. He urged them to plead for mercy from the God of heaven concerning this mystery... During the night the mystery was revealed to Daniel in a vision... (2:3-23)

- The dream revealed to Daniel. Then Daniel went to Arioch... "Do not execute the wise men of Babylon. Take me to the king, and I will interpret his dream for him." ...The king asked Daniel (also called Belteshazzar), "Are you able to tell me what I saw in my dream and interpret it?" Daniel replied, "No wise man, enchanter, magician or diviner can explain to the king the mystery he has asked about, but there is a God in heaven who reveals mysteries. He has shown King Nebuchadnezzar what will happen in days to come... the revealer of mysteries showed you what is going to happen... Your Majesty looked, and there before you stood a large statue... The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of baked clay. While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. Then the iron, the clay, the bronze, the silver and the gold were all broken to pieces... The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth... The God of heaven has given you dominion and power and might and glory... You are that head of gold. After you, another kingdom will arise, inferior to yours. Next, a third kingdom, one of bronze, will rule over the whole earth. Finally, there will be a fourth kingdom, strong as iron... it will crush and break all the others... In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed... This is the meaning of the vision of the rock cut out of a mountain, but not by human hands... The great God has shown the king what will take place in the future... Then King Nebuchadnezzar fell prostrate before Daniel and paid him honor and ordered that an offering and incense be presented to him. The king said to Daniel, "Surely your God is the God of gods and the Lord of kings and a revealer of mysteries, for you were able to reveal this mystery." Then the king placed Daniel in a high position and lavished many gifts on him. He made him ruler over the entire province of Babylon and placed him in charge of all its wise men. Moreover, at Daniel's request the king appointed Shadrach, Meshach and Abednego administrators over the province of Babylon, while Daniel himself remained at the royal court. (2:24-49)

NOTE: Many interpret Nebuchadnezzar’s dream from a premillennial perspective: Daniel’s interpretation revealed the course of Gentile kingdoms which would rule over Palestine and the people of Israel. Nebuchadnezzar and the Babylonian Empire was represented by the head of gold. He received his power and glory from God. He was viewed as a “king of kings,” as his empire included the entire known world. The chest and arms of silver represented the rise of the Medes and Persians who conquered Babylon in 539 B.C. The arms represent the two nations that together defeated Babylon. Though they lasted much longer than the Babylonians they were inferior to them. The belly and thighs of bronze represented the Greek Empire and Alexander the Great who conquered the Medo-Persians about 330 B.C. The legs of iron represented the Roman Empire which was stronger than any of the previous empires. The Romans began as iron but to clay mixed with iron. Though they conquered vast territories were never united. The whole statue was finally destroyed by a rock. In Scripture a rock often refers to Jesus Christ (Psalm 118:22; Isaiah 8:14; 28:16; 1 Peter 2:6–8 for example). God himself empowered Nebuchadnezzar and would then transfer to Medo-Persia, then to Greece, and ultimately to Rome, before the arrival of a King who will rule over the earth, subduing it to His authority (Jesus). So, the four empires that ruled over Israel would not be destroyed by human means, but by the coming of the Lord Jesus Christ, the rock. Then He will rule forever in the Millennium and in the eternal state. Therefore, Nebuchadnezzar’s dream certainly seems to teach premillennialism — that Christ will return to earth to establish His rule on the earth, subduing all nations.

- Nebuchadnezzar’s image. (3)
 - *King Nebuchadnezzar made an image of gold, sixty cubits high and six cubits wide (90’ tall x 9’ wide), and set it up on the plain of Dura in the province of Babylon. He then summoned the satraps, prefects, governors, advisers, treasurers, judges, magistrates and all the other provincial officials to come to the dedication of the image he had set up. So, the [officials] ...assembled for the dedication of the image that King Nebuchadnezzar had set up, and they stood before it. Then the herald loudly proclaimed, “Nations and peoples of every language, this is what you are commanded to do: As soon as you hear the sound of the horn, flute, zither, lyre, harp, pipe and all kinds of music, you must fall down and worship the image of gold that King Nebuchadnezzar has set up. Whoever does not fall down and worship will immediately be thrown into a blazing furnace.” Therefore, as soon as they heard the sound... all the nations and peoples of every language fell down and worshiped the image... (3:1–7)*
 - The accusation against the Jews. *At this time some astrologers came forward and denounced the Jews. They said to King Nebu-*

chadnezzar, “...there are some Jews whom you have set over the affairs of the province of Babylon — Shadrach, Meshach and Abednego — who pay no attention to you, Your Majesty. They neither serve your gods nor worship the image of gold you have set up.” Furious with rage, Nebuchadnezzar summoned Shadrach, Meshach and Abednego... “Is it true... that you do not serve my gods or worship the image of gold I have set up? Now when you hear the sound... if you do not worship it, you will be thrown immediately into a blazing furnace. Then what god will be able to rescue you from my hand?” Shadrach, Meshach and Abednego replied to him, “King Nebuchadnezzar, we do not need to defend ourselves before you in this matter. If we are thrown into the blazing furnace, the God we serve is able to deliver us from it, and he will deliver us from Your Majesty’s hand. But even if he does not, we want you to know, Your Majesty, that we will not serve your gods or worship the image of gold you have set up.” (3:8–18)

- Deliverance by God. ...Nebuchadnezzar was furious with Shadrach, Meshach and Abednego, and his attitude toward them changed. He ordered the furnace heated seven times hotter than usual and commanded some of the strongest soldiers in his army to tie up Shadrach, Meshach and Abednego and throw them into the blazing furnace... The king’s command was so urgent and the furnace so hot that the flames of the fire killed the soldiers who took up Shadrach, Meshach and Abednego, and these three men, firmly tied, fell into the blazing furnace. Then King Nebuchadnezzar leaped to his feet in amazement and asked his advisers, “Weren’t there three men that we tied up and threw into the fire? ...Look! I see four men walking around in the fire, unbound and unharmed, and the fourth looks like a son of the gods.” Nebuchadnezzar then approached the opening of the blazing furnace and shouted, “Shadrach, Meshach and Abednego, servants of the Most High God, come out! Come here!” So, Shadrach, Meshach and Abednego came out of the fire, and the [officials] ...crowded around them. They saw that the fire had not harmed their bodies, nor was a hair of their heads singed; their robes were not scorched, and there was no smell of fire on them. Then Nebuchadnezzar said, “Praise be to the God of Shadrach, Meshach and Abednego, who has sent his angel and rescued his servants! They trusted in him and defied the king’s command and were willing to give up their lives rather than serve or worship any god except their own God. Therefore, I decree that the people of any nation or language who say anything against the God of Shadrach, Meshach and Abednego be cut into pieces and their houses be turned into piles of rubble, for no other god can save in this way.” Then the king promoted Shadrach, Meshach and Abednego in the province of Babylon. (3:19–30)

- Nebuchadnezzar's second dream (chap. 4)
 - *This is about 30 years after the fiery furnace.
 - *I, Nebuchadnezzar, was at home in my palace... As I was lying in bed, the images and visions that passed through my mind terrified me. So, I commanded that all the wise men of Babylon be brought before me to interpret the dream for me... I told them the dream, but they could not interpret it for me. Finally, Daniel came into my presence, and I told him the dream... I looked, and there before me stood a tree in the middle of the land. Its height was enormous. The tree grew large and strong, and its top touched the sky; it was visible to the ends of the earth. Its leaves were beautiful, its fruit abundant, and on it was food for all. Under it the wild animals found shelter, and the birds lived in its branches; from it every creature was fed... I looked, and there before me was a holy one, a messenger, coming down from heaven. He called in a loud voice: 'Cut down the tree and trim off its branches; strip off its leaves and scatter its fruit... But let the stump and its roots, bound with iron and bronze, remain in the ground... and let him live with the animals... Let his mind be changed from that of a man and let him be given the mind of an animal, till seven times pass by for him... This is the dream that I, King Nebuchadnezzar, had... (4:1–18)*
 - Daniel's interpretation. *Then Daniel (also called Belteshazzar) was greatly perplexed for a time, and his thoughts terrified him. So, the king said, "Belteshazzar, do not let the dream or its meaning alarm you." Belteshazzar answered... "My lord, if only the dream applied to your enemies... The tree you saw... Your Majesty, you are that tree! You have become great and strong... and your dominion extends to distant parts of the earth. Your Majesty saw a holy one, a messenger, coming down from heaven and saying, 'Cut down the tree and destroy it, but leave the stump...' This is the interpretation, Your Majesty... You will be driven away from people and will live with the wild animals; you will eat grass like the ox and be drenched with the dew of heaven. Seven times will pass by for you until you acknowledge that the Most High is sovereign over all kingdoms... The command to leave the stump of the tree with its roots means that your kingdom will be restored to you when you acknowledge that Heaven rules. Therefore, Your Majesty, be pleased to accept my advice: Renounce your sins by doing what is right, and your wickedness by being kind to the oppressed. It may be that then your prosperity will continue." (4:19–27)*
 - *All this happened to King Nebuchadnezzar. ...He was driven away from people and ate grass like the ox. His body was drenched with the dew of heaven until his hair grew like the feathers of an eagle and his nails like the claws of a bird. At the end of that time, I, Nebuchadnezzar, raised my eyes toward heaven, and my sanity*

was restored. Then I praised the Most High; I honored and glorified him who lives forever... his kingdom endures from generation to generation... At the same time that my sanity was restored, my honor and splendor were returned to me... I was restored to my throne and became even greater than before. Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything he does is right and all his ways are just. And those who walk in pride he is able to humble. (4:28–37)

- Belshazzar (5).

NOTE: While Daniel 1–4 cover the reign of Nebuchadnezzar, who expanded the Babylonian Empire and ruled 43 years. He died in 562 BC. He was succeeded by his son Evil-Merodach who ruled from 562–560 BC (2 Kings 25:27–30; Jer. 52:31–34). He was assassinated by his brother-in-law, Neriglissar who ruled from 560–556 BC. He called Nergal-Sharezzer in Jeremiah 39:3, 13. Neriglissar was succeeded by his son, Labashi-Marduk, who ruled only two months in 556 BC. He was assassinated and usurped by Nabonidus, who reigned from 556–539 BC. During that time he appointed his son, Belshazzar as his coregent, which explains why Belshazzar was called king and exercised kingly authority even though Nabonidus actually held the throne.

- The handwriting on the wall. *King Belshazzar gave a great banquet for a thousand of his nobles... he gave orders to bring in the gold and silver goblets that Nebuchadnezzar his father had taken from the temple in Jerusalem... and the king and his nobles, his wives and his concubines drank from them. As they drank... they praised the gods of gold and silver, of bronze, iron, wood and stone. Suddenly the fingers of a human hand appeared and wrote on the plaster of the wall... The king watched the hand as it wrote. His face turned pale, and he was so frightened that his legs became weak and his knees were knocking... The king summoned the enchanters, astrologers and diviners... “Whoever reads this writing and tells me what it means will be clothed in purple and have a gold chain placed around his neck, and he will be made the third highest ruler in the kingdom.” ...but they could not read the writing or tell the king what it meant... The queen, hearing the voices of the king and his nobles, came into the banquet hall. “... There is a man in your kingdom who has the spirit of the holy gods in him. In the time of your father, he was found to have insight and intelligence and wisdom like that of the gods... King Nebuchadnezzar appointed him chief of the magicians, enchanters, astrologers and diviners... Call for Daniel, and he will tell you what the writing means.” (5:1–12)*
- Daniel interprets the writing. *So, Daniel was brought before the king... Daniel answered the king, “You may keep your gifts for yourself and give your rewards to someone else. Nevertheless, I will read the writing for the king and tell him what it means... the Most High God gave your father Nebuchadnezzar sovereignty and*

greatness... all the nations and peoples of every language dreaded and feared him... But when his heart became arrogant and hardened with pride, he was deposed from his royal throne and stripped of his glory. He was driven away from people and given the mind of an animal... he lived with the wild donkeys and ate grass like the ox; and his body was drenched with the dew of heaven, until he acknowledged that the Most High God is sovereign over all kingdoms on earth... But you, Belshazzar, his son, have not humbled yourself, though you knew all this. ... You had the goblets from his temple brought to you, and you and your nobles, your wives and your concubines drank wine from them. You praised the gods of silver and gold, of bronze, iron, wood and stone... you did not honor the God who holds in his hand your life and all your ways. Therefore, he sent the hand that wrote the inscription. This is the inscription that was written: 'MENE, MENE, TEKEL, PARSIN' Here is what these words mean: ... God has numbered the days of your reign and brought it to an end... You have been weighed on the scales and found wanting... Your kingdom is divided and given to the Medes and Persians..." Then at Belshazzar's command, Daniel was clothed in purple, a gold chain was placed around his neck, and he was proclaimed the third highest ruler in the kingdom. That very night Belshazzar, king of the Babylonians, was slain, and Darius the Mede took over the kingdom, at the age of sixty-two. (5:5–28)

- The edict of Darius (chap. 6)
 - The prominence of Daniel. *It pleased Darius to appoint 120 satraps to rule throughout the kingdom, with three administrators over them, one of whom was Daniel... Daniel so distinguished himself among the administrators and the satraps by his exceptional qualities that the king planned to set him over the whole kingdom. (6:1–3)*
 - The plot of the other leaders. *At this, the administrators and the satraps tried to find grounds for charges against Daniel... but they were unable to do so... So, these administrators and satraps went as a group to the king and said: "...The royal administrators, prefects, satraps, advisers and governors have all agreed that the king should issue an edict and enforce the decree that anyone who prays to any god or human being during the next thirty days, except to you, Your Majesty, shall be thrown into the lions' den... issue the decree and put it in writing so that it cannot be altered — in accordance with the law of the Medes and Persians, which cannot be repealed." So, King Darius put the decree in writing. (6:4–9)*
 - The Lion's Den. *Now when Daniel learned that the decree had been published, he went home to his upstairs room where the windows opened toward Jerusalem. Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had*

done before. Then these men went as a group and found Daniel praying and asking God for help. So, they went to the king and spoke to him about his royal decree: "...Daniel, who is one of the exiles from Judah, pays no attention to you, Your Majesty, or to the decree you put in writing. He still prays three times a day... Remember, Your Majesty, that according to the law of the Medes and Persians no decree or edict that the king issues can be changed." So, the king gave the order, and they brought Daniel and threw him into the lions' den. The king said to Daniel, "May your God, whom you serve continually, rescue you!" A stone was brought and placed over the mouth of the den, and the king sealed it with his own signet ring and with the rings of his nobles... Then the king returned to his palace and spent the night without eating... And he could not sleep. At the first light of dawn, the king got up and hurried to the lions' den. When he came near the den, he called to Daniel in an anguished voice, "Daniel... has your God, whom you serve continually, been able to rescue you from the lions?" Daniel answered, "...My God sent his angel, and he shut the mouths of the lions. They have not hurt me, because I was found innocent in his sight. Nor have I ever done any wrong before you, Your Majesty." The king was overjoyed and gave orders to lift Daniel out of the den... At the king's command, the men who had falsely accused Daniel were brought in and thrown into the lions' den, along with their wives and children. And before they reached the floor of the den, the lions overpowered them and crushed all their bones. (6:10–24)

- So, Daniel prospered during the reign of Darius and the reign of Cyrus the Persian. (6:28)
- Daniel's apocalyptic visions (chap. 7-12)

*Notice how the writing shifts from third person to first person. It is likely Daniel wrote these chapters with his own hand.

- The four beasts.
 - *In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions passed through his mind as he was lying in bed... "In my vision at night I looked, and there before me were the four winds of heaven churning up the great sea. Four great beasts, each different from the others, came up out of the sea. The first was like a lion, and it had the wings of an eagle. I watched until its wings were torn off and it was lifted from the ground so that it stood on two feet like a human being, and the mind of a human was given to it. And there before me was a second beast, which looked like a bear. It was raised up on one of its sides, and it had three ribs in its mouth between its teeth. It was told, 'Get up and eat your fill of flesh!' After that, I looked, and there before me was another beast, one that looked like a leopard. And on its back, it had four wings like those of a*

bird. This beast had four heads, and it was given authority to rule. After that... there before me was a fourth beast — terrifying and frightening and very powerful. It had large iron teeth; it crushed and devoured its victims and trampled underfoot whatever was left. It was different from all the former beasts, and it had ten horns. While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a human being and a mouth that spoke boastfully. As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened. ...I continued to watch because of the boastful words the horn was speaking. I kept looking until the beast was slain, and its body destroyed and thrown into the blazing fire. (The other beasts had been stripped of their authority but were allowed to live for a period of time.) ...I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. (7:1–14)

- *The interpretation “I approached one of those standing there and asked him the meaning of all this. So, he told me and gave me the interpretation of these things: ‘The four great beasts are four kings that will rise from the earth. But the holy people of the Most High will receive the kingdom and will possess it forever... Then I wanted to know the meaning of the fourth beast... ‘The fourth beast is a fourth kingdom that will appear on earth. It will be different from all the other kingdoms and will devour the whole earth, trampling it down and crushing it. The ten horns are ten kings who will come from this kingdom. After them another king will arise, different from the earlier ones; he will subdue three kings. He will speak against the Most High and oppress his holy people and try to change the set times and the laws. The holy people will be delivered into his hands for a time, times and half a time. ...and his power will be taken away and completely destroyed forever. Then the sovereignty, power and greatness of all the kingdoms under*

heaven will be handed over to the holy people of the Most High. His kingdom will be an everlasting kingdom, and all rulers will worship and obey him.' This is the end of the matter. I, Daniel, was deeply troubled by my thoughts... but I kept the matter to myself." (7:15–28)

- Daniel was told the four beasts represented four kingdoms.
 - The lion and eagle were both symbols of Babylon (cf. Jer. 4:7, 13; Ezek. 17:3) and probably represent that kingdom.
 - The bear probably represents the Medes and Persians, a large and powerful kingdom who conquered the Babylonians along with Egypt, Assyria. The three ribs may represent those three kingdoms.
 - The leopard with four wings probably represents the Greeks who conquered Medo-Persia with tremendous speed under Alexander the Great between 334-330BC. The four wings may represent the four kingdoms into which Greece was divided after Alexander died.
 - The fourth beast has probably not yet come into existence. It will be extremely powerful and destructive, crushing all others while being ruled by 10 kings. The small horn may represent the Anti-Christ himself.
- The vision of the ram and the goat (chap. 8)
 - The vision. *"In the third year of King Belshazzar's reign, I, Daniel, had a vision... I saw myself in the citadel of Susa in the province of Elam; in the vision I was beside the Ulai Canal. I looked up, and there before me was a ram with two horns, standing beside the canal, and the horns were long. One of the horns was longer than the other but grew up later. I watched the ram as it charged toward the west and the north and the south. No animal could stand against it, and none could rescue from its power. It did as it pleased and became great. As I was thinking about this, suddenly a goat with a prominent horn between its eyes came from the west, crossing the whole earth without touching the ground. It came toward the two-horned ram... and charged at it in great rage... The ram was powerless to stand against it... The goat became very great, but at the height of its power the large horn was broken off, and in its place four prominent horns grew up toward the four winds of heaven. Out of one of them came another horn, which started small but grew in power to the south and to the east and toward the Beautiful Land. It grew until it reached the host of the heavens, and it threw some of the starry host down to the earth and trampled on them. It set itself up to be as great as the*

commander of the army of the LORD; it took away the daily sacrifice from the LORD, and his sanctuary was thrown down. Because of rebellion, the LORD's people and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground. Then I heard a holy one speaking, and another holy one said to him, "How long will it take for the vision to be fulfilled... He said to me, "It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated." (8:1–14)

- *The interpretation. While I, Daniel, was watching the vision and trying to understand it, there before me stood one who looked like a man. And I heard a man's voice from the Ulai calling, "Gabriel, tell this man the meaning of the vision." As he came near the place where I was standing, I was terrified and fell prostrate. "Son of man," he said to me, "understand that the vision concerns the time of the end... I am going to tell you what will happen later in the time of wrath, because the vision concerns the appointed time of the end. The two-horned ram that you saw represents the kings of Media and Persia. The shaggy goat is the king of Greece, and the large horn between its eyes is the first king. The four horns that replaced the one that was broken off represent four kingdoms that will emerge from his nation but will not have the same power. In the latter part of their reign, when rebels have become completely wicked, a fierce-looking king, a master of intrigue, will arise. He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy those who are mighty, the holy people. He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power. The vision of the evenings and mornings that has been given you is true, but seal up the vision, for it concerns the distant future." (8:15–27)*
- Gabriel was sent to interpret Daniel's vision. The ram represented the Medo-Persians, and the goat represented Greece. The cunning ruler is probably King Antiochus of Greece, a ruthless king who murdered his brother and overran Israel to create a buffer between Greece and Rome. During the conquest he prevented the Jews from practicing their religion and built pagan altars in Jerusalem.
- Many scholars consider Antiochus to have dual meaning and a foreshadowing of the Anti-Christ:
 - He will achieve great power by subduing others.
 - He will rise to power by promising false security.

- He will be intelligent and persuasive.
- He will be controlled by another, that is, satan himself.
- He will be an adversary of Israel and subjugate them to his authority.
- He will rise up in opposition to the Prince of princes, the Lord Jesus Christ.
- His rule will be terminated by divine judgment.
- The vision of the 70 “sevens” (9)
 - *While I was speaking and praying, confessing my sin and the sin of my people Israel and making my request to the LORD... Gabriel, the man I had seen in the earlier vision, came to me... He instructed me and said to me, “Daniel, I have now come to give you insight and understanding... Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place. Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ ...After the sixty-two ‘sevens,’ the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him.” (9:20-27)*
 - **We must tread lightly in our interpretation of this passage!** Daniel was told God’s program would be consummated in 70 “sevens.” Daniel’s people thought in terms of sevens. Seven days are in one week, every seventh year was a sabbath year (Lev. 25:1–7), seven “sevens” brought them to the Year of Jubilee (Lev. 25:8–12). Therefore, seventy “sevens,” is 490 years. This prophecy may not be concerned with world history or church history, but with the history of Israel and the city of Jerusalem. By the time these 490 years are completed six things will happen for Israel:
 - God will finish the transgression of Israel as she repents and turns to Christ as Messiah and Savior. Then Israel will be restored to the land and blessed.
 - God will put an end to sin. Israel’s sin would be punished in Christ and removed at his second coming he

- will remove Israel's sin (Ezekiel 37:23; Romans 11:20–27).
- God will atone for wickedness. This too relates to God's final atonement of Israel when she repents at Christ's second coming.
 - Being satisfied by the death of Christ, God will bring in everlasting righteousness. That is God will establish an age characterized by righteousness (Isaiah 60:21; Jeremiah 23:5–6).
 - God will seal up vision and prophecy. All that God through the prophets said He would do in fulfilling His covenant with Israel will be fully realized in the millennial kingdom.
 - God will anoint the most holy. This may refer to the dedication of the Most Holy place in the temple (Ezekiel 41–46), or it may refer to the enthronement of Christ, "the Anointed One" (Dan. 7:25–27) as King of kings and Lord of lords in the Millennium.
- The 70 "sevens" would begin, Gabriel said, with the issuing of the decree to restore and rebuild Jerusalem. King Cyrus issued a decree in 538 BC (2 Chron. 36:22–23; Ezra 1:1–4; 5:13). A second decree was given by the decree of Darius in 520 BC (Ezra 6:1, 6–12). A third decree was given by Artaxerxes 457 BC (Ezra 7:11–26). The first two decrees pertain to the rebuilding of the temple in Jerusalem and the third relates to finances for animal sacrifices at the temple. None of the three anything about rebuilding the city itself. Therefore, none was the decree that signaled the beginning of the 70 sevens. However, a fourth decree was given by Artaxerxes in 444 BC (Nehemiah 2:1–8). He granted the Jews permission to rebuild Jerusalem's walls. Therefore, this fourth decree could be the one referred to in Daniel 9:25.
 - This 490-year period is divided into three segments: 7 "sevens" (49 years), 62 "sevens" (434 years), and 1 "seven" (7 years). The first period of 49 years may refer to the rebuilding of Jerusalem under Nehemiah. While wall construction took only 52 days, many years may have been needed to remove the city's debris (after being desolate for many decades), to build adequate housing, and to rebuild the streets.
 - The 62 "sevens" (434 years) extend up to the introduction of the Messiah concluding with the Triumphal Entry just before Christ was cut off in crucifixion. During His Triumphal Entry, Jesus, in fulfillment of Zechariah 9:9, officially presented Himself as Messiah. *"If you, even you, had only known on*

this day what would bring you peace—but now it is hidden from your eyes” (Luke 19:42).

- It would seem that there is an interval between the first two “sevens,” and the third one. Daniel’s prophecies leave room for this interval, especially since Jesus prophesied, *“Have you never read in the Scriptures: ‘The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvelous in our eyes’? Therefore, I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed.”* (Matthew 21:42-44). In other words, it is not yet time for the third “seven.”
- Verse 27 reveals what will occur in the third of the “sevens.” This seven-year period will begin after the Rapture of the church and conclude with the return of Jesus Christ to the earth. Jesus said, *“For then there will be great distress, unequalled from the beginning of the world until now—and never to be equaled again”* (Matthew 24:21). This period is often called the Tribulation.
- Daniel’s final vision (chaps. 10–12)
 - Additional prophecies concerning Israel among the Persians (10:1–11:35).
 - Exiles had returned from Babylon by this time and had begun rebuilding the temple. Daniel had not returned with them because of his age. Although the captivity was over and Jerusalem was being reoccupied, the vision given to Daniel shattered any hope of Israel enjoying freedom and peace for long.
 - The succession of rulers in chapter 11 is seen in the history of the divided kingdoms after the death of Alexander the Great and before the rise of the Roman Empire.
 - The Anti-Christ is seen again in 11:36–45.
- Daniel is given leave. *I asked, “My lord, what will the outcome of all this be?” He replied, “Go your way, Daniel, because the words are rolled up and sealed until the time of the end. Many will be purified, made spotless and refined, but the wicked will continue to be wicked. None of the wicked will understand, but those who are wise will understand... As for you, go your way till the end. You will rest, and then at the end of the days you will rise to receive your allotted inheritance.”* (12:8-13)

NEXT WEEK: Hosea, Joel, and Amos

Lesson 22

HOSEA

- Both Hosea and Amos were prophets to the Northern Kingdom of Israel.
- Though his main target was the Northern Kingdom, his message encompassed the entire people of God.
- 2 Kings 15–17 covers the period of Hosea and records the terrible sins of idol worship and unbridled adultery.
- While Hosea, his marriage, and his life as recorded in this book were real, they also became a metaphor of the nation of Israel.

OUTLINE

- Hosea's Times. *The word of the LORD that came to Hosea, son of Beeri during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and during the reign of Jeroboam son of Jehoash king of Israel (1:1).*
- Hosea's Experience. (1:2–3:5)
 - Hosea's marriage: Israel's unfaithfulness. *When the LORD began to speak through Hosea, the LORD said to him, "Go, marry a promiscuous woman and have children with her, for like an adulterous wife this land is guilty of unfaithfulness to the LORD." So he married Gomer daughter of Diblaim... (1:2–3a)*
 - Hosea's children: Israel's judgment.
 - ...she conceived and bore him a son. *Then the LORD said to Hosea, "Call him Jezreel, because I will soon punish the house of Jehu for the massacre at Jezreel, and I will put an end to the kingdom of Israel. (1:3b-5)*
 - Gomer conceived again and gave birth to a daughter. *Then the LORD said to Hosea, "Call her Lo-Ruhamah (which means "not loved"), for I will no longer show love to Israel, that I should at all forgive them. Yet I will show love to Judah; and I will save them—not by bow, sword or battle, or by horses and horsemen, but I, the LORD their God, will save them." (1:6-7)*
 - Gomer had another son. *Then the LORD said, "Call him Lo-Ammi (which means "not my people"), for you are not my people, and I am not your God... In the place where it was said to them, 'You are not my people,' they will be called 'children of the living God.' The people of Judah and the people of Israel will come together; they will appoint one leader and will come up out of the land, for great will be the day of Jezreel. (1:8-11)*
 - A prophecy of judgement and restoration. (2)
 - The restoration of Hosea's marriage. *The Lord said to me, "Go, show your love to your wife again, though she is loved by another man and is an adulteress. Love her as the Lord loves the Israelites, though they turn to other gods and love the sacred raisin cakes." So I bought her for fifteen shekels of silver and about a*

homer and a lethek of barley. Then I told her, “You are to live with me many days; you must not be a prostitute or be intimate with any man, and I will behave the same way toward you.” (3:1-3)

- Hosea’s Message: God’s Judgment and Restoration of Israel. (4–14)
 - Judgement.
 - *Hear the word of the LORD, you Israelites, because the LORD has a charge to bring against you who live in the land: “There is no faithfulness, no love, no acknowledgment of God in the land. There is only cursing, lying and murder, stealing and adultery; they break all bounds, and bloodshed follows bloodshed. (4:1-2)*
 - *My people consult a wooden idol, and a diviner’s rod speaks to them. A spirit of prostitution leads them astray; they are unfaithful to their God. (4:12)*
 - *Hear this, you priests! Pay attention, you Israelites! Listen, royal house! This judgment is against you... (5:1)*
 - Although Israel and Ephraim (Northern Kingdom) are frequently mentioned, Judah is not exempt. “Also for you, Judah, a harvest is appointed. (6:11)
 - *My God will reject them because they have not obeyed him; they will be wanderers among the nations. (9:17)*
 - *When I please, I will punish them; nations will be gathered against them to put them in bonds for their double sin. (10:10)*
 - *When Israel was a child, I loved him, and out of Egypt I called my son. But the more they were called, the more they went away from me. They sacrificed to the Baals and they burned incense to images... I led them with cords of human kindness, with ties of love. To them I was like one who lifts a little child to the cheek, and I bent down to feed them. (11:1-4)*
 - Restoration.
 - *Return, Israel, to the LORD your God. Your sins have been your downfall! Take words with you and return to the LORD. Say to him: “Forgive all our sins... Assyria cannot save us... We will never again say ‘Our gods’ to what our own hands have made, for in you the fatherless find compassion.” (14:1-3)*
 - *“I will heal their waywardness and love them freely, for my anger has turned away from them... Who is wise? Let them realize these things. Who is discerning? Let them understand. The ways of the LORD are right; the righteous walk in them, but the rebellious stumble in them. (14:4-9)*

JOEL

- Joel was a prophet to Judah.
- Because no information is given, scholars believe this book was written sometime between 900-100BC, probably after the Babylonian Exile began.
- This book presents some difficulties with interpretation that force us to simply learn what we can and accept it as written.

OUTLINE

- The Locust Plague. (1:2–20)
 - *Hear this, you elders; listen, all who live in the land. Has anything like this ever happened in your days or in the days of your ancestors? Tell it to your children, and let your children tell it to their children... What the locust swarm has left the great locusts have eaten; what the great locusts have left the young locusts have eaten; what the young locusts have left other locusts have eaten.* (1:2-4)
 - *A nation has invaded my land, a mighty army without number; it has the teeth of a lion, the fangs of a lioness.* (1:6)
 - *Grain offerings and drink offerings are cut off from the house of the LORD. The priests are in mourning, those who minister before the LORD.* (1:9)
- The coming Day of the Lord (2)
 - *...Let all who live in the land tremble, for the day of the LORD is coming. It is close at hand — a day of darkness and gloom, a day of clouds and blackness. Like dawn spreading across the mountains a large and mighty army comes, such as never was in ancient times nor ever will be in ages to come.* (2:1-2)
 - *At the sight of them, nations are in anguish; every face turns pale. They charge like warriors; they scale walls like soldiers. They all march in line, not swerving from their course. They do not jostle each other; each marches straight ahead. They plunge through defenses without breaking ranks.* (2:6-8)
 - *Before them the earth shakes, the heavens tremble, the sun and moon are darkened, and the stars no longer shine. The LORD thunders at the head of his army; his forces are beyond number, and mighty is the army that obeys his command. The day of the LORD is great; it is dreadful. Who can endure it?* (2:10-11)
- A call to repentance. (2)
 - *“Even now,” declares the LORD, “return to me with all your heart, with fasting and weeping and mourning.”* (2:12)
 - *Gather the people, consecrate the assembly; bring together the elders, gather the children... Let the priests, who minister before the LORD, weep between the portico and the altar. Let them say,*

“Spare your people, LORD. Do not make your inheritance an object of scorn... Why should they say among the peoples, ‘Where is their God?’ (2:16-17)

- Forgiveness and restoration. (2)
 - *Then the LORD was jealous for his land and took pity on his people. (2:18)*
 - *“I will repay you for the years the locusts have eaten — the great locust and the young locust, the other locusts and the locust swarm — my great army that I sent among you. You will have plenty to eat, until you are full, and you will praise the name of the LORD your God, who has worked wonders for you; never again will my people be shamed. Then you will know that I am in Israel, that I am the LORD your God, and that there is no other...” (2:25-27)*
- Promise of a Glorious Future (2:28–3:21)
 - *“And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days.” (2:28–29)*
 - *And everyone who calls on the name of the LORD will be saved... (2:32)*
 - *“In those days and at that time, when I restore the fortunes of Judah and Jerusalem, I will gather all nations and bring them down to the Valley of Jehoshaphat. There I will put them on trial for what they did to my inheritance, my people Israel, because they scattered my people among the nations and divided up my land.” (3:1-2)*

AMOS

- * Amos was a shepherd, one of the few prophets who was not a priest.
- * He prophesied in Israel (the Northern Kingdom) during the height of its prosperity. He ministered at the same time as Hosea, during the reign of Uzziah, King of Judah, and Jeroboam, King of Israel.

OUTLINE

- Prologue. *The words of Amos, one of the shepherds of Tekoa—the vision he saw concerning Israel two years before the earthquake, when Uzziah was king of Judah and Jeroboam son of Jehoash was king of Israel.* (1:1)
- Judgments. (1:3–2:16)
 - Judgment against Damascus. (1:3–5)
 - Judgment against Gaza. (1:6–8)
 - Judgment against Tyre. (1:9–10)
 - Judgment against Edom. (1:11–12)
 - Judgment against Ammon. (1:13–15)
 - Judgment against Moab. (2:1–3)
 - Judgment against Judah. *This is what the Lord says: “For three sins of Judah, even for four, I will not relent. Because they have rejected the law of the Lord and have not kept his decrees, because they have been led astray by false gods, the gods their ancestors followed, I will send fire on Judah that will consume the fortresses of Jerusalem.”* (2:4–5)
 - Judgment against Israel. (2:6–16)
 - The broken covenant. *This is what the Lord says: “For three sins of Israel, even for four, I will not relent. They sell the innocent for silver, and the needy for a pair of sandals. They trample on the heads of the poor... and deny justice to the oppressed. Father and son use the same girl and so profane my holy name. They lie down beside every altar on garments taken in pledge. In the house of their god, they drink wine taken as fines.* (2:6–8)
 - The spurned grace. *“I brought you up out of Egypt and led you forty years in the wilderness to give you the land of the Amorites. “I also raised up prophets from among your children and Nazirites from among your youths... But you made the Nazirites drink wine and commanded the prophets not to prophesy.”* (2:10–12)
 - The resulting judgment. *“Now then, I will crush you... The swift will not escape, the strong will not muster their strength, and the warrior will not save his life. The archer will not stand his ground, the fleet-footed soldier will not get away, and the horseman will not save his life. Even the bravest warriors will flee naked on that day,” declares the Lord.* (2:13–16)

- Reasons for and a description of judgment. (chaps. 3–6)
 - *Hear this word, people of Israel, the word the LORD has spoken against you — against the whole family I brought up out of Egypt: “You only have I chosen of all the families of the earth; therefore, I will punish you for all your sins.” (3:1-2)*
 - *Therefore, this is what the Sovereign LORD says: “An enemy will overrun your land, pull down your strongholds and plunder your fortresses.” (3:11)*
 - *“Therefore, this is what I will do to you, Israel, and because I will do this to you, Israel, prepare to meet your God.” (4:12)*
 - *This is what the LORD says to Israel: “Seek me and live...” (5:4)*
 - *There are those who turn justice into bitterness and cast righteousness to the ground... There are those who hate the one who upholds justice in court and detest the one who tells the truth. You levy a straw tax on the poor and impose a tax on their grain. Therefore, though you have built stone mansions, you will not live in them; though you have planted lush vineyards, you will not drink their wine. For I know how many are your offenses and how great your sins. There are those who oppress the innocent and take bribes and deprive the poor of justice in the courts. Therefore, the prudent keep quiet in such times, for the times are evil.” (5:7-13)*
 - *Seek good, not evil, that you may live. Then the LORD God Almighty will be with you, just as you say he is. Hate evil, love good; maintain justice in the courts. Perhaps the LORD God Almighty will have mercy... (5:14-15)*
 - *“I hate, I despise your religious festivals; your assemblies are a stench to me. Even though you bring me burnt offerings and grain offerings, I will not accept them. Though you bring choice fellowship offerings, I will have no regard for them. Away with the noise of your songs! I will not listen to the music of your harps. But let justice roll on like a river, righteousness like a never-failing stream! ...You have lifted up the shrine of your king, the pedestal of your idols... Therefore, I will send you into exile beyond Damascus,” says the LORD, whose name is God Almighty. (5:21-27)*
 - *Woe to you who are complacent in Zion, and to you who feel secure on Mount Samaria, you notable men of the foremost nation, to whom the people of Israel come! ...You lie on beds adorned with ivory and lounge on your couches. You dine on choice lambs and fattened calves. You strum away on your harps like David and improvise on musical instruments. You drink wine by the bowlful and use the finest lotions, but you do not grieve over the ruin of Joseph. Therefore, you will be among the first to go into exile; your feasting and lounging will end. (6:1-7)*

- Impending judgement. (7:1–9:10)
 - *This is what the Sovereign LORD showed me: He was preparing swarms of locusts after the king’s share had been harvested and just as the late crops were coming up. When they had stripped the land clean, I cried out, “Sovereign LORD, forgive! How can Jacob survive? He is so small!” So, the LORD relented. “This will not happen,” the LORD said. (7:1-3)*
 - *This is what the Sovereign LORD showed me: The Sovereign LORD was calling for judgment by fire; it dried up the great deep and devoured the land. Then I cried out, “Sovereign LORD, I beg you, stop! How can Jacob survive? He is so small!” So the LORD relented. “This will not happen either,” the Sovereign LORD said. (7:4-6)*
 - *This is what he showed me: The Lord was standing by a wall that had been built true to plumb, with a plumb line in his hand. And the LORD asked me, “What do you see, Amos?” “A plumb line,” I replied. Then the Lord said, “Look, I am setting a plumb line among my people Israel; I will spare them no longer. “The high places of Isaac will be destroyed, and the sanctuaries of Israel will be ruined; with my sword I will rise against the house of Jeroboam.” (7:7-9)*
 - Amaziah, the Priest.
 - *Then Amaziah the priest of Bethel sent a message to Jeroboam king of Israel: “Amos is raising a conspiracy against you in the very heart of Israel. The land cannot bear all his words... Then Amaziah said to Amos, “Get out, you seer! Go back to the land of Judah... Don’t prophesy anymore at Bethel, because this is the king’s sanctuary and the temple of the kingdom.” (7:10-13)*
 - *Amos answered Amaziah, “I was neither a prophet nor the son of a prophet, but I was a shepherd, and I also took care of sycamore-fig trees. But the LORD took me from tending the flock and said to me, ‘Go, prophesy to my people Israel.’ Now then, hear the word of the LORD. You say, ‘Do not prophesy against Israel, and stop preaching against the descendants of Isaac.’ Therefore this is what the LORD says: ‘Your wife will become a prostitute in the city, and your sons and daughters will fall by the sword. Your land will be measured and divided up, and you yourself will die in a pagan country. And Israel will surely go into exile, away from their native land.’” (7:14-17)*
- The fruit basket. (8)
 - *This is what the Sovereign LORD showed me: a basket of ripe fruit. “What do you see, Amos?” he asked. “A basket of ripe fruit,” I answered. Then the LORD said to me, “The time is ripe for my people Israel; I will spare them no longer.” (8:1-2)*

- *“In that day,” declares the Sovereign LORD, “the songs in the temple will turn to wailing. Many, many bodies—flung everywhere! Silence!” Hear this, you who trample the needy and do away with the poor of the land... skimping on the measure, boosting the price and cheating with dishonest scales... The LORD has sworn by himself... “I will never forget anything they have done.” (8:3-7)*
- **The Restoration after Judgment (9:11–15)**
 - *“In that day I will restore David’s fallen shelter — I will repair its broken walls and restore its ruins — and will rebuild it as it used to be...” (9:11)*
 - *“...and I will bring my people Israel back from exile. They will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit. I will plant Israel in their own land, never again to be uprooted from the land I have given them,” says the LORD your God. (9:14–15)*

NEXT WEEK: Obadiah, Jonah, and Micah

Lesson 23

OBADIAH

- Obadiah means “Servant of Jehovah,” or “Worshiper of Jehovah.”
- He was God’s messenger to Edom.
- At least 12 Old Testament men were named Obadiah including an officer in David’s army (1 Chron. 12:9), Ahab’s servant (1 Kings 18:3), a Levite in the days of Josiah (2 Chron. 34:12), and a leader who returned from the Exile with Ezra (Ezra 8:9).
- While there are at least three different opinions, most scholars believe this book was written about 586BC, soon after the destruction of Jerusalem by the Babylonians.
- The animosity between the Edomites and the Israelites traces all the way back to the days of Jacob and Esau (Genesis 25:21–26). A little history:
 - When Esau was hungry, he traded his birthright to Jacob for some red stew. Because of that Esau was also called Edom (Genesis 25:30), which means red.
 - Esau’s descendants came to be known as Edomites and lived southeast of the Dead Sea.
 - The Edomites refused to let the Israelites pass through their land when Israel was on the way to the Promised Land (Numbers 20:14–21).
 - Even though God told Israel not to hate Edom since they were related (Deuteronomy 23:7), hostility developed and continued for centuries (Ezekiel 35:5).
 - Saul (1 Samuel 14:47), David (2 Sam. 8:13–14), Joab (1 Kings 11:16), and Solomon (1 Kings 11:17–22) all had problems with the Edomites.
 - During Jehoshaphat’s reign Edom joined the Ammonites and the Moabites in an attack against Judah, but the attack ended with the Ammonites and Moabites defeating the Edomites (2 Chronicles 20:1–2, 10–11, 22–26).
 - In 586BC Edom encouraged Babylon to destroy Jerusalem (Psalm 137:7).
 - Around 500BC Nabateans, from northern Arabia drove most of the Edomites out of their country. Those that remained were absorbed by the Nabateans.
 - The expelled Edomites settled in Idumea, the Greek name for southern Judea, and became known as Idumeans.
 - At the time of Christ’s birth, Herod the Great, king of Judea, was an Idumean (Edomite).
 - The Idumeans joined the Jews in their rebellion against Rome in 70AD, but were almost obliterated by Titus, the Roman general. Only a few Idumean refugees escaped and the Edomites faded from history.

OUTLINE

*With just one chapter, this is the shortest book in the Old Testament.

- Prophecy of Edom's Destruction (1–9)
 - *The vision of Obadiah. This is what the Sovereign LORD says about Edom — We have heard a message from the LORD: An envoy was sent to the nations to say, "Rise, let us go against her for battle" — "...I will make you small among the nations; you will be utterly despised... (1-2)*
 - *Though you soar like the eagle and make your nest among the stars, from there I will bring you down," declares the LORD. (4)*
 - *Your warriors... will be terrified, and everyone in Esau's mountains will be cut down in the slaughter. (9)*
- Edom's Crimes (vv. 10–14)
 - *Because of the violence against your brother Jacob, you will be covered with shame; you will be destroyed forever.. (10)*
 - *You should not gloat over your brother in the day of his misfortune, nor rejoice over the people of Judah in the day of their destruction... (12)*
- God's Judgment on Israel's Enemies. *The day of the Lord is near for all nations. As you have done, it will be done to you... (15)*
- God's Blessings on Israel's People (17–21)
 - *But on Mount Zion will be deliverance; it will be holy, and Jacob will possess his inheritance. Jacob will be a fire and Joseph a flame... (17-18a)*
 - *Esau will be stubble, and they will set him on fire and destroy him. There will be no survivors from Esau. (18b)*
 - *The Lord has spoken... This company of Israelite exiles... will possess the land... the exiles from Jerusalem... will possess the towns... And the kingdom will be the Lord's. (18b-21)*

JONAH

- Jonah was a prophet called by God to preach in Nineveh, the capital city of Assyria.
- According to 2 Kings 14:25 Jonah was from Gath-hepher, a village just three miles from Nazareth, the eventual hometown of Jesus.
- He was a contemporary of Hosea and Amos and prophesied during the reign on Jeroboam II (Northern Kingdom, 793–753BC).
- A literal interpretation of the Book of Jonah is imperative. Jonah was a real man who was swallowed by a real fish – probably a sperm whale or a whale shark, both of which have been known to swallow men who were later found alive in their stomachs.

OUTLINE

- The Disobedience of Jonah (1–2)
 - *The word of the LORD came to Jonah son of Amittai: “Go to the great city of Nineveh and preach against it, because its wickedness has come up before me.” (1:1–2)*
 - *But Jonah ran away from the LORD and headed for Tarshish. He went down to Joppa, where he found a ship bound for that port... he went aboard and sailed for Tarshish to flee from the LORD. (1:3)*
- The consequences of Jonah’s disobedience (1:4–2:10)
 - *Then the LORD sent a great wind on the sea, and such a violent storm arose that the ship threatened to break up. All the sailors were afraid... they threw the cargo into the sea to lighten the ship... Then the sailors said to each other, “Come, let us cast lots to find out who is responsible for this calamity.” ...the lot fell on Jonah... He answered, “I am a Hebrew and I worship the LORD, the God of heaven, who made the sea and the dry land.” (They knew he was running away from the LORD, because he had already told them so.) ...So, they asked him, “What should we do to you to make the sea calm down for us?” “Pick me up and throw me into the sea,” he replied... “I know that it is my fault that this great storm has come upon you.” Instead, the men did their best to row back to land. But they could not... Then they took Jonah and threw him overboard, and the raging sea grew calm... (1:4–16)*
 - *Now the LORD provided a huge fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights. (1:17)*
 - *From inside the fish Jonah prayed to the LORD... “In my distress I called to the LORD, and he answered me... You hurled me into the depths... But you, LORD my God, brought my life up from the pit... I remembered you, LORD, and my prayer rose to you... What I have vowed I will make*

- good... Salvation comes from the LORD. (2:1-9)*
 - *And the LORD commanded the fish, and it vomited Jonah onto dry land. (2:10)*
- The Obedience of Jonah (chaps. 3–4)
 - *Then the word of the LORD came to Jonah a second time: “Go to the great city of Nineveh and proclaim to it the message I give you.” (3:1-2)*
 - *Jonah obeyed the word of the LORD and went to Nineveh. (1:3a)*
 - *Nineveh was a very large city; it took three days to go through it. Jonah began by going a day’s journey into the city, proclaiming, “Forty more days and Nineveh will be overthrown.” The Ninevites believed God. A fast was proclaimed, and all of them, from the greatest to the least, put on sackcloth. When Jonah’s warning reached the king of Nineveh, he rose from his throne, took off his royal robes, covered himself with sackcloth and sat down in the dust. “...Let everyone call urgently on God. Let them give up their evil ways and their violence. Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish.” (3:3b-9)*
 - *When God saw what they did and how they turned from their evil ways, he relented and did not bring on them the destruction he had threatened. (3:10)*
- Jonah’s anger (4)
 - *But to Jonah this seemed very wrong, and he became angry. “...I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity... take away my life, for it is better for me to die than to live.” (4:1-3)*
 - *But the LORD replied, “Is it right for you to be angry?” (4:4)*
 - *Jonah had gone out and sat down at a place east of the city. There he made himself a shelter, sat in its shade and waited to see what would happen to the city. Then the LORD God provided a leafy plant and made it grow up over Jonah to give shade for his head to ease his discomfort, and Jonah was very happy about the plant. But at dawn the next day God provided a worm, which chewed the plant so that it withered. When the sun rose, God provided a scorching east wind, and the sun blazed on Jonah’s head so that he grew faint. He wanted to die, and said, “It would be better for me to die than to live.” (4:4-8)*
 - *But God said to Jonah, “Is it right for you to be angry about the plant?” (4:9a)*
 - *“It is,” he said. “And I’m so angry I wish I were dead.” But the LORD said, “You have been concerned about this plant, though you did not tend it or make it grow. It sprang up overnight and died overnight. And should I not have concern for the great city of Nineveh, in which there are more than a hundred and twenty thousand people... and also many animals?” (4:9b–10)*

MICAH

- The Book Micah is usually quoted at Christmas because he prophesied about the birth of Christ. “*“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.”*” (5:2)
- Micah was a farmer. His name means, “Who is like Jehovah?” He was a prophet to Judah (the Southern Kingdom), though he often included Israel (the Northern Kingdom).
- He prophesied during the reigns of Jotham, Ahaz, and Hezekiah.

OUTLINE

- Micah’s first message. (1–2)
 - Introduction. *The word of the LORD that came to Micah... during the reigns of Jotham, Ahaz and Hezekiah, kings of Judah — the vision he saw concerning Samaria and Jerusalem.* (1:1)
 - Coming judgment. *Look! The LORD is coming from his dwelling place... because of Jacob’s transgression, because of the sins of the people of Israel. What is Jacob’s transgression? Is it not Samaria? What is Judah’s high place? Is it not Jerusalem? Therefore, I will make Samaria a heap of rubble... All her idols will be broken to pieces... ”* (1:2–7)
 - Lament. *Because of this I will weep and wail... For Samaria’s plague is incurable; it has spread to Judah. It has reached... even to Jerusalem itself... disaster has come from the LORD, even to the gate of Jerusalem...* (1:8–16)
 - Sins of Judah (2:1–11)
 - Sins of the people. *Woe to those who plan iniquity... At morning’s light they carry it out because it is in their power to do it. They covet fields and seize them, and houses, and take them. They defraud people of their homes; they rob them of their inheritance. Therefore, the LORD says: “I am planning disaster against this people, from which you cannot save yourselves... ”* (2:1–5)
 - Sins of the false prophets. *“Do not prophesy,” their prophets say. “Do not prophesy about these things; disgrace will not overtake us.” ... You strip off the rich robe from those who pass by without a care... You drive the women of my people from their pleasant homes. You take away my blessing from their children forever... If a liar and deceiver comes and says, ‘I will prophesy for you plenty of wine and beer,’ that would be just the prophet for this people!* (2:6–11)
 - Deliverance promised. *I will surely gather all of you, Jacob; I will surely bring together the remnant of Israel... The One who breaks open the way will go up before them; they will break through the*

gate and go out. Their King will pass through before them, the LORD at their head.” (2:12–13)

- Micah’s second message. (3–5)
 - Judgment on the nation’s leaders (chap. 3)
 - *Then I said, “Listen, you leaders of Jacob, you rulers of Israel. Should you not embrace justice, you who hate good and love evil...?” Then they will cry out to the LORD, but he will not answer them... he will hide his face from them because of the evil they have done. (3:1–4)*
 - *This is what the LORD says: “As for the prophets who lead my people astray, they proclaim ‘peace’ if they have something to eat, but prepare to wage war against anyone who refuses to feed them. Therefore, night will come over you... The sun will set for the prophets... The seers will be ashamed, and the diviners disgraced... (3:5–8)*
 - *Hear this... you rulers of Israel, who despise justice and distort all that is right... leaders judge for a bribe... priests teach for a price... her prophets tell fortunes for money... because of you, Zion will be plowed like a field, Jerusalem will become a heap of rubble, the temple hill a mound overgrown with thickets. (3:9–12)*
 - Kingdom blessings for the nation (chaps. 4–5)
 - *In the last days the mountain of the LORD’s temple will be established as the highest of the mountains; it will be exalted above the hills, and peoples will stream to it. (4:1)*
 - *“In that day,” declares the LORD, “I will gather the lame; I will assemble the exiles... I will make the lame my remnant, those driven away a strong nation. The LORD will rule over them in Mount Zion from that day and forever. (4:6-7)*
 - *“But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.” Therefore, Israel will be abandoned until the time when she who is in labor bears a son, and the rest of his brothers return to join the Israelites. He will stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they will live securely, for then his greatness will reach to the ends of the earth. (5:2–15)*
- Micha’s third message. (6–7)
 - *“Hear, you mountains, the LORD’s accusation; listen, you everlasting foundations of the earth. For the LORD has a case against his people; he is lodging a charge against Israel. (6:2)*
 - *Am I still to forget your ill-gotten treasures, you wicked house... Shall I acquit someone with dishonest scales, with a bag of false weights? Your rich people are violent; your inhabitants are liars*

and their tongues speak deceitfully. Therefore, I have begun to destroy you, to ruin you because of your sins. (6:6–8)

- Micah pleads with the Lord (7)
 - *What misery is mine! ...The faithful have been swept from the land; not one upright person remains. Everyone lies in wait to shed blood... Both hands are skilled in doing evil; the ruler demands gifts, the judge accepts bribes, the powerful dictate what they desire — they all conspire together... The day God visits you has come... Now is the time of your confusion. Do not trust a neighbor; put no confidence in a friend... a man's enemies are the members of his own household. (7:1–6)*
 - *But as for me, I watch in hope for the LORD, I wait for God my Savior; my God will hear me. Do not gloat over me, my enemy! Though I have fallen, I will rise. Though I sit in darkness, the LORD will be my light. Because I have sinned against him, I will bear the LORD's wrath, until he pleads my case and upholds my cause. He will bring me out into the light; I will see his righteousness... (7:7–13)*
 - *Who is a God like you, who pardons sin and forgives the transgression of the remnant of his inheritance? You do not stay angry forever but delight to show mercy. You will again have compassion on us; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea. You will be faithful to Jacob, and show love to Abraham, as you pledged on oath to our ancestors in days long ago. (7:18–20)*

NEXT WEEK: Nahum, Habakkuk, Zephaniah.

Lesson 24

NAHUM

- Nahum prophesied to Judah about one hundred and fifty years after Jonah.
- There is little known about him. Scholars speculate he was from Capernaum.
- His prophecy concerned the destruction of Nineveh, the capital city of Assyria and the ultimate destruction of the Assyrian empire because of their cruelty toward all the nations they conquered.

OUTLINE

- *A prophecy concerning Nineveh. The book of the vision of Nahum the Elkoshite. (1:1)*
- The Certainty of God's Judgment on Nineveh (1:2–15)
 - God's wrath. *The LORD is a jealous and avenging God; the LORD takes vengeance and is filled with wrath. The LORD takes vengeance on his foes and vents his wrath against his enemies. The LORD is slow to anger but great in power; the LORD will not leave the guilty unpunished. His way is in the whirlwind and the storm, and clouds are the dust of his feet... The mountains quake before him and the hills melt away. The earth trembles at his presence, the world and all who live in it. Who can withstand his indignation? Who can endure his fierce anger? His wrath is poured out like fire; the rocks are shattered before him. (1:2–6)*
 - **The LORD is good, a refuge in times of trouble. He cares for those who trust in him, (1:7)**
 - Nineveh's destruction. *...with an overwhelming flood he will make an end of Nineveh... they will be consumed like dry stubble. From you, Nineveh, has one come forth who plots evil against the LORD and devises wicked plans... they will be destroyed and pass away... The Lord has given a command concerning you, Nineveh: "You will have no descendants to bear your name. I will destroy the images and idols that are in the temple of your gods. I will prepare your grave, for you are vile." (1:8–14)*
 - Hope for Judah. *Look, there on the mountains, the feet of one who brings good news, who proclaims peace! Celebrate your festivals, Judah, and fulfill your vows. No more will the wicked invade you; they will be completely destroyed. (1:12–15)*
- Details of God's Judgment on Nineveh (chap. 2)
 - The attack. *An attacker advances against you, Nineveh... The shields of the soldiers are red; the warriors are clad in scarlet... The chariots storm through the streets, rushing back and forth through the squares. They look like flaming torches; they dart about like lightning. Nineveh summons her picked troops, yet they stumble on their way. They dash to the city wall... The river gates are thrown open and the palace collapses. (2:1–6)*

- The defeat and plundering of Nineveh. *It is decreed that Nineveh be exiled and carried away... She is pillaged, plundered, stripped! Hearts melt, knees give way, bodies tremble, every face grows pale... “I am against you,” declares the Lord Almighty. “I will burn up your chariots in smoke... I will leave you no prey on the earth. The voices of your messengers will no longer be heard.”* (2:7–13)
- The Reasons for God’s Judgment on Nineveh (chap. 3)
 - Nineveh’s violence and deceit. *Woe to the city of blood, full of lies, full of plunder, never without victims! The crack of whips, the clatter of wheels, galloping horses and jolting chariots! Charging cavalry, flashing swords and glittering spears! Many casualties, piles of dead, bodies without number, people stumbling over the corpses... “I am against you,” declares the Lord Almighty. “...I will treat you with contempt and make you a spectacle...”* (3:1–7)
 - Her treatment of Thebes to result in her own defeat (3:8–11)
 - Nineveh’s defenses will be useless. *All your fortresses are like fig trees with their first ripe fruit; when they are shaken, the figs fall into the mouth of the eater. Look at your troops — they are all weaklings. The gates of your land are wide open to your enemies; fire has consumed the bars of your gates... the sword will cut you down — they will devour you like a swarm of locusts... King of Assyria, your shepherds slumber; your nobles lie down to rest. Your people are scattered on the mountains with no one to gather them. Nothing can heal you; your wound is fatal. All who hear the news about you clap their hands at your fall, for who has not felt your endless cruelty?* (3:12–19)

HABAKKUK

- Little is known of Habakkuk the prophet. Rabbinic tradition teaches he was the son of the Shunammite woman raised to life by Elisha (2 Kings 4). Scholars believe he was an officially ordained prophet who took part in temple liturgical singing. He was well educated, deeply sensitive, and in his literary style was as much a poet as he was a prophet.
- The focus of Habakkuk's prophecy is Babylon. Obadiah spoke of the fate of Edom, Nahum the fate of Assyria, and Habakkuk the fate of Babylon.
- Habakkuk is a unique book. Unlike other prophets who declared God's message to people Habakkuk dialogued with God about people and circumstances that concerned him. The result is an intriguing interchange between a perplexed prophet and his Maker.
- A key point of interpretation concerning Habakkuk is his ever-present "why?" which was answered by the everlasting "Who!"

OUTLINE

- Dialogue with God. (1)
 - Habakkuk's first complaint. *How long, Lord, must I call for help, but you do not listen? Or cry out to you, "Violence!" but you do not save? ...Why do you tolerate wrongdoing? ...the law is paralyzed, and justice never prevails. The wicked hem in the righteous, so that justice is perverted. (1:1-4)*
 - God's response. *"Look at the nations and watch — and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told. I am raising up the Babylonians... They are a feared and dreaded people... Their horses are swifter than leopards... They fly like an eagle swooping to devour; they all come intent on violence... They mock kings and scoff at rulers. They laugh at all fortified cities; by building earthen ramps they capture them. Then they sweep past like the wind and go on — guilty people, whose own strength is their god." (1:5-11)*
 - Habakkuk's second complaint. *Lord, are you not from everlasting? ...You, Lord, have appointed them to execute judgment; you, my Rock, have ordained them to punish. Your eyes are too pure to look on evil; you cannot tolerate wrongdoing. Why then do you tolerate the treacherous? Why are you silent while the wicked swallow up those more righteous than themselves? ...The wicked foe pulls all of them up with hooks, he catches them in his net, he gathers them up in his dragnet; and so he rejoices and is glad... Is he to keep on emptying his net, destroying nations without mercy? (1:12-17)*
- A dirge. (2)
 - *I will stand at my watch and station myself on the ramparts; I will look to see what he will say to me, and what answer I am to give*

to this complaint. (2:1)

- God's admonition. *Then the Lord replied: "Write down the revelation and make it plain on tablets so that a herald may run with it. For the revelation awaits an appointed time; it speaks of the end and will not prove false. Though it linger, wait for it; it will certainly come and will not delay. "... the enemy is puffed up... he is arrogant and never at rest... he gathers to himself all the nations and takes captive all the peoples. (2:2-5)*
- A series of 'woes.' (2:6-20)
 - *Woe to him who piles up stolen goods and makes himself wealthy by extortion! ... Because you have plundered many nations, the peoples who are left will plunder you. (2:6-8)*
 - *Woe to him who builds his house by unjust gain... You have plotted the ruin of many peoples, shaming your own house and forfeiting your life. (2:9-10)*
 - *Woe to him who builds a city with bloodshed and establishes a town by injustice! ...For the earth will be filled with the knowledge of the glory of the LORD... (2:12-14)*
 - *Woe to him who gives drink to his neighbors, pouring it from the wineskin till they are drunk, so that he can gaze on their naked bodies! You will be filled with shame instead of glory...! The cup from the LORD's right hand is coming around to you... Of what value is an idol carved by a craftsman? Or an image that teaches lies? ...The LORD is in his holy temple; let all the earth be silent before him. (2:15-20)*
- A Doxology. (3)
 - *The power of God's presence. ...I stand in awe of your deeds, Lord... His glory covered the heavens, and his praise filled the earth. His splendor was like the sunrise... He stood, and shook the earth; he looked, and made the nations tremble... he marches on forever... You came out to deliver your people, to save your anointed one. You crushed the leader of the land of wickedness, you stripped him from head to foot. With his own spear you pierced his head when his warriors stormed out to scatter us... You trampled the sea with your horses, churning the great waters. (3:3-15)*
 - *Habakkuk's peace. I heard and my heart pounded... my legs trembled. Yet I will wait patiently for the day of calamity to come on the nation invading us... I will rejoice in the Lord, I will be joyful in God my Savior. The Sovereign Lord is my strength; he makes my feet like the feet of a deer; he enables me to tread on the heights... (3:16-19)*

ZEPHANIAH

- Because of the way he opened his book we know more about Zephaniah than any other Minor Prophet. He was the great-great-grandson of King Hezekiah and prophesied in Judah during the reign of Josiah, which makes him a contemporary of Jeremiah.
- Zephaniah focused on the coming “day of the Lord” that would purge Judah. He encouraged the people to return to God before that day. He also predicted the judgment and destruction of neighboring nations, but ended with a note of hope — God would bring his people home and restore their honor among the nations.

OUTLINE

- *The word of the LORD that came to Zephaniah son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah, during the reign of Josiah son of Amon king of Judah... (1:1)*
- The Day of God’s Judgment (1:2–3:8)
 - Judgment on all the earth. *“I will sweep away everything from the face of the earth,” declares the Lord. “I will sweep away both man and beast; I will sweep away the birds in the sky and the fish in the sea— and the idols that cause the wicked to stumble.” (1:2–3a)*
 - Judgment on Judah and Jerusalem. *“When I destroy all mankind on the face of the earth,” declares the Lord, “I will stretch out my hand against Judah and against all who live in Jerusalem... (1:3b-4)*
 - Idolatry. *I will destroy every remnant of Baal worship in this place... Be silent before the Sovereign Lord, for the day of the Lord is near. (1:4-7)*
 - Corruption. *I will punish the officials and the king’s sons... (1:8)*
 - Dishonesty. *...all your merchants will be wiped out, all who trade with silver will be destroyed. (1:11)*
 - Complacency. *I will search Jerusalem with lamps and punish those who are complacent, who are like wine left on its dregs, who think, ‘The Lord will do nothing, either good or bad.’ (1:12)*
 - A Warning. *Gather together, gather yourselves together, you shameful nation, before the decree takes effect and that day passes like windblown chaff, before the LORD’s fierce anger comes upon you, before the day of the LORD’s wrath comes upon you. Seek the LORD, all you humble of the land, you who do what he commands. Seek righteousness, seek humility; perhaps you will be sheltered on the day of the LORD’s anger. (2:1–3)*
 - Judgment on the surrounding nations (2:4–15)
 - Philistia. *Gaza will be abandoned, and Ashkelon left in ruins... Ashdod will be emptied and Ekron uprooted... the*

word of the LORD is against you, Canaan, land of the Philistines. He says, "I will destroy you, and none will be left..." That land will belong to the remnant of the people of Judah... The LORD their God will care for them; he will restore their fortunes. (2:4–7)

- *Moab and Ammon. "I have heard the insults of Moab and the taunts of the Ammonites, who insulted my people and made threats against their land. Therefore, as surely as I live," declares the LORD... "Moab will become like Sodom, the Ammonites like Gomorrah... a wasteland forever. The remnant of my people will plunder them; the survivors of my nation will inherit their land." (2:8–11)*
- *Cush. "You Cushites, too, will be slain by my sword." (2:12)*
- *Assyria. He will stretch out his hand against the north and destroy Assyria, leaving Nineveh utterly desolate and dry as the desert... All who pass by her scoff and shake their fists. (2:13–15)*
- *Judgment on Jerusalem (3:1–7)*
- *Zephaniah's indictment. ...She obeys no one, she accepts no correction. She does not trust in the LORD, she does not draw near to her God... her rulers are evening wolves... they are treacherous people. Her priests profane the sanctuary and do violence to the law... the unrighteous know no shame. (3:1–5)*
- *God's judgment. "I have destroyed nations; their strongholds are demolished. I have left their streets deserted... Their cities are laid waste; they are deserted and empty... I have decided to assemble the nations, to gather the kingdoms and to pour out my wrath on them— all my fierce anger. The whole world will be consumed by the fire of my jealous anger. (3:6–8)*
- *The Day of Restoration (3:9–20)*
 - *Restoration of the nations. "I will purify the lips of the peoples, that all of them may call on the name of the LORD and serve him shoulder to shoulder... my scattered people, will bring me offerings." (3:9–10)*
 - *Restoration of Israel. On that day you, Jerusalem, will not be put to shame for all the wrongs you have done to me, because I will remove from you your arrogant boasters. Never again will you be haughty on my holy hill. But I will leave within you the meek and humble. The remnant of Israel will trust in the name of the LORD... Be glad and rejoice with all your heart, Daughter Jerusalem! The LORD has taken away your punishment, he has turned back your enemy... never again will you fear any harm... The LORD your God is with you, the Mighty Warrior who saves... At that time I will deal with all who oppressed you... I will gather you... I will bring you home... (3:11–20)*

Lesson 25

HAGGAI

- Haggai, Zechariah, and Malachi are known as the ‘post-captivity prophets. They were prophets during the restoration of Jerusalem and the Temple.
- Whereas Haggai and Zechariah challenged the people to finish rebuilding the temple which had been discontinued, Malachi confronted the tragic sin and apostasy of God’s people.
- Haggai was among the first group to go to Jerusalem with Zerubbabel (Ezra 2:2). He was probably born in Babylon during the captivity.

OUTLINE

- Haggai’s First Message - Condemnation (1)
 - *In the second year of King Darius... the word of the LORD came through the prophet Haggai to Zerubbabel... governor of Judah, and to Joshua... the high priest: “These people say, ‘The time has not yet come to rebuild the Lord’s house.’” (1:1)*
 - *Then the word of the LORD came through the prophet Haggai:*
 - *“Is it a time for you yourselves to be living in your paneled houses, while this house remains a ruin?*
 - *...Give careful thought to your ways. You have planted much but harvested little. You eat, but never have enough. You drink, but never have your fill. You put on clothes but are not warm. You earn wages, only to put them in a purse with holes in it...*
 - *Give careful thought to your ways. Go up into the mountains and bring down timber and build my house, so that I may take pleasure in it and be honored...*
 - *You expected much, but see, it turned out to be little. What you brought home, I blew away. Why? ...Because of my house, which remains a ruin, while each of you is busy with your own house...” (1:3-11)*
 - The response.
 - *Then Zerubbabel... Joshua... the high priest, and the whole remnant of the people obeyed the voice of the LORD... and the message of the prophet Haggai... And the people feared the LORD.*
 - *Then Haggai, the LORD’s messenger, gave this message of the LORD to the people: “I am with you...” So, the LORD stirred up... the spirit of the whole remnant of the people. They came and began to work on the house of the LORD... In the second year of King Darius, (1:12–15)*
- Haggai’s second message - Encouragement (2:1–9)
 - *...In the second year of King Darius... the word of the LORD came through the prophet Haggai: “Who of you is left who saw this house in its former glory? How does it look to you now? Does*

it not seem to you like nothing? But now be strong... all you people of the land, ...and work. For I am with you... This is what I covenanted with you when you came out of Egypt. And my Spirit remains among you. Do not fear.’ (2:1–2)

- *This is what the LORD Almighty says: “In a little while I will once more shake the heavens and the earth, the sea and the dry land. I will shake all nations, and what is desired by all nations will come, and I will fill this house with glory... The glory of this present house will be greater than the glory of the former house... And in this place I will grant peace...”*
- Haggai’s third message – Clean and Unclean (2:10–19)
 - *...in the second year of Darius, the word of the LORD came to the prophet Haggai: “Ask the priests what the law says: If someone carries consecrated meat in the fold of their garment, and that fold touches some bread or stew, some wine, olive oil or other food, does it become consecrated?” The priests answered, “No.” Then Haggai said, “If a person defiled by contact with a dead body touches one of these things, does it become defiled?” “Yes,” the priests replied... Then Haggai said, “So it is with this people and this nation in my sight,” declares the LORD. “Whatever they do and whatever they offer there is defiled. “*
 - *“Now give careful thought to this from this day on—consider how things were before one stone was laid on another in the LORD’s temple. When anyone came to a heap of twenty measures, there were only ten. When anyone went to a wine vat to draw fifty measures, there were only twenty. I struck all the work of your hands... with blight, mildew and hail, yet you did not return to me,” declares the LORD. “...give careful thought to the day when the foundation of the LORD’s temple was laid. From this day on I will bless you.”*
- Haggai’s fourth message – A Prophecy concerning Zerubbabel. *The word of the LORD came to Haggai... “Tell Zerubbabel governor of Judah that I am going to shake the heavens and the earth. I will overturn royal thrones and shatter the power of the foreign kingdoms. I will overthrow chariots and their drivers; horses and their riders will fall, each by the sword of his brother. On that day... I will take you, my servant Zerubbabel... and I will make you like my signet ring, for I have chosen you,” declares the LORD Almighty.” (2:20-23)*

• ZECHARIAH

- Zechariah was contemporary with Haggai (Ezra 5:1; Haggai 1:1; Zechariah 1:1). He was both priest and prophet.
- He was a direct descendant of Aaron.
- There are more prophecies of Christ in Zechariah than in any other prophetic book except Isaiah. (1:14, 3:8, 6:12-13, 9:9-10, 11:12-13, 12:10, 13:7-9, 14:4, 9)

OUTLINE

- Eight Symbolic Visions (chaps. 1-6)
 - The introduction to the visions.
 - *In the... second year of Darius, the word of the Lord came to the prophet Zechariah... "The Lord was very angry with your ancestors. Therefore, tell the people: This is what the Lord Almighty says: 'Return to me... and I will return to you... Do not be like your ancestors... Turn from your evil ways and your evil practices' but they would not listen... did not my words and my decrees... overtake your ancestors?"*
 - *Then they repented and said, 'The Lord Almighty has done to us what our ways and practices deserve, just as he determined to do.'*
 - The visions (1:7-6:8)
 - The red horse. *...During the night I had a vision, and there before me was a man mounted on a red horse. He was standing among the myrtle trees in a ravine. Behind him were red, brown and white horses. I asked, "What are these, my lord?" ...Then the man standing among the myrtle trees explained, "They are the ones the LORD has sent to go throughout the earth." And they reported to the angel of the LORD who was standing among the myrtle trees, "We have gone throughout the earth and found the whole world at rest and in peace." ...Then the angel who was speaking to me said, "Proclaim this word: 'I am very jealous for Jerusalem and Zion, and I am very angry with the nations that feel secure. ...they went too far with the punishment. I will return to Jerusalem with mercy, and there my house will be rebuilt... My towns will again overflow with prosperity, and the LORD will again comfort Zion and choose Jerusalem.'" (1:7-17)*
 - The four horns. *Then I looked up, and there before me were four horns. I asked the angel who was speaking to me, "What are these?" He answered me, "These are the horns that scattered Judah, Israel and Jerusalem." (Babylon, Persia, Greece, and Rome) Then the LORD showed me four craftsmen. I asked, "What are these coming to do?" He an-*

swered, “These are the horns that scattered Judah so that no one could raise their head, but the craftsmen have come to terrify them and throw down these horns of the nations who lifted up their horns against the land of Judah to scatter its people.” (1:18-21)

- The surveyor. *Then I looked up, and there before me was a man with a measuring line in his hand. I asked, “Where are you going?” He answered me, “To measure Jerusalem, to find out how wide and how long it is.” While the angel who was speaking to me was leaving, another angel came to meet him and said to him: “Run, tell that young man, ‘Jerusalem will be a city without walls because of the great number of people and animals in it. And I myself will be a wall of fire around it,’ declares the LORD, and I will be its glory within...’ After the Glorious One has sent me against the nations that have plundered you... I will surely raise my hand against them so that their slaves will plunder them. Then you will know that the LORD Almighty has sent me. Shout and be glad... For I am coming, and I will live among you... Many nations will be joined with the LORD in that day and will become my people. I will live among you, and you will know that the LORD Almighty has sent me to you... Be still before the LORD... (2:1-13)*
- Joshua, the Priest. *Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him. The LORD said to Satan, “The LORD rebuke you, Satan! The LORD, who has chosen Jerusalem, rebuke you!” ...Now Joshua was dressed in filthy clothes as he stood before the angel. The angel said to those who were standing before him, “Take off his filthy clothes.” Then he said to Joshua, “See, I have taken away your sin, and I will put fine garments on you.” Then I said, “Put a clean turban on his head.” So they put a clean turban on his head and clothed him, while the angel of the LORD stood by... “If you will walk in obedience to me and keep my requirements, then you will govern my house and have charge of my courts, and I will give you a place among these standing here.” (3:1-10)*
- The lampstand. *Then the angel who talked with me returned and woke me up, like someone awakened from sleep. He asked me, “What do you see?” I answered, “I see a solid gold lampstand with a bowl at the top and seven lamps on it, with seven channels to the lamps. Also, there are two olive trees by it, one on the right of the bowl and the other on its left... What are these, my lord?” He answered... “This is the word of the LORD to Zerubbabel: ‘Not by might nor by power, but by my Spirit,’ says the LORD Almighty... The*

hands of Zerubbabel have laid the foundation of this temple; his hands will also complete it.” ...Then I asked the angel, “What are these two olive trees on the right and the left of the lampstand?” So, he said, “These are the two who are anointed to serve the Lord of all the earth.” (4:1-14)

- *The flying scroll. I looked again, and there before me was a flying scroll. He asked me, “What do you see?” I answered, “I see a flying scroll, twenty cubits long and ten cubits wide (about 30’x15’).” And he said to me, “This is the curse that is going out over the whole land; for according to what it says on one side, every thief will be banished, and according to what it says on the other, everyone who swears falsely will be banished...” (5:1-4)*
- *The woman. Then the angel who was speaking to me came forward and said to me, “Look up and see what is appearing.” I asked, “What is it?” He replied, “It is a basket... This is the iniquity of the people throughout the land.” Then the cover of lead was raised, and there in the basket sat a woman! He said, “This is wickedness,” and he pushed her back into the basket and pushed its lead cover down on it. Then I looked up—and there before me were two women, with the wind in their wings! They had wings like those of a stork, and they lifted up the basket between heaven and earth. “Where are they taking the basket?” I asked... “To the country of Babylonia to build a house for it. When the house is ready, the basket will be set there in its place.” (5:5-11)*
- *The chariots. I looked up again, and there before me were four chariots coming out from between two mountains—mountains of bronze. The first chariot had red horses, the second black, the third white, and the fourth dappled — all of them powerful. “These are the four spirits of heaven, going out from standing in the presence of the Lord of the whole world. The one with the black horses is going toward the north country, the one with the white horses toward the west, and the one with the dappled horses toward the south...” Then he called to me, “Look, those going toward the north country have given my Spirit rest in the land of the north.” (6:1-8)*
- **Four Messages (7–8)**
 - *A religious question. In the fourth year of King Darius, the word of the LORD came to Zechariah... The people of Bethel had sent Sharezer and Regem-Melek, together with their men, to entreat the LORD by asking the priests of the house of the LORD Almighty and the prophets, “Should I mourn and fast in the fifth month, as I have done for so many years?” (7:1–3)*
 - *A message of rebuke. “When you fasted and mourned in the fifth*

and seventh months for the past seventy years, was it really for me that you fasted? And when you were eating and drinking, were you not just feasting for yourselves?” (7:4–7)

- A message of repentance. *And the word of the LORD came again to Zechariah: “...Administer true justice; show mercy and compassion to one another. Do not oppress the widow or the fatherless, the foreigner or the poor. Do not plot evil against each other... “ But they refused to pay attention... So, the LORD Almighty was very angry. “When I called, they did not listen; so when they called, I would not listen... I scattered them... among all the nations, where they were strangers. The land they left behind them was so desolate that no one traveled through it. This is how they made the pleasant land desolate.” (7:8–14)*
- A message of restoration. *This is what the Lord Almighty says: “...I will return to Zion and dwell in Jerusalem... Once again men and women of ripe old age will sit in the streets of Jerusalem... I will save my people from the countries of the east and the west. I will bring them back to live in Jerusalem; they will be my people, and I will be faithful and righteous to them as their God... Do not be afraid. These are the things you are to do: Speak the truth to each other and render true and sound judgment in your courts; do not plot evil against each other, and do not love to swear falsely. I hate all this,” declares the Lord. (8:1–17)*
- A message of rejoicing. *This is what the LORD Almighty says: “...And many peoples and powerful nations will come to Jerusalem to seek the LORD Almighty...” (8:18–23)*
- Prophecies (chaps. 9–14)
 - *Rejoice greatly, Daughter Zion! Shout, Daughter Jerusalem! See, your king comes to you, righteous and victorious, lowly and riding on a donkey, on a colt, the foal of a donkey... He will proclaim peace to the nations. His rule will extend from sea to sea and from the River to the ends of the earth. (9:9-10)*
 - *Ask the LORD for rain in the springtime... He gives showers of rain to all people... The idols speak deceitfully, diviners see visions that lie; they tell dreams that are false, they give comfort in vain. Therefore, the people wander like sheep oppressed for lack of a shepherd. My anger burns against the shepherds, and I will punish the leaders; for the LORD Almighty will care for his flock... (10:1-5)*
 - *“I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as Jerusalem. On that day, when all the nations of the earth are gathered against her, I will make Jerusalem an immovable rock for all the nations. All who try to move it will injure themselves... I will strike every horse with panic and its rider with madness... I will make the clans of Judah like a firepot in a woodpile, like a flaming torch among sheaves. They will consume all the surrounding peo-*

ples right and left, but Jerusalem will remain intact in her place. (12:1-6)

- *“...I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child and grieve bitterly for him as one grieves for a firstborn son... (12:10-14)*
- *A day of the LORD is coming, Jerusalem, when your possessions will be plundered and divided up within your very walls. I will gather all the nations to Jerusalem to fight against it; the city will be captured... Half of the city will go into exile, but the rest of the people will not be taken from the city. Then the LORD will go out and fight against those nations... On that day his feet will stand on the Mount of Olives... and the Mount of Olives will be split in two from east to west, forming a great valley... You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him... living water will flow out from Jerusalem... The LORD will be king over the whole earth... there will be one LORD, and his name the only name... Jerusalem will be raised up high from the Benjamin Gate to the site of the First Gate, to the Corner Gate, and from the Tower of Hananel to the royal winepresses and will remain in its place... never again will it be destroyed... (14)*

MALACHI

- Malachi prophesied after the days of Nehemiah when the condition of the Jews had become deplorable.
- After Malachi a period of four hundred years of silence began and did not end until Gabriel appeared to Zechariah (Luke 1:5-23), and Mary (Luke 1:26-38).

OUTLINE

- Introduction. *“A prophecy: The word of the Lord to Israel through Malachi. (1:1)”*
- Malachi’s First Oracle. *“I have loved you,” says the LORD. “... Was not Esau Jacob’s brother? Yet I have loved Jacob, but Esau I have hated, and I have turned his hill country into a wasteland... They may build, but I will demolish... You will see it with your own eyes and say, ‘Great is the LORD—even beyond the borders of Israel!’”*
- Malachi’s Second Oracle. (1:6–2:9)
 - *“A son honors his father, and a slave his master. If I am a father, where is the honor due me? If I am a master, where is the respect due me? ...It is you priests who show contempt for my name... By offering defiled food on my altar... When you offer blind animals for sacrifice, is that not wrong? When you sacrifice lame or diseased animals, is that not wrong? ...Oh, that one of you would shut the temple doors, so that you would not light useless fires on my altar! I am not pleased with you... and I will accept no offering from your hands... If you do not listen, and if you do not resolve to honor my name... I will send a curse on you, and I will curse your blessings... I have sent you this warning so that my covenant with Levi may continue... the lips of a priest ought to preserve knowledge, because he is the messenger of the LORD Almighty and people seek instruction from his mouth. But you have turned from the way and by your teaching have caused many to stumble; you have violated the covenant with Levi... So, I have caused you to be despised and humiliated before all the people, because you have not followed my ways ...” (1:6-2:9)*
- Malachi’s Third Oracle. (2:10–16)
 - *Do we not all have one Father? Did not one God create us? Why do we profane the covenant of our ancestors by being unfaithful to one another? Judah has been unfaithful... by marrying women who worship a foreign god. As for the man who does this... may the LORD remove him from the tents of Jacob — even though he brings an offering to the LORD... (2:10-12)*
 - *...You flood the LORD’s altar with tears. You weep and wail because he no longer looks with favor on your offerings or accepts them... It is because the LORD is the witness between you and the wife of your youth. You have been unfaithful to her, though she is your partner, the wife of your marriage covenant... So be on your*

guard, and do not be unfaithful to the wife of your youth... The man who hates and divorces his wife... does violence to the one he should protect... ” (2:13-16)

- *Malachi’s Fourth Oracle. You have wearied the LORD with your words... by saying, “All who do evil are good in the eyes of the LORD, and he is pleased with them” or “Where is the God of justice?” ...the Lord you are seeking will come to his temple... But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner’s fire... “So, I will come to put you on trial. I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud laborers of their wages, who oppress the widows and the fatherless, and deprive the foreigners among you of justice... (2:17–3:5)*
- *Malachi’s Fifth Oracle. “I the LORD do not change. So, you, the descendants of Jacob, are not destroyed... you have turned away from my decrees and have not kept them. Return to me, and I will return to you... Will a mere mortal rob God? Yet you rob me... In tithes and offerings. You are under a curse — your whole nation — because you are robbing me. Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this... and see if I will not throw open the floodgates of heaven and pour out so much blessing that there will not be room enough to store it... Then all the nations will call you blessed, for yours will be a delightful land... ” (3:6–12)*
- *Malachi’s Sixth Oracle. “You have spoken arrogantly against me... You have said, ‘It is futile to serve God. What do we gain by carrying out his requirements... Then those who feared the LORD talked with each other, and the LORD listened and heard. A scroll of remembrance was written in his presence concerning those who feared the LORD and honored his name. “On the day when I act... they will be my treasured possession. I will spare them, just as a father has compassion and spares his son who serves him. And you will again see the distinction between the righteous and the wicked, between those who serve God and those who do not. Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and the day that is coming will set them on fire... (3:13–4:3)*
- *Conclusion. “Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel. See, I will send the prophet Elijah to you before that great and dreadful day of the Lord comes. He will turn the hearts of the parents to their children, and the hearts of the children to their parents; or else I will come and strike the land with total destruction.” (4:4–6)*