

Lesson 1

God the Creator

Genesis Chapters 1-11

The Hebrew Scriptures (Old Testament) begin with the beginning: the creation. In the beginning, God created the heavens and the earth. Gen. 1:1. We now know Jesus was both present and active in the creation. John 1:1. During His ministry on this earth, Jesus told us that Moses wrote the creation story. Luke 24:44; John 5:46-47. In this first lesson, we will review Moses' recording of the creation, the sin of Adam and Eve, the populating of the earth, the flood, and the tower of Babel.

The Creation

From where did man and our universe come? God created all. In six days, God created the heavens, the earth, the sea and all that live therein; on the seventh day, He rested.

On the first day, God created light and divided it from darkness - Gen. 1:2-5;

On the second day, God divided the waters by creating the sky, or atmosphere - Gen. 1:6-8;

On the third day, God separated the earth from the seas. He caused the earth to grow grass and trees, all of which produced seed after each kind of grass and tree - Gen. 1:9-13;

On the fourth day, God placed the sun, moon, and stars in the heavens - Gen. 1:14-19;

On the fifth day, God created the fishes in the seas and the birds of the air and caused them to multiply after their own kind - Gen. 1:20-23;

On the sixth day, God created the animals that lived on the earth, including man who was made with an eternal spirit, in the image of God. God gave man dominion over the rest of the creation - Gen. 1:24-31;

On the seventh day, God rested and blessed that seventh day - Gen. 2:1-3; Ex. 20:11.

Adam and Eve

After giving this overview of the creation, Moses gives more detail of the sixth day creation of man and woman. Gen. 2:7-25. God made the first man, Adam, by breathing life into the form He had made from the dust of the ground. Gen. 2:7. God made the first woman, Eve, from a rib taken from Adam. Gen. 2:22. Adam and Eve were made husband and wife in the first marriage. God placed them in a perfect garden, the Garden of Eden, which provided all their needs as they cared for it. Gen. 2:15-16. Among many other trees, Eden had a tree of life and a tree of knowledge of good and evil. Gen. 2:9. God told man not to eat of the tree of knowledge of good and evil, and God gave death as the penalty for disobedience. Gen. 2:17.

Sin

Satan, in the form of a serpent, lied to Eve. He told her that she would not die if she ate the fruit of the tree; and he told her that her disobedience would make her to be like a god. Eve

disobeyed God: she ate the fruit. Adam also disobeyed when he ate the fruit that Eve gave to him. Gen. 3:6. Adam and Eve's sin made them ashamed. They tried to hide from God, but God appeared to them and asked if they had eaten the forbidden fruit. Gen. 3:5-11. Both admitted their sin, but Adam blamed Eve and Eve blamed Satan. Because of their sin, God punished them as He had promised. He told them they would eventually die and their bodies would return to the dust from which he had formed Adam. Gen. 3:19. At the same time, God cursed Satan for his deceiving Adam and Eve. Gen. 3:14. God told them of difficulties they would face: childbirth and growing of food. Gen. 3:16-19. Then God drove Adam and Eve from the garden, because it held the tree of life, which was forbidden them by their death punishment. Gen. 3:22-24.

Cain and Abel

Adam and Eve's first children were Cain and Abel. Gen. 4:1-2. Both brothers sacrificed to God, but Cain did not do well in his sacrifice. Gen. 4:5. God respected Abel's sacrifice but not Cain's. This made Cain jealous of Abel. Because of his jealousy, Cain killed his brother Abel. God cursed Cain. Gen. 4:11. Cain went out from the place where he lived into another land inhabited by other descendants of Adam. There, Cain lived, married, had children, and continued the populating of the earth. Gen. 4:16-17.

Moses tells us that men and women lived extraordinarily long lives (by today's standards) in order to populate the earth. For example, Methuselah lived 969 years. Gen. 5:27. After the flood, the pattern of long lives continued; but the length of years decreased after several generations. Compare Shem who lived 600 years to Terah who lived 205 years. Gen. 11:10-11 and Gen. 11:32.

Noah, the Flood, and the Ark

As the world was populated, God saw that wickedness was great and that the thoughts of most men were continually evil. Gen. 6:5. God found only Noah, with his family, to be just. Gen. 6:9. God told Noah to build a large ark according to the specific instructions that He gave him. Gen. 6:14-16. God placed into the ark a male and female of all the land living creatures. In addition, seven pairs of land animals and fowl which could be eaten were loaded for food and to have a male and female to re-populate the earth after the flood. Seven days after all had entered the ark, water fell as rain from the sky and came forth from the fountains of the deep. It rained for forty days and nights. Gen. 7:12. The entire earth was covered "up" to a depth of 15 cubits, or 22.5 feet. Gen. 7:19-20. All the earth's land animals, including all people, died in the flood, except those saved by God in the ark. Gen. 7:22.

After one hundred fifty days, the waters began to lower. Noah sent a raven out and in to determine when the waters were gone down. Then he sent a dove out. At first the dove returned for rest. Later it returned with a leaf from an olive tree. Finally, it did not return. Gen. 8:12. After one year and seventeen days, Noah and his family went out of the ark with the preserved animals to populate the earth. Gen. 7:10-11 and 8:14-16. Noah left the ark, built an altar, and worshiped God. Gen. 8:20.

God responded by lifting the curse of the ground. Gen. 8:21. God also made a covenant with Noah and all succeeding men and animals of the earth. The covenant was that God would not destroy the earth with a flood again. Gen. 9:11. As a token, or seal, of the covenant, God created the rainbow, which continues to show His covenant today. Gen. 9:13.

Tower of Babel

God told Noah and his descendants to populate the earth. Gen. 9:1. But since they had one language, some instead gathered together in the land of Shinar and planned to build a great tower to reach into the heavens. Gen. 11:1-4. So God divided the people by confusing their language. Gen. 11:7. The people were scattered over the earth.

One of Noah's sons was named Shem. Many generations later, there was a descendent of Shem named Abram. Gen. 11:26. Our next lesson will teach us of God's plan for Abram.

Lesson 1 - Factual Questions

1. On which day did God create light? Gen. 1:3
2. When were grasses with seed first created? Gen. 1:11-13
3. Who did God place in control of the rest of God's creation? Gen. 1:28-30
4. From what did God create Adam? Gen. 2:7
5. From what did God create Eve? Gen. 2:22
6. What was the name of the garden created by God for Adam and Eve? Gen. 2:8-10
7. Among the many trees in Eden, which two are identified by name? Gen. 2:9
8. What was the penalty for disobeying God's command to not eat the fruit of the tree of knowledge of good and evil? Gen. 2:17
9. Who tempted Eve in the Garden? Gen. 3:1
10. What lie did Satan tell Eve? Gen. 3:4
11. Why was the fruit attractive to Eve? Gen. 3:6
12. Why did Adam and Eve try to hide from God? Gen. 3:7-11
13. What were the consequences of the sin of Adam and Eve on:

- (a) Satan - Gen. 3:14-15;
 - (b) Eve - Gen. 3:16-19;
 - (c) Adam - Gen. 3:17-19; and,
 - (d) the earth - Gen. 3:17; 5:29; 8:21?
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- 14. Why were Adam and Eve driven from the Garden? Gen. 3:22
 - 15. How did God keep Adam and Eve from re-entering the Garden of Eden? Gen. 3:24
 - 16. What did Cain sacrifice? Gen. 4:3
What did Abel sacrifice? Gen. 4:4
 - 17. Why did God not respect the sacrifice of Cain? Gen. 4:7
 - 18. What did Cain do to Abel? Gen. 4:8
 - 19. Where did Cain go to live? Gen. 4:16
 - 20. Who is recorded as living the longest life in the period from Adam to Noah? Gen. 5:27
 - 21. What was the spiritual condition of most men in the days of Noah? Gen. 6:5
 - 22. What kind of man was Noah? Gen. 6:9
 - 23. How old was Noah when the ark was completed? Gen. 7:6
 - 24. What were the instructions for building the ark? Gen. 6:14-16
 - 25. What were the instructions on putting things and animals into the ark? Gen. 6:19-21; 7:2
 - 26. How many days was Noah in the ark before it began to rain? Gen. 7:4, 10
 - 27. How long did it rain? Gen. 7:12
 - 28. From what other source did water come? Gen. 7:11
 - 29. Who and what died because of the flood? Gen. 7:21-22
 - 30. How long did water cover all the earth? Gen. 7:24
 - 31. How did Noah determine if the waters were going down? Gen. 8:6-14

32. What did God tell Noah to do after one year and seventeen days after entering the ark? Gen. 8:16-17
33. What did Noah do after he left the ark? Gen. 8:20
34. What promise (covenant) did God make after the flood? Gen. 9:9-11
35. What token or seal of His covenant did God create? Gen. 9:12
36. Who were the three sons of Noah? Gen. 9:18
37. What did the descendants of Noah decide to build in the plain of Shinar? Gen. 11:3-4
38. What did God do to stop the building of the tower? Gen. 11:7-8
39. What was the name of the tower? Gen. 11:9. Was Babel the name of the tower or the city?
40. Who was the father of Abram? Gen. 11:27
41. What was the home land of Terah and Abram? Gen. 11:28

Lesson 1 - Discussion Points

1. Is the Hebrew word for God in Gen. 1:1 and Gen 1:26 plural or singular? The Hebrew word for God is Elohim, a plural noun. However, in Gen. 1:1 it is used with a singular verb - bara (created). Is the use of the plural noun an indication of the plural nature of the Godhead hinted at in the Old Testament (Isa. 48:16) and revealed with the coming of Jesus and the Holy Spirit? John 1:1-3, 14 and Acts 2. Compare Deut. 6:4; 32:39; Isa. 45:5, 6; Jn. 17:3; and I Cor. 8:6 with Gen. 3:22; 11:7; 18:1-3; Isa. 6:8 (Acts 28:25); 48:16; and Jn. 10:30, 34-38. With reference to Deut. 6:4, what is the Hebrew word translated “one” and is it the same word translated “one” in Gen. 2:24?
2. Consider the names of God used in Genesis.
3. What was the source of light created on the first day, prior to the creation of the sun on the fourth day?
4. In what ways is man created in the image of God? Gen. 1:27. Remember, God is spirit. Jn. 4:24. Is man equal with God? Isa. 40:25. The creation of man alters God’s description of the creation. In Genesis 1:25, God notes the creation to that point was “good.” Man is then created. Gen. 1: 27. God then looked at all the creation and noted it was “very good.” Gen. 1:31.

5. When did it first rain on the earth? See Gen. 2:5-6; 7:4, 12.
6. Discuss the first marriage. Gen. 2:24. Discuss Jesus' use of this scripture to teach of the importance of marriage. Matt. 19:3-12
7. What was the purpose of the tree of the knowledge of good and evil in the Garden of Eden?
8. What did Satan tell Eve? Was it a lie? Why did Satan lie to Eve? Jn. 8:44
9. Describe the process of sin using Eve's sin as an example. Relate Gen. 3:6 to James 1:14-15 and to I John 2:16.
10. What, if any, is the prophetic message of Gen. 3:15? Consider Gal. 4:4-5.
11. Is the Garden of Eden a figure or type of the relationship purposed for man? What is the meaning of the Greek word translated "paradise" in Luke 23:43 and Revelation 2:7?
12. Why did God make coats of skins to cloth Adam and Eve. Gen. 3:21. They had already clothed themselves. Gen. 3:7. Why does God do so after announcing judgments? Gen. 3:14-19. Is this a figure of God's plan? Adam and Eve were naked but not ashamed before their sin. Gen. 2:25. After sin, they were still naked but ashamed. Gen. 3:7. As we continue our Old Testament survey, please note how often "nakedness and shame" are used to describe the condition of man in sin. Ezek. 16:25, 39; Ezek. 23:29-30
13. What were the consequences of the first sin?
14. Why did Cain and Abel offer sacrifices? Why did God respect the sacrifice of Abel but not Cain? Gen. 4:7; I Jn. 3:12; Heb. 11:4; Rom. 10:17
15. God said the person who slayed Cain would receive the revenge of God "seven fold." Gen. 4:15. Why would the person who killed Lamech be punished by "seventy seven fold?" Gen. 4:24. How did Jesus use these Old Testament scriptures? Matt. 18:21-35; Luke 17:3-4
16. What occurred in the days of Seth and Enos? Gen. 4:26. What does it mean to "call on the name of the Lord?" Gen. 12:8; 13:4; II Samuel 22:4; Psa. 116:17; Joel 2:32; Zeph. 3:9; Acts 2:21; Acts 22:16; Rom. 10:13-16; I Cor. 1:2
17. Compare the ages of men in the recorded generations from Adam to Noah (Gen. 5) to the ages of men in the generations from Noah to Abram (Gen. 11).
18. Compare the days of Noah to the days of the Coming of the Lord. Compare Gen. 6:3 to Matt. 24:37; Luke 17:26-27; I Peter 3:20-21; II Pet. 2:9.

19. Who are the sons of God and the daughters of men? Gen. 6:2. What about the giants? Gen. 6:4
20. What did the writers of the New Testament have to say about the historical fact of the flood? See Matt. 24:37-39; Hebrews 11:7; I Peter 3:20; and II Peter 3:5-6.
21. Were men vegetarians before the flood? Gen. 1:29; 2:16; 3:17; 9:3. But what about Gen. 4:2?
22. What would have happened if Noah used a wood other than gopher? Gen. 6:14. Why do you think so?
23. How is the covenant God made with Noah (Gen. 6:18) different from the covenant God announced after the flood (Gen. 9:9-11)? What did Noah have to do in response to each?
24. (a) What was the token or seal of God's covenant with Noah after the flood? Gen. 9:12-17
(b) What was the token, or seal, of God's covenant with Abraham? Gen. 17:11
(c) What is the token, or seal, of our covenant with God today? II Cor. 1:22; 5:5; Eph. 1:13
25. Name at least one person who died in the flood? Consider Gen. 5:26-30 and 7:6.
26. What does it mean that God took Enoch? Gen. 5:22-24; Heb. 11:5. Does the Bible mention other similar incidents? II Kings 2:11. What does it mean to walk with God? Who else walked or walks with God? Gen. 6:9; 17:1; 24:40; II Kings 20:3; Psa. 16:8; 116:9; 128:1; Micah 6:8
27. It rained forty days and forty nights. Gen. 7:12. Does the Bible mention other periods of forty days and forty nights? See Lesson 5, discussion point 18.
28. God's covenant to not again destroy the earth with a flood was to last so long as "the earth remaineth." Gen. 8:22. Will the earth not continue to exist? See Psa. 102:26; Heb. 1:11-12; II Peter 3:10.
29. Discuss the incident recorded in Gen. 9:18-27. Is the prophesy fulfilled in Josh. 9? In part? See Josh 9:23, 27; but see Josh. 9:7.
30. Were the "days" of Genesis literal, twenty-four hour days or representative of longer periods of time? See Exodus 20:11. How could there be days as we know days since the sun was not placed in the sky to divide day from night until the fourth day? Gen. 1:14. There was

light that divided day from darkness. Gen. 1:4. What was the source of that “light?”

31. Nimrod, son of Cush, is said to have been a mighty hunter and the builder of great cities. Gen. 10:8-12. Consider the “great cities” of the Old Testament and the New Testament. Micah 5:5-6; Jonah 3:2; Rev. 17:18, and 18:18.

Curse

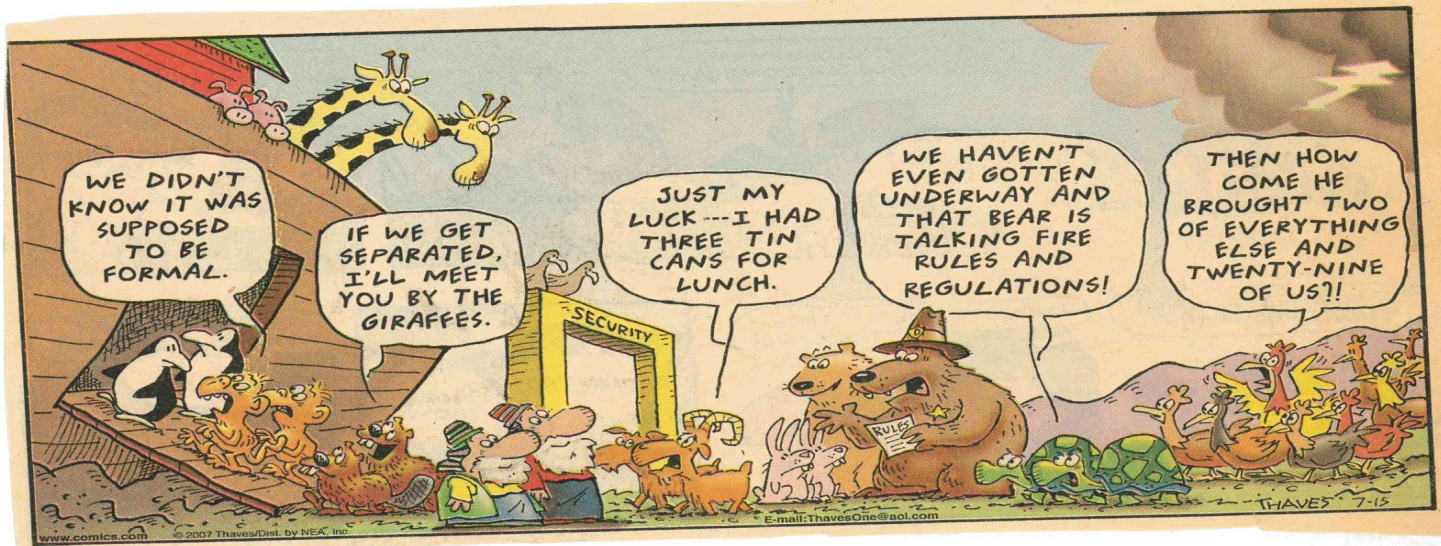
Satan was cursed by God for his deception of Eve and Adam, and, because of their sin, the ground was cursed. Gen. 3:14-17. Strong’s Concise Dictionary of Words in the Hebrew Bible defines the verb translated “curse” in Gen. 3:14-17 as “to bind, to hem in with obstacles, to render powerless, or to resist.” The spectrum of God’s dealings with man, and thus the Holy Scriptures, can be described in terms of “curse.”

Because of sin, the curse of God passed to Adam and Eve who were driven from the Garden of Eden. Gen. 3:16-24. Under the Law of Moses, any one who did not keep the commands of God was cursed. Deut. 27:26; Jer. 11:3; Gal. 3:10. Paul describes the same concept in Romans. All men have sinned. Rom. 3:23. The consequence of sin is death. Rom. 6:23. But God has sent salvation and eternal life by his Son Jesus. Rom. 6:23. Jesus Christ died, becoming accursed, to redeem man from the curse which comes from disobedience to God. Paul says Christ “was made a curse” in substitution for us as “every one that hangeth on a tree” is “cursed.” Gal. 3:13. Because of this sacrifice of Jesus, heaven is described as a place where there is “no more curse.” Rev. 22:3. Thus, from the Garden of Eden, to the death of Jesus on the cross, to eternity in heaven — throughout God’s dealings with man — curse and absence of curse explain God’s relationship with man.

The Bible additionally deals extensively with the concept of “curse.”

Righteous Noah’s faithfulness was anticipated to lead to the removal of the curse of the ground. Gen. 5:29. After the flood, God removed the curse of the ground. Gen. 8:21. God’s covenant with Abraham and his descendants is explained in terms of God blessing those with Abraham and cursing those who were against him. Gen. 12:3; 27:12-13. The Law of Moses was described as a law of “blessings and curses” — blessings by God if the law was obeyed and a curse by God if not. Deut. 11:26-29; 27:11-26; 30:1; Neh. 10:29; Prov. 3:33; Isa. 24:6; 34:5; 48:28; 65:15; Jer. 24:9; 25:18; 26:6; 29:18, 22; 42:18; 44:8, 12, 22; 49:13; Lam. 3:65; Dan. 9:11; Zech. 5:3; 8:13; Mal. 2:2; 3:9; 4:6; Gal. 3:10; Rev. 22:3. The enemies of Israel sought to defeat Israel by obtaining the curse of God on Israel. Num. 22:6; 24:10; Josh. 24:9; Neh. 13:2. Often God’s enemies and the enemies of His people were cursed. Num. 5:18-27; Judges 5:23; 9:57; II Sam. 16:9-11; I Kings 2:8; Prov. 24:24. Israel’s sins would cause God’s curse to come to the camp of Israel. Josh. 6:18. As God’s children, we are not to curse but to leave that matter of judgment to God’s wisdom. Ex. 22:28; Lev. 19:14; Ps. 109:28; Ecc. 10:20; Matt. 5:44; Luke 6:28; Rom. 12:14. In fact, we are asked how we can curse men, made by God, by the same tongue with which we bless God. James 3:9. Likewise, we should not bless with the mouth while we curse with the heart. Ps. 62:4.

Repentance with a humble heart will avoid God's curse. II Kings 22:19. Job was asked to curse God and die (Job 2:9), but Job would not sin by such a curse. Job 31:30. For bad deeds, we will be cursed. Prov. 11:26; 27:14; 28:27; 30:10. Sometimes we are cursed by men even when we do not deserve it. Jer. 15:10. Maybe it is better not to listen to all that others are saying. Ecc. 7:21.



Lesson 2
Abraham, Isaac and Jacob
Genesis Chapters 12-37

Like Adam and Eve, all men have sinned and come short of the glory of God. Romans 3:23. As with Adam, the result of man's sin is death — spiritual separation from God. Romans 6:23. Abram, later re-named Abraham, played a special part in God's plan to solve the problem of man's sin. The gift of God is life through His son Jesus Christ. Romans 6:23. In God's plan, Jesus, the one perfect sacrifice for sin was slain from the foundation of the world. II Tim. 1:9-10; Rev. 13:8. With Abram, God begins to fulfill His plan. Joshua 24:3; Romans 4:20.

Terah took his son Abram and his nephew Lot and left their home country in the Ur of the Chaldees and traveled to Haran on a journey to the land of Canaan. Terah died in Haran. Gen. 11:31-32.

During a twenty-five year period in Abram's life (from age seventy-five to one hundred), God periodically appeared unto Abram and offered a covenant to Abram which Abram accepted by faith. Gen. 15:6. God asked Abram to leave Haran, and to go to a land God would show him (Canaan), in exchange for three promises of God.

The Three Promises of God's Covenant with Abraham

The great promise was that God would bless all the families of the earth in Abram. Gen. 12:3. Secondly, God promised Abram the land of Canaan as a possession for Abram and his descendants. Gen. 12:7; 13:15; 15:7. Thirdly, God promised to make a great nation of the descendants of Abram. Gen. 12:2; 13:16; 15:5.

Abram accepted the covenant of God in three ways: by moving his family from Haran to Canaan (Gen. 12:4-5), by confirming the agreement according to the ways of the people of that time (Gen. 15:8-21), and by accepting circumcision for all the males of the family (Gen. 17:10-27). Circumcision was the seal, or token, of God's covenant. In this covenant arrangement, Abram worshiped God by calling on the name of God. Gen. 12:8. At the age of 99, Abram's name was changed by God to Abraham. The name of Abraham's wife, Sari, was changed to Sarah. Gen. 17.

God blessed and protected Abraham and Sarah. Even when they hid their marriage for fear of their enemies, and Sarah was taken by their enemies, God protected them, and no harm came to Sarah or Abraham. Gen. chapters 12 and 20.

In Canaan, Abraham and his nephew, Lot, were keepers of flocks of animals. Because their flocks were too great together, they agreed to separate. Abraham allowed Lot to choose the part of the land Lot wanted. Lot chose the well watered plains of Jordan. So Abraham dwelled in another part of Canaan, while Lot pitched his tent toward the evil city of Sodom. Gen. 13:11-13. The angels of God revealed to Abraham that Sodom would be destroyed. Gen. 18:16-17. Abraham asked for grace for Sodom if only ten righteous souls were found in Sodom, but there were not that many. The angels went to Sodom to the house of Lot. There, many of the people of Sodom came to Lot's house and

insisted that the men (angels) be delivered to them for immoral purposes. After this proof of the sins of the people of Sodom, Sodom was destroyed. Only Lot and his daughters escaped the destruction. Even Lot's wife, perhaps desiring her life in Sodom, did not keep God's command to "not look back" and as a result died and was turned into a pillar of salt. Gen. 19:17, 26.

God continued to bless Abraham. Even when kings captured Lot and his family, Abraham and 318 armed servants overtook the evil kings and recaptured Lot and his family, together with many goods. Abraham recognized that God was protecting him, and he gave a tenth of the recovered goods to Melchizedek, the priest of God. Gen. 14:1-20.

Sarah did not have children. She tried to help God's promise of making a great nation of Abraham by giving her handmaiden to Abraham for the purpose of having a child. Gen. 16:1-4. Ishmael was born. Gen. 16:15-16. God made it clear that Ishmael was not the son of the promise. Gen. 17:18-21. Ishmael became the head of the Ishmaelites. Gen. 17:20; 21:18; 25:12-18.

When Abram was 99 years of age, angels of God visited with Abraham and Sarah and reminded them of the promise that they would be the parents of a great nation. Both Abraham and Sarah were beyond child bearing age. Gen. 18:11. Yet God's messengers told them that the next year a son, Isaac, would be born. Gen. 18:10.

Isaac

As the angels had said, Isaac was born the next year when Abraham was 100 years old. Abraham loved his son born in his old age. Yet, God told Abraham to offer Isaac as a sacrifice. Gen. 22:2. Abraham took Isaac to the Land of Moriah and prepared to offer the life of his son to God. But God prevented the sacrifice and provided a ram as a substitute sacrifice. Abraham's obedience (Gen. 22:12, 16) pleased God, and God renewed the covenant of the three promises to Abraham: (1) his descendants would be a great nation, (2) they would inherit the land of Canaan, and (3) in his seed all nations of the earth would be blessed. Gen. 22:17-18.

After the death of Sarah (Gen. 23:1-20), Abraham sent a faithful servant to the Ur of the Chaldees to take a wife for Isaac of the people there rather than one of the women of Canaan. There, Isaac's servant met Rebekah, a relative of the family of Abraham. Rebekah's willing service to the servant demonstrated to him that God had led him to the right place and family. Gen. 24:26-27. Rebekah agreed to leave her land and make the long journey to Canaan to marry Isaac. Gen. 24:58. When Isaac was forty years old (Gen. 25:20), Isaac and Rebekah were married. Isaac loved Rebekah and was comforted after the death of his mother Sarah. Gen. 24:67.

At the age of 175 years, Abraham died, and was buried in the cave at Machpelah, which he had purchased as a burial place for his wife Sarah. Gen. 25:7-11.

Jacob

Rebekah and Isaac had twin boys. Before the boys' birth, God revealed to Rebekah that her sons

would lead two nations, and that the elder would serve the younger. Gen. 25:23. Esau was the first born; the second born, Jacob, took hold of Esau's heel at birth. Jacob's name means "one who supplants - one who takes the place that belongs to another." Esau grew up to be a skilled hunter and was loved by Isaac. Jacob was a dweller in tents and was the favorite son of Rebekah.

One day, when Esau returned from hunting very hungry, Jacob demanded the "birthright" (the extra portion of inheritance due to the first born) of Esau as price for a small bowl of food which Jacob was preparing. Foolishly, Esau reasoned that if he died from hunger his birthright would be of no good to him, so he agreed that Jacob could have the birthright. Gen. 25:33.

As Isaac's family grew, God blessed Isaac and renewed the covenant that He had made earlier with Abraham. During a famine, God asked Isaac to have the faith to remain in Canaan so that God could bless him. The three promises - the land promise, the great nation promise, and the blessing of all nations promise - were renewed to Isaac. Gen. 26:3-5.

When Esau was forty years old, he married wives from the people of Canaan. This greatly troubled Isaac and Rebekah. Gen. 26:35. As Isaac became old and blind (Gen. 27:1), he prepared to give his blessing to his oldest son, Esau. Isaac asked Esau to kill and prepare venison and, afterwards, Isaac would give Esau the blessing. Rebekah overheard. While Esau was hunting, Rebekah developed a plan for Jacob to receive the blessing of Isaac. Rebekah prepared venison, covered Jacob with hairy skins similar to Esau's hairy complexion, and sent Jacob into Isaac. Jacob deceived Isaac, and received Isaac's blessing to go with the birthright previously bought from Esau. Gen. 27:16-29. When Esau returned and learned of the deception of Rebekah and Jacob, he was angry. Gen. 27:30-36. Esau was so angry he determined to kill Jacob. Gen. 27:41. In response, Rebekah encouraged Isaac to send Jacob back to the home land of Abraham, to take a wife of the family of Abraham rather than from the people of Canaan. Gen. 28:1-9.

As Jacob traveled, God appeared to Jacob in a dream. God renewed the same covenant he had made with Abraham and Isaac. God gave to Jacob the (1) land promise, (2) the great nation promise and (3) the blessing of all nations promise. Gen. 28:13-14.

In Haran, Jacob met Laban, the brother of Rebekah. Gen. 29:6-14. Jacob labored twenty years with Laban. Jacob loved Rachel the daughter of Laban and worked seven years for the right to marry Rachel. Laban deceived Jacob. In the place of Rachel, her older sister, Leah, was given to Jacob as his wife. Jacob then worked another seven years for the right to marry Rachel. Then, for six years, Jacob worked for wages of the cattle of Laban. In whatever Jacob did, God blessed Jacob. In the twenty years, eleven sons were born to Jacob. Gen. 29:31 through 30:24.

Jacob is Renamed Israel

After twenty years, Jacob took his wives, children, servants, and cattle, and left Laban in Haran to return to Canaan. Yet he feared Esau his brother. But time had eased the anger of Esau and Jacob was received by Esau with a natural brotherly love. Gen. chapters 31-33. The night before Jacob

met with Esau, Jacob met and wrestled with God's messenger. In the struggle, Jacob demanded a blessing, and the messenger told Jacob that God had changed Jacob's name to Israel. Gen. 32:28. So, after many years, Jacob, now named Israel, returned to Canaan with his family. In Canaan, God again renewed the promises of the covenant: (1) the land promise, (2) the nation promise, and (3) the blessing of all nations promise. Gen. 35:11-12. In Canaan, Jacob's twelfth son, Benjamin, was born. Gen. 35:18. Thus, the twelve sons of Israel, who became the fathers of the twelve tribes of the nation of Israel, were in the land of Canaan.

Isaac died at the age of 180 years. Gen. 35:28. The descendants of Esau became the nation of Edom. Gen. 36:8

Lesson 2 - Factual Questions

1. What were the three promises of God in his covenant with Abraham, Isaac and Jacob? Gen. 12:3, 7; 13:15-16; 15:5-7
2. How was the covenant accepted? See Gen. 12:4-5; 15:8-21; 17:10-27.
3. How was Lot related to Abraham? Gen. 11:31
4. Why did Abraham and Lot separate? Gen. 13:5-12
5. What part of the land did Lot choose? Gen. 13:11-12
6. What kind of men lived in Sodom? Gen. 13:13
7. Who was the priest of God to whom Abraham paid tithes? Gen. 14:18
8. Who was the first son of Abraham? Gen. 16:11
9. What sign did God give Abraham to signify the covenant? Gen. 17:11
10. At what age were males to be circumcised? Gen. 17:12
11. God agreed with Abraham that if there were ____ righteous people in the city, God would not destroy Sodom. Gen. 18:32
12. What happened to Sodom? Gen. 19:24
13. How old was Abram when he was renamed Abraham? Gen. 17:1, 5
14. How old was Abraham when Isaac was born? Gen. 21:5
15. Where did Abraham bury Sarah when she died at age 127? Gen. 23:1, 19-20

16. Who prevented Abraham from sacrificing Isaac? Gen. 22:11-12
17. Where was Isaac sent to find a wife? Gen. 24:1-10
18. Who was selected to be wife of Isaac? Gen. 24:15-67
19. How old was Abraham when he died? Gen. 25:7
20. Who are the two sons of Isaac and Rebekah? They are the fathers of which two nations?
21. Esau was a _____. Gen. 25:27
Jacob was a _____.
22. Why did Esau sell his birthright to Jacob? Gen. 25:29-34
23. How did Rebekah and Jacob obtain the blessing of Isaac for Jacob? Gen. 27:1-29
24. What was the attitude of Esau when he learned of the deception of Jacob? Gen. 27:41
25. (a) Where did Isaac and Rebekah send Jacob to find a wife? Gen. 28:6
(b) From where did Esau take his wives? Gen. 26:34-35
26. In Haran, with whose family did Jacob live? Gen. 29:14
27. Who did Jacob desire to marry? Gen. 29:18
28. Who was given to Jacob as his first wife? Gen. 29:25
29. How many years did Jacob work for Laban after the fourteen years he had worked for Leah and Rachel? Gen. 31:41
30. How many times did Laban change the wages of Jacob during these six years? Gen. 31:41
31. What did Rachel wrongfully take from Laban as she and her family returned to Canaan? Gen. 31:19
32. What did Jacob fear as he prepared to meet Esau? Gen. 32:3-7
33. How did Jacob prepare his family to meet Esau? Gen. 32:7 through 33:3
34. How did Esau receive Jacob? Gen. 33:4
35. When did God change Jacob's name to Israel? Gen. 32:28

36. Who was the twelfth son of Jacob? Where was he born? What happened to Rachel, the mother of the twelfth son? Gen. 35:16-18
37. Esau went to Mt. _____ to dwell after Jacob returned. Gen. 36:8

Lesson 2 - Discussion Points

1. Who were the people living in the Ur of Chaldees? For what were the Chaldeans known? What do you expect the religious practices were like in the home and city in which Abram grew as a young boy and man? See Joshua 24:2. How was Abram converted to be a believer in God? Josh. 24:3; Romans 4:20.
2. What did God mean and intend when He promised that all nations would be blessed through the seed of Abraham? What if any relationship does the promise have to Gen. 3:15?
3. What do you think of Abraham's dealings with the Pharaoh of Egypt in Chapter 12 and with Abimelech in Chapter 20?
4. Since Lot chose the Jordan plain instead of Canaan, and since he merely "pitched his tent towards Sodom," why did the messengers of God find Lot and his wife in Sodom? Gen. 13 and 19
5.
 - (a) Why was Abraham called the "Hebrew" in Gen. 14:13?
 - (b) What was meant by the name "Hebrew?"
 - (c) What is the relationship of the name "Hebrew" to the book of Hebrews in the New Testament?
6.
 - (a) Who was Melchizedek? Gen. 14:17-20. What is his relationship to Jesus? Ps. 110:4; Heb. 5:6; Heb. 7:1
 - (b) What is the implication of the fact that God has priests and spokesmen outside the Abraham - Isaac - Jacob covenants? What about Jethro in Exodus 18:1 and Balaam in Numbers 22-24? Is the same implication to be drawn from Jonah's being sent to Ninevah? Jonah 1:2
7.
 - (a) Why did God wait 400 years to give Canaan to the children of Israel? Gen. 15:13-16; Lev. 18:24; 20:22; Deut. 18:9-12
 - (b) Where did Israel wait that 400 years?
8. Discuss Sari, Hagar, and Ishmael. Gen. 16; 21:8-21; 25:12-18
9. The covenants with Abraham and with Israel are noted many times to be "everlasting" (Gen. 17:7), "perpetual," (Ex. 31:16) and to be kept "forever" (Ex. 12:14). The Hebrew word translated "everlasting," "perpetual," and "forever," is "adolam". What is the meaning of

“adolam”? How does the use of the same word regarding circumcision (Gen. 17:13); Levitical priest-hood (I Sam. 2:30); vestments of Aaron (Ex. 28:43); and the scapegoat (Lev. 16:29) add to our understanding of the period of time in which the covenants with Abraham and Israel were in effect? What about Jeremiah 18:15-17?

10. Discuss the reaction of Abraham (who was 99) and Sarah (who had ceased to be capable of bearing children) to the promise of a son brought by the messengers of God? Gen. 17:17-18:15
11. What is your reaction to the discourse between God and Abraham regarding the destruction or salvation of Sodom? Gen. 18:16-33. Consider Prov. 28:1 and Heb. 4:16.
12. (a) What is the sin of Sodom? See Gen. 19:2-11. Consider Ezek. 16:49.
(b) What message does the relationship of the name of the city (Sodom) to the sin (sodomy) convey to you?
13. What was the purpose of God instructing (Gen. 22:2) Abraham to sacrifice Isaac, who was the son of the promise (Gen. 17:21)?
14. Who, in addition to Sarah, is buried (Gen. 23) in the cave of Machpelah purchased by Abraham in Hebron? Abraham (Gen. 25:9); Isaac, Rebekah, and Leah (Gen. 49:30-32); Jacob (Gen. 50:13-14). What about Joseph? Gen. 50:24-26; Ex. 13:19; Josh. 24:29-33
15. Consider and discuss the thoughts of Rebekah when she was asked to travel to Canaan to marry Isaac. Gen. 24
16. Discuss the personalities of Esau and Jacob. Gen. 25:29-34
17. Why were the three promises initially given to Abraham also given to Isaac (Gen. 26:3-5) and Jacob (Gen. 28:13-14)?
18. (a) What impression do you get of the character of Jacob? How does that relate to the Hebrew meaning of his name?
(b) Is there any change in his character after twenty years in Haran (Gen. 30)?
(c) What do you think of how Jacob was treated by Laban? What were the fruits of Jacob's crafty purchase of Esau's birthright and his theft by deception of Isaac's blessing? Consider Jacob's flight from home, deception by Laban, years of living in fear of Esau, and the effects on his children. Gen. chapters 34-38
19. What was God's attitude towards Jacob being the father of thirteen children by four women?
20. How did God prosper Jacob (rather than Laban) regarding cattle? Gen. 30:25-43
21. What was Rachel going to do with the images she stole (Gen. 31:19) from her father Laban?

See Gen. 35:1-15.

22. With whom did Jacob wrestle the night before meeting Esau? Gen. 32:22-32; Hosea 12:3-4
23. How did Jacob prepare to meet Esau? Gen. 32. How did Esau respond to the return of Jacob with his large family, servants and possessions? Gen. 33
24. Discuss the incident involving Dinah, the daughter of Jacob and Leah. Gen. 34
25. If neither Esau nor Jacob had “done good or evil” before their birth (Rom. 9:11), why did God choose Jacob over Esau? Gen. 25:23. Was that fair? Consider Romans chapters 9-11.
26. In addition to Abraham and Lot, what other relatives separated because their herds were too numerous to stay in the same area? Gen. 36:6-8
27. Abraham is identified as the friend of God. II Chron. 20:7; Isa. 41:8; James 2:23. God spoke to Moses face to face, as one speaks to a friend. Ex. 33:11 (but see Ex. 33: 20). Do the Hebrew Scriptures identify any other person as a friend of God? Yet, as disciples of Christ, we are accepted as friends of Jesus, the Son of God. John 15:12-15.

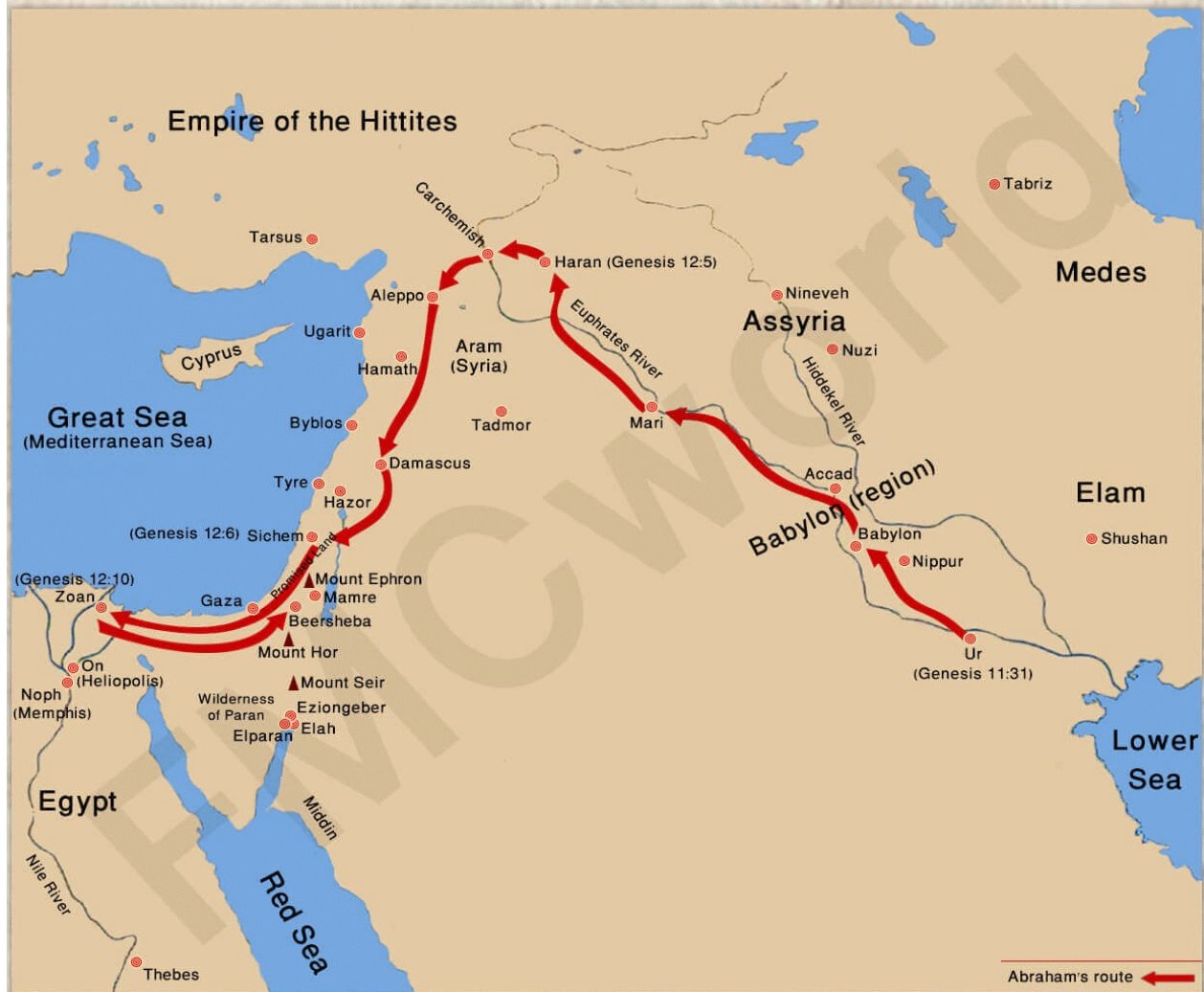
Covenant

As with Noah (Gen. 6:18), God made a covenant with Abraham (Gen. 15:18) and his sons afterwards (Gen. 26:3-5 and 28:13-14). God’s covenant relationships with man are a central theme of the Holy Scriptures. In fact, the Scriptures are divided into the Old Testament (consisting mostly of the history of the Mosaic covenant) and the New Testament.

The term covenant or testament refers to a mutual agreement offered by God by his grace to a family or larger group of people by which God makes promises in exchange for obedient faith by the covenant people. Except for the unilateral promise of God to Noah to not again destroy the earth by flood (Gen. 9:9), all of God’s covenants exemplify this “mutuality” - receipt of God’s promises in exchange for obedience to God’s commands.

After delivering the descendants of Israel from Egypt, God gave the law of Moses (Mosaic covenant) to Israel at Mount Sinai. Ex. 19:5; 34:28. In spite of the great promises of blessing under the Mosaic covenant (Deut. 6; 12:26-28), Israel continuously failed to obey the commands of the covenant. Finally, God announced through the prophet Jeremiah and others that a new, better covenant would be given. Jere. 31:31-34. Nevertheless, the law of Moses lasted until it was completely fulfilled. Matt. 5:17-18. With the shedding of the blood of the Messiah, Jesus Christ, the new and better covenant came into existence. Matt. 26:28; Heb. 7:22; 8:6 through 9:17. Under the covenant of Jesus, we are promised eternal salvation through the grace of God. Rom. 6:23; Eph. 2:5. Will we accept the new, better covenant? Matt. 7:21; Jn. 3:3-5; Acts 22:16; Gal. 3:26-27. Will we better keep the covenant of Christ and be the holy nation God desires (I Peter 2:9-17) than did Israel keep the Mosaic covenant (Ex. 19:5-6)?

The Journeys of Abraham in the Near East



Lesson 3

Israel's Family Moves from Canaan to Egypt

Genesis 37-50

God gave the name "Israel" to Jacob. Gen. 35:10. After the birth of Benjamin (Gen. 35:16-21), Israel and his twelve sons and his daughter, Diana, were in Canaan. As God promised, he blessed all the nations of the earth through Israel, the seed of Abraham and Isaac. Jesus of Nazareth was born of the tribe of Judah, the family of Israel's fourth son. Jesus died for the sins of the people of all nations. Isa. 53:6; Philippians 2:5-8. Therefore, God blessed all of us in Jesus, through Abraham, Isaac, Jacob, and the nation of Israel.

Israel loved Joseph more than his other children because Joseph was the son of his old age. Gen. 37:3. Israel gave to Joseph a coat of many colors. Joseph twice dreamed that his brothers and family would bow down to him. Unwisely, Joseph told his dreams to his family. Because Israel favored Joseph and Joseph told his dreams, his brothers hated him. Gen. 37:8, 11.

Israel sent Joseph with supplies to his older brothers who were caring for sheep in another area of Canaan. Gen. 37:13. When his brothers saw Joseph approaching, some said they should kill him and tell his father that the wild animals had eaten him. Gen. 37:20. Ruben and Judah persuaded the others to not kill Joseph, but to put him in a pit and sell him as a slave to traders. Gen. 37:21-28. The brothers sold Joseph to Midianite merchants, who then took Joseph to Egypt. The brothers dipped Joseph's coat in animal blood and showed it to Israel saying wild animals had killed Joseph. Israel was very sad and mourned greatly. Gen. 37:35.

Joseph in Egypt

In Egypt, Joseph was sold as a slave to Potiphar, an officer of the Pharaoh (the ruler of Egypt). Gen. 39:1. God was with Joseph and blessed the affairs of Potiphar. Joseph was given charge of Potiphar's possessions. However, Potiphar's wife attempted to seduce Joseph. When Joseph refused, she falsely accused Joseph who was put into prison. Genesis 39:8-9 tells us of Joseph's righteous attitude regarding the temptation:

But he refused, and said unto his master's wife, Behold, my master ... hath committed all that he hath to my hand; There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness and sin against God?

In prison, God again favored Joseph, and he was placed in charge of the prisoners. Gen. 39:21-22. Pharaoh's butler and baker were also in prison. Both had dreams. The butler dreamed he had three branches in his hand and the branches bloomed and produced grapes, which the butler put into a cup and served to Pharaoh. The baker dreamed he had three white baskets on his head, and the top basket was full of food for the Pharaoh, but the birds came and ate the food from the basket while it was on the baker's head. God enabled Joseph to interpret the dreams. Joseph told the butler his dream meant that in three days he would be released to again serve the Pharaoh. Joseph told the

baker his dream meant that in three days the baker would be put to death by the Pharaoh. The interpretations proved true, and the butler was released from prison and restored to his position but the baker was put to death. Gen. 40:1-23. Joseph asked the butler to remember Joseph when the butler was released, but the butler forgot. Gen. 40:14, 23.

Later, Pharaoh dreamed two dreams which his magicians and wise men could not interpret. Gen. 41:8. Finally, the butler remembered Joseph. Joseph was sent from the prison. God enabled Joseph to correctly interpret the dreams indicating the entire countryside would enjoy seven years of good crops followed by seven years of famine. Gen. 41:28-35. The Pharaoh recognized God's providential care of Joseph, and placed him in charge of storing grain from the years of plenty for the years of famine. Gen. 41:37-45.

The famine came. It was so hard that everyone in Egypt had to use their money, cattle, and lands to buy grain stored under the care of Joseph. Gen. 41:54-57; 47:13-26.

In Canaan, Israel and his family also suffered in the famine. Israel sent his sons to Egypt to buy grain. But Israel refused to let his youngest son, Benjamin, go with the others. Gen. 42:1-4. In Egypt, they were brought before Joseph. As they bowed down to Joseph (fulfilling Joseph's childhood dreams), Joseph recognized them and asked about their father and Benjamin. Joseph provided them with the needed grain. But in order to have more contact with them, Joseph accused them of being spies and detained Simeon until they returned with proof that they had a father and younger brother. Gen. 42:1-24. Without Simeon, they returned to Canaan. Their father was again very sad because of the apparent loss of another son.

The famine continued. Eventually, the brothers had to return to Egypt to buy more food. In order to do as Joseph had commanded to prove the sons of Israel were not spies, Israel finally agreed that Benjamin could go with them. Gen. 43:1-15. In Egypt, Joseph revealed his identity to his brothers. Joseph made arrangements for all of Israel's household to come down to Goshen in Egypt to live throughout the famine. Gen. 45:1-11. Joseph said to his brothers in Gen. 45:5,7:

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life ... And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

After the death of Israel, the brothers still feared Joseph. As Moses wrote in Gen. 50:19-20, Joseph said:

Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

When Israel received the news of Joseph being alive and the request to bring the whole family into Egypt, Israel decided to go to see Joseph. Gen. 45:28. God appeared to Israel and told him not to fear because God would make of his seed a great nation to fulfill the (1) nation, (2) land and (3)

blessing promises previously made to Abraham, Isaac and Jacob. God promised to bring Israel out of Egypt again. Gen. 46:3-4.

Israel in Egypt

Depending on who is counted, about seventy of the family of Israel went into Egypt. Gen. 46:27. Israel lived in Egypt with his family for seventeen years and died at the age of 147 years. Gen. 47:28. Before his death, Israel requested his sons to take his body back to Canaan, for burial. Gen. 47:30. Israel also told Joseph that God would bring all the family back to Canaan. Gen. 48:21. When Israel died, Joseph and the other sons took Israel's body to Canaan where he was buried in the cave of Machpelah. Gen. 49:29-33; 50:13.

Later, Joseph also died in Egypt. But before his death, Joseph required the children of Israel to promise to carry his bones from Egypt to Canaan when it was time for the promises to be fulfilled. Gen. 50:23-26. So as God had told Abraham three generations before (Gen. 15:13), the descendants of Abraham, Isaac, and Jacob moved into Egypt. They would remain there four hundred years until it was time for God to fulfill the (1) nation, (2) land, and (3) blessing promises.

Lesson 3 - Factual Questions

1. Why did Israel love Joseph more than he loved his other children? Gen. 37:3
2. What gift did Israel give Joseph that indicated Israel's love? Gen. 37:3
3. What dreams did Joseph share with his family? Gen. 37:5-10
4. How did Joseph's brothers feel about him? Gen. 37:4, 8, and 11
5. When Joseph was sent to take food to his brothers, what did they decide to do to Joseph? Gen. 37:19-28
6. Which of Joseph's older brothers suggested less harsh treatment for Joseph? Gen. 37:21-26. See Gen. 42:22.
7. What did the brothers tell their father about the disappearance of Joseph? How did Israel react? Gen. 37:31-36
8. Who was Joseph's master in Egypt? Gen. 39:1
9. What did Potiphar's wife do? What was Joseph's response? What happened to Joseph? Gen. 39:7-23
10. Who were in prison with Joseph? Gen. 40:1-3

11. What was the butler's dream and its interpretation? Gen. 40:9-13
What was the baker's dream and its interpretation? Gen. 40:16-19
12. What did Joseph ask the butler to do when the butler was released from prison? Gen. 40:14.
Did the butler do so?
13. What was Pharaoh's first dream and its interpretation? Gen. 41:17-21, 25-32
What was Pharaoh's second dream and its interpretation? Gen. 41:22-32
14. According to Joseph, who gave him the power to interpret dreams? Gen. 41:16
15. How old was Joseph when he was sold by his brothers? Gen. 37:2
How old was Joseph when he was given his great position in Egypt? Gen. 41:46
16. What did Joseph do during the years of good harvests? Gen. 41:47-49
17. Who were the two sons of Joseph? Gen. 41:51-52
18. Why did Israel send some of his sons to Egypt? Why didn't Benjamin go? Gen. 42:1-4
19. Who did the brothers go before in Egypt? Describe what Joseph did with his brothers. Gen. 42:5-28
20. Which of Israel's sons was held in Egypt at the end of the first trip? Gen. 42:24, 36
21. Which of Israel's sons who was not on the first trip made the second trip? Gen. 43:14
22. What happened when the brothers returned to Egypt? Gen. 43-45:15
23. How many of the family of Israel came into Egypt? Gen. 46:27
24. Where in Egypt did the family of Israel live? Gen. 47:1
25. When did Rachel die and where was she buried? Gen. 35:16-21; 48:7
Even while doing as God directs, life with its joys and sorrows continues.
26. What did Israel tell Joseph before Israel's death? Gen. 48:21
27. Jacob (Israel) lived in Egypt 17 years. Gen. 47:28. Where did Joseph and the other children of Israel take Israel's body for burial? Gen. 49:29-33; 50:13
28. How old was Abraham when he died? Gen. 25:7
How old was Isaac when he died? Gen. 35:28
How old was Jacob when he died? Gen. 47:28

- How old was Joseph when he died? Gen. 50:26
29. What did Joseph's brothers fear after Israel's death? Gen. 50:15-20
30. What promise did Joseph ask of the people of Israel before his death? Gen. 50:25

Lesson 3 - Discussion Points

1. What is the relationship between Joseph's statements in Gen. 45:5-7 and 50:19-20 the three promises to Abraham, Isaac, and Jacob?
2. Describe dreams and their interpretations as key points in Joseph's life. Ex. Chapters 37, 40 and 41. See Gen. 42:9.
3. Apply Joseph's words in Gen. 39:8-9 to life today.
4. What is the meaning of "Hebrew" as used in Gen. 39:14 and Ex. 1:16,19? See Lesson 2, discussion point 5.
5. Read Gen. 41:32. Does this verse express a principle with other applications? Num. 23:19; Isa. 46:9-11; I Kings 11:9; Job 33:14; Psa. 62:11
6. Discuss Joseph's dealings with his brothers when they came to Egypt to buy food. Gen. chapters 42-47
7. Who in addition to Joseph (Gen. 37:13), said "Here am I"? Ex. 3:4; Isa. 6:8; I Sam. 3:4; others? Gen. 22:11; 27:1,18; 31:11; 42:2; 46:2; II Sam. 15:26. What? Job 38:35. Who else? Isa. 65:1
8. Why was Israel hesitant to go into Egypt? Gen. 46:1-4
9. Discuss why Pharaoh said "regard not your stuff" in Gen. 45:20.
10. Discuss how many of the children of Israel went down into Egypt. Does the answer change if you consider the number from the perspective of how many were then in Egypt? See Gen. 46:26-27; Ex. 1:1-5; Acts 7:14.
11. What effect did the famine and the provisions stored by Joseph have on the wealth of the Pharaoh of Egypt? Gen. 47:13-26
12. What faith is demonstrated by Joseph's request regarding his final burial? Gen. 50:22-26
13. Who were the Midianites? Gen. 25:4; 37:28; Ex. 2:15. Who was Reuel? Ex. 2:18. What about Jethro? Ex. 18:1. What about Num. 10:28-29?

14. How many years passed from Israel's going into Egypt to the days when God sent Moses in response to the groans of Israel (Ex. 2:24)? See Ex. 12:40 and compare to Gen. 15:13-16. See Acts 7:6; Gal. 3:17.
15. Discuss these words spoken by Joseph when he refused to take revenge on his brothers: "...for am I in the place of God?" Gen. 50:19. See Deut. 32:35; II Kings 5:7; Romans 12:19; Heb. 10:30.
16. Discuss the basis for the blessings given by Jacob to his sons. Gen. 49. What effect did the incidents in Gen. 34 and Gen. 35:22 have on the blessings? What is the fulfillment of the blessing given to Judah? Gen. 49:10

Here am I

In response to other men or calls from God, at least ten times in the Old Testament, Bible characters answered: "Here am I." See citations in Discussion Point 7, above. On several occasions, the response clearly demonstrated a willingness to accept a task or assignment. But none of the examples more clearly indicates willingness than Isaiah's. In Isa. 6:8, God asked: "who will I send, and who will go for us?" Isaiah answered: "Here am I, send me."

Today we are called by God to go into our communities and into the world with the gospel. Matt. 5:13-16; Matt. 28:19-20; II Cor. 3:6, 5:20; Rom. 10:12-15. Will we answer: "Here am I, send me?" Undoubtedly, Isaiah's response was hastened by the vision of God which he had just experienced. Isa. 6:1-7. In part, our review of the Old Testament is designed for us to experience what Isaiah experienced so we will respond as Isaiah responded.

Our review of Jacob's decision to take his family into Egypt provides a strong motivation to respond "Here am I" to God's call today. Jacob feared the trip into Egypt. Gen. 46:3. But God promised: "I will go down with you into Egypt." Gen. 46:4. In the same manner, Jesus promises to go with us in our response to His call that we take the gospel to the world. Matt. 28:20; Acts 2:38-39; II Cor. 1:22; Rev. 1:12-18. Jacob had confidence in the promise that God would go with him, and he went. Will we have confidence and answer: "Here am I, send me?"

But who is worthy for this all important task? II Cor. 3:5-6. When Isaiah saw God on his throne, high and lifted up, he fell on his face. He was undone, immobilized, by the comparison of his sin to the holiness of God. God purged the sins of Isaiah, and Isaiah rose to his feet and responded to God's call for a messenger. Isa. 6:6-9. God was able to use Isaiah and Isaiah was capable to be used because God took away his sins and their guilt. By doing so, God clearly demonstrated God's plan to redeem man from unrighteousness. If you have been redeemed, please respond by sharing the gospel of Jesus Christ with others.

Lesson 4
The Family of Israel becomes Israel, the Nation - Exodus from Egypt
Exodus 1-14

Joseph was soon forgotten in Egypt. Ex. 1:8. The Egyptians suppressed the children of Israel by making them slaves and giving them great burdens. Ex. 1:9-14. As Israel increased in numbers, the Egyptians ordered all male babies to be killed. Ex. 1:15-22.

A baby boy named Moses was born of the descendants of Israel's son Levi. Ex. 2:1-2. To protect him from the death order, his family hid Moses for three months. Then they placed Moses in a small ark in the river. The daughter of Pharaoh found Moses and decided to care for him. Ex. 2:6. Moses' sister, Miriam, arranged for Moses' mother to be his nurse maid. Ex. 2:9. So Moses grew up and lived forty years in the palace of Pharaoh (Acts 7:23) but was trained by his Hebrew - Israelite mother.

Moses was sensitive to the mistreatment of the Hebrew slaves. Ex. 2:11. One day Moses killed an Egyptian who was beating a slave. When this act was discovered, Moses fled to Midian. Ex. 2:15. There, Moses married and lived the life of a shepherd in the Sinai desert. For forty years, Moses learned how to live in the desert. Ex. 7:7. During the same time, the Israelites (Hebrews) continued to suffer in Egypt. Ex. 2:23-24.

God appeared to Moses in Midian and sent him into Egypt to deliver Israel from bondage. Moses did not know how the people of Israel would receive him so God said in Ex. 3:14:

I AM THAT I AM: Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

God told Moses to give this message to Israel. Ex. 6:6-7:

I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.

To prove he was God's spokesman, God gave Moses miraculous powers (1) to turn his staff into a snake, (2) to make his hand leprous, and (3) to turn water into blood. Ex. 4:1-9. God made Moses' brother, Aaron, a spokesman for Moses. Ex. 4:10-17. Moses and Aaron went to Egypt. They told the elders of the children of Israel of God's message of deliverance, and they demonstrated the powers given to them. Ex. 4:29-30. Israel believed, and they worshiped God. Ex. 4:31. Moses and Aaron went to Pharaoh and demanded that he let God's people, Israel, leave Egypt. In Ex. 5:2, Pharaoh said:

Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.

In fact, Pharaoh made the work tasks even harder for the children of Israel, so that even Israel's leaders complained of what Moses and Aaron were doing. Ex. 5:20-21. But God promised to demonstrate His power and obtain the release the people of Israel. Ex. 6:6-7. Pharaoh had already hardened his heart and refused to allow Israel to leave Egypt. Ex. 5:2. Pharaoh continued to harden his heart. Ex. 8:15. Later when he would have decided to let Israel go, God then hardened Pharaoh's heart until God had fully demonstrated His power. Ex. 9:12; 10:1-2.

Through a series of miracles which brought great plagues on Egypt (Ex. 7:14 - Ex. 10:29), God caused Egypt to send out Israel. The plagues were:

- (1) water was turned to blood;
 - (2) a plague of frogs appeared;
 - (3) plagues of lice;
 - (4) flies;
 - (5) animals died;
 - (6) boils came on man and beast;
 - (7) large hail fell;
 - (8) locusts came;
 - (9) there were three days of darkness in the land; and,
 - (10) finally, the tenth plague came: the death of all the first born of both man and animals.
- Ex. 11.

The children of Israel escaped the tenth plague by observing the Passover. Ex. 12. God told Moses to have each family select a perfect lamb and sacrifice it. The blood of the sacrifice was then spread on the door posts of the family's house. The lamb was then roasted whole and eaten, with the family fully dressed and prepared to travel. That night, as the Hebrew families ate the Passover, the tenth plague came and the first born of men and animals died, except in the families who were keeping the Passover. The Passover is one of the great events in God's dealing with Israel and man. The celebration to remember the Passover became a part of God's law for Israel (the Law of Moses) until the time of Jesus, who was killed in Jerusalem at the same time as the killing of the Passover lambs. John 19:14.

Following the tenth plague, the Egyptians sent Israel out with gifts of silver, gold, and expensive items. Ex. 12:35-36. About six hundred thousand men, and perhaps a total of three million Israelites, left Egypt. Ex. 12:37. As we have studied, this great number were the descendants of the approximately seventy of the family of Israel who had left Canaan for Egypt four hundred thirty years earlier. Truly, God had turned the seed of Abraham, Isaac, and Israel into a great nation. The "people" promise had been fulfilled. When the children of Israel left Egypt, they took the bones of Joseph. Ex. 13:19.

Again pharaoh's heart was hardened and he and his army followed Israel to the edge of the Red Sea. Ex. 14:8-12. Trapped by the world's greatest army and by the Red Sea, the Israelites cried out. Moses declared that the Israelites would see the "salvation of the Lord." Ex. 14:13. Moses stretched his staff over the sea, the water divided, and Israel passed through the sea on dry ground. When the Egyptians tried to follow, the sea closed on them and destroyed their army. Israel saw and believed.

Ex. 14:31:

And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses.

Lesson 4 - Factual Questions

1. Why did the Egyptians want to kill the male Hebrew children? Ex. 1:10, 16
2. Who were the Hebrews? Ex. 1:7, 9, 15-16
3. From what Israelite tribe were Moses' parents? Ex. 2:1
4. Who was Moses' sister? Ex. 15:20
5. How did she arrange for Moses' mother to care for him? Ex. 2:7-9
6. Where was Moses raised as a boy and young man? See Ex. 2:10.
7. Why did Moses flee Egypt? Ex. 2:11-15
8. Where did Moses go to live after leaving Egypt? Ex. 2:15-22
9. Who were the Midianites? Gen. 25:4; 37:28
10. With whom did Moses live in Midian? Ex. 2:21
11. How did he meet Reuel's family? Ex. 2:16-21
12. Who did Moses marry in Midian? Ex. 2:21
13. What was the name of Moses' first son? Ex. 2:22
14. While Moses lived in Midian, what was happening in Egypt? Ex. 2:23-35
15. From where did God speak to Moses on Mt. Horeb? Ex. 3:2-4
16. What did God first tell Moses to do? Ex. 3:5. Then, God sent Moses where and for what purpose? Ex. 3:10
17. What miraculous signs were given to Moses when he was sent to Egypt? Ex. 4:1-9
18. What was God's answer to Moses when he said he was not a good speaker? Ex. 4:11. When Moses continued to object, what did God do and say? Ex. 4:14-17

19. What did the elders of Israel do when they were told of God's plan to deliver them from Egypt and after they saw the signs performed by Moses? Ex. 4:31. What did they say when Pharaoh said "no" and increased their work burdens? Ex. 5:20-21
20. What was Pharaoh's response to Moses' first request to let Israel go? Ex. 5:2-21
21. Who were Moses' mother and father? Ex. 6:20
Who were Aaron's mother and father?
22. How old were Moses and Aaron when they spoke to Pharaoh? Ex. 7:7
23. Who first cast his staff and created a serpent in the presence of Pharaoh? Ex. 7:9-10. What did the magicians of Egypt do? Ex. 7:11
24. What happened to the serpents created by Pharaoh's wise men? Ex. 7:12
25. List the ten plagues. Ex. 8:14 - 11:9
26. What saved the first born children of Israel from the tenth plague? Ex. chapter 12
27. After the tenth plague, what did the Egyptians do? Ex. 12:33-36
28. How many men were among the Israelites who left Egypt? Ex. 12:37
29. How long had the family of Israel lived in Egypt? Ex. 12:40
30. What of their past did Israel take with them when they left Egypt? Ex. 13:19
31. Where did Israel first camp after leaving the place of their captivity in Egypt? Ex. 14:2
32. What did the Pharaoh do after Israel left? Ex. 14:5-10
33. How did God save Israel from Pharaoh's army? Ex. chapter 14
34. What did Moses say to Israel? Ex. 14:13-14. What did God say? Ex. 14:15-18
35. What was the attitude of Israel after seeing the great work of God in dividing the Red Sea and in destroying the Egyptian army? Ex. 14:31

Lesson 4 - Discussion Points

1. Discuss the names of God given in Ex. 3:6, 14, and 6:3.
2. Since Abraham often used Jehovah as the name of God (see, e.g., Gen. 15:7-8; 22:14), how do you explain the statement recorded in Ex. 6:3? Is there an interpretation problem?

3. What was the purpose of the power to do miraculous signs given to Moses as recorded in Ex. 4:1-9? Is there any relationship to the miracles performed by Jesus and his apostles? How do you know? See I Kings 17:24; Jn 20:30-31.
4. Discuss the excuses given by Moses as he resisted the commission of God to deliver Israel from Egypt. Ex. 3:11; 3:13; 4:1; 4:10; 4:13
5. Moses was eighty years old when he returned to Egypt to speak to Pharaoh. Ex. 7:7. How old was Moses, when, earlier he had fled Egypt to go to Midian? How do you know? Find the answer in a New Testament speech which discusses God's plan for Israel.
6. Discuss Ex. 4:18-26. What was Zipporah's problem? Did she continue with Moses into Egypt? See Ex. 18:2.
7. Put Ex. 6:1-8 into the context of the three promises to Abraham, Isaac, and Jacob. Put the story of the exodus of Israel from Egypt into the context of God's eternal plan of redeeming man from sin and death. II Tim. 1:7-12.
8. Who were Aaron's sons? Ex. 6:23. What happened to Nadab and Abihu? Lev. 10:1-3
9. Discuss the ten plagues as events which discredited the false gods of Egypt. For example, the darkness of the ninth plague discredited the Egyptian sun gods Ra and Amon.
10. Discuss the hardening of Pharaoh's heart. Compare Ex. 5:2; 8:15, 32 and 9:34 to 4:21; 7:13, 22; 9:12 and 10:1. See Ex. 7:1-6. Why did God harden Pharaoh's heart? See Ex. 7:5 and 10:2. Consider Rom. 9:15-18, Jere. 18:1-17 and lesson 2, discussion point 24. Are those and II Sam 16:11 similar examples of God's action? Does God harden hearts today? Romans chapters 1 and 2, especially 1:28; II Thess. 2:3-12; Heb. 3:12-13
11. Discuss the Passover lamb as being typical of Jesus. Relate these words and phrases to each: salvation; innocent; perfect; silence; no broken bones; from foundation of the world; must be eaten; 14th of Nissan; memorial feast.
12. Discuss how the exodus of Israel from Egypt to Canaan is typical of the Christian journey. Compare Ex. 6:6-7 and 19:5-6 to I Peter 2:9-10. What does each of the following figures represent in our journey?

Bondage in Egypt

Pharaoh

God sends Moses to deliver

Moses delivers the law

Compromises offered by Pharaoh

Crossing of the Red Sea (I Cor. 10:1-2)

Journey in the wilderness

Not all Israel entered into Canaan
Jordan River
Canaan

13. Discuss why Moses' life was divided into three forty-year periods. Forty years in Egypt, forty years in Midian, and forty years leading Israel.
14. Discuss the maturing of Moses from Exodus chapter 4 to chapter 14.
15. Was Reuel a priest of God? Ex. 2:16-18; 18:1. See discussion point 5, lesson 2.
16. Does God get angry? Discuss Ex. 4:1-17. See lesson 5, discussion point 19.
17. Why was Aaron coming to meet Moses? Ex. 4:14. From where was he coming?
18. Did Israel spoil Egypt? Ex. 12:36. Did the Egyptians give their precious goods to the Israelites or did Israel "borrow" the goods? Ex. 12:35
19. Where did Pharaoh's wise men, sorcerers, and magicians get the power to make snakes from their rods? Ex. 7:11. What or who was the source of the demons who possessed people in the days of Jesus? See Revelation Chapter 13.
20. Discuss the feast of unleavened bread. Ex. 12: 14-19; 23:14-15; 34:18; Deut. 16:3-8

Passover – Jesus the Lamb

The Passover lamb was prepared for the Passover meal on the fourteenth day of the first month of the year (Nissan), identified as the day of Preparation. Ex. 12:1-6. At sundown, with the beginning of the 15th day of Nissan, the Passover meal was eaten. That day, the 15th of Nissan, as well as the 7th day following, was a holy convocation and no manner of work was to be done as the day was a special sabbath or high day regardless of the calendar day of the week on which the 15th occurred. Ex. 12:16; Lev. 23:3-8. Each of the gospel writers confirms that Jesus was crucified on the day of Preparation (as thousands of Passover lambs were being slaughtered in Jerusalem). Matt. 27:62; Mark 15:42; Luke 23:53; John 19:14. John also affirms the sabbath, about which the Jewish leaders were concerned, was a special sabbath or high day. John 19:31. For these reasons, it is not clear that the traditional view that Jesus was crucified on Friday, the day before the normal sabbath on Saturday, is correct. Nissan 14th occurred on Thursday in AD 30, the year most scholars accept as the date of death of our Lord. A Thursday, rather than a Friday, day of Preparation and the day of the crucifixion conforms better to Jesus' statement that he would be in the grave "three day and three nights." Matt. 12:40. See also Matthew 28:1, where the Greek language indicates that Mary and Mary Magdalene came to the sepulchre at the "end of the Sabbaths." For discussion of this topic, see James Coffman, Commentary on Mark, pages 343-38 (Firm Foundation Publishing House 1975).

Lesson 5
The Law of Moses
Exodus 15 to end - Leviticus

After the generations of Abraham, Isaac, and Jacob (Israel), and 400 years in Egypt, God had essentially fulfilled the “people promise” made first to Abraham. God had made the Israelites a nation of two to three million people. But a “nation” requires more than people. And before God sent Israel on to the land of Canaan to fulfill the “land promise,” God molded the people into a nation by giving the people a covenant, or law (the Law of Moses), to bind them together.

Immediately after crossing the Red Sea, the two to three million Israelites had a problem finding water and food. By the third day, the people complained against Moses because there was no water to drink. Ex. 15:22-24. Then, and later, God allowed Moses to miraculously provide water and other necessities. Ex. 15:15-26 and chapter 17. For food, God caused a bread, manna, to fall from heaven to the ground each day except the Sabbath, and God provided flocks of quail to come into the camp to provide meat. Ex. chapter 16. God also protected Israel from surrounding nations by allowing the army of Israel, led by Joshua, to defeat their enemies including the Amalakites. Ex. 17:8-16. In these events, God demonstrated to Israel that Moses was His chosen leader. For example, in the battle with Amalekites, Moses stood on a hill overlooking the battle field. So as long as Moses held up his arms, Israel prevailed. When Moses became so tired he could not hold up his arms, the battle went against Israel’s army. Aaron and Hur then held up the arms of Moses until Israel won the battle. Ex. 17:8-16.

Moses had gone to Egypt from Midian without his family. After Israel left Egypt, Jethro, the father in law of Moses, brought Moses’ family to Moses in the wilderness of Sinai. Ex. 18:1-6. Jethro suggested that able men who feared God be appointed as leaders of groups of thousands, hundreds, fifties, and tens, so that Moses and the people would not suffer from Moses having to make all decisions. Ex. 18:7-27.

In the third month (Ex. 19:1), Israel came to Mount Sinai, where they camped for eleven months, until the second month of the second year after leaving Egypt. Num. 1:1. At Sinai, God made a covenant with Israel, as Moses recorded in Ex. 19:5-6:

If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine: And ye shall be unto me a kingdom of priests, and a holy nation. See Deuteronomy 26:16-19.

The people of Israel agreed to the covenant. Ex. 9:8. From Mount Sinai, God delivered details of the covenant, or law, to Israel through Moses. The law of Moses included the Ten Commandments. Ex. 20:1-17 and Deut. 5:1-21. God commanded:

- 1) You shall have no other gods before me;
- 2) You shall not make an idol to worship;
- 3) You shall not take the name of God in vain;
- 4) Remember the Sabbath and keep it holy;

- 5) Honor your father and mother;
- 6) You shall not kill;
- 7) You shall not commit adultery;
- 8) You shall not steal;
- 9) You shall not bear false witness; and,
- 10) You shall not covet.

In addition, the law: directed Israel regarding worship and sacrifices (Ex. 20:2-26; 29:38-46; Lev. chapters 1-7, 16-19, 22 and 27); provided instructions for the people of Israel to live with each other and with strangers (Ex. chapters 21-22; 23:1-10; Lev. chapters 12-15); established the Sabbath, the Sabbath year, and the year of Jubilee (Ex. 23:10-13; 31:12-18; Lev. chapters 23 and 25); directed three yearly feasts when all adult males were to assemble and sacrifice to God (Ex. 23:14-19; Deut. 16); gave instructions for the building of the tabernacle and the furnishings of the tabernacle (Ex. chapters 25-27, 30 and Lev. 24); gave regulations for the Levites, the tribe of priests, and for Aaron's family, the Levite priests who would serve Israel as the High Priests (Ex. chapter 28 and Lev. chapters 8-9, 10:8 to the end, and chapter 21); directed the building of the Ark of the Covenant (Ex. 25:10-22); and provided special rules regarding what food Israel was permitted to eat (Lev. 11).

After all the law of Moses had been delivered, God told Moses to write the entire law. Moses did so, and the entire law was then read to all the people. All of Israel agreed to the law and covenant with God. Ex. 24:7:

And he took the book of the covenant and read in the audience of the people. And they said: All that the Lord hath said will we do and be obedient.

In spite of Israel's assurance that they would obey God, the people had many problems of sin. God called Moses to climb Mount Sinai. It was covered by a cloud and the glory of God, which appeared as a devouring fire. Ex. 25:12-18. Moses was there forty days and nights. Ex. 25:18. The people did not know what had happened to Moses, so they demanded that Aaron take gold and make a golden idol in the shape of a calf. Aaron did so. The people feasted and worshiped the idol, saying it had led them from Egypt. Ex. 32:1-6. God was angry and threatened to destroy the people and raise up another nation. Ex. 32:10. Moses pleaded with God to not do so. God agreed, and sent Moses to the people. Moses went down the mountain to the camp of Israel. Joshua, who had waited patiently for Moses at the foot of the mountain, was with Moses. Ex. 32:17. When Moses saw the sin of the people, he threw down the two tables of stone on which the Ten Commandments had been written and broke them. Moses asked the people who would stand with him on the side of the Lord. Ex. 32:26. Three thousand who fought against God and Moses were killed because of their sin against God. Ex. 32:28.

God called Moses onto Mount Sinai again and gave him a second set of two tables of stone which contained the Ten Commandments. Deut. 9 thru 10:5. When Moses came down, his face shone with the glory of God, and the glory continued so long as Moses was teaching the law to Israel. Ex. 34:35.

The people then built the tabernacle and all the furniture and instruments for the tabernacle. From

willing hearts they contributed all the gold and other materials needed. Ex. 35:5, 21. By His Holy Spirit, God inspired men with the skills to complete all the fine workings of the contents of the tabernacle. Ex. 31:1-11; 36:1-2. God commanded and the people obeyed. Ex. 25:9:

According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

From the priestly tribe of Levi, Aaron and his family were made the family of high priests. Ex. 28 and Lev. 8. They were given the power to inquire of God for guidance by the use of the Urim and Thummim. Ex. 28:30 and Lev. 8:8. But even Aaron's family sinned. Nadab and Abihu failed to follow the worship pattern commanded by God and offered strange fire as a sacrifice. God destroyed them by fire. Lev. 10:1-2.

By giving the law of Moses to Israel before sending them to the land of Canaan, God taught several important principles which are repeated as we survey the remainder of the Old Testament and are important as we live our lives today. (1) The holiness of God is often emphasized. The Most Holy place in the tabernacle was for the presence of God — the appearance of clouds and lightning on Mount Sinai caused the people to fear. When God allowed Moses to understand something of the nature of God, Moses "bowed his head to the earth and worshiped." Ex. 25:22; 26:33; 19:10-24; 33:20-34:8. In Exodus 34: 5-7, God revealed to Moses:

And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

(2) God's people are expected to live holy lives and, when they fail, there are serious consequences of their sin. Lev. chapters 19 and 20. (3) God required those who accepted the covenant to obey and worship according to the commandments and patterns contained in the law. Ex. 24:7; 25:9; Lev. 10:1-2. (4) The extraordinary sacrifice for the sins of the people on the Day of Atonement foreshadows the sacrifice of Jesus on the cross. Lev. chapter 16. (5) Finally, God gave instructions to Israel against making covenants with the evil people who would be in Canaan when Israel entered Canaan to fulfill the "land promise." Ex. 23:29-33; 34:12.

Lesson 5 - Factual Questions

1. What problem did Israel face three days after crossing the Red Sea? Ex. 15:23-24. How did God solve the problem? Ex. 15:25-26
2. What problem did Israel face 45 days after leaving Egypt? Ex. 16:1-3. What did God provide for food? Ex. 16:4-13
3. Describe how much manna the people were to gather each day. What about Friday? What

- happened if they gathered too much? What about the extra gathered on Friday? Ex. 16:14-30
4. Who held up the hands of Moses during the battle with Amalekites? Ex. 17:10-12
 5. Who suggested that Moses appoint leaders over thousands, hundreds, fifties, and tens to help govern Israel? Ex. 18:1, 14-26
 6. What kind of men were appointed to rule? Ex. 18:21
 7. Near what mountain did Israel camp from the third month to the fourteenth month after Egypt? Ex. 19:1-2
 8. Who did Israel agree to obey? Ex. 19:3-8
 9. What is the second of the Ten Commandments? Ex. 20:4
What was the fifth of the Ten Commandments? Ex. 20:12
 10. What were the three feasts all adult males were to keep each year? Ex. 23:14-19
 11. After the law of Moses was written, what happened? Ex. 24:7-8
 12. With what kind of offering were the materials for the tabernacle contributed? Ex. 25:2; 35:5, 21
 13. Where did God promise to meet the people of Israel? Ex. 25:22
 14. What separated the Holy and Most Holy places? Ex. 26:31. What colors were the veil? Ex. 26:31
 15. On every day, what sacrifice was to be made? Ex. 29:38
 16. Where did a nation of slaves get the skilled workers of gold and silver to make the tabernacle and its instruments? Ex. 31:1-6; 36:1-2
 17. What is the Sabbath? Ex. 31:12-18. What is the Jubilee? Lev. 25:10
 18. What did Israel ask Aaron to make while Moses was forty days on Mt. Sinai? Ex. 32:1. What did Aaron make? Ex. 32:2-5. What did the people do? Ex. 32:6. Which commandment(s) did this violate? Ex. 20:1-2
 19. Who was at the bottom of the mountain waiting on Moses? Ex. 32:17
 20. What did Moses do? Ex. 32:15-35

21. What did God do to replace the broken tablets of stone? Ex. 34:1-28. See Deut. 9 through 10:5.
22. What did Moses' face look like after spending forty days and nights with God on Mount Sinai? Ex. 34:29-35
23. At Sinai, Israel had how many men who were at least twenty years of age or older? Ex. 38:26
24. What happened when the tabernacle was finished? Ex. 40:33-38
25. Who was made High Priest? Lev. 8:1-8
26. Why did Nadab and Abihu die? Lev. 10:1-2. See Ex. 30:9.
27. What kinds of animals were clean? What kinds were unclean? Lev. 11
28. What was the scapegoat? Lev. 16:20
29. What is forbidden in Leviticus 18:22?
30. What is the commandment of Leviticus 19:2 and 20:7?

Lesson 5 - Discussion Points

1. What was put into the Ark of the covenant? Ex. 16:33; Ex. 25:16-17; Deut. 10:5; Num. 17:10; I Kings 8:9; Heb. 9:4
2. What, if anything, is the difference between striking a rock and speaking to a rock so water will come out? Compare Ex. 17:1-7 to Num. 20:1-13. Can an improper attitude lead to sin? See Genesis 4: 5-8.
3. What does it mean to "hold up the hands" of another? From where does the figure of speech come?
4. Are the Ten Commandments a part of the covenant of God with the people of the world today? See Col. 2:14; II Cor. 3:6; Rom 7:1-4, 7; Gal. 3:23-27; Heb. chapters 8-9, especially 9:15. What about the Sabbath? When did the Sabbath first appear in the Hebrew scriptures? See Ex. 16:23. What about Gen. 2:3? Who revealed the Sabbath, and for whom was it sent? Neh. 9:13-14; Ezek. 20:10-12. When would the Sabbath go away? Col. 2:14. What about Amos 8:4-14? What about Psa. 147:19-20?
5. What did the law mean when the "eye for an eye" standard was given? See Ex. 21:24. See Deut. 16:18-20; 17:6-13; 19:15-21. What were the judges for? See Ex. 17:9.

6. By the time of Jesus, what names were given to the three feasts of the law of Moses? Ex. 25:14; Lev. 23:16, 17, 33, 34; Deut. 16:16.

Passover	(a)	Ex. 12:1-11, 14-20; Lev. 23:4-8; Deut. 16:1-8
Pentecost	(b)	Lev. 23:9-14; Deut. 16:9-12
Tabernacles	(c)	Lev. 23:33-36, 39-43; Deut. 16:13-15

7. Discuss Exodus 23:29-33. What might be the reasons for these instructions?

8. Discuss these New Testament passages in light of the subject of this lesson.

I Peter 2:9-10

Hebrews 12

Luke 22:20; Hebrews 8:10

9. What is the first commandment with a promise? Ex. 20:12; Eph. 6:1-3

10. Discuss the different Hebrew words used in the prohibition “thou shalt not kill” (Ex. 20:13) and the requirement that an offender “shall surely be put to death” (e.g., Deut. 13:9).

11. What is the New Testament application of the principle God gave to Israel in Ex. 25:9, 25:40, 26:30, and 39:43? See Moses’ instructions as Israel prepares to enter Canaan. Deut. 4:2; 5:32; 12:32. Is this relevant today? See Gal. 1:6-8; Rev. 22:17-20. Consider Paul’s admonitions to Timothy regarding the message Paul delivered as an apostle of Jesus Christ. II Tim. 1:13; 2:2; 2:5; 3:16-17. Since we have been given all things that pertain to life and godliness (II Peter 1:3) and the faith has been delivered to us (Jude 3), what causes man today to add religious practices not found in the New Testament and to refuse to live by the instructions of the New Testament? Perhaps Paul provides an answer in II Timothy 4:2-4.

12. Who were Nadab and Abihu? Ex. 6:23. What happened to them? Lev. 10:1-2. What is strange fire? Ex. 30:9. What’s wrong with using strange fire in worship of God? Lev. 10:1-2. The text does not indicate that the fire was “strange” because God forbade the fire, rather that God did not command the use of the fire. Do you engage in religious activity not commanded by God under your rationale that the practice is not expressly forbidden?

13. Identify all the furniture placed in the tabernacle. Ex. chapters 25-27. Are the articles of furniture typical of features of the spiritual covenant under which we live? If you think so, what are the corresponding features?

14. What was the meaning and purpose of the veil between the Holy and Most Holy places? Ex. 26:31-37. Who passed through the veil and when? Lev. 16:1-9. Why was the veil torn in two when Jesus died? Matt. 27:51. See Heb. 9:12, 24; 10:10, 12.

15. What about the divisions of the tabernacle: the Holy of the Holies, the Holy Place, and the outer court? What do they represent, if anything, in our spiritual covenant today?

16. What were the Urim and Thummim? Ex. 28:30; Lev. 8:8; Num. 27:21. See I Sam. 14:36, 37; 28:6.
17. What was the purpose of the Ark of the Covenant?
18. Moses was on Mount Sinai forty days and nights. Ex. 25:18. Where else have we read and will we read about forty days and nights? For example: Gen. 7:12. What about the flood (Gen. 7:12), the spies (Num. 14:34), Goliath's challenge of Israel (I Sam. 17:16), Elijah (I Kings 19:8) and Jesus' temptation (Matt. 4:2)?
19. Does God get angry? Ex. 32:10. Are there similar occasions recorded in the Old Testament? What about Deut. 2:37? See lesson 4, discussion point 16.
20. What is the book referred to in Ex. 32:32-33? See Phil. 4:3; Rev. 20:15; 21:27.
21. Did Moses see God "face to face"? Ex. 33:11, 20; Chapter 34. Consider John 1:18 and John 14:9. What is God's name revealed to Moses? Ex. 34:5-8. Compare the grace of the New Covenant. Jer. 31:27-34. Ezek. 18:3-20.
22. Why did Moses put a veil over his face at Sinai? Ex. 34:33-35. See II Cor. 3:6-18.
23. Discuss the procedures of the sacrifices on the Day of Atonement. Lev. 16. Compare Jesus to the scapegoat.
24. What is the one day on which the Israelites were command to fast? Lev. 16:19-34; Psa. 35:13; Isa. 58:3, 5.
25. What were the dimensions of the Holy Place and the Most Holy Place?
26. Consider the instructions contained in Lev. chapters 18 and 19. What do you think of the concept of the "land spewing out its inhabitants?" Does the concept help us understand the commandment of God that the nations of Canaan be totally destroyed? What will be the effect of base immorality in nations today?
27. What is the relationship to the blood described in Ex. 24:8 to the discussion by Jesus in Matt. 26:27-29. Consider Heb. 9:15-28.
28. How many died on the first day of the giving of the Law of Moses? Ex. 32:28. How many received life on the first day of the preaching of the Law of Christ? Acts 2:37-41
29. What is your view of the Law of Moses delivered by God at Mount Sinai? The Bible advises: it will last until Jesus fulfilled all of it (Matt. 5:17-18); the Law was good and made sin clear (Rom. 7:7-13); it was weak, made nothing perfect, and its sacrifices could not take away sin

(Rom. 8:3, Heb. 7:19, Heb. 10:4); it was a school master to bring us to Christ (Gal. 3:24); it was fulfilled and replaced by the better covenant of Jesus Christ by the shedding of the Christ's blood on the cross (Heb. 9:15-18, Matt. 26:28); was nailed to the cross (Col. 2:14); and we should study it (Rom 15:4).

30. God relies on the fact of his deliverance of Israel from bondage in Egypt as a preface for the Ten Commandments and the Law of Moses. Ex. 20:1-2. Paul returns to the basics of the gospel, the death, burial and resurrection of Jesus, to deal with the problems of the congregation in Corinth. I Cor. 15:1-10. Discuss how God's redemptive plan is the basis for the Christian life. See I Peter 2:9.

Who is on the Lord's Side

God's divine presentation of the law of Moses is recorded in Exodus chapters 20-31. Moses descended from Mount Sinai the mountain to find God's chosen people in sinful disarray. Moses challenged Israel saying: "Who is on the Lord's side, let him come to me." Ex. 32:26.

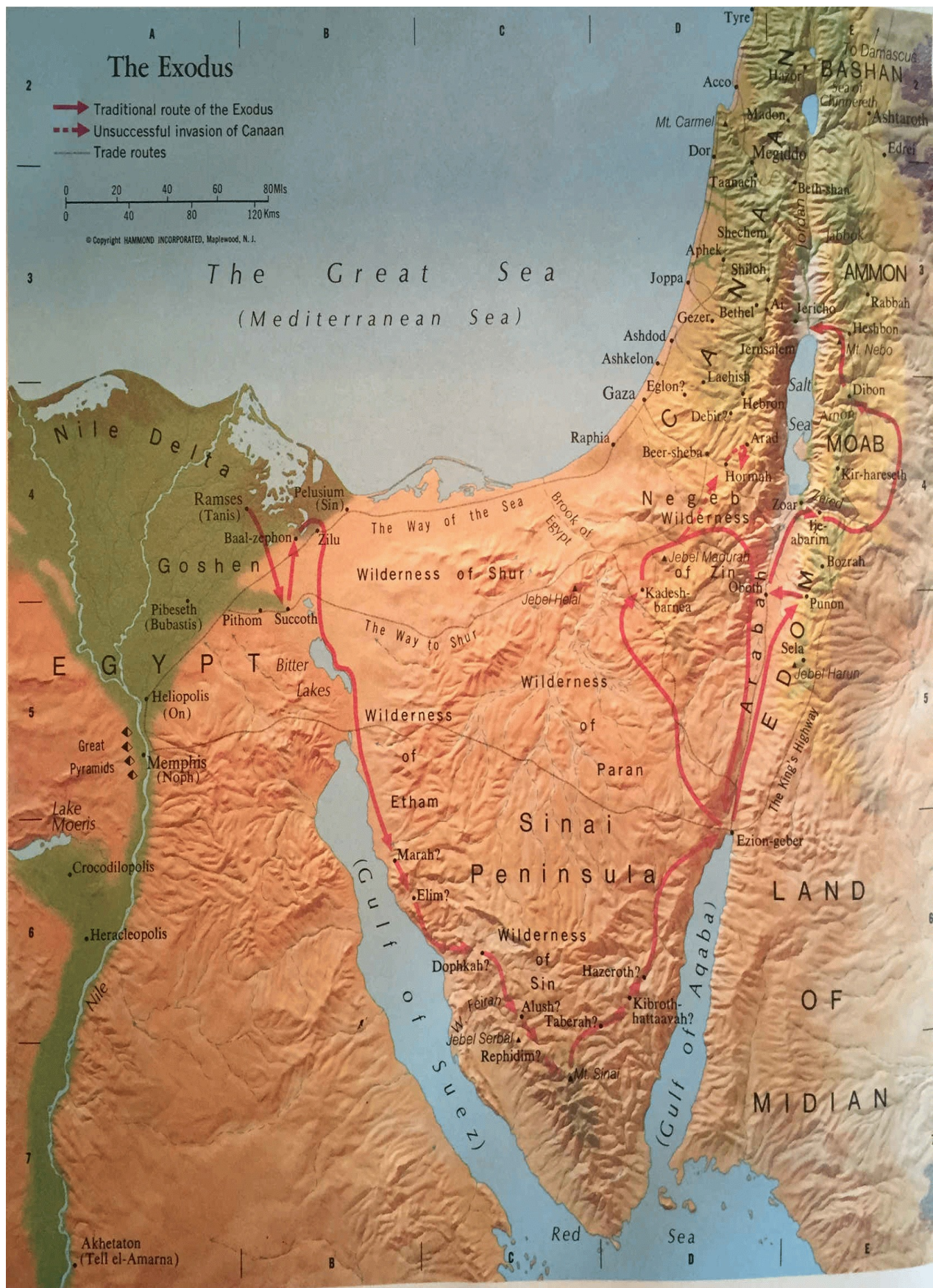
The story is told that, at the Alamo, Colonel Travis received word that reinforcements crucial to the fort's survival would not be coming. Since this development sealed the Alamo's fate, Colonel Travis assembled the people within the fort, explained the situation, and gave them the opportunity to leave. Many prepared to leave. Just as they were about to leave, Colonel Travis took his sword, drew a line in the dirt, and stated "Whoever is for Texas, come step across this line." One by one, every man stepped across the line. Perhaps Colonel Travis was familiar with the story from Exodus. A choice was required: whether to step across the line.

"Who is on the Lord's side, let him come to me." These words, uttered by Moses generations ago, and the imaginary line they conjure up, present a thought still applicable to each of us in today's world. These words issue the same sobering challenge today that the Israelites faced then: Who will stand with God?

Moses' challenge is repeated throughout the Bible. David answered the question when faced with Goliath. Ruth answered the question in her devotion to her mother-in-law. Gideon answered the question when he and 300 other men defeated the Midianites. Even in the new covenant of Jesus Christ, the ancient question remains. Jesus now stands and says "Who is on the Lord's side, let him come to me." Matt. 6:24-34

The first disciples, the apostles, and Christians of the first century and all centuries since have responded to the call to "step across the line" and claim the side of God and His son, Jesus.

We weren't there with Moses. We didn't face Goliath with David. We did not personally witness the depth of sorrow with the death of Jesus or the great joy and wonderment of His resurrection. Yet, we face the same challenge as did David and the first century disciples. Every individual must at some point in time answer this question and choose whether or not to cross the line. What will you do with Moses' question: "Who is on the Lord's side, let him come to me."



Lesson 6

Forty Years of Wandering

Numbers and Deuteronomy

In the first month of the second year after Egypt, Israel observed the Passover. Num. 9. On the first day of the second month of the second year, God instructed Moses to number Israel. There were 603,550 men at least twenty years old who were able to go to war. From this number, a total population of two to three million can be estimated. God had fulfilled the people - nation promise made to Abraham, Isaac and Jacob. On the twentieth day of the second month, Israel moved from Mount Sinai towards Canaan. Num. 10:11; Deut. 1:8. It was time for God to fulfill the land promise by giving to the new nation Israel the land of Canaan.

God led Israel. God sent a cloud to cover the tabernacle during the day, and a pillar of fire to cover it at night. Num. 9:15. Israel moved when the cloud moved. Num. 9:17.

God arranged the march of the people. The tribes of Judah, Issachar, and Zebulun led the way to the east. Ruben, Simeon, and Gad camped and marched on the south. Ephraim, Manasseh, and Benjamin were on the west. Dan, Asher, and Naphtali were on the north. Num. 2. The tabernacle was in the middle of the camp. The men of Levi had not been numbered with the other men of Israel, as God had chosen the Levites to serve Israel as priests. Num. 1:47-53. The Levites surrounded the tabernacle and camped in the middle of the tribes. Moses' and Aaron's families were in charge of the sanctuary; they camped and marched in front of the tabernacle to the east. The Gershonite families were in charge of moving the tents of the tabernacle; they were on the west. The Kohathite families were in charge of the furniture of the tabernacle; they were on the south. The Merari families were in charge of the boards, pillars and sockets of the tabernacle; they were on the north. Num. 3.

When Israel neared Canaan, Moses sent twelve spies to view Canaan. He chose one man from each tribe. The twelve spent forty days in Canaan. They brought back the report that the land was very good, with many fruits, but that the people who lived in the land were very strong and lived in walled cities. Ten of the spies led the people to refuse to enter. The other two, Joshua and Caleb, insisted Israel could take the land by God's power. They told the people - Num. 14:8-9:

If the Lord delights in us, then he will bring us into this land, and give it us, a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of that land: for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not.

Even though Israel had seen God's power when He delivered them from Egypt, Israel refused to enter Canaan. God punished them by decreeing that Israel would wander for forty years before they could enter Canaan. They would wander one year for each day of spying. They would wander in the Sinai wilderness until all Israelites (except Joshua and Caleb) twenty years old or older at that time had died. Num. 14. Israel tried to repent, but the judgment of God had been given, and God would not lead them into Canaan. Num. 14:39-45; Deut. 1:7-46.

So Israel spent forty years wandering the Sinai peninsula. During the travel the people often complained, yet God provided all they needed. Num. 11; Deut. 2:7. Even Miriam and Aaron spoke

against Moses and were punished. God made it clear that Moses was his spokesman. Num. 12. All rebellions, such as Korah's (Num. 16), were crushed by God. While going the long way around Edom (the land of Esau's children), the people were discouraged even to the point of speaking against God. As a punishment, serpents came into the camp, and the Israelites who were bitten died. At God's instruction, Moses made a brass serpent and put it on a pole in the middle of the camp. Moses told the people that those who looked on the serpent would live. Those who obeyed lived. Num. 21:4-9. Even Moses became angry at the complaining of the people and sinned by striking instead of speaking to a rock to bring water as commanded by God. Num. 20:1-11. Because of this, God did not let Moses lead the people into Canaan. Num. 20:12; Deut. 3:23-28.

In the fortieth year of wandering, Miriam died in the first month (Num. 20:1; 33:38), and Aaron died in the fifth month (Num. 33:39). Eleazer, the son of Aaron, was made high priest. Num. 20:22-29; Deut. 10:6.

Finally, Israel reached the area east of the Jordan River on the east of Canaan. The Amorites and the king of Bashan were destroyed when they refused to let Israel pass. Num. 21:10-35. God used these events to put fear into the hearts of the people of Canaan (to be discussed in Lesson 7). Deut. 2:24-25. Balak, king of Moab, feared Israel. Balak sent for Balaam, a prophet of God (2 Peter 2:15-16), to ask him to curse Israel. God, of course, told Balaam not to do so. Balaam said (Num. 22:18):

If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

But Balak's money changed Balaam's mind. Num. 31:16; Jude 11. Balaam went with the men of Balak. Even Balaam's donkey could see the angel standing in his path as a warning of God, to not go. Balaam could not see the angel and continued. Num. 22:21-41. Balaam arrived at a mountain overlooking the camp of Israel, but he blessed Israel instead of cursing them. Num. 23 and 24. However, Balaam told Balak and Moab the secret to defeating Israel. So long as Israel was with God, no nation could defeat them. But sin would separate them from God, just as it does us from God today. Num. 31:16. So after Balaam left, women of Moab tempted Israelite men to commit fornication and adultery. Because of their sin, God sent a plague on Israel at Peor. Twenty four thousand died in the plague. Num. 25.

During this period, God gave instructions for entering the land of Canaan. Because of Levi's priestly service, Levi would not get an inheritance in Canaan as did the other tribes. Num. 19:20-27. In place of an inheritance, God told the tribes to give a tenth of all that the land produced, a tithe, to the Levites. Num. 19:20-27; Deut. 14:22-29. Additionally, the Levites were given forty-eight cities (and surrounding areas up to 1000 cubits from the city walls) in which to live. Num. 35:1-7. Among the forty-eight, six cities (three east of Jordan and three west of Jordan) were made cities of refuge for any person who unintentionally killed another. Num. 35:9-34; Deut. 4:41-43.

At the end of forty years, Israel was again numbered. The men, twenty years or older and of fighting age, numbered 601,730. Num. 26:51. After the death of Moses, of those twenty years and older who were with Israel when they refused to enter forty years earlier, only Joshua and Caleb survived. Num. 26:65.

Because of his sin in the desert of Zin, God did not allow Moses to lead Israel into Canaan. Moses asked God to appoint another leader for the people. God chose Joshua. Num. 27:12-23. Joshua was presented to Eleazer, the High Priest who had succeeded Aaron, and to all the people, while Israel was camped east of the Jordan River. Moses went up into Mt. Nebo, to the top of Pisgah, and God showed him the land of Canaan. Deut. 3:27; 34:1-4. As recorded in Deut. 34:4, God spoke about the promise made to Abraham generations before:

This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

Moses died in the land of Moab. God buried him in a valley in the land of Moab, but no man knows the place of his grave. Deut. 34:5-6. When he died, Moses was one hundred twenty years old and still had his good eyesight and all his strength. Deut. 34:7. Israel mourned his death for thirty days in the plains of Moab. Deut. 34:8. God appointed Joshua to replace Moses as leader of Israel. Num. 27:17-18; Deut. 3:28; 34:9.

Before his death, Moses three times instructed the people of Israel. The discourses are recorded in the book of Deuteronomy, which is the most quoted Old Testament book by the New Testament writers. For example, Jesus quoted Deuteronomy when he answered the temptations of Satan. Matt. 4:1-11; Deut. 6:13, 16; 8:3. Moses reminded the people of the power and protection of God. The Law of Moses was read and re-read to the people. The tribes were set on separate mountains and called the blessings and curses of the Law across the valley to each other. Deut. 27. Summarized, Moses told the people (Deut. 11:26-27):

Behold I set before you this day a blessing and a curse: A blessing, if ye obey the commandments of the Lord your God, which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God

Read also Deut. 30:15-19. God's principle that the people should not take from the word or add to the word was repeated. Deut. 4:2; 5:32; 12:32. And in the text most important to the Hebrews, Moses said in Deut. 6:4-7:

Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

The area east of Jordan was known as Gilead. Gilead was very good for raising cattle, and some Israelites raised cattle. The tribes of Reuben, Gad and one half of the tribe of Manasseh were permitted to live in conquered Gilead instead of crossing the Jordan River into Canaan. However, the men of fighting age agreed to go with the rest of Israel and stay with Israel until they had conquered Canaan. Num. 32.

Finally, Israel was instructed to totally destroy the people and idolatrous cultures of the seven nations in Canaan. Deut. 7. God's fear and warning was that Israel would be tempted by the idols and customs of the Canaanite cultures. As our survey continues, we will read of the great difficulties which result from Israel's failure to obey this command of God.

Lesson 6 - Factual Questions

1. What feast did Israel observe before leaving Sinai? Num. 9:1-2
2. How many men of fighting age were numbered in Israel before starting to Canaan? Num. 1:46. How many were there after forty years in the wilderness? Num. 26:51
3. How did Israel know it was time to move the camp? Num. 9:17
4. When did Israel leave Mount Sinai to travel to Canaan? Num. 10:11; Deut. 1:8
5. Which tribes camped on the east and led the way? Num. 2:3-9. Which families of the Levites camped on the east of the tabernacle and led to the east? Num. 3:38
6. Whom did Moses invite to go with Israel to Canaan? Num. 10:29
7. What man was more meek than any man on earth? Num. 12:2
8. What happened to Miriam when she rebelled against the authority of Moses? Num. 12:1. What did Aaron do? What did Moses do? What did God do? Num. 12:11-15
9. How many spies were sent to explore Canaan? Num. 13
10. How long were the spies in Canaan? Num. 13:25
11. What did ten of the spies report? Num. 13:17, 28 and 31-33.
What did Joshua and Caleb report? Num. 14:6-9
Who did Israel follow? Num. 14:1-9
What was Israel's punishment? Num. 14:20-29
Who were more than twenty years old when Israel refused to enter Canaan but did not die in the wilderness? Num. 14:30
How long did Israel wander in the Sinai wilderness? Num. 14:34
12. What did the people do when told of their punishment?
 - a. Num. 14:39
 - b. Num. 14:40
13. How did God show the people that he would not be with them if they tried to go into Canaan? Num. 14:41-45
14. In the desert of Zin, what did God tell Moses to do in order to produce water from a rock?

- Num. 20:8. What did Moses do? Num. 20:10-11. What was the result of Moses' disobedience? Num. 20:12. See Lesson 5 Discussion Point 2.
15. Where did Aaron die? Num. 20:24-29. How long did Israel mourn Aaron? Num. 20:29. Who replaced Aaron as high priest of Israel? Num. 20:28.
 16. When a plague of snakes came into Israel's camp, and bit and killed many Israelites, what did God tell Israel to do? Num. 21:4-9. Why were they healed when they looked on the brass snake?
 17. What happened to the Amorites and to Bashan when their leaders didn't allow Israel to pass through their lands east of Jordan? Num. 21:21-35
 18. Who was Balak? Num. 22:4. Who was Balaam? Who spoke to him? Num. 22:1-5. What did Balaam say in Num. 22:18? Who blocked the path of Balaam? Num. 22:21-34. What did Balaam's donkey say to Balaam? Num. 22:30. What did the angel of God tell Balaam? Num. 22:35. How many times did Balaam bless Israel instead of cursing them? Num. 24:10. What did Balaam say in Num. 24:13?
 19. Where did God take Moses in order for Moses to see the land of Canaan? Deut. 3:27; 34:1-4. Where did Moses die? Where was he buried? Deut. 34:5-6. Who replaced Moses as leader of Israel? Num. 27:18; Deut. 31:3, 7; 34:9
 20. Which tribe of Israel was to receive no land inheritance in the land of Canaan? Num. 20. What were they to be given in place of an inheritance? Num. 18:21, 26
 21. What is the name of the land east of Jordan in which some Israelites wanted to settle? Num. 32:1. What tribes were given permission to settle there? Num. 32:1, 23. What instructions were they given regarding the taking of the land of Canaan by the rest of the tribes? Num. 32; Deut. 3:12-22
 22. How many cities were given to the tribe of Levi? Num. 35:1-7
 23. What were the cities of refuge? Num. 35:9-34; Deut. 19
 24. Where did Moses give his final instructions to Israel? Deut. 1:1, 3
 25. Why were the people of Israel going to Canaan? Deut. 1:8
 26. What were the judges of Israel to do? Deut. 1:16-17
 27. What did Moses instruct, as recorded in Deut. 4:1-2, 5:32, and 12:32? If Israel followed these instructions, what would the nations around them think of Israel? Deut. 4:6
 28. How many nations were in Canaan that (1) were greater in number and strength than Israel and (2) which were to be destroyed by Israel? What were their names? Deut. 4:38; 7:1; 9:1,

Lesson 6 - Discussion Points

1. What had happened to the peoples of Canaan since the days of Abraham? Compare Gen. 15:16 to Lev. 18:21-25. Because of sin of the Canaanite people, what was Israel to do to them and their cultures? Deut. 7:1-26; 12:29-31. What did Moses say would happen to Israel if they did not destroy the Canaanite cultures and if they began to worship idols, as forbidden by God? Deut. 4:15-31
2. See discussion point 15 in lesson 4. Since Hobab said he would not go with Israel to Canaan (Num. 10:30), why do we find his descendants in Canaan? Judges 1:16; 4:11
3. Who is the prophet like Moses spoken of in Deut. 18:15-22? See Jn. 1:17, 45; 5:46; Acts 3:22-23; 7:37; Matt. 4:25; 17:5. List all the ways in which Jesus Christ is like Moses.
4. Since the Messiah was to be like Moses, what was the implication regarding the Messiah from the fact that Moses had a gentile wife?
5. Jesus said the raising of a serpent by Moses (Num. 21:9) was typical of his death on the cross. Jn. 3:14-15. See Jn. 12:32-33. List similarities in the two events. See factual question 16. What happened to those who thought it was not necessary to look on the brass snake?
6. Are the principles of the Ten Commandments included in the Law of Christ? Consider the following scriptures as they relate to the listed commandments:
 1. Shall worship no other gods — I Cor. 8:4, 6
 2. Shall not make idols — I Jn. 5:21; I Cor. 10:7, 14; Rom. 1:21-23; Col. 3:5
 3. Shall not take God's name in vain — Matt. 5:34, 37; 12:36
 4. Shall keep Sabbath — Acts 20:7
 5. Shall honor parents — Eph. 6:2; I Tim. 5:4
 6. Shall not kill — Rom. 13:9; Matt. 5:22
 7. Shall not commit adultery — Rom. 13:9; Matt. 5:28
 8. Shall not steal — Rom. 13:9; Eph. 4:28
 9. Shall not bear false witness — Eph. 4:25; Col. 3:9
 10. Shall not covet — Col. 3:5; I Tim. 6:8
7. The seven nations mightier than Israel discussed in factual question 28 above are also identified in other lists. Read Gen. 15:19-21; Ex. 3:8; Deut. 7:1; 20:17; Josh. 3:10; 24:11
8. Discuss the story of Balaam. Num. 22-24. Why are Peter and Jude so hard on him? 2 Peter 2:15-16; Jude 11. See Num. 31:16. What happened to Balaam? Josh. 13:22
9. Why do we study today these stories from Israel's history? I Cor. 10:1-11
10. Discuss the vow a Nazarite man or woman might take. Num. 6. Are there any Biblical examples of a short term Nazarite? What about Acts 21:23? How about lifelong Nazarites?

Judges 13:5, 14; I Sam. 1:11; Luke 1:15. When were these three determined to be Nazarites?

11. Discuss the rules of the cities of refuge.
12. There are forty-two stations recorded in the wanderings of Israel. Num. 33. Is there a relationship to the forty-two months the Church will continue on the earth? Consider Rev. 12:6, 14; 13:5; 11:2-3 and Luke 21:24; Dan. 7:25; 12:7. Who but God can cause the physical history of a nation to match the unknown history of the Church?
13. If Moses sinned in striking, instead of speaking, to a rock, how does man justify the use of instruments of music in the place of commanded singing? God has not said “do not use instruments of music” but neither did he say to Moses “do not strike the rock.” Are not these events recorded for our learning? See discussion point 9 above.
14. What is the problem with people being wealthy? Discuss Deut. 8:10-20. See Dan. 4:30-37.
15. What was the seventh year release? Deut. 15; Lev. 25
16. Read the curses and blessings recorded in Deut. 27:11 through 28:14.
17. Read Deut. 30. Compare Romans 10:6-21.
18. Who were Zimri and Cozbi? Num. 25
19. Relate Gen. 15:16 to Deut. 9:3-5.
20. How does Deut. 21:22-23 relate to Gen. 3:17, Gal. 3:13, and Rev. 22:3?
21. What did Jesus think of Moses’ commandments regarding divorce? Compare Deut. 24 to Matt. 19.
22. Why was the budding of Aaron’s rod significant? Num. 16-17. What happened to the budding rod? Heb. 9:4; I Kings 8:9
23. What is the effect of injustice on a nation? Num. 35:33-34
24. Why did Israel take the long way around the land of Edom? Deut. 2:4-8
25. What was the effect of Israel’s defeat of the nations south and east of Canaan? Deut. 2:24-25
26. Discuss Deut. 15:11. What did Jesus have to say? Mark 14:7
27. Who were the Anakins? Deut. 2:11; 3:11; 9:2
28. What happened when Israel didn’t follow Moses’ instructions in Deut. 6:4-9?

29. What is the relationship between the tenth plague on Egypt, the Passover, the first born of Israel, and the service of the Levites? See Num. 3:11-16. Among the Levites, who were to serve as priests? Num. 3:3-4, 9-10. What were the duties of the other Levites? Num. 3:18-4:33.
30. Read the blessing the Levite priests were to give to Israel. Num. 6:24-27
31. Since the tribe of Levi was camped in the middle of the camp around the tabernacle, how can there be four sets of three tribes (twelve tribes) camped around the perimeter of the camp? Were there twelve or thirteen tribes? Israel had only twelve sons. From where did the thirteenth tribe come?
32. The law given by Moses was taught to control physical actions not the heart by the people of Jesus' time on earth. See Matt. 5:21, 31, 33, 38, 43. Was the law taught correctly? Consider Deut. 4:9; 4:39; 5:8-10; 5:29; 6:4-5; 10:12; 10:16 and 30:6. Is your obedience from the heart? Rom. 6:17-18. Have you been spiritually circumcised? Col. 2:9-12
33. Were the cities of refuge actually established? See Joshua 20:7-9.

Failure to Enter the Rest

After being delivered from Egypt by the power of God, and even after being baptized in the cloud and in the sea (I Cor. 10:2), most of a generation of Israel failed to reach the promised land of rest because of their disobedience to the instructions of God. I Cor. 10:1-10. Paul says this history is written as an example for us. I Cor. 10:11. The New Testament repeatedly warns that we, baptized believers in Jesus Christ, must control our living so that we do not fall short and fail to attain the promised rest of heaven. Rom. 11:22; I Cor. 9:27, followed by the discussion of Israel's failure as an example for us in 10:1-11; Hebrews 10:22-31; II Peter 2:15, 20.

Lesson 7

Taking the Land of Canaan

Joshua

After wandering for forty years and suffering the punishment of the death of an entire generation except for Joshua and Caleb, the nation of Israel was ready to cross the Jordan and take the land of Canaan. God was prepared to fulfill the land promise made to Abraham, Isaac, and Jacob. God told Joshua to lead Israel across the Jordan River and that all the land of Canaan would be given to Israel. God required Joshua to (1) be courageous, (2) follow the Law and not turn from it to the right or to the left, and (3) meditate on and teach the Law daily. Josh. 1:6-8. And forty thousand men of the tribes of Reuben, Gad, and Manasseh kept their promise to Moses and crossed over with the rest of Israel to assist in the conquest of the land. Josh. 1:12-18; 3:12-13.

Joshua sent two spies into the city of Jericho. They were protected by Rahab, a harlot, who knew that God was with Israel. In return for her protection of the spies, she asked that she and her family be spared when Jericho was taken. The spies told her to tie a red thread out of the window of her house so that Israel would know to not destroy those inside. Josh. 2:18. Joshua knew the land could be taken when the spies returned with the following report from Rahab (Josh. 2:9-11):

I know that the Lord hath given you the land and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the Lord dried up the Red Sea for you when you came out of Egypt; and what you did unto the two kings of the Amorites ... And as soon as we heard these things in our hearts did melt, neither did there remain any more courage in any man, because of you: for the Lord your God, he is God in heaven above, and in earth beneath.

God was with Joshua as he had been with Moses. As when the Israelites had crossed the Red Sea, God had Joshua lead Israel across the overflowing Jordan River. At Joshua's command, the priests carried the Ark of the Covenant into the river. The waters of the river then stopped flowing and gathered above where Israel crossed. Josh. 3:15-4:14. Israel crossed with their possessions while the priests stood in the middle of the river. Two memorials were made. Joshua had one man from each tribe carry a rock from the bed of the river to the place where they camped the first night after crossing. They stacked the rocks into a monument. They also stacked twelve rocks in the middle of the river where the priests had stood. These memorials remained as reminders to Israel until the end of Joshua's life. Josh. 4:6-9.

After crossing the Jordan, Israel camped at Gilgal. As the children born during the forty years of wandering had not been circumcised, all male Israelites were circumcised. Josh. 5:8. At Gilgal, Israel first ate food (the previous year's corn) grown in Canaan. The next day, the manna from God ceased. Josh. 5:12.

Jericho was the first city of Canaan taken by Israel. For six days the people, led by priests carrying the Ark of the Covenant, marched one time around the city. On the seventh day, Israel marched around the city seven times. Then they blew trumpets and the people shouted, and the wall of Jericho fell down. Following the command of God, Israel destroyed all the inhabitants of Jericho except Rahab and her family. Josh. 6.

In spite of clear instructions from Joshua that the people not take any thing from Jericho, Achan took some gold, silver, and fine clothing from the spoils of Jericho. That sin in their camp caused trouble for Israel. Joshua sent a sufficient army to take the city of Ai, but the army was defeated. When Joshua cried for help, God told him of the sin in the camp. Achan and his family were put to death because of their sin. Josh. 7. Afterwards, Ai was taken and destroyed. Josh. 8:1-29.

After these victories, Joshua told the people to camp at Mount Ebal. There, as Moses had instructed before his death (Deut. 27), the entire law, including the blessings and curses of the law, was read to all the people. Josh. 8:30-35.

Most of the nations in Canaan fought against Israel. But the men of the Hivite city of Gibeon decided they would attempt to make a treaty with Israel. Knowing that Israel could not make a treaty with the nations in Canaan (Deut. 7:2), they pretended to be from a far country by wearing old clothes and carrying old food. Joshua and the princes of Israel failed to inquire of God and were deceived. They agreed to not kill the people of Gibeon. When the deception was known, Israel kept the agreement not to kill the Gibeonites, but they were made slaves to cut wood and carry water for Israel. Josh. 9.

Israel destroyed the southern kingdoms in the land of Canaan. Josh. 10. Then the northern kings combined their armies together, but Israel destroyed the armies and the people of the northern cities. Josh. 11. Israel was successful because God fought for them. Josh. 11:42. God sent hornets before Israel (Josh. 24:12), and hailstones that killed more of the enemy than did Israel's soldiers. Josh. 10:11. In order to continue one battle being won by Israel, God caused time to stand still and created an extra long day so that Israel could complete the victory. Josh. 10:12-14. God hardened the hearts of the inhabitants of Canaan so that they would come against Israel in battle to be destroyed. Josh. 11:20. In all, thirty-one kingdoms were destroyed. Josh. 12:24.

But not all the land was taken. Josh. 13:1-6. God had told Israel that the nations would be driven out little by little so that the beasts would not multiply against the people. Ex. 23:29-32; Deut. 7:22. So when Joshua grew old, God instructed him to divide the land among the tribes for their inheritance. Josh. 13:6. Because of his faithfulness, Caleb was given the right to take Hebron from the giants who lived there. Josh. 14:1-14. As the inheritance of each tribe is described in Joshua chapters 15 through 19, we are reminded that areas were left where the Canaanite people were not totally driven out. E.g., Josh. 25:63; 16:10. After Judah, Ephraim, Manasseh, Reuben, and Gad were given their possessions, the tabernacle was moved from Gilgal to Shiloh. Josh. 18:1. The final seven tribes were given their inheritance after three men from each tribe surveyed the remainder of the land and put their findings in a book delivered to Joshua at Shiloh. The described areas of the land were divided by lot. Josh. 18:9-10. Finally, Joshua was given Mount Ephraim as a possession (Josh. 19:49-50), the six cities of refuge were selected, (Josh. 20) and the Levites were given their forty-eight cities (Josh. 21). Then the people "rested" in the land of Canaan. The land promise given to Abraham, Isaac, and Jacob had been fulfilled.

Joshua records a great lesson to us: the story of the return of the fighting men of Reuben, Gad, and one-half of Manasseh to their possessions on the east of Jordan. Joshua commended them for their faithfulness to their promise to Moses to fight until the land was taken and allowed them to return to their families in Gilead. Josh. 22:1-9. Joshua instructed them in Joshua 22:5:

Be diligent to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

When the fighting men crossed Jordan into Gilead, they built an altar. As Israel was to sacrifice only at the tabernacle, the rest of Israel became alarmed at this apparent departure from the Law of Moses and prepared to go and fight against their brothers. Phinehas, the son of Eleazar the High Priest, and leaders of the western tribes were sent to the tribes in Gilead. Josh. 22:13-14. The tribes there explained that the altar was not for sacrifice, but rather it was built as a witness for future generations of all the tribes to show that, even though their lands were separated by the Jordan River, they were all one people serving God. Josh. 22:24-34. The people of Reuben and Gad called the altar Ed and said “it shall be a witness between us that the Lord is God.”

Before his death, Joshua gathered the people of Israel and reminded them of the blessings of God and the Law of Moses. Joshua strongly warned the people that, if they began to worship the gods of the Canaanite peoples who had not yet been driven from the land, God would no longer help them and would be against them. Josh. 23-24. As recorded in Josh. 24:14-16, Joshua said:

Now therefore fear the Lord, and serve him in sincerity and truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; ... but as for me and my house, we will serve the Lord.

Joshua died at the age of one hundred and ten years. Josh. 24:29. In Shechem, Israel buried the bones of Joseph which they had brought out of Egypt. Josh. 24:32

Israel was faithful to God during the lives of Joshua and the other leaders who had seen God deliver Israel from Egypt and give Israel the land of Canaan. Josh. 24:31; Judges 2:7. The land promise had been fulfilled, and the land of Canaan was given to a great nation created by God from an old man and woman, Abraham and Sarah. We will continue with our survey of the Old Testament as it looks forward to the fulfilling of the third promise: that through Abraham’s seed all nations of the earth would be blessed.

Lesson 7 - Factual Questions

1. Who was the leader of Israel when Israel began to take the land of Canaan? Josh. 1:1
2. Who was the father of Joshua? Josh. 1:1
3. What instructions did God give Joshua? Josh. 1:6-8
4. What did Joshua instruct the fighting men of Reuben, Gad, and one half of Manasseh to do? Josh. 1:12-18

5. When did the waters of the Jordan River stop flowing so Israel could cross? Josh. 3:13
6. What did one man from each tribe take from the bed of the river as Israel crossed? Josh. 4:4-8, 20-24. What did Joshua do with the twelve stones?
7. While camped at Gilgal, what did Israel do:
 - (a) to all the males of Israel? Josh. 5:3-9
 - (b) on the fourteenth day of the month of Nissan? Josh. 5:10
8. When did the manna stop? Josh. 5:12
9. What was the first city Israel fought against in Canaan? Josh. 6:1
10. In whose house in Jericho did the spies of Israel stay? Josh. 2:1. What did Rahab ask of the spies? Josh. 2:12-13. What did the spies tell Rahab to do? Josh. 2:18. When did the wall of Jericho fall down? Josh. 6:20. What happened to Rahab? Josh. 6:25
11. Which of the Ten Commandments did Achan break? Josh. 7:21
12. What is the second city Israel fought against in Canaan? Josh. 7:2
13. How many men of Israel were killed in the defeat at Ai? Josh. 7:5
14. What did God do to fight for Israel? Josh. 10:11, 12; 24:12
15. In Canaan, how many kingdoms did Israel destroy? Josh. 12:24
16. Where did the tribes of Reuben, Gad and half of Manasseh settle? Josh. 13:7-8
17. Which tribe did not receive an area in Canaan as an inheritance? Josh. 13:14. What inheritance did the tribe of Levi receive? Josh. 13:14, 33; Num. 18:20-21
18. Who was Balaam? See lesson 6. What happened to Balaam? Josh. 13:22
19. Why are there thirteen tribes mentioned instead of twelve? Jacob had only twelve sons. Josh. 14:4. What were the names of the two tribes of the sons of Joseph?
20. Who was Caleb? Why did he get the right to take Hebron? Num. 14:24; Josh. 14:7-9
21. Jerusalem was located in the inheritance of which tribe? Josh. 15:1, 8. Which tribe was near? Josh. 18:28
22. What was the name of the people who lived in Jerusalem? Josh. 15:8
23. Who captured Debir of Hebron for Caleb? Josh. 15:17

24. Whose daughters received an inheritance since they had no brothers? Josh. 17:3-4
25. What was Joshua's advice to tribes that wanted more land? Josh. 17:14-18
26. To where was the tabernacle moved after Israel was at rest in Canaan? Josh. 18:1
27. Which tribe had an inheritance within Judah's? Why? Josh. 19:1, 9
28. After all others, who got an inheritance? Josh. 19:49. Why did he not get his first?
29. How many cities were given to the Levites? Josh. 21:41-42
30. How many cities of refuge were there in Israel? Josh. 20:7-8
31. How could a person who took refuge be freed to leave a city of refuge? Josh. 20:6
32. Which of the Levite families lived near Caleb in Hebron? Josh. 21:10-12
33. After the division of Canaan, who returned to Gilead on the east of Jordan? Josh. 22:1
 What did Joshua tell them to do? Josh. 22:5
 What did they take with them? Josh. 22:8
 What did they build on the east side of Jordan? Josh. 22:10
 What did the rest of Israel think? Josh. 22:16
 Who was sent to talk to the people of Reuben, Gad, and Manasseh? Josh. 22:13-14
 What was the real purpose for the altar? Josh. 22:22-27
 What did they name the altar? Josh. 22:34

Lesson 7 - Discussion Points

1. Is Rahab the harlot mentioned in the New Testament? See Matt. 1:5; also, Heb. 11:31.
2. Discuss the deception of the Gibeonites in Joshua chapter 9. Is the agreement with Rahab another violation of the instruction to not make covenants with the Canaanites? What about Judges 1:24-26?
3. How did God help Israel take Canaan? Ex. 15:14-15; 23:29-32; Deut. 2:25; 7:22; Josh. 2:9-11; 5:1; 11:20; 24:12. How could Israel take walled cities in one day or two days? Why didn't the Canaanite people just stay behind the walls of their cities? Josh. 10:32, 35; 11:20
4. Why did Israel not circumcise male children while wandering forty years? Josh. 5
5. Who was the captain of the Lord's host to whom Joshua talked? Josh. 5:13-15
6. What are the ramifications of "sin in the camp" for our home country? For the Church?
7. Discuss the ceremony at Mount Ebal recorded in Joshua chapter 8:30-35. See Deut. chapter

- 27.
8. How could Joshua and the princes of Israel have inquired of God when confronted by the Gibeonites? Josh. 9:14. In Judges 1:1 the phrase “Israel asked the Lord” appears. In which books of the Bible is the phrase found? Why is it not found in later history?
 9. What is the book of Jasher? Josh. 10:13
 10. Why did Joshua order the hanging bodies of killed kings to be taken down at sundown? Josh. 10:27; Deut. 21:22-23
 11. Who were the Anakim and what happened to them? Josh. 11:21-22
 12. Discuss Caleb. Num. 14:6-9. As an old man, did he want to retire? See Josh. 15:14.
 13. How long did the conquest described in Joshua chapters 5-12 take? Is there a clue in Josh. 14:7, 10?
 14. What is the significance of the valley of Hinnom (Josh. 15:8) in the later history of Israel? See I Kings 11:7; 2 Kings 16:3; 23:10, 13-14. The Hebrew name Hinnom when translated into Greek is gehenna, from which the word of hell originated. By the time of Jesus Christ, the constantly burning valley of Hinnom was also known as the Valley of Gehenna. Did Jesus refer to the Valley of Hinnom in Matthew 10:28?
 15. In addition to what we know of Othniel from the book of Joshua, what else do we know of him? Judges 1:13; 3:7-11
 16. Until when did the Jebusites remain in Jerusalem? Josh. 15:63; Judges 1:21; 2 Sam. 5:6-10
 17. In Josh. 10:14 we are told of a unique day. What about the day in Isaiah 38:7-8?
 18. Why did Israel move the tabernacle from Gilgal to Shiloh? Josh. 18:1
 19. Discuss the lessons we should learn and apply to our lives today from the incident recorded in Joshua chapter 22.
 20. Read Joshua 24:31 with Judges 2:7, 10. Considering Deuteronomy 6:4-9, how could the next generation not know the Lord?
 21. Why does Joshua gather Israel at Shechem to deliver final message? Joshua 24:1. Consider Genesis 12:6-7.
 22. Will we answer as did Israel to the challenge of Joshua in Joshua 24:14-17?

The Rest of God

What is the “Rest of God”? Rest – it’s a word so full of meaning. It means many different things to different people in different situations. One dictionary has 18 different verb uses of the word “rest”. That makes you feel in good company if you struggle to answer the question “What is the ‘Rest of God’?” That is our task here.

Genesis 2:1-3 says: “Thus the heavens and the earth were completed, and all their hosts. By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.” What’s notable to you in this first description of the Rest of God? Do you wonder “Why did God need to rest?” I’ve wondered that but concluded that God did not need to “rest” in the most common sense of the word to us. What then is the purpose of God’s Rest?

If you look at a discussion of the “Rest” in Genesis you will note several things about it. It is related to the “work of Creation” by God; it is a blessed day which is “set apart”; and on it God “rested” in some sense of the word. We learn more about God’s purposes later in Exodus and Deuteronomy. It is very interesting to note that the Sabbath commands in Exodus and Deuteronomy give different reasons for the Sabbath. In Exodus 20:11 it is: “For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; **therefore the LORD blessed the sabbath day and made it holy.** In Deuteronomy 5:15 it is ‘**You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the Sabbath day.**’ In seeing the contrasting purposes between Exodus and Deuteronomy regarding the same commandment to keep the Sabbath, we learn something very instructive about the “Rest of God”. It is a “Rest” of reflection and remembrance. It is a time of quiet appreciation of the wonderful work of God whether in His original creative handiwork or his relentless pursuit of a relationship with people – people who need His guiding and saving hand.

For God’s people, the things they are instructed to remember about God may change based on the circumstances of their lives and recent history as before and after the Exodus wanderings. The same is true for God’s people after the cross. Hebrews 3 revisits the tragedy of those who failed to remember God’s wonderful work “So we see that they were not able to enter because of unbelief.” Hebrews 3:19. Hebrews 4 gives great encouragement to the people of God to be obedient to “enter that rest.” Hebrews 4:1, 3, 5, 10 and 11. As you read Hebrews Chapters 3 and 4, you will note that the rest is in some sense a “current” event as well as a future “eternal” event. God’s rest is that state of relationship to God which results in the believer taking the time to reflect upon and remember the love of God and His great power which is directed to the accomplishment of God’s saving purposes in regard to the believer.

God’s Rest is ultimately that time and state when the believer eternally resides in the presence of our awesome loving God and thrills at what God has accomplished. He is the creator. He is the redeemer of each of us from slavery to sin. And, He is the provider of a perfect, eternal rest which He desires for each of us. May God bless us as we strive to enter into the rest. He has prepared for us





Lesson 8
The Period of the Judges
Judges, Ruth and I Samuel 1-9

After the death of Joshua, Israel continued to worship God and to drive the Canaanites out of the promised land. Judges 1:2-7. But Israel did not faithfully drive out all the inhabitants. Instead, Israel made some conquered people pay tribute money, but did not destroy them or their idolatrous culture. See, e.g., Judges 1:28. As a result, God sent his angel with this message to Israel (Judges 2:1-3):

I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers [I commanded] ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I ... will not drive them out from before you; but they shall be as thorns in your sides and their gods shall be a snare unto you.

Then one of the saddest statements in the Bible says this about the next generation of Israel in Judges 2:10:

All that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel.

Soon, that generation did evil and began to worship the gods of the Canaanites. They worshiped Baalim and Ashtaroth. Judges 2:13. The book of Judges also mentions the Canaanite idols Asherah (Judges 3:7) and Dagon (Judges 16:23). As we will note in our Old Testament survey, this problem of idolatrous worship continued to plague Israel until the last of the tribes were taken into Babylonian captivity.

This period of Israel's history is a repeating cycle of Israel's (1) sin, (2) oppression by an enemy, (3) repentance and plea to God for help, (4) deliverance by a judge raised up by God, (5) prosperity and, unfortunately, (6) return to sin. Judges 2:11-23. The cycle is more easily remembered by using words all beginning with the letter "s" to describe the periods of the cycle: (1) sin, (2) suppression by an enemy, (3) sorrow of Israel, and (4) salvation sent through a judge sent by God. Another writer has described the cycle as (1) ease, (2) forgetfulness, (3) disobedience, (4) enslavement, (5) deliverance, and (6) ease once more. J. Coffman, Judges and Ruth, pp. 4-5 (A*C*U Press). The cycle repeated many times. The recorded story of Ehud provides an example. Judges 3. Othniel, the nephew of Caleb, had been the first judge sent by God, and he rescued Israel from the king of Mesopotamia. Afterwards, Israel had peace for forty years. Judges 3:11. But Israel sinned and God allowed Eglon the king of Moab to possess part of Israel. For eighteen years, Israel served the Moabites. Israel cried unto the Lord, and God sent Ehud as a judge and deliverer. Ehud brought a gift to Eglon and then killed Eglon while pretending to discuss a secret matter with him. Ehud called the children of Israel to battle, and they defeated the Moabites. Israel then had peace for eighty years. Judges 3:12-30. But, as soon as Ehud was dead, Israel sinned again. Judges 4:1.

The cycles did not affect all of Israel at the same periods of time. As the tribes were not unified under one central government, the effects of sin often were in only one portion of the country and the delivery from oppression often occurred in only the portion of the country then being oppressed. For

approximately 335 years, the cycle continued throughout the period of the Judges.

Below are the judges in the book of the Judges. I Samuel records the actions of two others, Eli and Samuel.

Othniel - Judges 3:7-11;
Ehud - Judges 3:12-30;
Shamgar - Judges 3:31;
Deborah - Judges 4:1-24;
Gideon - Judges 6:1- 8:35;
Tola - Judges 10:1-2;
Jair - Judges 10:3-5;
Jephthah - Judges 11:1 - 12:7;
Ibzan - Judges 12:8-10;
Elon - Judges 12:11-12;
Abdon - Judges 12:13-15; and,
Samson - Judges 13-16.

Hebrews 11:32 calls four of the men in the book of Judges and Samuel “heroes of faith.”

Gideon led Israel to freedom from oppression by the Midianites and Amalekites. Judges 6-8. After destroying the altar of Baal at the home of his father, Gideon called for an army of Israelites. Twenty-two thousand responded. God said that was too many. Gideon sent home those who were afraid. Ten thousand remained. God said to test the men to see who was always prepared. The test was drinking from a stream of water. Only 300 passed the test.

The 300 assembled in the hills surrounding a Midianite army of 135,000. At God’s direction, each man blew a trumpet, broke a pitcher, and shined his torch. God set the swords of the Midianites against each other and 120,000 were killed. Israel then destroyed the rest of the Midianite army.

Barak was a soldier who served with Deborah, a prophetess who judged Israel. Judges 4:4. With the leadership of Deborah, Barak led Israel’s army and defeated the oppressing army of the Canaanites. Sisera, the captain of the Canaanite army, was killed while trying to escape. Jael, the wife of Heber the Kenite, a descendant of Moses’ father-in-law, pretended to hide Sisera in her tent. When Sisera was asleep, Jael drove a tent nail through the temples of his head.

Jephthah was a Gileadite, one of Israel who settled on the east side of Jordan. Jephthah was led by the Spirit of God to lead an army against the nation of Ammon which had made war with Israel. Jephthah made the unwise vow that, if God gave him victory over Ammon, he would sacrifice to God whatever first came out of his house upon his return from the victory. Unfortunately, his daughter, his only child, came out and was sacrificed to God. Although the Hebrew writing is not clear, as God strictly forbade human sacrifices, it is most probable that the sacrifice was the dedication of the life of his daughter to some special service to God. Judges 11-12:7.

Four chapters of Judges tell Samson’s story. Judges 13-16. God chose Samson as a Nazarite before his birth. God blessed him with extraordinary strength. Samson fought against the Philistines, who

were then masters over Israel. On one occasion Samson tied firebrands in the tails of foxes and burned the crops of the Philistines. On another, he broke the ropes used to tie him and killed a thousand Philistines with the jawbone of a donkey. On still another, his enemies locked the gates of the town of Gaza where he was sleeping, but Samson tore the gates away from the walls and carried them to a mountain near Hebron. Finally, the Philistines used Samson's wife Delilah to learn the secret of Samson's strength — God's blessing due to the fact he was a Nazarite. Cutting his hair would violate his Nazarite vow. Delilah caused Samson's hair to be cut, and God removed his strength. The Philistines took Samson, blinded him, and kept him imprisoned. At the Philistine feast to honor their idol, Dagon, they tied Samson to the pillars of the temple so they could make fun of their old enemy. Samson prayed, acknowledging God to be the true source of his strength, and God returned Samson's strength. With his strength renewed, Samson pulled down the pillars of the temple to kill 3,000 Philistines and himself. Judges 13-16.

During the period of the Judges, a woman of Bethlehem named Naomi left Israel with her husband to live in Moab, due to a famine in Israel. In Moab, her two sons married women from Moab. Later, while still in Moab, her husband and her two sons died. She prepared to return to Israel and told her two daughters-in-law to return to their families. Neither wanted to do so, but Naomi told them that in Israel they would have no husbands to give them children. One relented and returned to her family. Ruth, however, said (Ruth 1:16-17):

Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee from me.

In Israel, Ruth met and married, through the customs of the Law of Moses, a good man named Boaz. Ruth and Boaz had a son named Obed, who became the father of Jesse, the father of David. Ruth 2-4. As we know, Jesus Christ came through the lineage of David. In this way, a Moabite woman became a part of the lineage of the Messiah. See Matt. 1:5.

The book of Judges ends with the often repeated statement that “in those days there was no king in Israel; every man did that which was right in his own eyes.” The last of the historical happenings recorded in the book of Judges shows the lawlessness that resulted when Israel rejected God and his commandments. In chapters 19 through 21, a Levite who married a woman of the tribe of Benjamin travels with his wife and servant through Benjamin's territory, and they need a place to spend the night. The Levite would not stop in Jerusalem, because it was inhabited by the Jebusites, so they traveled on to the Benjaminite city of Gibeah. Although hospitality was commanded by the Law of Moses, no one gave them a place to stay except an old man who invited them into his house. Some evil men came in the night and took the Levite's wife and abused her. She was found dead the next morning on the door step of the old man's house. To emphasize the lawlessness in Israel, the Levite cut his wife into twelve pieces and sent them throughout Israel. The tribes gathered an army to fight with Benjamin when Benjamin would not deliver the wicked men for punishment. In the battle, almost all the men of Benjamin were killed. To provide wives for Benjamin in order to preserve it as a tribe, four hundred virgins from the destroyed city of Jabesh - gilead were delivered to the remaining men of Benjamin.

The last two judges are recorded in the book of I Samuel. A Levite, Eli, was the next-to-last of the judges of Israel. For forty years he judged Israel from Shiloh. I Sam. 1:3; 4:18. Although Eli was a good man, his sons, Hophni and Phinehas, corrupted the sacrifices of the people by taking improper portions for themselves and with other sins. I Sam. 2:12-17, 22. Because of their sin, God told Eli that his family would no longer serve as priests and that he and his sons would die on the same day. I Sam. 2:27-36.

Samuel was chosen as a successor to Eli. An Ephraimite, Elkanah, had no children by his wife Hannah. When they went to Shiloh to worship, Hannah went into the tabernacle and prayed to God. She vowed to God that if she was given a son, he would be dedicated to God's service and would be a Nazirite for life. I Sam. 1:10. Because of her sorrow and silent prayer, Eli thought she was drunk. Hannah assured Eli she was not, and Eli sent her to her home with the blessing of God. God blessed Elkanah and Hannah with a son, Samuel. When Samuel was old enough to leave his mother, he was sent to serve Eli in the tabernacle. Each year his mother would make a coat and take it to Samuel when the family went to Shiloh to worship.

Eli realized God was with Samuel when God spoke to Samuel as a boy. Samuel grew and all Israel realized he was to be a prophet of God. I Sam. 3:20-21. Eli died when Israel lost the Ark of the Covenant in a battle with the Philistines. The Ark was taken, Hophni and Phinehas were killed, and Eli, at ninety-eight years of age, fell and broke his neck when he heard the news of the loss of the Ark of the Covenant and his sons. I Sam. 4:12-18

The Philistines put the Ark in the temple of Dagon, their god. The next morning, the idol, Dagon, had fallen on its face before the Ark. That and other plagues continued until the Philistines decided to send the Ark back to Israel. Even the cows, still nursing their calves which had been locked in their stalls, pulling the cart with the Ark went directly to Beth-shemesh in southern Israel. I Sam. 6:12. The men of Beth-shemesh looked into the Ark, and God punished the people of Beth-shemesh. I Sam. 6:19. The people of Beth-shemesh messaged the inhabitants of Kirjath-jearim, in the hills of Israel, to fetch the Ark. The men of Kirjath-jearim did so and took the Ark to the house of Abinadab where the Ark stayed in Kirjath-jearim until David took it to Jerusalem. I Sam. 7:2; 2 Sam. 6.

Samuel continued to judge Israel. I Sam. 7:15. But Samuel's sons were wicked - they took bribes and lived immorally. I Sam. 8:1-4. The people of Israel used this as an excuse to ask for a king. This displeased Samuel and God, but God said to Samuel in I Sam. 8:7:

Hearken to the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

Samuel warned the people that the king would take the best of their children and a portion of the products from their work, but the people demanded a king. God told Samuel to anoint Saul, a Benjaminite, as Israel's first king. I Sam. 9. Our survey continues into the period of the kings of Israel as we look forward to the fulfilling of the third promise - the coming of a Messiah in whom all nations of the earth would be blessed.

Lesson 8 - Factual Questions

1. Which tribe led the continued conquest of Canaan after death of Joshua? Judges 1:2
2. Were all the Canaanite people driven out of the land? Judges 1:19, 21, 27-36
3. What sins did the generation of Israel commit following the generation of Joshua? Judges 2:1-13
4. Name some of the gods of the Canaanite peoples worshiped by Israel. Judges 2:11-13
5. What message did God send to Israel by an angel? Judges 2:1-5
6. Who was the first judge of Israel? Judges 3:7-11. Where had we been introduced to Othniel previously in our survey? Josh. 15:17
7. Name a left-handed man from the book of Judges. Judges 3:21. See Judges 20:16; I Chron. 12:2.
8. Who was a woman judge of Israel? Judges 4:4. Who was the captain of Israel's army during Deborah's time? Judges 4:6-8. Who was the leader of the army of King Jabin of Canaan? Judges 4:2. What happened to Sisera? Judges 4:15-21
9. What was the first sign given by the angel of God to Gideon? Judges 6:12-24. What did Gideon do then? Judges 6:25-32. What new name was given to Gideon? Judges 6:32. What were the second and third signs given to Gideon? Judges 6:36-40. How many men did Gideon gather to fight the Midianites and Amalekites? Judges 7:3. How many soldiers were left after God sent home those who were afraid? Judges 7:3. How many soldiers did God use in the battle? Judges 7:7-8. How many soldiers were in the army of the Midianites? Judges 8:10. What did Gideon dream before the battle? Judges 7:13-15. How did the three hundred of Israelites defeat the 135,000 soldiers of Midian? Judges 7:16-22. When Gideon and the three hundred pursued the Midianites, what did the men of Succoth and Peniel do? Judges 8:6. What did Gideon do to the elders of Succoth and men of Peniel after the battle was over? Judges 8:15-17
10. What good saying came from Gideon when he was asked to rule over Gilead? Judges 8:23
11. What did Israel do after the death of Gideon? Judges 8:33-35
12. Who was Abimelech? Judges 9:1. What did Abimelech do? Judges 9:2-6. Who was the only other surviving son of Gideon? Judges 9:5. What did God do? Judges 9:23. What were the results of the fighting among Shechem and Abimelech for (1) Shechem and (2) Abimelech? Judges 9:56-57. Should Abimelech be listed on page 55 as a judge of Israel?
13. When oppressed by the Philistines and the Ammonites, what did Israel do? Judges 10:10.

- What did God answer? Judges 10:11-14. What did Israel respond and do? Judges 10:15-16. What was God's attitude toward the repentance of Israel? Judges 10:16
14. Who did the elders of Gilead choose to lead the army against Ammon? Judges 11:1-11
 15. What vow did Jephthah make? Judges 11:29-31. Who came first out of his house?
 16. What judge had forty sons and thirty nephews who rode on seventy colts? Judges 12:13-15
 17. Who was the father of Samson? Judges 13:2. What was Samson's mother's name?
 18. What did the angel of God tell the parents of Samson about their son? Judges 13:4-5
 19. Who did Samson marry? Judges 14:2, 15. What riddle did Samson give to the Philistines? Judges 14:2-14. How did the Philistines get the answer to the riddle? Judges 14:15-17. When his wife was given to another man, what did Samson do? Judges 15:1-5. What did the Philistines then do? Judges 15:6. What did Samson do? Judges 15:7-8. Who persuaded Samson to come down from rock Etam? Judges 15:9-13. When Samson broke the ropes binding him, what happened? Judges 15:14-16. When Samson was thirsty, what did God do? Judges 15:17-19.
 20. What did Samson do when he was locked inside the city of Gaza? Judges 16:1-3
 21. Who was Delilah? Judges 16:4. What did Samson tell Delilah was the source of his strength? What happened? Judges 16:7. What did he tell her the second time? What happened? Judges 16:11. What did he tell her the third time? What happened? Judges 16:13. What did Samson tell Delilah the fourth time? What happened? Judges 16:17
 22. What did the Philistines do to Samson when they learned the secret of his strength? Judges 16:21
 23. Who was the Philistine idol god? Judges 16:23
 24. How did Samson die? Judges 16:27-30
 25. In matters of religion and law, who made the rules in Israel in the period of the judges? Judges 17:6; 18:1; 21:25.
 26. Where was the tabernacle of God during most of the period of the judges? Judges 18:31
 27. Why wouldn't the Levite, with his concubine and servant, spend the night in Jerusalem? Judges 19:10-12. To which city belonging to the tribe of Benjamin did they go to instead? Judges 19:14. What happened to the Levite and his concubine as they spent the night in Gibeah? Judges 19:22-28. What did the Levite do after the death of his concubine? Judges 19:29-30. How did Israel respond? Judges 20:1-14

28. After Benjamin was defeated, how many men of Benjamin were hiding at rock Rimmon? Judges 20:47. Why would the other tribes not give their daughters as wives for Benjamin? Judges 21:1-7. In order to prevent Benjamin from disappearing as a tribe of Israel, how did Israel provide four hundred maidens as wives for the Benjaminites? Judges 21:6-14. What did the other Benjaminites do for wives? Judges 21:15-23
29. Who were the two daughters-in-law of Naomi? Ruth 1:4, 14
30. Who was the next to last judge of Israel? I Sam. 1:9
Who was the last judge of Israel? I Sam. 7:15
31. Who was Ichabod? I Sam. 4:21. Tell the story of his name.
32. What does Ebenezer mean or refer to? I Sam. 7:12
33. What happened to Dagon, the god of the Philistines, when the Ark of the Covenant was placed in the temple of Dagon? I Sam. 5
34. Fill in the missing words to complete the description of the cycle of events which Israel repeated many times during the period of the judges: (1) sin of Israel; (2) _____ by another nation; (3) Israel repents and cries to God for help; (4) God sends a _____; (5) prosperity for a period of time; and (6) Israel again _____.

Lesson 8 - Discussion Points

1. What happened to Adoni-bezek? Judges 1:5-7. Discuss the justice of God. Does this reinforce God's statement that the destruction of the Canaan peoples was the result of their own wickedness? Deut. 9:4. How do these passages reflect on the "patience of the saints?" Rev. 13:10
2. Considering Deuteronomy 6:4-9, how is it the second generation in Canaan "knew not the Lord?" Judges 2:10-11.
3. If the day of rejection of God was a sad day (Judges 2:10-23), what will be even a more sad day? Rev. 20:15.
4. Which of the Ten Commandments were violated when a generation of Israel turned from God? Judges 2:11-13
5. Using the statements in Judges 3:28, 7:24, and 12:5 regarding the fords of the Jordan River, discuss the geography of Israel and Gilead as affecting many of the battles of Israel with its enemies. What about the linguistics test referred to in Judges 12:5-6?
6. Relate Judges 1:16 and 4:11 to the question raised in Lesson 6, discussion point 2 and Lesson 4, discussion point 15.

7. Deborah was the judge and Barak was only the leader of the army. Barak would act only if Deborah did so first. Why, then, is Barak and not Deborah listed among the heroes of faith in Hebrews 11?
8. What do you think of Gideon's repeated requests for a sign? Judges 6:17, 36-37, 39. Are you waiting for a sign? What did Jesus say about signs in Matthew 12:38-40 and John 4:48? See I Cor. 1:22-23.
9. Why were the soldiers gathered by Gideon too many? Judges 7:2, 4. How does this relate to Deut. 20:8?
10. Considering the faithful service of Gideon and his faithful saying in Judges 8:23, do you think he had bad intentions in making the ephod? Judges 8:27. In religious matters, man's good intentions are not as wise as keeping the commands of God.
11. Discuss the parable of Jotham. Judges 9:7-20
12. Jair was a Gileadite. Judges 10:3. What tribe was that?
13. Discuss the actions and feelings of God recorded in Judges 10:9-16.
14. Discuss the historical accuracy of the dialogue between Ammon and Jephthah in Judges 11:12-28. Does it sound like the discussion in the Middle East today?
15. What did the law of Moses say about vows? Deut. 23:21-23. Discuss the vow of Jephthah in Judges 11:30-31. What happened to the daughter of Jephthah? Who else was not wise in his oaths? See I Sam. 14:24, 43-45. What was Jesus' view of the oaths? Matt. 5:37
16. The civil war between the tribes of Gilead and the tribe of Ephraim foretold of great difficulties for Israel in the days of the kings. Judges chapter 12. Be patient, we will get there.
17. Review Lesson 6, discussion point 10 with reference to the pre-birth announcements that Samson and Samuel would be a Nazarite. Judges 13:2-7
18. Discuss, wisely if there are both women and men in your class, the statements in Judges 14:17 and 16:16.
19. What did God command about mixed marriages such as that demanded by Samson in Judges 14:1-17? See Deut. 7:3.
20. Was Samson's strength in his long hair? Judges 16:17. See Judges 14:6; 15:14; 16:28-30. Why did he lose his strength?
21. Discuss the formality and substance of the religion of Micah. Judges 17:1-5
22. Discuss Micah, his idols, his Levite priest, and the actions of the tribe of Dan. If Micah and

Dan were worshiping idols, why did they want a Levite priest? Judges 17:13; 18:19. Were they reading Exodus 20 and Deuteronomy in those days? What about the religious condition of the people in chapters 19 and 20? What about Judges 20:27-28? What effect has a little religion without knowledge of the word of God?

23. What did the Levite expect when he sat down on the streets of Gibeah? Judges 19:15-21
24. When did other men seek to sodomize visitors to their town? Judges 19:23; Gen. 19:1-11
25. Who are children of Belial? Judges 19:22; 20:13. See Deut. 13:13; I Sam. 2:12; 10:27; 25:17; 30:22; I Kings 21:10. In time, the name Belial became a name for whom? 2 Cor. 6:15
26. Discuss the laws and customs of Israel that explain the events leading up to the marriage of Ruth and Boaz. Ruth chapters 2-4. Why didn't Ruth take off the sandal of the relative who refused to marry her and spit in his face? Deut. 25:5-10
27. What kind of men were the sons of Eli and Samuel? I Sam. 2-17 and 8:1-3. Why? I Sam. 3:12.
28. From how many different tribes did the judges come? What lesson was God intending, if any, by raising up judges from so many tribes?
29. What was the problem of looking into the Ark of the Covenant? I Sam. 6:19; Num. 4:15.
30. Was Samuel the last judge of Israel? What about I Sam. 8:1?
31. Did the incident described in Judges chapters 19-21 occur at the end of the period of Judges? Probably not—see Judges 20:28. Benjamin recovered sufficiently that Saul, the first king of Israel, was from Benjamin
32. Discuss how the cycle of sin, oppression, repentance, deliverance and rest relates to your life and our lives together today. Is I John 1:5-10 relevant? What does the cycle teach about God's redemptive plan?

JUDGES OF ISRAEL

ISRAEL ישראל The Land of the 12 Tribes



Lesson 9
Saul and David
I Samuel 10-end; II Samuel 1-10 and I Chronicles 10-15

God selected Saul the son of Kish of the tribe of Benjamin to be Israel's first king. Although Benjamin was the smallest of the tribes (I Sam. 9:21), Saul was the tallest and most mighty of the men of Israel. I Sam. 9:1-2; 10:24. Samuel was sent to tell Saul of his selection. Several signs from God, including the Spirit of the Lord causing Saul to prophesy (with the prophets of God), showed Saul that God was with him. I Sam. 10:1-16. Samuel called all Israel to Mizpeh, and there he anointed Saul as king. But with the appointment came God's warning that the people had rejected His direct leadership. I Sam. 10:19. The people were pleased and shouted: "God save the king." I Sam. 10:24.

Initially, Saul was a humble and wise king. Saul delivered an Israelite city from the Amorites; yet in his wisdom he decided not to take revenge on his enemies within Israel. I Sam. 11:1-13. Under Saul, Israel fought wars with many of the nations surrounding Israel. I Sam. 14:47-48. Jonathan, Saul's son, was a brave warrior who led battles against the Philistines. War continued with the Philistines, and Saul would take any strong, valiant man in Israel for the army. I Sam. 14:52. Saul's kingship was confirmed at Gilgal where Samuel gathered Israel to address them in his old age. As had Moses and Joshua before him, Samuel encouraged Israel to be faithful to the commands of God so that He would bless Israel and the king; but Samuel warned that Israel and their king would be consumed if Israel committed evil and forgot God's blessings. I Sam. 11:14-12:25.

But Saul sinned. First, Saul became impatient waiting on Samuel to offer sacrifices at Gilgal as Israel was preparing for battle with the Philistines. When Samuel delayed, Saul offered the sacrifice himself. Samuel rebuked Saul and told him his kingdom would not continue, as God wanted a "man after his own heart." I Sam. 13:14. Later, God sent Saul and Israel to destroy the Amalekites because Amalek fought with Israel when Israel came up from Egypt. I Sam. 15:1-3. Through Samuel, God specifically commanded Saul to destroy the Amalekites and their cattle. Instead, Saul destroyed all except the king, Agag, and the best of the cattle. When confronted with his sin by Samuel, Saul excused his disobedience by saying the people kept the cattle for sacrifice to God. In response, Samuel said in I Sam. 15:22-23:

Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

Samuel never again came to see Saul. Instead, God directed Samuel to choose a successor to Saul from the family of Jesse of the tribe of Judah. I Sam. 16:1. The seven oldest sons of Jesse were brought to Samuel, but God selected none of them. God chose David the youngest, and Samuel anointed him as king. I Sam. 16:13. From that day, the Spirit of God was with David and against Saul. I Sam. 16:14

David became a favorite in the company of Saul. A Philistine giant, Goliath, challenged the army of Israel. David, still a young man and visiting with his brothers who were in the army, volunteered to

fight Goliath when no one else among Israel would do so. David rejected Saul's armor and sword, and faced Goliath with a slingshot and his faith in God. David struck Goliath in the forehead with a stone from his slingshot and then used Goliath's own sword to kill him. I Sam. 17. David then led Israel's army against the Philistines. David and Jonathan became good friends. I Sam. 18:1-5. David used his musical talents to play for Saul. Saul gave his daughter, Michal, to David as his wife. I Sam. 18:17-29. But as David's popularity with the people grew, Saul's jealousy grew. Eventually, Saul sought to kill David on several occasions. I Sam. 19.

David fled from Saul. When Ahimelech, the priest, helped David, Saul had Ahimelech and 85 priests killed. I Sam. 22:6-23. David fled to a Philistine city and pretended to be insane to keep from being killed by his old Philistine enemies. I Sam. 22:10-15. Many men from Israel came to David and he soon had a small army. I Sam. 22:1-5. Saul with his army sought to kill David. Two times, once in a cave and again in the army camp, David came to Saul while he slept, but David refused to harm Saul. I Sam. 24:1-22; 26:1-25. Even Saul recognized the righteousness of David. I Sam. 24:17.

During this time, Samuel died. I Sam. 25:1. Saul gave Michal to another man. After the death of her husband, Nabal, David married Abigail. I Sam. 25:42. David also married a woman from Jezreel, Ahinoam. I Sam. 25:43. Saul and his sons, including Jonathan, were killed in a battle with the Philistines. I Sam. 31 and I Chron. 10. The Philistines took their bodies and hung them on a wall in one of the Philistine cities. The valiant men of Jabesh-gilead rescued the bodies and buried them. I Sam. 31:11-13; I Chron. 10:12.

Saul's death allowed David to return to Israel. The tribe of Judah made David king over Judah. II Sam. 2 and I Chron. 11:1-4. One of his first acts was to reward the men of Jabesh-gilead for their care of the bodies of Saul and his sons. II Sam. 2. Abner, the captain of Saul's army, made Ishbosheth, the son of Saul, king over the rest of Israel. David reigned over Judah from Hebron for seven and one-half years. II Sam. 2:11.

During this period, there was war: Israel, Abner, and Ishbosheth versus Judah, Joab (captain of David's army) and David. Finally, Joab killed Abner, which led two of Israel's captains to assassinate Ishbosheth. II Sam. 3 and 4. Then all the tribes of Israel made David king over all of Israel when he was thirty years old. II Sam. 5:1-4; I Chron. 5:1-5. David reigned as king for forty years — seven and one-half in Hebron and thirty three years in Jerusalem as king of all of Israel. It was David who finally drove the Jebusites from Jerusalem and made it a city of Israel. II Sam. 5:1-6.

The reign of David began the golden age of Israel. God allowed David to defeat his enemies all around Israel. Hiram, King of Tyre, sent the famous cedar wood from Lebanon to build David's palace. II Sam. 5:11-12. The Philistines were finally defeated. II Sam. 5:17-25 and 8:1. Moab, Syria, Ammon, and other enemies were defeated. II Sam. 8:2-14. David was kind to the only remaining member of Saul's household, a son of Jonathan, whose name was Mephibosheth. He was cared for and allowed to eat at the table of the king of Jerusalem. II Sam. 9:1-13

In this "golden age," David decided to bring the Ark of the Covenant from Kirjath-jearin (II Sam. 6:2; I Chron. 13:5-6) to Jerusalem. David gathered 30,000 men of Israel to accompany the Ark to Jerusalem. The Ark was placed on a cart driven by Uzzah and Ahio, the sons of Abinadab, in whose house the Ark had been kept for at least twenty years (I Samuel 7:2) and probably close to a hundred

years (most of life of Samuel, the kingship of Saul, and a portion of David's reign). As the Ark was being transported, the cart crossed an uneven threshing floor, and the Ark began to fall from the cart. Uzzah put his hand on the Ark to steady it. God was angry and smote Uzzah dead. David and the people were afraid and left the Ark at the house of Obededom for three months. God blessed the house of Obededom. Then, David and the priests read the Law of Moses. The Law said that only Levite priests could move the Ark, by carrying it with poles on their shoulders. Ex. 25:12-15; Josh. 3:8; I Chron. 15:15. So David instructed the Ark to be moved in the manner the Law described. In addition, multiple sacrifices were made every six steps taken on the journey. In this manner, following the Law, they brought the Ark safely to Jerusalem with great joy and ceremony. II Sam. 6 and I Chron. 15. In Jerusalem, David gave thanks to God. II Sam. 7.

David's thanksgiving and praise of God often took the form of a psalm to God. I Chron. 7. Although our survey will not look in detail at the writings of David, we note that the Hebrew scriptures contain a book of Psalms of praise and admonition written by David and others. Perhaps the death of Uzzah from not following the word of God led David to write the great words of the First Psalm:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

Lesson 9 - Factual Questions

1. Who was the last judge of Israel? I Sam. 8:6-7
2. Who was the first king of Israel? I Sam. 9:1; 10:1; 10:24
3. Describe Saul. I Sam. 9:1-2; 9:21; 10:23-24
4. Who was the son of Saul who became David's good friend? I Sam. 18:1-3
5. What was the first recorded sin of Saul after he became king? I Sam. 13:8-10
6. What was the second recorded sin of king Saul? I Sam. 15:14-23
7. What was God's message to Saul after his first sin? I Sam. 13:13-14
8. What was God's message to Saul after his second sin? I Sam. 15:22-23
9. Who did God choose to replace Saul as king? I Sam. 16:1-13
10. Who was Goliath? What happened to him? I Sam. 17

11. As David served Saul, what saying did the people sing that showed that David was more popular than Saul? I Sam. 18:7-8
12. What did Saul try to do to David? I Sam. 18:29; I Sam. 19:10-12
13. Who was the priest who gave bread to David as David fled from Saul? I Sam. 21:1-6. What happened to Ahimelech and 85 other priests? I Sam. 22:6-20
14. Why didn't the Philistines kill David when he fled into Philistia? I Sam. 21:10-15
15. What did David do to Saul when David was able to get near to Saul while Saul was sleeping first in a cave and later in Saul's camp? I Sam. 24:1-22; I Sam. 26:1-25
16. Read the story of David and Abigail. I Sam. 25:2-42
17. Who was Israel fighting against when Saul, Jonathan, and other of the sons of Saul were killed in battle? I Sam. 31:1-6
18. What did the Philistines do with the bodies of Saul, Jonathan and others? I Sam. 8-10
19. What did the men of Jabesh-gilead do? I Sam. 31:11-13
20. What did David do for the men of Jabesh-gilead when he became king in Judah? II Sam. 2:4-7
21. Who was captain of Saul's army? Whom did Abner make king in all of Israel except Judah? II Sam. 2:8-10
22. Who was the captain of David's army? What did Joab do to Abner? Why? II Sam. 2:12-32; 3:22-29
23. Who was the surviving grandson of Saul whom David cared for? II Sam. 4:4; 9:1-13
24. Who drove the Jebusites from Jerusalem? II Sam. 5:1-10. See Judges 1:8 and 1: 21.
25. How long did David reign as king of Judah? How long as king of all Israel? Where was David's capital city? II Sam. 5:1-5
26. Who was Uzzah? How did he die? Why did he die? II Sam. 6; I Chron. 15. What teaches us what to do and not do in acceptable worship? Remember, worship according to the traditions of men may be in vain. Matt. 15:9; Mk. 7:7
27. Read the First Psalm of David. Psalm 1

Lesson 9 - Discussion Points

1. Whose army had a company of soldiers who could use their left hands? Judg. 20:16; I Chron. 12:2. Who else was left handed? See Factual Question 7, Lesson 8.
2. What is the origin of the English statement “God save the King” or “God save the Queen?” I Sam. 10:24
3. Discuss king Saul’s method of raising an army. I Sam. 11:5-7
4. Contrast the wisdom of Saul early in his kingship (I Sam. 10:27-11:15) to his decisions later in his kingship. What caused the difference? I Sam. 15:17; I Sam. 23:22? We know God can look into the heart of a man. I Sam. 16:7. God told Saul that He wanted a king after His own heart. I Sam. 13:14. But where are we told that David was a man after the heart of God? Clue - remember a sermon in the New Testament that discusses Israel’s history. Acts 13:22. See Psalm 89:20.
5. Discuss how the leadership of a few daring followers of God can make a great difference. Use Jonathan and his armor bearer as an illustration. I Sam. 13:19 through 14:23.
6. Why did God tell Saul to destroy the Amelekites? I Sam. 15:1-3; Ex. 17:8, 14; Num. 24:20; Deut. 25:17-19
7. Who were the Kenites living among the Amelekites? I Sam. 15:6 and I Sam. 30:29. See prior discussion questions in Lesson 4, discussion point 15; Lesson 6, discussion point 2; and Lesson 8, discussion point 6.
8. Discuss the implications of Samuel’s statement to Saul in I Sam. 15:22-23 to us today. Why didn’t God repent from the judgment that the kingdom would be taken from Saul when he confessed his sin and asked for pardon for his sin? I Sam. 15:24-35. Consider Micah 6:8 and Hosea 2:19.
9. In light of I Sam. 16:14, 23; 18:10-12, review discussion point 10, Lesson 4. When God wouldn’t answer, to whom did Saul turn for the answer? I Sam. 28:3-25
10. Discuss David and Goliath. I Sam. 17. How do the forty days of challenge relate to other periods of 40 days? How does God’s salvation of Israel by David relate to other acts of God’s salvation? I Sam. 17:46-48. Consider Israel at the Red Sea, the “lion v. the lamb” of Revelation 5, and Jesus on the cross.
11. Discuss Jonathan’s help to David. I Sam. 19-20. What was the consequence of David becoming the second king of Israel? I Sam. 20:31. Was Jonathan disloyal to his father? With whom did Jonathan die? I Sam. 31:2
12. Discuss David eating the holy bread. I Sam. 21:1-6. See Lev. 24:9. Is there a higher law? Lev. 19:18. How does this incident relate to the actions of Jesus? Matt. 12:3-8; Mk. 2:25-28;

Lk. 6:3-5

13. Who was Doeg the Edomite? I Sam. 21:7. What would Doeg do that the soldiers of Saul wouldn't do? I Sam. 22:17-18. What happened to Doeg?
14. Why didn't David or his men kill Saul, who was trying to kill them? I Sam. 24:10, 17; 26:9-10. In fact, what did David do to the man who claimed to have killed Saul? II Sam. 1:5-16.
15. Discuss Abigail's good advice to David. I Sam. 25:19-31. How did David respond? I Sam. 25:32-33.
16. What happened to Michal, David's first wife? I Sam. 18:17-28; II Sam. 3:14-16; II Sam. 6:16, 23.
17. Did David keep his promise to Saul to not destroy Saul's family? I Sam. 24:20-22. See II Sam. 4:1-12; 9:1-13. Did he do more? II Sam. 1:17-27. But what about II Sam. 21:1-14?
18. Discuss the 7 1/2 year war between "Judah, David and Joab" and the remnants of "Israel, Ishbosheth, and Abner." II Sam. 2:12-32
19. Why had the Ark of the Covenant been in the house of Abinadab? I Sam. 7:1; 14:18
20. What happened to the men of Beth-shemesh when they looked into the Ark of the Covenant? I Samuel 6:19. Why? Numbers 1:51 and 4:5, 15, 20.
21. What happened when David brought the Ark of the Covenant towards Jerusalem on a new cart? II Sam. 6:1-7; I Chron. 13:7-13. Why? Ex. 25:14; Num. 4:2, 15; 7:9; Deut. 10:8; 31:9. What had David learned between the first attempt to bring the Ark to Jerusalem and the second, successful attempt? Compare II Sam. 6:1-10 to I Chron. 15:1-29, especially verses 12-15. Inasmuch as God had not said "do not carry the Ark of the Covenant on a cart," why did God kill Uzzah? Did God tell Noah to not use oak wood in building the Ark? Consider Hosea 4:6.
22. What happened when Hezekiah asked God's forgiveness of the people when they were one month tardy in keeping the Passover and some people not ceremonially clean were yet allowed to eat the Passover? II Chron. 30:1-20, especially verse 20. Did God's excusing failure to fully observe the Law on this occasion result in change in the Law? See II Chron. 35. In Numbers 9:9-11, God instructed Moses to tell Israel that a person unclean or on a journey at the time of the Passover in the first month of the year should observe the Passover in the same manner in the second month of the year. However, this second Passover did not excuse failure to observe the first month Passover by anyone clean or not on a journey. Numbers 9:13.
23. Are you guilty of quoting the examples cited in questions 20 and 21 above but ignoring the example cited in question 22? Are you guilty of quoting the example cited in question 22 but ignoring the examples cited in question 20 and 21?

God's Plan

As noted in discussion point 1 at the end of Lesson 10, in the period of the kings, God promises an everlasting kingdom to David in words ultimately fulfilled in the Kingdom of Christ. 2 Sam. 7:12-16. See Luke 1:31-33. God preserves the “light” of David in Jerusalem through the dividing of Israel and the destruction of Israel. I Kings 11:36; I Kings 15:4; II Kings 8:19. The lineage was so threatened that, late in the history of Israel as Jehu was destroying Ahab’s family, Jehu also killed Ahaziah, king of Judah who was aligned with Ahab. The mother of Ahaziah, who was the daughter of a previous king of Israel, attempted to kill all the lineage of Ahaziah. She was successful except for Joash [Jehoash], who was saved when his aunt hid him until he was seven years old when he became king of Judah. II Kings 9:27 through 12:22. God intervened to assure his redemptive plan centered in the three promises to Abraham. The major prophets of the period, Isaiah, Jeremiah, and Ezekiel speak more clearly of God’s redemptive plan and its working in this period of the kings. Isa. 1:17-19; 2:1-5 and Micah 4:1-3, 4:6-10, 5:2, Matt. 2:6, 6:8; Isa. 11:1-11; Isa. 49:4-7, chapter 53 and 59:1-2; Jere. 23:1-8, 31:2-3; Jere. 31:27-40 and 32:36-40; Ezekiel chapter 37, especially 11:14.

In Ezekiel 16:60-63, there is perhaps a unique look at God’s plan for the redemption of man. As translated in English, the passage is a looking forward to the new covenant God offers to man and speaks of God’s forgiveness of sin. Verse 63 in the passage speaks of God’s view of the effect in the new covenant. The King James translates God’s view as “when I am pacified toward thee.” The New American Standard, and many other modern English translations, identify God’s view as “when I forgive you.” However, the New King James and New English Standard provide more insight into God’s pacification and forgiveness toward man - those translations render from the Hebrew the view of God as being “when I have provided an atonement for all you have done.” God himself expressed His intent to “atone” for the sins of man. Yes, He will forgive and be pacified, but it is by His own power that God atones for our sins.

Today, we understand the atonement occurred in the faithfulness of Jesus Christ. Because of Jesus’ faithfulness to the plan of God, the sins of the past and our sins today have been atoned and forgiven. Romans 5:25; Hebrews 9:15.



Lesson 10
David and Solomon
II Sam. 11 - end; I Kings 1-11 and I Chronicles 16-II Chronicles 9

God blessed David as king of Israel. Israel's "golden age" continued with victories over Israel's enemies and consolidation of power and wealth in David as king. But David's power led him to a series of sins, resulting in difficulties for David, his family, and his kingdom.

At a time when kings should be with their armies in battle, David sent his army but remained in Jerusalem. In Jerusalem, he saw a beautiful woman, Bathsheba, the wife of Uriah the Hittite, one of David's strong warriors. David lusted after Bathsheba and committed adultery with her. As a result, she became pregnant. David sent for Uriah, her husband, in an attempt to cover the sin. But Uriah, when called back to Jerusalem, would not go to his house because the rest of the army was in the field in battle. David then had Uriah killed by instructing Joab to place Uriah near the wall of the city being attacked and then withdraw the other soldiers from Uriah. In that manner, Uriah was killed. After Uriah's death, David and Bathsheba were married. II Sam. 11:1-27.

God sent Nathan, the prophet, to show David his sin. Nathan told David of a rich man with many sheep who, when he had a guest to entertain, took and killed the lone sheep of a poor man instead of killing one of his own. David was angry and threatened the death penalty as a punishment for the man. Nathan then revealed the story to be a parable of what David had done. II Sam. 12:1-8.

Nathan announced the punishment for David for his sin: (1) The sword of fighting would never depart from the kingdom of David and (2) evil would exist in David's own house so that David's own wives would be publicly taken from David. David sincerely repented. II Sam. 12:9-14. The son born to David and Bathsheba became very ill. David fasted and prayed so long as the child was ill, but washed and resumed normal activities when the child died. The people were amazed and curious. As recorded in II Sam. 12:22-23, David said:

While the child was yet alive, I fasted and wept: for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me.

A son, Solomon, was later born to David and Bathsheba. Even though David had several sons who were older, Nathan announced that Solomon was selected by God to be the successor to David. II Sam. 12:24-25.

As Nathan had said, evil did come to David's house. David's son Ammon raped the sister of David's favorite son, Absalom. For revenge, Absalom killed Ammon. Absalom fled to a neighboring kingdom. David mourned the absence of Absalom. II Sam. 13. Finally, Joab arranged for Absalom to return to the king's house in Jerusalem. II Sam. 14. But Absalom was bitter and arranged a revolt against David by promising the people that he would be a better judge and king. Absalom gathered an army and attacked David in Jerusalem. II Sam. 15:1-12. David fled from Jerusalem, but he left ten of his wives to care for the palace. Absalom and his army took Jerusalem. Absalom publicly committed adultery with David's wives, fulfilling the prophesy of Nathan. God protected David until David and Joab could gather an army to fight with Absalom. II Sam. 17. In the resulting battle, Joab

killed Absalom when Absalom's long hair was caught in the limbs of trees as he rode his mule through the forest during the battle. Even though his kingdom had been restored in the battle, David was very sad and mourned the death of his favorite son, Absalom. II Sam. 18. Joab demanded that David honor the men who had fought for him in the battle rather than the traitor son, Absalom. II Sam. 19:1-5. David returned to Jerusalem where he continued to serve as king of all Israel.

In spite of these consequences of his sin, David continued to seek to do the will of God in many ways. He tried to make it right with the Gibeonites who had been killed unjustly by Saul. Josh. 9:3-27; II Sam. 21:1-9. David gathered the bones of Saul and Jonathan and reburied them in the country of Benjamin in the grave of Kish, Saul's father. II Sam. 21:12-14. He defeated his enemies inside Israel (II Sam. 20) and outside Israel (II Sam. 21:15-22).

In this "golden age" of Israel, David reasoned that it was not right for him to live in a cedar palace while the Ark of the Covenant remained in the tents of the tabernacle. So David, with the blessing of Nathan, proposed to build a temple for the Ark. II Sam. 7:1-4. God sent his message to David through Nathan that God had never asked for a house of cedar in all the years since Israel left Egypt. Instead, God gave a glimpse of the fulfillment of the third promise to Abraham (the blessing promise) in II Sam. 7:12-13:

I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever.

While Solomon and the temple built by Solomon represent an immediate fulfillment of this promise to David, the promise is fulfilled more completely in the coming of the Messiah and the establishment of the Church, which is the kingdom that will last forever. Luke 1:30-33; Matt. 16:18. David was thankful for the words from God. II Sam. 7:18-29. He continued with his plans for Solomon to build a temple for God. Throughout his reign, David accumulated materials, including great quantities of gold, silver, brass, iron, wood, and stone, for the future building of a temple in Jerusalem. I Chron. 22.

Yet sin continued to be a problem. Even against the advice of Joab, David determined to count the fighting men of Israel apparently as a showing of the power of his army. Counting both Judah and Israel, there were more than a million men of fighting age. II Sam. 24:1-9; I Chron. 21. David realized his sin, but as punishment a great plague came on Israel. David repented and pled for the people. David was directed to prepare a sacrifice. Araunah, the Jebusite, offered his threshing floor and his oxen without charge to David for the sacrifice. David would not accept the gift and said "I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which cost me nothing." II Sam. 24:24; I Chron. 21. After he made the sacrifice, the plague ended. II Sam. 24:25.

When David became so old that it was obvious he was going to die, two groups in his family tried to install a successor king. Joab, captain of the army, and Abiathar, the high priest, counseled with Adonijah, the oldest living son of David, to make Adonijah the king. Adonijah gathered most of the other sons and the leaders of Judah to make his announcement. At the same time, Nathan, the prophet, and Bathsheba counseled with David to remind him of his promise that Solomon would be the

successor king. I Kings 1:11-30. David made Zadok the priest anoint Solomon as king, and the people in Jerusalem shouted "God save king Solomon." When Adonijah's followers found this out, they fled from him. Adonijah fled and held to the horns of the altar in the tabernacle. Solomon allowed him to live. I Kings 1:30-53. So Solomon was made king in Israel.

As had Moses, Joshua, Samuel, and other leaders of Israel, David's last instructions were for the people to keep the law so that God could bless them. I Kings 2:1-4. Additionally, David spoke these important words by the Spirit of God: "He that ruleth over men must be just, ruling in the fear of God." II Sam. 23:3. To Solomon, David said in I Chron. 28:9:

Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off forever.

After the death of David, Solomon consolidated his reign by putting to death or replacing several of his and David's enemies. Adonijah continued his rebellion by asking for the right to marry David's youngest wife, Abishag. Solomon considered that request rebellious and had Adonijah killed. I Kings 2:13-25. Abiathar, the high priest who had followed Adonijah, was replaced as high priest, so fulfilling the prophecy to Eli that his family would no longer be priests. I Sam. 2:31-36; I Kings 2:27. As Joab had also followed Adonijah, Joab was put to death even as he hung to the horns of the altar in the tabernacle. I Kings 2:28-32. Shimei, an old deceitful enemy of David, was restricted to living in Jerusalem and when, after three years, he disobeyed and left the city, he was put to death. I Kings 2:36-46.

Early in his reign, Solomon "loved the Lord, walking in the statutes of David his father." I Kings 3:3. God appeared to Solomon in a dream and asked Solomon what he would have God give to him. Solomon said he was a young man with great responsibilities as king, so he asked God for wisdom. God answered that he would give Solomon a wise and understanding heart so that he would be the wisest man in history. As he had not asked for long life or wealth, God indicated he would give wealth to Solomon. God added that, if Solomon would be faithful to the law, God would give him long life. I Kings 3:3-14; II Chron. 1:1-13.

Solomon's wisdom became known around the world. I Kings 4:30-31. On one occasion two mothers had a dispute over whose infant had died and whose infant was still alive. They were brought to Solomon. Solomon said to cut the child into two - understanding that the true mother would give up the child before allowing it to be killed. Solomon restored the infant to the true mother. I Kings 3:16-28. Not only did Solomon write the books of Proverbs, Ecclesiastes, and Song of Solomon, books of the Hebrew Old Testament, but he also wrote books of science. I Kings 4:33-34. God blessed Solomon and Israel with peace with their enemies and great wealth. I Kings 4:20-28; 10:14-29; II Chron. 1:14-17; 9:13-28.

Solomon completed the preparations for, and the building of, the temple in Jerusalem. In the four hundred eightieth year after Israel left Egypt, in the fourth year of Solomon's reign, he began the construction. I Kings 6:1. In the fourth year, the foundation was laid, and, in the eleventh year, the temple was completed. I Kings 6:37-38. The temple was of the same proportions as the tabernacle,

but twice the size and substantially more rich in gold and furnishings. I Kings 6. When the temple was completed, Solomon gathered the people and brought the Ark of the Covenant and the holy vessels from the tabernacle into the temple. I Kings 8. The presence of the Lord in the form of a cloud filled the temple. I Kings 8:10-11; II Chron. 7:1-4. Solomon addressed the people and prayed to God, noting that no house, not even the temple, could contain the God who created the heavens and the earth. Yet Solomon asked God to remember and protect the people when they gathered to worship Him in the temple. Solomon then warned the people to be obedient to God and His law, so that God would continue the rest from war that he had given and so that all nations would know that the Lord is God. I Kings 8:54-61. Then Solomon dedicated the temple with sacrifices of 22,000 oxen and 120,000 sheep. I Kings 8:63. God then appeared to Solomon and promised to protect and fulfill His promises to David if Solomon was faithful; but God warned that Solomon and his sons would be cut off and the temple would be destroyed if Solomon turned from God to the worship of idols. I Kings 9; II Chron. 7:11-22.

Unfortunately, Solomon's wealth and his marriage to hundreds of women from many different cultures led to idolatry in Jerusalem and Israel. In his old age, his wives turned his heart from God, and Solomon worshiped Ashtoreth, Milcom, and even Molech, the fire god of the Ammonites. I Kings 11:1-8. As a consequence, God told Solomon that the kingdom would be taken from Solomon's sons. It would not happen, God said, in Solomon's lifetime for the sake of David, but it would happen after Solomon's death and only one tribe, Judah, would be left for the sake of David and Jerusalem. I Kings 11:9-14. After reigning forty years in Jerusalem, Solomon died. Rehoboam his son reigned after his death. I Kings 11:41-42; II Chron. 9:29-31.

Lesson 10 - Factual Questions

1. With whom did David commit adultery? II Sam. 11:3-4
2. How did David try to cover the pregnancy of Bathsheba? II Sam. 11:6-13
3. Why would Uriah not go to his house when David called him to Jerusalem? II Sam. 11:11
4. How did David have Uriah killed? II Sam. 11:15-25
5. How did Nathan, the prophet, show David the wickedness of David's sin? II Sam. 12
6. What were the consequences of David's sin? II Sam. 12:9-23
7. Who was the second son born to David and Bathsheba? II Sam. 12:24-25
8. Who was Absalom? Why did Absalom revolt against David? II Sam. 13:1-15:11
9. What did Absalom do to show his power when Absalom's army drove David from Jerusalem? What prophecy did this fulfill? II Sam. 16:15-23
10. How was Absalom killed and by whom? II Sam. 18

11. Why did David want to build a temple for the Ark of the Covenant and as a place of worship? II Sam. 7:1-3
12. What did David do to prepare for the building of the temple? I Chron. 22. Who built the temple? When was it built? I Kings 6:37-38
13. What sin did David commit against the advice of Joab the captain of David's army? II Sam. 24:1-9
14. At the time of David's death, what two sons were put forth to be the next king? I Kings 1:5-30. Who favored Adonijah, David's then oldest son? Who favored Solomon?
15. Who did David cause to be anointed the next king? I Kings 1:39
16. How long did David serve as king in Israel? I Kings 2:11
How long did Solomon serve as king in Israel? I Kings 11:42
17. Who replaced Abiathar as the high priest in the days of Solomon? I Kings 2:35. Why? I Sam. 2:22-36
18. What did Solomon ask for when God told him to make a wish? I Kings 3:9-10
19. What books of the Old Testament did Solomon write?
20. What happened when the Ark of the Covenant was placed in the Most Holy place in the temple built in Jerusalem? I Kings 8:10-11
21. How many sacrifices were made to dedicate the temple? I Kings 8:63
22. What promise and warning were given to Solomon and Israel when the temple was completed? I Kings 9; II Chron. 7:11-22
23. What happened to the heart of Solomon in his old age? Why? What sins did Solomon commit? I Kings 11:1-8
24. What were the consequences of the idolatry of Solomon? I Kings 11:9-14
25. Who replaced Solomon as king after his death? I Kings 11:41-42

Lesson 10 - Discussion Points

1. What were/are the fulfillment(s) of God's promise(s) to David in II Sam. 7:12 and 13? See Luke 1:31-33; Acts 2:21-25; Ps. 2:7; Acts 13:33.

2. What do you think of Uriah's attitude expressed in II Sam. 11:11? Should this attitude be of the same importance as that spoken by Joseph in Gen. 39:9?
3. Which of the Ten Commandments did David violate in his relationship with Bathsheba and Uriah?
4. Why did Nathan use the parable of II Sam. 12 to discuss David's sin with David?
5. Why did Solomon succeed David? Who chose him to succeed David? See II Sam. 12:24-25; I Chron. 28:4-5; 29:1; I Kings 2:15.
6. Discuss the evil that developed among David's children as recorded in II Sam. 13-15.
7. The statement of Ittai the Gittite to David in II Sam. 15:21 is similar to the statement of whom from the period of the Judges?
8. Discuss David's attitude towards the people who were involved in the day of his escape from Jerusalem?

Ittai	II Sam. 15:19-22;
Zadok	" 15:24-29;
Ahithophel	" 15:31;
Hushai	" 15:32-37 (it worked - see chapter 17);
Ziba	" 16:1-4 (but see II Sam. 19:24-28);
Shimei	" 16:5-14
9. Compare David's statements in II Sam. 19:22 to the actions of Joab (II Sam. 20) and to David's requests of Solomon (I Kings 2:5-9)
10. Read and discuss David's song of praise to God in II Sam. 22.
11. Who had 24 toes and fingers? II Sam. 21:20; I Chron. 20:6
12. Why was David's census a sin? II Sam. 24:1-10; I Chron. 21:1-8
13. How did the number of men of fighting age in David's time (II Sam. 24:9) compare to the number before and after the forty years in the wilderness? See Num. 1:46 and 26:51.
14. Discuss the implications of David's statement in II Sam. 24:24 to our lives today. See also I Chron. 21:22-26
15. Discuss David's instructions to Solomon in I Chron. 28:9 and I Kings 2:3-4 as compared to the last lessons of Moses (Deut. 11:26-27), Joshua (Josh. 23 and 24), and Samuel (I Sam. 12:14-25).
16. Who counseled to make Adonijah king after David? Who counseled to make Solomon king?

What happened to each? I Kings 1-2

17. What prophecy was fulfilled with the death of Abiathar? I Sam. 2:31-36. Zadok was made high priest (I Kings 2:35), and the priesthood continued in whose family? I Chron. 6:1-8
18. What was wrong with Adonijah's request to marry Abishag? I Kings 2:13-25
19. Discuss Solomon's request for, and the extent of his, wisdom. I Kings 3:3-28; 4:29-34; 10:1-9; 10:23-24; II Chron. 1:7-12; 9:1-8
20. Discuss Hiram's and Tyre's roles in the construction of Solomon's temple. I Kings 5
21. When did Solomon begin to build the temple? I Kings 6:1
22. Discuss the size of Solomon's temple as compared to the tabernacle. Ex. 26; I Kings 6. What about the "grandeur" of the two?
23. Why were tools of iron not used in the building of the temple? I Kings 6:7. See Deut. 27:5.
24. How long did Solomon take to build the temple? I Kings 6:38
25. What New Testament reference is made to the giving of names to the pillars of the temple? I Kings 7:21; II Chron. 3:17. See Rev. 3:12.
26. What was in the Ark of the Covenant when it was placed in Solomon's temple? I Kings 8:9; II Chron. 5:10. What was missing? See Lesson 5, discussion point 1.
27. What happened when the priest who bore the Ark into the Most Holy Place came out? I Kings 8:10-11; II Chron. 5:13-14; 7:1-3
28. Was Solomon's statement in I Kings 8:18 true? Did God want the temple built? What about I Chron. 17:3-12; I Chron. 22:8-10? At least it is clear that both David and Solomon realized that God the creator cannot be confined to a house build by man.
29. How many wives did Solomon have? What temptations and sins did they bring to him? I Kings 11.

480 Years

In I Kings 6:1, we are told that in the second month of the 480th year after the children of Israel came out of Egypt (the 4th year of Solomon's reign), Solomon began the construction of the temple in Jerusalem. Our study has informed us of the happenings during those 480 years.

During the first year, the Law of Moses was given to Israel. By the second month of the second year, Israel was numbered and was ready to begin the trip to Canaan. See Numbers 1:1. Disobedience and lack of faith in God caused Israel to not immediately enter Canaan, and they wandered for 40 years in the Sinai - during which time all of the adult generation except Joshua and Caleb died.

Under Joshua's leadership, much of Canaan was captured and settled by Israel in the following five years. Joshua 14:7, 10. Judges sent by God ruled in Israel (at least in parts of Israel) for the next approximate 350 years.

Following the Judges, Saul, then David, and then Solomon were kings in Israel. David and Solomon are reported to have reigned 40 years each. II Samuel 5:4 and I Kings 11:42. The Old Testament does not identify the length of Saul's reign. The apostle Paul, in Acts 13:17-22, identifies 40 years as the length of Saul's reign and 450 years for a not-clearly identified period following the Exodus from Egypt through the period of the Judges. According to Coffman, Josephus also set the period of Saul's reign at 40 years. J. Coffman, Acts, pp. 261-62 (ACU Press, 1977).

It is from these known periods and a 40 year reign of Saul that the approximate 350 year long period of the Judges is estimated. Our study will continue with the period of divided Israel consisting of a northern kingdom of 10 tribes known as Israel or Samaria and a southern kingdom known as Judah and consisting of the tribes of Judah and Benjamin.

Saul
David
Solomon

Kingdom Divides

Kings of Judah

Rehoboam (17)
Abijam (Abijah) (3)
Asa (41)

Jehoshaphat (25)
Jehoram (8)
Ahaziah (1)

Athaliah (7)
Jehoash (Joash) (40)
Amaziah (29)
Azariah (Uzziah) (52)

Jotham (16)
Johaz (20)
Hezekiah (29)
Manasseh (55)
Ammon (2)
Josiah (31)
Jehoahaz (3 months)
Eliahkim
Jeorachim (11)
Zedekiah

- war-

Elijah
Elisha
-peace and marriage together-

- war-
II Kings 14 793 B.C.

Amos, Hosea
Micah

721 B.C. Fall of Israel
to Assyria

Zephaniah, Nahum
Habukkuk

J
E 609 B.C.
E
M 605 B.C.
Ij
A 586 B.C. - Final fall to Babylon-destruction
H of Jerusalem and temple

Kings of Israel

Jeroboam (22)
Nadab (2)
Baasha (24)
Elah (2)
Zimi (7 days)
Omri (12)
Ahab (22)
Ahaziah (2)
Joram (12)

Jehu (28)
Jehoahaz (17)
Joash (16)
Jereboam II (41)
Zechariah (6 months)
Shallum (1 month)
Menahem (10)
Pekaliah (2)
Pekah (20)
Hosea

I
S
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Lesson 11
Divided Kingdom to Fall of Israel to Assyria in 721 B.C.
Isaiah; Amos; Hosea; and Micah
I Kings 11-II Kings 17 and II Chronicles 10-18

Since the exodus from Egypt, Israel had problems with the sin of idolatry. Israel didn't fully remove the idolatrous cultures from Canaan, and Solomon's idolatry in his old age made the sin a part of life in Israel. God punished Israel by taking the united kingdom from Solomon's son, Rehoboam. Even before the death of Solomon, God raised up enemies against the kingdom. Hadad the Edomite and Rezon from Syria were enemies from outside Israel. I Kings 11:14-25. From within Israel, God sent a prophet to Jeroboam to tell him to take the northern ten tribes from Rehoboam, leaving only Judah (and Benjamin) to be ruled by the son of Solomon. I Kings 11:26-36.

When Solomon died, his son Rehoboam was advised by the wise older men of Israel to lessen the people's tax burdens. The younger men, however, advised Rehoboam to increase the burdens. Rehoboam listened to the younger men. The people became angry. Their anger allowed Jeroboam to lead away the ten northern tribes. I Kings 12:1-20. Initially, civil war was avoided because God sent word to Judah that God had made the division and there should be no war. I Kings 12:21-24. But soon Israel and Judah started a war that lasted for generations in the divided kingdom. See I Kings 14:30; 15:16; II Chron. 10:19.

God wanted Israel to be faithful under the leadership of Jeroboam. God told him that, if he would be faithful, God would bless him as God had David. I Kings 11:38. But Jeroboam feared that the divided tribes would reunite when they went to worship in Jerusalem. So Jeroboam did a wicked thing. He made two golden calves as idols, set them at Dan and Bethel, and led the people to worship them. I Kings 12:25-31. When all the Levites fled Israel for Judah, Jeroboam appointed priests from all tribes. II Chron. 11:13-15; I Kings 12:31. In this way Jeroboam hoped to keep the people of the ten tribes of Israel from their kinsmen in Jerusalem and Judah. This sin of Jeroboam (directing worship of idols rather than of God) became the "mark" of the kings of Israel. See, e.g., I Kings 15:34. Some of Israel's kings were worse than others, but the Bible continually comments that all the northern kings committed the sin of Jeroboam.

God sent a prophet from Judah to denounce Israel's sin of idolatry. The prophet announced the false altars would be destroyed. When Jeroboam stretched out his hand to tell others to arrest the prophet, Jeroboam's hand dried up. Jeroboam asked the prophet to restore his hand, and that was done. Jeroboam asked the prophet to eat with him, but the prophet refused and explained that God had told him to not eat with the people of Israel. On his way back to the south, an old prophet in Israel came to him and told him an angel had said it was alright if he ate with the old prophet. That was a lie. The prophet ate in the house of the old prophet. When he left to continue his journey home, a lion ate him. I Kings 13. The lesson is obvious: Even people who appear religious, and, even when they claim to speak by the authority of angels, have no authority to change the word of God.

Over the next 200 years until 721 B.C., 19 men served as kings in Israel. During the same period, 13 men served as kings in Judah. Generally, all the kings of Israel were evil and idolatrous, while some of the kings of Judah were good men. As the kings of Israel are often identified by association with the "sin of Jeroboam," the kings of Judah are often identified by whether or not they had a good heart

as did David. For example, we are told Abijam did not have David's good heart (I Kings 15:3), but Asa did have a good heart (I Kings 15:11-14). We cannot discuss all the kings in this survey, but a list of the kings of both kingdoms is attached to your lesson, with a description of the relations between the kings, and some of God's prophets who served during this period.

Asa was an early king of Judah in the divided kingdom period. He was good and served 41 years. He did that which was right as did David. He removed idols, and he took away the sodomites and even removed his own grandmother from authority when she worshiped an idol. I Kings 15:9-14; II Chron. 14-15. His son, Jehoshaphat, reigned 25 years and sent Levites throughout the land to teach the Law of Moses. II Chron. 17:8-9. But Jehoshaphat made peace with Ahab, king of Israel. In the period of peace that followed, Judah accepted some of the sins of Israel. Jehoash (Joash) reigned as king of Judah for 40 years, did that which was right as had David, and repaired the temple in Jerusalem. II Kings 12; II Chron. 24. However, the evil of Israel was so great that God allowed Syria and other nations to invade. Even Judah under Jehoash had to pay tribute to Syria. II Kings 12:18. Even the kings of Judah who had good hearts and followed God were only men and they often sinned. For example, Uzziah reigned 52 years and sought after God. II Chron. 26:1-4. But when God blessed him and he became strong, he sinned by offering sacrifices in the temple, a task allowed only to the Levites. II Chron. 26:16-23. Hezekiah, who reigned 29 years in Jerusalem, was king of Judah at the time of the destruction of Israel in 721 B.C. When the northern kingdom was being destroyed, Hezekiah was doing that which was right, as did David. He removed the places of worship of idols, followed the commands of God, and refused to serve the king of Assyria who was destroying Israel. II Kings 18:1-7. Perhaps it was the leadership of these good kings which allowed Judah to escape the destruction suffered by Israel.

On the other hand, the kings of Israel were wicked. The most wicked was Ahab, whose queen was the wicked Jezebel. Ahab reigned in Samaria, the capital of the northern tribes, for 22 years. Ahab was more evil before God than any other king, and committed more idolatry to provoke God than did any other king. I Kings 16:29-33. Ahab and Jezebel showed their wickedness when Ahab coveted a vineyard of a man named Naboth, and, in order to take the vineyard, Jezebel had Naboth falsely accused of blasphemy and stoned to death. I Kings 21.

To counter the wickedness of Israel, God sent the great prophet Elijah to Ahab and Israel. Elijah told Ahab that it would not rain in Israel for three years, and the drought became so great that Elijah had to hide in the desert (where God fed him by ravens) from Ahab who tried to kill him. I Kings 17. During this time Elijah demonstrated God's power by raising a widow's son from the dead. I Kings 17:8-24. Elijah participated in a contest with 450 prophets of Baal. A sacrifice was placed on an altar and Elijah told the prophets of Baal to ask Baal to send fire. The prophets cried, danced, and cut themselves, calling on Baal to send fire. Elijah mocked them, saying:

Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened. I Kings 18:27.

When the prophets of Baal gave up, Elijah ordered the wood of the altar to be soaked with water three times. He then called upon God, saying:

God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in

Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou are the Lord God, and that thou has turned their heart back again. I Kings 18:36-37.

God sent fire, which devoured the sacrifice. The people then killed the prophets of Baal. Jezebel was so mad that she sent the army to kill Elijah. I Kings 18 and 19.

Elijah fled to Mount Horeb, where he thought he was alone as a worshiper of God. But God told him in a still, small voice (I Kings 19:11-12) that God still had seven thousand faithful followers even in Israel. I Kings 19:18. God sent Jehu to bring judgment on Ahab and Jezebel. Ahab was killed in battle even though he had tried to disguise himself. Jehu killed Jezebel (who was thrown from a upper story and eaten by dogs on the spot where she had caused Naboth to be killed). II Kings 9:30-37; II Chron. 18:28-34.

Elisha, a disciple of Elijah, was selected to succeed Elijah as the spokesman of God. Elijah was taken into heaven by a chariot of fire and a whirlwind. II Kings 2:11-12. Elisha was then shown to be the prophet of God by performing many miracles including raising a young boy from the dead. II Kings 4 and 6.

In the days of Elisha, Naaman, captain of the army of Syria, had leprosy. A maid from Israel told him of Elisha, the prophet of God. Naaman came to Elisha who told Naaman to dip in the water of the Jordan seven times and he would be healed. Naaman was angry saying the waters of Syria were better and that he had thought the prophet would do some great act. Nevertheless, the servant of Naaman persuaded Naaman to follow the simple directions of Elisha, and when he did he was cleansed of his leprosy. II Kings 5. Will you follow the simple directions of God in order to be cleansed of your sins?

Elisha preformed many miracles. Two incidents fully demonstrated the power of God and confirmed Elisha as his spokesman. Syria had difficulty defeating Israel because, they said, Elisha would always tell the people when the Syrian army was coming. The Syrians sent an army to kill Elisha while he was staying at Dothan. The servant of Elisha woke up and found the city surrounded by the Syrians, and he cried to Elisha. Elisha said "Fear not: for they that be with us are more than they that be with them." Elisha asked God to open the eyes of the servant and when his eyes were opened he saw the mountains full of horses and chariots of fire. God made the Syrians blind, and Elisha was able to lead them into the capital city of Samaria. II Kings 6:8-23. On another occasion, the Syrian army surrounded Samaria and the people were starving so that they ate their own children. Elisha said that the next day food would be plentiful. That night God caused the Syrians to believe they heard horses and chariots so they believed the Egyptians and Hittites had come against them. They fled and left great quantities of food. II Kings 7.

During this period of the divided kingdom, God sent many prophets to warn both Israel and Judah of the consequences of their refusing to be obedient to God. Isaiah, Amos, Hosea, and Micah not only worked among Israel and Judah to warn of the consequences of sin against God, but each wrote books of prophesy which make up part of the cannon of the Hebrew Old Testament. In addition to his warnings against the sins of Israel, Isaiah wrote great prophecies of the coming of the Messiah to fulfill the blessing promise given to Abraham. Isa. 53. Hosea lived into the days of Hezekiah (II Kings 1:1) and lived an allegory of Israel's relationship with God. Hosea was told to marry a harlot who was

unfaithful to him. Yet Hosea continued to serve his unfaithful wife. This was a picture of God's love for Israel even when Israel broke God's covenant by worshiping idols. Amos, a herdsman from Judah, spent his time in Israel telling of the punishment from God by sharing visions in which God's judgment on Israel was stated to be near in time. Micah lived in Judah at the same time as Isaiah and Amos. He also warned Israel of the approaching punishment. He asked Israel in Micah 6:8:

He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

These prophets looked beyond the destructions of Israel, and even beyond the destruction of Judah by Babylon, as our next lesson will discuss. The prophets looked forward to the time of Jesus when the third promise to Abraham would be fulfilled. These prophets wrote that, in the last days, the kingdom of God would be established into which all nations, not just Israel, would come. Micah 4:2; Isa. 2:2-4. To insure that the third promise would be fulfilled, the prophets stated that, in spite of the punishment of God, a remnant of the people would survive to bring the Messiah from heaven to this earth.

Finally the wickedness of Israel was so great that God sent the nation of Assyria to destroy Israel in 721 B.C. In the days of Hoshea king of Israel (Hezekiah was king in Judah), Assyria destroyed Samaria and Israel. The people of the ten northern tribes were either killed or substantially scattered into foreign places. Other peoples conquered by the Assyrians were settled in Israel. II Kings 17:24. These people intermarried over the next 700 years with a few of the remaining people of Israel and became to be known as the Samaritans, who were people hated by the Jews of Jesus' time. Thus the judgment of God came on the ten northern tribes because they rejected the advice of Moses, Joshua, Samuel, and David to obey God so that God would bless them. Their sins are listed in II Kings 17:7-23. Because of their breaking of the covenant, God worked against them and judged them by the nation of Assyria. We will continue our survey as we look into the consequences of the sins of Judah.

Lesson 11 - Factual Questions

1. Which of the sons of Solomon succeeded him as King of Israel? I Kings 11:43
2. What advice did the older advisers of Rehoboam give? I Kings 12:1-7
What advice did the younger advisers of Rehoboam give? I Kings 12:9-11
To whom did Rehoboam listen? I Kings 12:8; 12-14. What was the result?
I Kings 12:16-20

Who had directed the result? I Kings 12:15. How was war avoided?
3. What was the sin of Jeroboam? I Kings 12:25-30
4. From what source did Jeroboam get priests when all the Levites moved from Israel to Judah?
I Kings 12:31; II Chron. 11:13-16
5. What happened to Jeroboam when he ordered the arrest of the prophet of God sent from Judah? I Kings 13:1-10

6. What caused the faithful, young prophet of God to disobey the command of God to not eat in Israel? I Kings 13:11-19. What happened to the young prophet? I Kings 13:20-32
7. Did Jeroboam repent of his sin? I Kings 13:33-34. What was God's judgment on Jeroboam (I Kings 14:7-11) and Israel (I Kings 14:15-16)? Who carried out the judgment on Jeroboam's house? I Kings 15:29
8. What city became the capital of the northern kingdom, Israel? I Kings 16:29. Who built Samaria? I Kings 16:24
9. What sins did Judah commit during the reign of Rehoboam? I Kings 14:21-24. What was the result? I Kings 14:25-30; II Chron. 12:1-12
10. What were some of the good acts of Asa, a king of Judah who reigned 41 years? I Kings 15:9-15; II Chron. 14:1-6; 15:1-8
11. What additional sins did Ahab commit beyond the sin of Jeroboam? I Kings 16:30-33
12. Who was the great prophet of God during the days of Ahab, king of Israel? I Kings 17:1
13. Why did Ahab become angry with Elijah? I Kings 17:2; 18:17
14. Who was one of Ahab's governors who feared God and hid 100 prophets of God to keep Jezebel from killing them? I Kings 18:3-13
15. With what words did Elijah mock the prophets of Baal as they called on Baal to burn their sacrifice on Mount Carmel? I Kings 18:27
16. What did the people of Israel do to the prophets of Baal? I Kings 18:40. How did Jezebel react to this? I Kings 19:1-2
17. Who did God select to succeed Elijah as a prophet of God? I Kings 19:16
18. Whom did Ahab and Jezebel have killed in order to take his vineyard? I Kings 21:1-24. What judgment of God did Elijah announce for Ahab (I Kings 21:19) and Jezebel (I Kings 21:23)?
19. What king of Judah ended the war with Israel and cooperated with Ahab, King of Israel? I Kings 22:2; II Chron. 18:1-2.
20. What education reform did Jehoshaphat make in Judah? II Chron. 17:8-10
21. What did Jehoshaphat do when all the Syrian army tried to kill him as he was dressed as Ahab, King of Israel? I Kings 22:32; II Chron. 18:31
22. Who killed Ahab? Where was his blood washed from the chariot? I Kings 22:34-38

23. Who drove his chariot furiously? II Kings 9:20
24. Who killed Jezebel and all the family of Ahab? II Kings 9:30 through 10:17
25. In addition to Joshua, who else divided the waters of the Jordan River and crossed on dry land? II Kings 2:8, 14
26. What happened to Elijah? II Kings 2:11-12. What did the sons of the prophets do to find Elijah? II Kings 2:15-18
27. Who was captain of Syria who sought help from Elisha to cure his leprosy? II Kings 5
28. What son of Ahazrah was saved from being killed when Athaliah tried to destroy the royal seed of Judah? II Kings 11:2-3
29. Did Jehoash become a good king? II Kings 12:1-3. What did he do with the temple tax? II Kings 12:4-17
30. What enemy finally destroyed the northern kingdom of Israel? II Kings 15:19 and 29; 17:3-6; and 17:24-41
31. Why was Israel destroyed? II Kings 17:7-23
32. Who was king of Judah when the Assyrians destroyed Israel? II Kings 18:1

Lesson 11 - Discussion Points

1. Discuss the “sin of Jeroboam.” I Kings 12:26-32; II Chron. 11:14. What was the difference in Judah? Consider the challenge of Abijah to Jeroboam. II Chron. 13:4-22, especially v. 18.
2. Corresponding to the mark of the kings of Israel (they departed not from the sin of Jeroboam), what was the mark of the kings of Judah? I Kings 15:3 and I Kings 15:11-14
3. What are the implications of the deception of the young prophet from Judah by the old prophet from Israel? I Kings 13. After all, the prophet was older, was a man of religion and said he had a message from an angel. Read and consider Gal. 1:6-9.
4. Why is Asa called the son of David? I Kings 15:2,11-13. Was Maachah the mother or grandmother of Asa? Contrast I Kings 15:13 with II Chron. 11:21-22.
5. Why did Rehoboam bother to make bronze shields to replace the golden shields of Solomon? I Kings 14:21-28; II Chron. 12:1-11
6. What sin often accompanied idolatry? See I Kings 14:24 and I Kings 15:11-12.
7. Who was Elijah and what did he look like? I Kings 17:1. See II Kings 1:8. Of whom was he

a forerunner? Luke 1:17

8. What curse from the days of Joshua was fulfilled in the days of Ahab? See Joshua 6:26 and I Kings 16:34
9. What truth did the miracles of Elijah confirm to the widow in I Kings 17:24? See Lesson 4, discussion point 3.
10. Discuss the battle on Mount Carmel. I Kings 18. What do you think of Elijah's sarcasm in I Kings 18:27? See Lesson 13, discussion point 19.
11. Why did God speak with a still, small voice and not from the strong wind, the earthquake, and the fire? I Kings 19:11-12
12. Have you ever felt alone in your service to God? Elijah did. I Kings 19:10. What did God say? I Kings 19:15-18
13. In view of the wickedness in Israel, why did God save Israel from the Syrians in I Kings 20? See verses 18 and 28.
14. Was Elijah more kind with Elisha than Jesus with the disciples in Matt. 8:22? I Kings 19:19-21
15. Discuss the statement of Micah to Jehoshaphat and Ahab in I Kings 22:19-28, II Chron. 18:19-27. See Lesson 4, discussion point 10.
16. Elijah asked the messengers of Ahaziah:

Is it not because there is not a God in Israel that you go to inquire of Baal-Zebub the god of Ekron? II Kings 1:3

What similar question did Jeremiah ask Judah several years later? Jere. 8:22
17. Did Elijah die? II Kings 2:11-12
18. Elisha asked for a double portion of Elijah's spirit. II Kings 2:9. Did he receive it? List and consider all the miracles he performed as recorded in II Kings 2:13 through 8:15. Who sneezed seven times? II Kings 4:18-37. What was the last miracle associated with Elisha? II Kings 13:21
19. What do you think of Elisha's causing the death of 42 children? II Kings 2:23-25
20. Are you toward baptism as Naaman was to washing in the Jordan River? II Kings 5
21. How could God bring an abundance from the famine of the siege of Samaria in one day? II Kings 6:24-7:20

22. Have you heard the statements: “he drives like Jehu” and “jumping Jehoshaphat?” See II Kings 9:20 and I Kings 22:32; II Chron. 18:31.
23. Discuss the conquest policy of the Assyrians. II Kings 17:24. What people of Jesus’ time resulted from the Assyrians moving other peoples into conquered Israel? Clue - see the name of the capital city of Israel. II Kings 17:24, 29
24. Why was Israel destroyed by God? II Kings 17:7-23
25. Jehoshaphat was a good king of Judah. He ended the war with Israel. But in doing so he was associated with Ahab, King of Israel. What was the consequence for his children? See II Chron. 21:1-6. What delayed God’s judgment on Judah? II Chron. 21:7
26. When Asa, King of Judah, sought help by a treaty with Syria, God’s prophet told Asa that God was not pleased. The prophet said in II Chron. 16:9:

For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

Consider other passages that speak of the eyes of the Lord seeing the actions and hearts of men. Job 34:21; Prov. 5:21; 15:3; Jere. 16:17; 32:19; and Zech. 4:10. Consider the four beasts in God’s throne scene. Rev. 4:6, 8

27. Discuss II Chron. 25:1-4 and II Kings 14:6 in light of Deut. 24:16. Consider also Jer. 31:30 and Ezek. 18:1-3, 20.
28. Worried about money? Read II Chron. 25:1-9.
29. Even good kings make mistakes. Uzziah - II Chron. 26:1-5. What sin did Uzziah commit? II Chron. 26:16
30. Elijah said it would not rain for years. I Kings 17:1. How many years? How do you know? Clue - look in the New Testament - Luke 4:25.
31. What did Elisha mean when he told his servant in Dotham: “Fear not; for they that be with us are more than they that be with them?” II Kings 6:16. Are you able to see the spiritual warriors of God? II Kings 6:17-18



The Kingdoms of Israel and Judah, 924 to 722 B.C.





Lesson 12
Fall of Judah and Jerusalem to Babylon in 586 B.C.
Jeremiah; Nahum; Habukkuk; and Zephaniah
II Kings 18-25 and II Chronicles 29-36

Perhaps Hezekiah was the best of the kings of Judah during the divided kingdom period. He did that which was right, as had David. II Kings 18:3-6. He repaired the temple, and he restored the worship service of the priests and the daily sacrifices. II Chron. 29. The Passover was kept by large numbers of people. Some of the remnant of destroyed Israel participated in the passover. Even though not all had been sanctified as required by the Law, God forgave. II Chron. 30:19-20. Hezekiah led the people in restoring the giving for the priesthood. When they gave, the people were blessed by God and still had plenty to care for their families. II Chron. 31:10. Because of Hezekiah's faithfulness, God, through Isaiah, added fifteen years to his life when he was deathly ill. To prove the gift, God caused the earth to turn backwards ten degrees as reflected on the sundial. II Kings 20:1-11.

In 721 B.C., in the ninth year of the reign of Hezekiah, God sent Assyria to destroy Israel, because Israel had broken the covenant with God. II Kings 18:10-12. Because of Hezekiah's reforms in Judah, God protected Judah when the Assyrians came against Jerusalem. Isaiah prophesied the Assyrians would not come into the city or shoot an arrow into the city. II Kings 19:32; Isa. 37:36. The Assyrians came. The Assyrian soldiers surrounding Jerusalem shouted in the Hebrew language to the people of Judah that neither Hezekiah nor God could protect Jerusalem from them. II Kings 18:28-37; II Chron. 32:9-19. Isaiah assured Hezekiah not to be afraid, for God would show his power against the blasphemy of Assyria. II Kings 19:8-34. That night, the angel of God killed 185,000 of the Assyrian army. When the King of Assyria fled to Ninevah, his sons killed him. II Kings 19:35-37; II Chron. 32:20-23. Thus, Judah avoided the Assyrian destruction God sent on Israel.

In his old age, Hezekiah made a political mistake. His pride led him to show the wealth of his kingdom to visitors from a far city to the east, Babylon. Afterwards, Isaiah told him of his mistake. Isaiah prophesied that the day would come when the wealth and people of Judah would be taken into Babylonian captivity. II Kings 20:12-19; II Chron. 32:27-31.

Following Hezekiah, the worst of the kings of Judah, Manasseh, reigned for fifty-five years. Manasseh renewed idol worship in Judah even to the extent of putting idols in the temple and causing his sons to pass through the fire of Molech. II Kings 21:1-11; II Chron. 33:1-10. As a result, God decreed the destruction of Jerusalem and Judah, just as Samaria and Israel had been judged. II Kings 21:12-16.

The punishment was delayed by the good king Josiah, the grandson of Manasseh. During the reign of Josiah, a copy of the Law of Moses was discovered in the temple. The Law was read to the king and to the people. Josiah ordered the idols removed, drove out the sodomites, broke down the altars at Bethel set up by Jereboam, ordered the keeping of the passover (as the priesthood was in order, the passover is reported to be the best since the days of Eli in the period of the Judges), and in other ways sought to keep the Law of Moses. II Kings 22:23-23:1:27; II Chron. 34-35. Unfortunately, Josiah was killed when he tried to assist Assyria by intercepting Pharaoh-Necho, king of Egypt. II Kings 23:28-30; II Chron. 35:20-27.

Jehoahaz, his son, and the succeeding kings returned Judah to evil. The people would not listen to the

prophets sent by God. God's wrath rose until there was no remedy for Judah. II Chron. 36:15-16. Within thirty years, the Babylonians came and fully destroyed Jerusalem and Judah. I Kings 25; Jere.: 39 and 52.

Isaiah had been one of God's prophets who warned both Israel and Judah that the consequences of their sins would be destruction by Assyria and Babylon. Isa. 10:5-6. Yet Isaiah offered the hope that a remnant would remain for the purpose of bringing the Messiah. See Isa. 10:20-23 and 11:1-16. Before his death, Isaiah said that Assyria would be destroyed by God because of her pride. Isa. 10:7-19. Nahum also prophesied that God would destroy Assyria. Nah. 2, 3. God did so in 612 B.C. as the Babylonians were growing in power.

After the death of Isaiah, Jeremiah was sent by God to warn Judah of the consequences of their sins. Jeremiah served in Jerusalem from the days of the good king Josiah until the end in 586 B.C. Jere. 1:2-5. Jeremiah encouraged Josiah's reforms and led the people in mourning his death. II Chron. 35:25. Zephaniah and Habukkuk likewise told the people of God's punishment by Babylon because Judah refused to keep the covenant of God. Habukkuk complained to God of the injustice of the people of Judah. Hab. 1:1-5. God told him that He would send Babylon to punish the people. Hab. 1:6-11. But Habukkuk asked how God could use an unholy people like Babylon. Hab. 1:12-17. God responded that Habukkuk should silently consider who is God and reminded him that the just will live by faith. Hab. 2:4. Habukkuk then gives a prayer of confidence in God in Hab. 3:17-19:

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet and he will make me to walk upon mine high places.

Jeremiah made the message clear for Judah. In Jeremiah chapter 11, God's message is a summary of what we have studied in this survey. God brought Israel from Egypt (Jere. 11:4) and gave them the land of Canaan (Jere. 11:5). In the law given by Moses, God demanded obedience and set forth the curses of destruction for those who disobeyed (Jere. 11:3-4). Even when Israel sinned, God continued to warn Israel by the prophets (Jere. 11:7). But Israel would not obey and broke the covenant of God by every form of evil and conspiracy against Him (Jere. 11:8-10). As a result, God's judgment was sure to come (Jere. 11:11). God told Jeremiah not to pray to Him to help Judah (Jere. 11:11-14). Obviously this message was not received well by the kings and people of Judah, and they sought to kill Jeremiah. He was in prison when the end came by the Babylonians.

God used Babylon to judge Judah for the sins of Manasseh. II Kings 24:3. First, King Jehoiakim and others, including Daniel (Dan. 1:4), were taken to Babylon and made servants. II Chron. 36:5-8. Second, in the reign of Jehoiachin, son of Jehoiakim, Nebuchadnezzar took most of the educated and skilled of Judah to Babylon. II Kings 24:8-16; II Chron. 36:9-10. Ezekiel was among the second deportation. Third, in 586 B.C., during the reign of Zedekiah, brother of Jehoiachin, Babylon completely destroyed Jerusalem and the temple built by Solomon and took the surviving people into Babylonian captivity. Only the poor of the land were left in Judah to be winedressers and husbandmen. II Kings 25:1-21.

But as had Isaiah, Jeremiah sent the message of God that a remnant would be saved for the fulfilling of the third promise to Abraham. Jeremiah looked forward to the day when a new covenant would replace the covenant that Israel and Judah had broken. Jere. 31:27-40; 32:36-39. In Jeremiah 32:36-40, Jeremiah reported:

And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all countries, whither I have driven them in mine anger ...; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them: And I will make an everlasting covenant with them ...

Jeremiah prophesied the Babylonian captivity would last seventy years - the period of exile. II Chron. 36:21; Jere. 25.

Before studying the exile in our next lesson, we will end the period of the divided kingdom with an event occurring among the few people left in Jerusalem by the Babylonians. As noted, a few poor people were left in Judah to tend the vineyards. Jere. 39:10. Nebuchadnezzar, king of Babylon, also left Jeremiah in Jerusalem. He was freed from prison, and the governor was told to listen to him. Jere. 39:10-18. After a short time, some lawless men killed the governor. Jere. 40-41. The people feared that the Babylonians would return and kill them, so they considered going into Egypt. The people came to Jeremiah and asked him to ask God what they should do and said they would do whatever God instructed. Jere. 42:5-6. Jeremiah prayed to God, and God sent the message that the people should trust in God, that they should not go to Egypt where they would be destroyed, and that they should not be afraid of Babylon. Jere. 49:9-22. But the people did not do as Jeremiah reported of God, but rather they took Jeremiah by force and fled to Egypt. There Jeremiah continued to preach to the people who were worshiping idols and would not obey God's word. The people responded to the preaching with an attitude that will condemn all who have it. They said in Jere. 44:17:

But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil.

God sent the Babylonian army into Egypt. Those who had fled there from Jerusalem were killed in Egypt.

But, from exile in Babylon and other places, seventy years later, a remnant of destroyed Judah would return to Canaan and Jerusalem.

Lesson 12 - Factual Questions

1. In what year were the ten northern tribes of Israel destroyed?

2. What nation did God use to bring His judgment on Israel? II Kings 17:6-24
3. Who was king of Judah at the time of the destruction of Israel? II Kings 18:1-20. Was he a good king or a bad king?
4. What good service to God did Hezekiah lead Judah to do? II Chron. 29:31
5. Because of the good of Hezekiah and Judah, God did not allow the Assyrians to take Jerusalem. What made God so angry at the Assyrians that he destroyed 185,000 of their soldiers and caused them to flee Jerusalem? II Kings 19:20-37
6. What did God do for Hezekiah when he was very sick? II Kings 20:1-11. What proof was given to Hezekiah that he would recover and live another 15 years?
7. Hezekiah showed his wealth to visitors from what far east city which would later destroy Jerusalem and Judah? II Kings 20:12-19
8. Who was the son of Hezekiah who reigned in Judah for 55 years? II Kings 21. Was he a good king or a bad king?
9. What was the result of the sins of Manasseh and Judah? II Kings 21:12-16
10. Josiah, grandson of Manasseh, was a good king of Judah. What did the scribes find in the temple during Josiah's reign? II Kings 22:8-20; II Chron. 34:8-33
11. What religious reforms did Josiah direct?

a) II Kings 23:2	d) II Kings 23:7	g) II Kings 23:11-14	j) II Kings 23:24
b) II Kings 23:3	e) II Kings 23:8	h) II Kings 23:15-20	
c) II Kings 23:4-6	f) II Kings 23:10	i) II Kings 23:21-23	
12. How is the goodness of Josiah described? II Kings 23:25. Did this goodness change the judgment that God had declared because of the sins of Manasseh and Judah? II Kings 23:20-24
13. Who killed Josiah? II Kings 23:28-30; II Chron. 35:20-24
14. In the days of the son of Josiah, Jehoiakim, what nation from the east overtook the power of Egypt and controlled Judah and Jerusalem? II Kings 24:1-7
15. At first, Babylon made _____ of Judah. II Kings 24:1
16. When Babylon came to Jerusalem the second time, what happened? II Kings 24:8-17
17. In 586 B.C., Babylon returned to Jerusalem for the third and last time and did what? II Kings 25:4-21

18. _____ was a major prophet of God in 721 B.C. when Assyria destroyed Israel.
_____ was a major prophet of God in 586 B.C. when Babylon destroyed Judah.
19. How long did Jeremiah say that the remnant would remain in Babylonian exile? II Chron. 36:21; Jere. 25
20. Which prophet of God was left in Jerusalem by Nebuchadnezzar, King of Babylon? Jere. 39:10-18
21. When the Babylonian governor in Jerusalem was killed, where did the Jewish people left in Jerusalem flee? Jere. 42. Who did they take with them? Jere. 43:1-7

Lesson 12 - Discussion Points

1. Discuss the “good” of the kings of Judah - Hezekiah (II Kings 18-21) and Josiah (II Kings 22-23).
2. Could Hezekiah see the spiritual warriors of God as did Elisha and his servant at Dotham in II Kings 6:16-17? See II Chron. 32:7-8.
3. Discuss the “bad” of the king of Judah - Manasseh. II Kings 21. Why did he reign so long (55 years)?
4. How is it possible that the book of the Law of Moses had been lost? II Kings 22:3-20; II Chron. 34:8-33
5. What do you think of the “judgment” language in II Kings 21:13? See Amos 7:7-8.
6. When was the Ark of the Covenant last mentioned in the Hebrew scriptures? II Chron. 35:3
7. Who was the man whose bones are mentioned in II Kings 23:17-18. See I Kings 13:1-3 and Lesson 11.
8. Why did the goodness of Josiah and Judah not change the judgment God had announced because of the sins of Manasseh and Judah? II Kings 23:25-27
9. Why did Josiah intervene against Pharaoh-Necho? II Kings 23:28-30; II Chron. 35:20-25. Was Pharaoh-Necho telling the truth about God sending him to fight against Assyria? II Chron. 35:21. Was God using Egypt to begin the destruction of Assyria as spoken by Isaiah and Nahum? Isa. 10:5-12; Nahum 2-3
10. Discuss the three successive steps of conquest of Judah by the Babylonians. II Kings 24 through 25:21
11. What happened to the temple built by Solomon when Babylon came the third time in 586

B.C.? II Kings 25:9; II Chron. 36:19

12. What do you think of the attitude of the Jews left in Jerusalem by the Babylonians? Jere. 40-42. Why had they not learned to trust God? Or was it Jeremiah they did not trust? Maybe they trusted no one but their own ideas – see how they responded to the preaching of Jeremiah in Egypt. Jere. 44:17. Who or what do you trust?
13. Is anything too hard for God? Is God able to keep His promises? Jere. 32:17, 27. Consider Gen. 18:14; Zech. 8:6; Matt. 19:26; Luke 1:34-37; Rom. 4:21; Eph. 3:20-21; II Tim. 1:7-12.
14. Discuss the “new covenant” as it relates to the third promise of Abraham. Jere. 31:31-35 and Hebrews 8:7-13. Which covenant, that made with Abraham or that made with Israel at Sinai (the Law of Moses), better explains the entirety of the Old Testament we have been studying?
15. God said “Behold, I will watch over them for evil and not for good...” Jere. 44:27. What did He mean? See Lesson 4, discussion point 10.
16. Why did God choose seventy years to be the period of Israel’s exile? See II Chon. 36:21.

God Continues with His Plan

We have been saved by the “purpose and grace” of God given in Jesus Christ “before the world began.” II Tim. 1:9. God clothed Adam and Eve when they realized they were naked (even though they had attempted to cloth themselves). Gen. 3:7, 21. God had redeemed the children of Israel from bondage in Egypt. Ex. 20:1-2. As the next lessons indicate, after the destruction of Israel, Jerusalem and the temple, God would redeem a remnant from exile. And, he is willing to redeem each of us from Satan and sin.

Lesson 13
The Exile
Ezekiel, Daniel and Esther

God had made a nation of Abraham's seed and placed that nation, Israel, in Canaan. Both the people promise and the land promise had been fulfilled. But with the destruction of Israel by Assyria in 721 B.C. and the destruction of Judah by Babylon in 586 B.C., how would the third promise (the blessing of all nations through Abraham's seed) be fulfilled? As Isaiah, Jeremiah, and other prophets had promised, God would bring a remnant back to Jerusalem. From this returned remnant, God would bring the Messiah to bless all nations.

In 597 B.C., in the second deportation from Jerusalem, King Jehoiachin and many of the skilled and educated people of Judah were exiled to Babylon. Included was a young priest, Ezekiel. Ezekiel 1:1-2. In the fifth year of Jehoiachin's captivity, probably when Ezekiel was thirty years old, Ezekiel was called by God to present God's message to the people in Babylonian exile. Ezek. 1:3. Ezekiel was shown a vision of God (which is similar to the throne scene of God viewed by John in Revelation 4). Ezekiel fell on his face. Ezek. 1:28.

Ezekiel prophesied about the approaching destruction of Jerusalem (then about six years away). God had Ezekiel perform many unusual acts to let the captives know that their home country, city, and temple would be destroyed. He ate a scroll (Ezek. 3:1-3); he acted out an escape (Ezek. 12:3-7); he shadow boxed (Ezek. 6:11); he built a model of the siege of Jerusalem (Ezek. 4:1-3); he was bound with cords for more than a year and ate little food to symbolize the length of time of the siege (Ezek. 4:4-8); and he cut his hair in three parts and destroyed each part in different manner to symbolize the killing of the people of Judah (Ezek. 5:12). God told Ezekiel (Ezek. 6:7 and 10) that these events would take place so all men would know that:

I am the Lord.

Ezekiel made it clear that the evil was the result of the sins of the people, the lack of leadership of the priests and princes, and because the prophets had failed to fill the gap and build a hedge around Israel. Ezek. 22:24-31; 13:4-5. Later Ezekiel said these had not been true shepherds to protect the people. Ezekiel told of a time when God would send the true shepherd to seek the lost, bind the broken, heal the sick, and judge the wicked. Ezek. 34:16. Jesus, the Messiah, is the true shepherd, who gave his life for his sheep. John 10:1-18.

To express the principle of bringing a remnant to life, God showed Ezekiel a vision consisting of a valley of dried bones. God asked Ezekiel if the bones could live again. God then caused bone to connect to bone, sinew and flesh to come upon the bones, and flesh to cover all. Finally, God breathed life into the dead bones. Ezek. 37. By bringing new life to his people, God said, in Ezek. 39:28, that all would know:

I am the Lord their God.

Even the glory of God which Ezekiel saw depart from the temple in Jerusalem in chapter 10 (especially verse 18) returned again to fill a new temple measured and revealed in chapters 40-44 (especially

44:4).

At the time Ezekiel was serving as a priest and prophet among the people in their captivity, Daniel had been serving in the Babylonian government since the days of the first deportation from Judah. Dan. 1:3-4. Daniel received from God the gift of interpretation of dreams and the ability to see visions. Many of the figures which appear in Daniel's visions appear later in the Revelation.

Daniel and other young educated men were taken in 605 B.C. to Babylon where they could be taught the language and knowledge of the Babylonians. Dan. 1:4. Daniel refused the generous food provided and instead asked the men in charge to test Daniel and three of his friends by giving them poor food to eat and only water to drink. Daniel and others on this diet fared better than those on the Babylonian diet. God also gave the four men knowledge and Daniel the understanding of visions and dreams. So, early in their captivity, Daniel and his friends impressed the Babylonians in charge. Dan. 1:8-21.

In Daniel chapter 2, it is recorded that King Nebuchadnezzar dreamed a dream and demanded an interpretation from his wise men. Moreover, the king would not tell them the dream. Daniel told Nebuchadnezzar that God knows all and could reveal the dream and its interpretation. The dream was a vision of a great image. The head of the image was of gold. The breast and belly were of brass. The legs were of iron. And the feet were of part iron and clay. The parts of the image (and later visions in chapters 7 and 8) represented the kingdoms of the world until the time of the coming of the Messiah and His kingdom. The head of gold represented the Babylonian kings. The parts of brass represented the Medes-Persians who would succeed Babylon. The legs of iron represented the Greek empire begun by Alexander the Great. And the part of mixed iron and clay represented the Roman empire. In the days of Rome, God would set up a kingdom to last forever (Dan. 2:44). In that kingdom, one like the Son of Man would be given God's power and dominion (Dan. 7:13-14), and Satan would fight against the kingdom for a figurative period of three and one half years (Dan. 7:21-25). In the days of Rome, Jesus was given all power (Matt. 28:18), Jesus established his kingdom-church which he said would last forever (Matt. 16:18), and Satan continues to battle against the church (God's people, the Christians) for a figurative period of three and one half years that will last until the second coming of Jesus (Rev. 12:6).

Nebuchadnezzar was amazed and acknowledged that God is great. Daniel and his friends were rewarded by being made rulers in Babylon. Dan. 2:46-49. However, as rulers, they had enemies. Nebuchadnezzar set up a great image and ordered all to worship it. The penalty for refusing was to be thrown in a fiery furnace. Shadrach, Meshach, and Abednego refused to worship the image. Their enemies told Nebuchadnezzar. The king had them brought before him and he asked "who is that God that shall deliver you out of my hands?" With the words of one of the great passages from the Bible, the three answered as recorded in Daniel 3:17-18:

If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of your hand, O king; But if not, be it known unto thee, O king, that we will not worship the golden image which thou hast set up.

The three were thrown into the furnace which was so hot that the soldiers who threw them in were killed. Soon Nebuchadnezzar and the others saw the three and a fourth whose form was like the "Son of God" walking in the furnace. Nebuchadnezzar was astonished, freed the three, and decreed that no

one should speak against their God. Dan. 3.

Likewise, the enemies of Daniel tried to destroy him in the days of Darius, King of the Medes who conquered Belshazzar, the last of the Babylonian kings. Dan. 5:30-31. Knowing Daniel was without fault, his enemies knew that only some matter about God could trap Daniel. They caused the king to decree that for thirty days no person could pray to any god nor petition any one other than the king. Obviously, Daniel prayed to God daily and continued to do so. The punishment was to be thrown in a lion's den. This happened to Daniel. But God delivered him from the lions, to the delight of Darius. Daniel's enemies were then thrown into the lion's den by order of Darius. Daniel chapter 6.

One of Daniel's interpretations marked the end of the last king of Babylon, Belshazzar. Belshazzar did not honor God as had his father. At a feast, he used the vessels from the temple in Jerusalem to drink wine as the guests at the feast praised idols of gold, silver, brass, iron, wood, and stone. Dan. 5:3-4. At the feast, the fingers of a man's hand wrote a message on the wall so all could see. No one could interpret the message. Finally they brought Daniel. Daniel told Belshazzar that he had not humbled himself but had offended God by using the vessels of the temple in the drunken feast. So the "handwriting on the wall" is from God and interpreted means:

Mene - God has numbered thy kingdom and finished it;
Tekel - Thou art weighed in the balances, and art found wanting;
Peres - Thy kingdom is divided and given to the Medes and Persians.

That night Belshazzar was killed and Darius the Mede took over the Babylonian empire. Dan. 5:30-31.

When Darius took over, Daniel understood the seventy years of exile spoken of by Jeremiah (Jere. 29:10). Daniel began to pray to God for deliverance. Dan. 9:1-3. In response, God showed Daniel not only that the remnant would return to Jerusalem, but the times to the coming of the Messiah, the death of the Messiah, and the figurative period of three and one half years in which Satan would make war on the church and individual Christians. Dan. 9; see Rev. 12:6, 14.

Another view of Jewish life in exile is provided by the book of Esther. Esther lived in the days of Ahasuerus (Xerxes), one of the great kings of the Median-Persian empire. The king put away his queen and ordered the kingdom searched for the best of the maidens who might become the new queen. Esther, a Jew in exile, was among those chosen and, finally, she was selected and made the new queen. Esther 2:17. Haman, a ruler in the kingdom, hated the Jews and devised a plan to have all the Jews killed. He told the king that the Jews were not good citizens and should not be allowed to live in the kingdom. Esther 3:8-9. He caused the king to pass a law that allowed the Jews to be killed and their property taken on a determined date throughout the kingdom. Mordecai, the uncle of Esther, learned of the plot. He prayed and fasted, and then he sent to Esther a message that she should go to the king and ask for protection for the Jews. But Esther replied that, if she went into the king without an invitation, she could be put to death. Mordecai responded that Esther should not think she would escape the destruction of the Jews. Further, he stated by faith in God, that God would provide a deliverer from some source but she should consider "whether thou art come into the kingdom for such a time as this." Esther 4:14. Esther did go to the king who received her. He was angry at Haman's plot. But he could not change the previous order which had become the law of the kingdom.

So the king ordered that all Jews would have the right to defend themselves on the date appointed for their killing. They did defend themselves, and God's people in exile were saved from destruction.

In the next, and final, lesson in our Old Testament survey, we will discuss the return of some of the exiled people to Jerusalem and Israel. With God's people re-established in Israel, the Old Testament closes waiting for the Messiah to come and fulfill the third promise to Abraham - that God would bless all nations through his seed.

Lesson 13 - Factual Questions

1. What was the occupation, or activity, of Ezekiel? Where did he live during the events recorded in the Book Ezekiel? Ezek. 1:1-3
2. Read and summarize the vision of Ezekiel described in Ezekiel chapter 1.
3. Where in the New Testament is there a vision of God in the presence of four beasts and surrounded by a rainbow as in the vision of Ezekiel 1? Rev. 4
4. When Ezekiel saw his vision of God as recorded in Ezekiel chapter 1, what did he do? Ezek. 1:28
5. What did God give Ezekiel to eat? Ezek. 2:1 - 3:3
6. What groups of the people of Judah had failed to protect Judah from sin? Ezek. 13:5; 22:26-28
7. If Noah, Daniel, and Job were living in Jerusalem in the days spoken of by Ezekiel, how many souls could they save? Ezek. 14:14
8. Who is able to breathe life into dried bones? Ezek. 37, especially verses 3, 10
9. Who was told to not cry when his wife died? Ezek. 24:16
10. Who preferred "pulse" and water to the food prepared by the Babylonians? Dan. 1:8, 12
11. What were the Babylonians names given to:

a) Daniel -	_____	
b) Hanniah -	_____	Daniel 1:6-7
c) Mishael -	_____	
d) Azariah -	_____	
12. Who changes times and seasons?
Who sets up kings?
Who gives wisdom and knowledge?
Who reveals secret things of the darkness?

Daniel 2:21-22

13. What did Nebuchadnezzar, King of Babylon, make and order all people to worship? Dan. 3:1, 4-5
14. What was the punishment for failing to worship the golden image? Dan. 3:6
15. What did Shadrach, Meshach, and Abednego say before they were thrown into the fiery furnace? Dan. 3:16-18
16. What happened to the soldiers who threw them into the furnace? Dan. 3:22
17. Whose hair and nails grew as long as eagle feathers and bird's claws? Dan. 4:25, 33
18. Who saw the "handwriting on the wall"? Dan. 5:1, 22. How quickly was the message carried out? Dan. 5:30-31
19. What ruler of the Medo-Persian empire made Daniel head over the government? Dan. 6:1-3
20. When the king of the empire ordered that for thirty days no one would pray or petition to any god or person other than the king, what did Daniel do? Dan. 6:10
21. What was the penalty for Daniel? Dan. 6:16
22. Why didn't the lions eat Daniel? Dan. 6:22
23. Who was the uncle of Esther? Esther 2:5-7
24. What did Vashti do that the king caused her to not be queen? Esther 1:10-22
25. Who was chosen as queen to succeed Vashti? Esther 2:17
26. Who was the enemy of Mordecai? Esther 3:1-7
27. When Haman plotted to have all the Jews killed, what did Mordecai ask Esther to do? Esther 4:8. What did Esther answer? Esther 4:11. What did Mordecai then tell Esther? Esther 4:13-14. What did Esther ask Mordecai to do before going to the king? Esther 4:16. What did the king do when Esther asked him to help the Jews? Esther 7:5-10
28. What happened to Haman? Esther 7:9-10

Lesson 13 - Discussion Points

1. How many of the prophets who wrote books of the Old Testament were priests? Jere. 1:1; Ezek. 1:3; Zech. 1:1 and Neh. 12:4, 16. Others?
2. Isaiah had his lips purified by a coal from God. Isa. 6:6-7. The Spirit of God entered Ezekiel. Ezek. 2:2; 3:24. Daniel received the words of God. Dan. 1:17; 7:1; 9:21; 12:8-11. What

advantage do all Christians have over these great men of God?

3. When Ezekiel saw his vision of God in Ezekiel 1, what did he do? Ezek. 1:28. Who else reacted similarly? Isa. 6; Rev. 4:10. Others? At what other time did Ezekiel again fall on his face? Ezek. 44:4. How did Daniel react to the visions of the Ancient of Days, one like the Son of Man, and the saints of the most High against whom the kingdoms of the world will make war for three and one-half times? Daniel chapter 7, especially verses 15 and 27. Who will prevail in this war between God and Satan? See Revelation chapter 12.
4. What is the implication of Jesus using the phrase “Son of Man” to refer to Himself? See Ezek. 2:1; John 3:10-14. What is the implication of Jesus also being the “Son of God?” John 3:15-21. Consider Rev. 1:13 and 2:18.
5. What did God give Ezekiel to eat? Ezek. 2:1 - 3:3. What was its taste as he ate it? What was written on the scroll? When was another spokesman of God given a scroll to eat? What was its taste? Rev. 10:9-10.
6. Are we watchmen today? See Ezek. 3:11; 3:17-21; 33:2-9.
7. Why did the so called “wise” of Judah think they could practice idolatry in Jerusalem and even in the temple? Ezek. 8:12; 9:9. What did God have to say about such foolishness? Ezek. 9:10. Do you know those today who believe God does not see what happens in their lives and hearts? See Lesson 11, Discussion point 26.
8. What did the man in linen with an inkhorn do? Ezek. 9:3-11. Who did he mark? Why? Where did a similar act occur again? Rev. 7:3-8. Was the marking for the same purpose?
9. Who did God and Ezekiel say had failed to fulfill the gaps and build a hedge around Israel to protect her from evil? Ezek. 13:5. See also Ezek. 22:24-31.
10. Why does God present, through Ezekiel, the principle of individual responsibility of sin in Ezek. 18? Who would be killed in the destruction of Jerusalem? How would the souls of those killed be judged?
11. How does the principle of Ezekiel 18:24 and 33:18 relate to the belief of many that a man once saved is always saved? For further study, consider Heb. 10:26-31; Rom. 11:22; I Cor. 9:22 through 10:12; II Peter 2:15.
12. What principles from Ezekiel 33:10-20 are important to you?
13. When are the latter days? Ezek. 38:16. See Heb. 1:2.
14. What portions of the Old Testament are written in a language other than Hebrew?
15. Who other than the Lord God (Ezek. 43:2) had a voice like the voice of many waters? See Rev. 1:15.

16. Who other than the Ancient of Days had hair as white as snow? Dan. 7:9. See Rev. 1:14.
17. Who is “like the Son of man” who received the glory and kingdom of God? Dan. 7:14. See Rev. 1:13.
18. How many angels are named in the scriptures? Who are they? Dan. 8:16; 9:21; Luke 1:19, 26; Dan. 10:13; Rev. 12:7.
19. How did Daniel describe idols? Dan. 5:23. What about the Psalmist? Psa. 115:4-8. And Jeremiah? Jere. 10:2-6. Perhaps Isaiah has the best humor and sarcasm. See Isa. 44:9-10, 14-20. In contrast, consider God as did Isaiah. Isa. 40:18-31
20. Have you ever seen the handwriting on the wall? Belshazzar did and the end came quickly. Dan. 5:24-31
21. When you are weighed in the balances, what will be the result? Dan. 5:27; II Cor. 5:10
22. Discuss the answer of Shadrach, Meshach, and Abednego to Nebuchadnezzar in Dan. 3:16-18.
23. Who walked with the three in the fiery furnace? Dan. 3:25. Was Nebuchadnezzar correct? Dan. 3:28. See Isa. 43:1-2.
24. How many versions of the “time, times and dividing of time” (Dan. 7:25; 12:7) are found in the Revelation? See Rev. 12:6, 14; 13:5. Who will afflict God’s people in this period?
25. How often do the scriptures refer to the fact that the laws of the Median-Persian kingdom could not be changed? Dan. 6:15; Esther 1:19, 8:8
26. What did Mordecai do when he learned of the decree to kill the Jews? Esther 4:1-4. What did Esther do and ask others to do before going into the king? Esther 4:16. Are we in exile today? Should we fast and pray?
27. Discuss the statement of Mordecai to Esther in Esther 4:13-14.
28. When were the people of Judah first called Jews? II Kings 16:6. In exile, what were the people of Judah often called? Dan. 5:13; Esther 2:5; 4:13; 9:2; Ezra 4:12

Watchpersons

Discussion point 6 above asks whether we are “watchmen” today. Some have suggested that the first three chapters of Ezekiel provide an outline of principles for those who would watch for safety of themselves and others. (1) In chapter 1, Ezekiel sees a vision of God. A wise watchman must know the omnipotence and sovereignty of God. (2) When God was so revealed to Ezekiel, he fell on his

face. Ezek. 1:28. A good watchman must know himself. Self righteousness is not warranted and will defeat effective caring for others. (3) Ezekiel was presented with a book and told to eat it. Ezek. 2:9-10; 3:1-3. A prepared watchman knows the word of God. II Tim 2:15; 4:1-4. (4) Ezekiel went to the people in captivity and sat and watched them seven days without speaking. Ezek. 3:14-15. A watchman observes and knows the people for whom he is watching. (5) Ezekiel was told he was a “watchman” for the people in exile. In Ezekiel 3:17-21, God said:

17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. 18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand. 19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. 20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. 21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

As God made Ezekiel a “watchman,” God has today made each Christian an “able minister of the new testament.” II Cor. 3:6. As Jesus taught, we are the “salt of the earth” and the “light of the world.” Matt. 5:13-14. Our sufficiency for the task is not of ourselves but of God and is based on the great message of life in Jesus Christ. II Cor. 3:5, 12 and 4:13. As you consider and respond to Paul’s call in II Timothy 1:7-12, remember the “watchman” principles of Ezekiel chapters 1-3.

Lesson 14
Return from Exile
Ezra, Nehemiah, Haggai, Zechariah and Malachi

Just as Daniel (Dan. 9:2) realized that the seventy years of captivity spoken of by Jeremiah (Jere. 29:10) were nearing an end, others sought the guidance of God in returning from exile to Jerusalem and Israel. Ezra 1:1. The books of Ezra and Nehemiah record three of possibly many returns of groups from Babylonian and Persian exile to Israel.

In 536 B.C., Zerubbabel lead the first group recorded as returning to Jerusalem. In 457 B.C., almost eighty years later, Ezra lead a second return. In 444 B.C., Nehemiah led the third of the recorded returns.

The Persian King, Cyrus, authorized the return to Jerusalem for the purpose of rebuilding the temple. Ezra 1:2-4. Cyrus asked for volunteers to go and for freewill offerings of the thousands of Jews established through out the Babylonian and Persian controlled areas of the middle east. Zerubbabel was the grandson of Jehoiachin, the king of Judah blinded and taken into Babylonian captivity (I Chron. 3:17-19; II Kings 24:15; Ezra 3:2). Zerubbabel led a group of more than forty thousand back to Jerusalem. Ezra 2:64. The expedition brought a large amount of gold and other goods contributed by the Jewish people in exile and, as well, the golden vessels of worship taken by Nebuchadnezzar and the Babylonians seventy years before. Ezra 1:7-11.

In the seventh month of the return, the people gathered in Jerusalem, kept the feast of the tabernacles, and started the daily sacrifice on an altar built according to the law of Moses. But they did so with fear of the surrounding peoples and even though the temple foundation had not yet begun to be laid. Ezra 3:1-7. In the second year, the foundation of the temple was laid, with shouts of joy by many, but with tears of the old men who had seen the temple of Solomon. Ezra 3:8-13; Haggai 2:3

As the work on the temple began, the enemies of the people wrote to Xerxes, who had replaced Cyrus as king. Their letter reported the rebuilding and reminded the king of the independent, rebellious nature of Israel in the past. The king ordered the construction stopped. But the prophets Haggai and Zechariah encouraged the people to continue to build. Haggai encouraged the people to trust in God. They lived in completed houses, but the house of God was not complete. Haggai 1:4. They worked hard, but their efforts produced little. Haggai 1:5-11. By living holy lives and trusting in God, God would bless them and provide all that was needed to complete the task. Haggai 2:6-9. At the same time as Haggai, the priest-prophet, Zechariah, encouraged Zerubbabel and the people to continue building the temple. Zechariah told the people that God would return to the temple and protect the people so that Jerusalem would again be inhabited by children and men and women of all ages. Zech. 1:12-13; 2:4-5; 8:1-6. With this encouragement, the people led by Zerubbabel continued to build.

Zechariah's prophecies also presented the future kingdom of the Messiah in apocalyptic imagery. Many nations would join the Lord (Zech. 2:11); the sins of the people would be removed when God brought forth His servant the Branch (Zech 3 and 13:1); both the throne of civil authority and the priestly function would be combined in the Messiah's kingdom (Zech 4 and 6:12-13); holiness, once associated with the High Priest, would be associated with the common activities of the people of the kingdom (Zech. 14:20; Ex. 28:36, 38); and living waters would go forth from Jerusalem (Zech. 14:8).

A letter was sent to the king giving the history of the decree of Cyrus that the temple should be rebuilt. The decree of Cyrus was found in the first year of the reign of Darius over Persia. So an order was issued that the work should continue and that the local government officials should help in the rebuilding. Ezra 4:1-6:12.

In the sixteenth year of Darius, the temple was completed. The time between the destruction of the temple of Solomon (586 B.C.) and the dedication of the rebuilt temple (516 B.C.) was the seventy years prophesied by Jeremiah. Jere. 25:11; 29:10. The people rejoiced, the passover was kept, and the priests continued with the daily sacrifices. Ezra 6:13-22.

But the rebuilding of Jerusalem by the returned exiles was not easy. It was almost sixty years after the temple was completed before Ezra led the next recorded group of exiles to Jerusalem. Ezra was a Levite descendant from Aaron, and his purpose of return was to teach the law of Moses to those living in Israel. Ezra 7:1-5, 10. Artaxerxes, the king of Persia, provided some wealth for the temple, authorized Ezra to raise other freewill offerings, and authorized Ezra to teach the law of Moses and then judge the people by the law. Ezra 7:11-28.

In Jerusalem, Ezra found that the people, even the priests, had intermarried with the peoples living in Canaan. Ezra prayed to God for forgiveness. In his prayer he remembered the warnings against intermarriage when Joshua first led Israel from Egypt, the destruction of Israel and Judah because of their sins, and the mercy of God to return a remnant to Canaan. Ezra 9. So, Ezra and the leaders of the people called all to Jerusalem, and asked the people to keep the law and to put away pagan wives. Over a period of months, the task was completed. Ezra 10. Ezra renewed the people's desire to follow the law of God.

Approximately thirteen years after the return of Ezra, Artaxerxes appointed Nehemiah, a Jew in exile, to be governor of Jerusalem. Nehemiah was sent with a military force to reestablish civil authority in Jerusalem. Nehemiah had served Artaxerxes as cupbearer. Nehemiah had received news that the walls of Jerusalem were in ruins and that the people had no way to protect themselves. Nehemiah's sad face was noticed by the king. The king and the queen then authorized Nehemiah to go to Jerusalem with authority to take timber and materials from the king's goods for the purpose of rebuilding the walls and the city. Neh. 1 and 2.

The people were excited about the task of rebuilding the walls, and different family groups accepted the tasks of rebuilding sections of the walls and gates. Neh. 3. Israel's enemies, led by Sanballot, at first mocked the effort. Neh. 4:1-3. But the people had a mind to work (Neh. 4:6), and soon one half of the wall was finished. So the enemies threatened to attack the people. Afterwards, the people worked so that one half watched and were armed for protection and the rest worked on the walls. Neh. 4:15-23. The walls of Jerusalem were completed in fifty-two days (Neh. 6:15) and dedicated. Neh. 12:27-47. Nehemiah also encouraged reform in the practices of the people. The practices of charging of usury and the putting of children in bondage because of debt were condemned and ended. Neh. 5.

Led by Ezra, the people renewed their knowledge of the law of Moses. Neh. 8:1-12. The people kept the feast of tabernacles. Neh. 8:13-18. The people repeated together their history as a special people of God, and they renewed their commitment to live according to the law of Moses. Neh. 9 and 10. In order to populate Jerusalem, the people decided that one family out of ten would move into the city.

Neh. 11:1-24.

After Nehemiah returned to Canaan from a trip to Babylon, he again had to encourage the people to keep the law. There was corruption in handling sacrifices. Neh. 13:9. The people were encouraged to pay the tithe and keep the Sabbath. Neh. 13:10-22. Intermarriage with people who worshiped idols was again forbidden. Neh. 13:23-31.

But Malachi, the last of the written prophets of the Old Testament, described those conditions as continuing in Jerusalem as the Old Testament closed. Malachi chastised the priests for defiling the sacrifices to God. Mal. 1:6-14. Divorce was a problem. Mal. 2:14-16. Mercy was missing among the people. Mal. 3:5. Israel was robbing God in their tithes and sacrifices. Mal. 3:8-10. Many thought it vain to worship God and doubted God would judge them. Mal. 2:17 and 3:14-15. But Malachi made it clear that God will judge wickedness. Mal. 4:1.

Malachi closed the Old Testament with two themes. As did Moses, Joshua, Samuel, and David, he encouraged the people to keep God's law. Mal. 4:4. Finally, he told the people that God would send Elijah the prophet to prepare the way for the coming of the Lord. As we know, the New Testament begins with John the Baptist, the second Elijah, preparing the way for the coming of the Messiah in the last days.

So as we finish our study of the Old Testament, the third promise to Abraham (promise of blessing of all nations - Gen. 12:2) was not yet fulfilled. But approximately 400 years later, Jesus of Nazareth would die as the perfect sacrifice for the sins of all nations. In His death, God would bless all nations and thus fulfill the third of the promises to Abraham.

Lesson 14 - Factual Questions

1. Jeremiah had prophesied the captivity would last how many years? Jere. 25:11; 29:10. How many years passed from the destruction of the temple in Jerusalem (586 B.C.) until the rebuilt temple was dedicated (516 B.C.)? Ezra 6:15
2. Who authorized the first known return of exiles to Jerusalem? Ezra 1:1-3
3. What were the exiles to do when they returned to Jerusalem? Ezra 1:2-3
4. What did Cyrus give to those returning for the temple they were to rebuild? Ezra 1:7-11
5. Who led the first return of exiles? Ezra 2:2
6. How many Jews returned with the first group? Ezra 2:64-65
7. What did the Jews do when they returned to Jerusalem as recorded in:
Ezra 3:2?
3:4?
3:6?
3:7?

3:8?

8. How did the Jewish people react to the laying of the foundation of the temple? Ezra 3:10-13
9. Who encouraged the people to continue to build the temple even when the order came to stop the building? Ezra 5:1
10. Who was the Persian king when the order of Cyrus to rebuild the temple was found? Ezra 6:1
11. Who led the second return of exiles to Canaan and Jerusalem? Ezra 7:1
12. What was Ezra's purpose in leading the second return to Jerusalem? Ezra 7:10 and 25
13. What moral problem of the people in Jerusalem did Ezra encounter? Ezra 9:1-3
14. Who was Nehemiah? Neh. 1:11
15. What made Nehemiah sad? Neh. 1:3-4
16. Who led the third known return of exiles to Jerusalem? Neh. 2
17. Nehemiah encouraged the people of Jerusalem to rebuild what? Neh. 2:17-18
18. What was the attitude of the people regarding the work of rebuilding the walls? Neh. 4:6
19. What did the people do when enemies threatened to attack them as they worked on the walls? Neh. 4:14-16
20. How long did it take to finish the walls? Neh. 6:15
21. How was Jerusalem populated? Neh. 11:1

Lesson 14 - Discussion Points

1. Why had the Babylonians, Medes and Persians preserved the vessels from Solomon's temple? Ezra 1:7-11
2. What argument did the enemies of the Jews make against the rebuilding of the temple? Ezra 4:4-24
3. Discuss arguments of Haggai and Zechariah that the people should continue to work on the temple even though Artaxerxes ordered a stop. Ezra 5; Haggai and Zechariah
4. Compare the dedication of the temple in Ezra 6:17-22 to the dedication of Solomon's temple in I Kings 8:5 and 63.

5. Discuss Ezra's prayer to God in Ezra 9:6-15. Is it a history lesson? Do the same with Nehemiah chapters 9 and 10.
6. Who refused to go into the temple? Why? Explain. Neh. 6
7. When is the Urim and Thummim last mentioned in the Old Testament? Ezra 2:63 and Neh. 7:65. Previously, when had the Urim last been mentioned? See I Samuel 28:6 and I Sam. 30:7. What were the Urim and Thummim? Ex. 28:30
8. Why did Ezra have to read the Law distinctly and explain its meaning? Neh. 8:8. What language had most of the Jews spoken for several years? Portions of Daniel and Ezra were written in what language?
9. What did God tell Haggai to tell those disappointed with the new temple? Haggai 2:9
10. Who was the "apple of the eye" of God? Zech. 2:8. Who else was considered the "apple of the eye" of God? See Psalm 17:8.
11. When would many nations join the Lord? Zech. 2:11; Isa. 2:2-4 and 4:2; Jere. 23:5 and 33:15; Heb. 12:22
12. How was Satan resisting Joshua the High Priest? Zech. 3:1. Can Satan accuse us before God today? Rev. 12:7-12; Luke 10:18
13. What modern philosophy is similar to the ideas of the people of Israel as expressed in Mal. 2:17? Is God too loving and good to judge and punish? Mal. 4:1; Matt. 25: 31-46; Rev. 20: 11-15
14. How can a man rob God? Mal. 3:8. Since there is no tithe under Christ as there was under the Law of Moses, can we rob God today?
15. Compare the end of the Old Testament (Mal. 4:4) with the end of the New Testament (Rev. 22:18-19).
16. Who does Malachi say will come to prepare the way for the Messiah (who will fulfill the third promise to Abraham)? Mal. 3:1 and 4:4-6
17. What do you think of the instruction of Ezra that the men of Israel should put away wives who were not of Israel? Ezra 10. What happened to the wives? What happened to the children (Ezra 10:44) from such marriages? Moses had gentile wives. Ex. 2:21; Num. 12:1. Why had he not been told to put them away?
18. Why did Nehemiah get upset with the bondage of debt for children? Neh. 5:1-6. What was wrong with the charging of usury on loans the people entered into in order to buy corn? Neh. 5:7-12. Review Ex. 22: 22-27; Lev. 25:35-42.

19. Discuss Ezra's attitude with reference to study of God's Word. Ezra 7:10. May we all approach Bible study in the same manner!
20. What themes from our Old Testament review are mentioned in Malachi 4:4-6?
21. How many figures and symbols found in Zechariah are also found in the Revelation? Make a list—see chart.

<u>Zechariah</u>	<u>Symbol</u>	<u>Revelation</u>
1:8.....	Man on Red Horse.....	6:4
1:18.....	Horns.....	12:3; 13:1
2:2.....	Measuring line.....	11:1; 21:15, 16
3:1.....	Satan as accuser.....	12:10
3:4.....	Clean clothing.....	19:8
3:9.....	Seven eyes.....	5:6
4:2.....	Candlestick.....	1:12
4:3.....	Two olive trees.....	11:4
6:1-5.....	Four horsemen.....	6:1
14:8.....	Living water.....	22:1

From Dry Bones

The northern kingdom of Israel was scattered by the Assyrians in 721 B.C. The southern kingdom was destroyed and taken into Babylonian captivity fully by 586 B.C. Israel, as a people in Canaan, appeared as dead as a valley of dry bones. Ezekiel chapter 37. But, as we have noted, God redeemed the children of Jacob (Israel) from bondage in Egypt, and He redeemed a remnant from exile to re-establish the keeping of the Law of Moses, the temple, and Israel in Canaan. Yet there remained one further promise to Abraham. Four hundred years later, through the life, death, and resurrection of Jesus, the promised one, God blessed all nations through the seed of Abraham. God's plan of life and immortality was perfected. May the ancient words of the Old Testament bless and instruct you as live in the hope that resides in the gospel of Jesus Christ.