

OLD TESTAMENT SURVEY

OTS 4-12 Jabez 11-14.doc

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IN APRIL OF 2012 THE SAMPLE TESTS WERE REMOVED AND INCORPORATED INTO THE SAMPLE TEST FILE FOR ALL SUBJECTS. **NO CHANGES WERE MADE TO THE ACTUAL MATERIAL.**

ON 11-2014 I MADE CORRECTIONS TO THE MATERIAL AS INDICATED BY JABEZ IN HIS CORRECTIONS OF THE CHINESE VERSION. THESE WERE MOSTLY CORRECTIONS OF IMPROPER VERSE REFERENCES, AND NUMBERING. I TRIED TO TRACK THEM BY USING **THIS COLOR OF INK.**

Bible Customs

This section on “Bible Customs:” was compiled by Rev. Karen Failor (with some revision & scripture corrections by “RevC”) using the following resources: **Sketches of Jewish Social Life** by Alfred Edersheim used by permission of Hendrickson Publishing, and **Manners & Customs of the Bible** by Freeman. **Manners & Customs of the Bible** by Rev. James Freeman is used by the kind permission of Bridge-Logos Publishers, Gainesville, FL, USA.

I. Introduction

A. Our need to study manners and customs

1. The Bible is an Oriental book
 - a. The customs and usage of language varies from other parts of the world
 - b. Often, these customs are still in practice
2. Understanding of the customs of biblical times will help us to understand the truths of God’s Word

3. Translating from ancient Hebrew and Greek does not always convey the complete thought of what was written
 - a. These languages are pictorial in nature
 - b. Meaning and usage of words can change over time

- B. Our sources of information
 1. Information in the Bible itself
 2. Archaeological finds
 3. Records of historians

II. Social/Legal Customs

- A. Family
 1. **Father** - not always literal, but used to designate the author or originator of something - Gen. 4:20-21

Gen 4:20-21 And Adah bare Jabel: he was the father of such as dwell in tents, and of such as have cattle. 4:21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

- a. Messiah the Father of eternal life - Is. 9:6
 - b. The devil the father of lies - Jn. 8:44
 - c. God is the Father of mercies - 2 Cor. 1:3
2. **Brother** - Shows various relationships - any person who shares a common ancestry, allegiance, character or purpose with another
 - a. Lot is called Abram's brother in Gen. 14:16, but actually his nephew - Gen. 11:31. Jacob - Rachel's father's brother (Gen. 29:12) and her father's nephew - Gen. 28:5. In N.T., also used to signify near relation, such as a cousin (Mt. 12:46, Jn. 7:3), or a fellow countryman (Mt. 5:47, Acts 3:22)
 - d. "Sister" used in a similar manner
3. **Names** - Read Gen. 29:32-35

Gen 29:32-35 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me. 29:33 And she conceived again, and

bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon. 29:34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. 29:35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

- a. The Scriptural custom of naming a child came from the ancient world's belief that the name expressed
 - (1) The basic character of the person
 - (2) What was believed to be the child's purpose or the reason for its birth
 - (3) The hope for the future of the child
- b. Leah's sons
 - (1) Reuben - "Look, a son!"
 - (2) Simeon - "Hearing"
 - (3) Levi - "Attachment"
 - (4) Judah - "Praise"
- c. The mother usually named the child (e.g., Gen. 29:31, 1 Sam. 1:20) but sometimes the father (Gen. 16:15) or someone else (Ex. 2:10)
- d. The naming of the child took place
 - (1) Near the time of birth in the O.T.
 - (2) On the 8th day in N.T. narratives
- 4. **The family order** under a patriarchal system
 - a. Father - supreme in command
 - b. Wife
 - c. Children
 - d. Grandchildren
 - e. Servants

B. Etiquette

1. Kissing - Gen. 29:13

Gen 29:13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

- a. Embracing and kissing among men - still common in many European and Eastern countries today

- b. Examples in Scripture
 - (1) Jacob & Isaac - Gen. 27:27
 - (2) Esau & Jacob - Gen. 33:4
 - (3) Moses & Jethro - Ex. 18:7
 - (4) Jonathan & David - 1 Sam 20:41
 - (5) Miletus & Paul - Acts 20:37
- c. Also an act of homage - 1 Sam. 10:1, Ps. 2:12
- d. The "**holy kiss**" - Rom. 16:16 - an expression of love, acceptance and unity of Christian fellowship

Rom 16:16 Salute one another with an holy kiss. The churches of Christ salute you.

- e. Kissing the feet - Lk. 7:38
 - (1) A customary practice among the Jews, Greeks and Romans
 - (2) A mark of affection and reverence
 - (3) Also the practice of supplicants
- 2. **Footwashing** - Gen. 18:4
 - a. Refreshing and necessary to both comfort and health
 - b. An important part of hospitality (as much as food and lodging - Gen. 24:32, 43:24)
 - c. Not to wash a guest's feet was considered discourteous and insulting - Jesus at Simon the Pharisee's house -Lk. 7:44
 - d. Regarded as part of the good deeds of Christian service -1 Tim. 5:10
 - e. Typical of a servant's heart as exemplified by Jesus - Jn. 13:4-15

C. Covenants/Legal

- 1. **Birthrights** - Gen. 25:29-33
 - a. Has to do with the right of the eldest child, especially the eldest son, to inherit the entire estate of one or both parents
 - b. Also included the privileges and responsibilities of the leadership and priesthood of the family or tribe
 - c. It could be transferred to another
 - (1) By God - God transferred the privilege of the priesthood from Reuben to Levi - Num. 8:18-19

(2) By the father of the family - David chose Solomon over Adonijah to succeed him - 1 Kg. 1:30

(3) By the person himself - Esau sold his to Jacob. Note: Daughters were not permitted to inherit, unless there were no sons - Gen. 31:14, Num. 27:8

2. Oaths - Deut. 12:7, 10:5-6

- a. The right hand raised when taking a solemn oath (still done today) - Gen. 14:22
- b. The Lord Himself took an oath this way - Is. 62:8
- c. Putting the hand under the thigh - Gen. 24:2-8
 - (1) A custom also among the Babylonians
 - (2) Symbolized the long-range effects of the oath on the generations to come
 - (3) Also symbolized that the parties' descendants would avenge any violation of the oath

3. Covenants (blood covenants)

- a. Hebrew *berith* or Greek *diatheke* - to cut or make an incision
 - (1) A contract or binding agreement between 2 parties
 - (2) It involved the cutting of flesh & the shedding of blood
- b. The procedure
 - (1) Take off and exchange coats - symbolic of giving of self and possessions
 - (2) Exchange belts - giving of strength and protection
 - (3) Cutting the covenant - Is. 34:18 (First recorded in Gen. 15:10) Exact procedure may vary somewhat according to custom:
 - (a) Cutting an animal in half and laying the two pieces apart
 - (b) Parties would walk between the two halves in a figure 8.
 - (c) Reciting the terms of the covenant
 - (d) Note: The heathen also cut blood covenants by mingling their own blood, which flowed from the cutting of the palms

of the hands with wine and then drinking the blood

(e) The exchanging of names

(f) The establishment of a memorial to the covenant - planting a tree -Gen. 32:45-55

(g) The covenant meal - demonstrating and sealing the friendship - Gen. 31:54 Note: The Passover meal that Jesus ate with His disciples was actually a covenant meal -Lk. 22:20

4. The use of salt

- a. Lev. 2:13 - Typifies permanence or incorruption
- b. When used in a covenant, it signifies an everlasting covenant
- c. God commanded sacrifices to be salted - Lev. 2:13
- d. 2 Chron. 13:5, Num. 18:19

Num 18:19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a **covenant of salt** for ever before the LORD unto thee and to thy seed with thee.

2 Chr 13:5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a **covenant of salt**?

5. Landmarks and memorial stones

- a. Landmarks
 - (1) Deut. 19:14 - Landmarks were boundary stones set up in fields about a rod (5-1/2 yards) apart
 - (2) To move them little by little each year was to encroach on (and steal) a neighbor's land
- b. Memorial stones
 - (1) Gen. 28:17-19 - Served as reminders, witnesses, and testimonies to God's intervention and works
 - (2) Landmarks in the stages of development of a relationship between God and a person or persons; or marks of a particular turning point in the history of that relationship

(3) Jacob set up a pillar and revisited it thirty years later in the place where God appeared to him in a dream (Gen. 35:14)

(4) Moses built an altar of twelve stones at Mt. Sinai as a memorial (Ex. 3:15)

(5) Forty years later, Joshua ordered a memorial of twelve stones set in the Jordan as they passed over into the promised land (Ex. 24:4) and another on the land itself (Josh. 4:9)

(6) Also erected as witnesses against the people if they did not obey God's commands

6. Gleaning - Deut. 24:20

- a. The process of gathering grain or produce left in a field, vineyard, or tree by the pickers
- b. God commanded that a portion would be left so that the poor and alien might have a means of obtaining food (Lev. 19:9-10)
- c. Free grain for the hungry - it was perfectly legal to help yourself to anyone's growing grain what was needed to satisfy one's hunger - Mt. 12:1, Deut. 23:25

Deu 23:25 When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

Mat 12:1 At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

7. The lot - Prov. 18:18

- a. Used to settle disputes and seek God's counsel
 - (1) Selecting the scapegoat - Lev. 16:8
 - (2) Determining the division of the land - Num. 34:13
 - (3) Searching out violators of the law - 1 Sam. 14:41-42
- b. Stones or pieces of wood in a cup and other methods used
- c. The Urim and Thummin ("lights" and "perfections")

- (1) Not known exactly what they were or how they were used
- (2) Involved in consulting the Lord - Num. 27:21, 1 Sam. 28:6, Exo. 28:30

Num 27:21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of **Urim** before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

1 Sam 28:6 And when Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by **Urim**, nor by prophets.

Exodus 28:30 And thou shalt put in the breastplate of judgment the **Urim and the Thummim**; and they shall be upon Aaron's heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

- d. "The lot is cast into the lap; but the whole disposing thereof is of the LORD" - Prov. 16:33
- 8. **City gates** - Gen. 19:1
 - a. Used in walled cities
 - b. Popular places for meetings of the elders of the city
 - c. Places where judgment of civic affairs took place - Gen. 34:20, Deut. 16:18
- 9. **Signet rings** - Gen. 41:42
 - a. Used on a seal to authenticate official documents
 - b. Used like a signature is used today
 - c. Identified the position of the person wearing it
 - d. Empowered subordinates to act for the owner of the ring - Esther 3:10-13, 8:2
- 10. **Adoption** (two aspects) - Rom. 8:15, 23; Gal. 3:24-4:7
 - a. Our present adoption accomplished at our redemption - Gal. 4:4-7

Gal 4:4-6 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 4:5 To redeem them that were under the law, **that we might receive the adoption of sons.** 4:6 And

because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Rom 8:23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, **waiting for the adoption, to wit, the redemption of our body.**

- (1) No longer regarded as a slave
- (2) Taking the name of the father
- (3) Receiving the privilege of addressing the former master as "father"
- (4) In every aspect regarded and treated as a son
- b. Coming into the fullness of the inheritance – Gal. 4:7, Heb. 9:15, 1 Cor. 15:25-26, Eph. 1:14

Gal 4:7 Wherefore thou art no more a servant, but a son; and if a son, then **an heir of God through Christ.**

Eph 1:14 Which is **the earnest of our inheritance** until the redemption of the purchased possession, unto the praise of his glory.

11. Tithing - Mt. 18:12, Mal. 3

- a. "Tithe" means "tenth"
- b. A tenth of all produce of the land, including livestock
- c. Predated the law - Gen. 14:20, Heb. 7:6
- d. Every Jew was required to pay 3 tithes
 - (1) For the Levites—Num. 18:21
 - (2) For the use of the temple and the feasts
 - (3) For the poor of the land. Deut. 14:28-29 every 3rd yr.

D. People groups

1. Jewish sects

a. Pharisees - Mt. 22:15

- (1) A politico-religious party among the Jews having great power and influence
- (2) Zealous at preserving the tradition of the law
- (3) Providing traditional interpretations of the law which were equal to the law in authority
- (4) Zealous of external formalism and ritual

- (5) The wearing of phylacteries - Mt. 23:5
 - (a) Straps of parchment inscribed with 4 texts: Ex. 13:1-10; Ex. 13:11-16; Deut. 6:4-9; and Deut. 11:18-21
 - (b) Parchments placed in a small box and bound onto the forehead or the forearm
 - (c) Made large by some to appear more conspicuous
 - b. **"Rabbi"** - "my master" - Mt. 23:7
 - (a) A term applied to teachers and others of exalted or revered positions
 - (b) By N.T. times, more narrowly applied to one learned in the law of Moses
 - c. **Sadducees** - Mt. 22:23
 - (1) A sect of the Jews who rejected the traditional and oral interpretations of the law
 - (2) Only accepted the 5 books of Moses (Pentateuch)
 - (3) More rigid interpretation of written law
 - (4) Did not believe in resurrection or angels (claimed neither were in Moses' writings)
 - (5) Wealthy and politically driven
 - (6) No mention of them after the destruction of Jerusalem in A.D. 70
 - d. **Sanhedrin** - the highest Jewish council - Mt. 26:59
 - (1) Consisted of 70 members from the main sects
 - (2) Presided over by the high priest
 - (3) Based upon Moses' selection of 70 elders - Num. 11:16
 - (4) No evidence of its existence until N.T. times
- 2. **Publicans** - Jews employed by the Roman government largely as tax collectors and hated by the Jewish people - Mt. 5:46
- 3. **Greek philosophers** - Acts 17:18
 - a. Epicureans - Greek sect of philosophy which considered happiness and the avoidance of pain the greatest good
 - b. Stoics - Greek sect who believed that man's happiness was found in indifference to both pleasure and pain

4. **Shepherds** - Gen. 29:9
 - a. Were usually men, but in the case of no son, could be a daughter - Rachel
 - b. A lowly position usually reserved for a servant or the youngest son - David (1 Sam. 16:11-13)
5. **Samaritans** – Joh. 8:48
 - a. A mixture of Jewish and Assyrian descent
 - b. Hated and treated with contempt by the Jews
 - c. The Jews made the word "Samaritan" a synonym for anything vile and contemptible
 - d. Had their own place of worship (Mt. Gerizim) and only regarded the books of Moses
6. **Women** - treated as subordinate, but not as slaves, as in many Oriental cultures
 - a. Did not eat with the men
 - b. Walked behind their husbands
 - c. Sat separated from men in the synagogues
 - d. In Corinth, a woman with an uncovered head was the sign of a prostitute
 - e. Were not to be saluted or spoken to in the street (a Jewish teacher would never publicly converse with a woman -Jn. 4:27)
 - f. Were respected as authorities over the children - 1Kg. 2:19, 2 Kg. 11:1, 24:12
 - g. Were respected by and influential towards their husbands -Prov. 31:11, 26, 28
7. **Herodians** - Mt. 22:16
 - a. More political than religious
 - b. Attached themselves to the Herodian family to promote Jewish interests

E. Dancing -Ex. 15:20

1. Can either refer to the whirling motion of Oriental sacred dances, or to leaping or shouting for joy
2. A basic part of Jewish life - Ecc. 3:4
3. At first, only performed on sacred occasions and usually by women, accompanied by sacred songs
4. Many times in Scripture God's people are exhorted to praise Him by dancing - Ps. 149:3, 150:4

5. David danced before the LORD when the ark of the covenant was returned to Jerusalem - 2 Sam. 6:16

III. Household/Health Customs

A. Homes

1. Houses - Gen. 19:4
 - a. Abram first lived in houses of mud and brick (Gen. 11:3), but then became a tent-dweller (Heb. 11:9)
 - b. Tents normally made of goats' hair, which shed water and could easily be bundled and carried
 - c. Israel did not live in houses until they went to Egypt in Joseph's time - Ex. 12:7
 - d. In Joshua's time, when they captured Canaan, they began to build houses of stone or mud-brick or wood – whatever resource was most plentiful - Is. 9:10
2. Wells and cisterns Prov. 5:15
 - a. Gen. 24:11-16 - When a water supply was discovered, a well was dug, and often a city built around it
 - b. Women would come to the well early in the morning for a supply of water for the day, and again in early evening for a supply of water for the night
 - c. The women would carry an earthenware pitcher either on the head or the shoulder
 - d. From the pitcher, the water was emptied into a larger pot for the household (up to 20 or 30 gallon capacity)
 - e. Wells usually cut out of solid limestone, sometimes with steps to descend down to the water supply
 - f. If a wheel and pulley system of drawing up the water was used, the men usually assisted
 - g. If a well was out in the open, it was covered to keep dust and debris out of it - Gen. 29:2-3
3. Cisterns - Gen. 37:24 - a reservoir built to collect rainwater to supplement the water supply
 - a. Could easily become stagnant or dry
 - (1) Joseph was thrown into a dry cistern - Gen. 37:20-24

(2) Jeremiah's dungeon actually a foul cistern - Jer. 38:6

- b. Used figuratively, as God contrasts Himself as springs of living water and His rebellious people as cracked cisterns -Jer. 2:13
- c. In times of war, it was common to pollute a besieged city's water supply by throwing dead bodies into the cisterns -Jer. 41:7-9

B. Meals and foods

1. (Gen. 25:34; 2 Sam. 17:28; Ezek. 4:9) - Commonly, meals consisted of a vegetable or lentil stew made in a large cooking pot
 - a. Meat added on special occasions
 - b. Sacrifice, feast day, special guests
2. The pot was placed on the floor, and all sat around it
 - a. Each person used a piece of bread to scoop some stew out of the common pot
 - b. Jn. 13:26 - Jesus "dipping the sop"
 - c. Other foods were eaten with the fingers (no utensils)
3. At some point in history, a low table (with or without benches) was added, with the common pot in the center
4. By Christ's time, sometimes reclining couches were placed around a U-shaped configuration of tables, with the left end of the tables kept open for the service of the meal - Mt. 26:7
 - a. Guests reclined on the left arm at the elbow and ate with the right hand (usually 2 guests per couch)
 - b. See also Mk. 14:18, Jn. 12:2

Mark 14:18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

John 12:2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

5. The word "**bread**" appears 281 times in the O.T. and 80 times in the N.T. - can also mean "food" or "meal"
6. Foods eaten also included dairy products such as goats' milk, curdled milk, a semi-fluid butter and cheese (Jud. 5:25, 2 Sam. 17:29, Job 20:17, Deut. 32:14, Prov. 30:33)

C. Clothing, Jewelry, Hair

1. **Tunic** - The basic garment, woven of one piece, with an opening for the head. Worn with a belt (girdle)
2. **Cloak** - 2 Tim. 4:13 - Thick outer garment worn when traveling as protection against the weather
 - a. Could be worn by women as well as men
 - b. Make like a sack with an opening for the head - similar to a poncho
 - c. The "mantle"
 - (1) A type of cloak
 - (2) Transferring the mantle was symbolic of the transfer of authority - Aaron (Num. 20:28) or Elisha (1 Kg. 19:19)
 - (3) See also 2 Kings 2:8-15

2 Ki 2:8-15 And Elijah took his **mantle**, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. 2:9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. 2:10 And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. 2:11 And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. 2:12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. 2:13 He took up also the **mantle** of Elijah that fell from him, and went back, and stood by the bank of Jordan; 2:14 And he took the **mantle** of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. 2:15 And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

3. **Veils** - Gen. 24:64-65 - Here, Rebekah covered her face as a sign of modesty and respect

- a. Normally, Hebrew women did not veil their faces - Rebekah (Gen. 24:16), Sarah (Gen. 12:14), or Hannah (1 Sam. 1:12)
 - b. At some point in history, it was the prostitutes who veiled their faces - Gen. 38:14-15
 - c. In some places, the Hebrew word *tzaiph*, translated "veil" did not refer to a face covering at all, but rather a large wrap or loose-flowing robe to be worn outdoors
 - (1) The upper part could be used to cover the head and face if needed
 - (2) Similar to the wraps worn by fundamentalist Muslim women today
- 4. Sandals** - Ex. 3:5, Mt. 10:10
- a. Most commonly, sandals were worn with a hard leather sole
 - (1) Roman soldiers wore a multi-layered sole for marching long distances
 - (2) Occasionally, some people wore soft leather slipper-style shoes
 - b. Removing one's sandals was a sign of respect toward a superior, or toward a person's dwelling
 - c. Slaves and destitutes went barefoot - Lev. 15:22
 - d. Carrying the master's sandals was considered the most menial task that could be performed – **John 1:27**
- 5. Crowns** - Rev. 19:12
- a. Monarchs who claimed authority over more than one country wore many crowns
 - b. The King of kings is seen here wearing many crowns, denoting His universal domain
 - c. Victors' crowns - 1 Cor. 9:25
 - (1) The winners of Greek games were given a leafy crown, an ancient practice of many peoples - Ps. 132:8
 - (2) Paul refers to this type of leafy or ivy crown as a "corruptible" crown
- 6. Miscellaneous items regarding clothing**
- a. Men's and women's clothing - Deut. 22:5
 - (1) The clothing for men and women was similar
 - (2) This had nothing to do with fashion

(3) It had to do with the forbidden practice of transvestitism

(a) Which was closely associated with the practice of homosexuality -
Lev. 18:22, 20:13

(b) Cross-dressing was often a part of the deviant worship of pagan gods

b. Scriptural use of the term "naked" - 1 Sam. 19:24

(1) Not always literal, but figurative

(2) A person without outer garments, wearing only a tunic, is said to be "naked" - Is. 20:2, 2 Sam. 6:14, 20, Amos 2:16

c. Swaddling clothes - bandages which were tightly wrapped around a newborn child to hold its arms and legs still - Lk. 2:7

7. Jewelry

a. Earrings

(1) While earrings were worn, the same word is often used for nose-ring

(2) In Gen. 24:22, Rebekah is given a nose-ring

(3) It was common to inscribe incantations to foreign gods on earrings, which is why Israel surrendered their earrings along with their idols in Gen. 35:4

(4) The word for the "earrings" in Is. 3:20 is more properly translated as "amulets" or "charms" - again, associated with idolatry

b. Bracelets - Gen. 24:22 - were actually arm bracelets, rather than bracelets worn around the wrists

c. Jewelry on women's heads - Song 1:10

(1) Cords of gold around the foreheads from which hung precious stones over the cheeks

(2) The 10 silver coins described in Lk. 15:8 are said to be the customary decor of a married woman

d. Necklaces - Prov. 1:9

(1) Could be worn by women or men

(2) Often had pendants of crescent-shaped gold pieces

(3) Also, could have strings of pearls, coral or precious stones

- e. Ankle bracelets - Is. 3:16
 - (1) Often designed with bells or tinkling pieces
 - (2) Some were designed to strike together to command attention when walking a certain way

8. Hair

- a. Shaving - Gen. 41:14
 - (1) Only done as a sign of mourning by the Hebrews, whereas the Egyptians only let their beards grow when mourning
 - (2) The beard was considered a symbol of both manhood and freedom - 2 Sam. 10:4 Note: Some ancient Middle Eastern men preferred death to the punishment and humiliation of having their beards shaved
 - (3) Lev. 19:27 forbids the shaving of the hair around the temples or ears, leaving only the top of the crown of hair - a practice of the heathen (Lev. 21:5, Jer. 25:23, 49:32, Ez. 5:1)
 - (4) Tattooing of the skin also forbidden for the same reasons
- b. The "glory" of the woman and the length of men's hair (1 Cor. 11:14-15) - Again, avoiding the practices of the heathen and the prostitutes

1 Cor 11:14-15 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

D. Sanitation

1. Handwashing

- a. A part of the ceremonial washing of the law – Ex. 40:7
- b. Before prayer (and typifying of prayer in 1 Tim. 2:8)
- c. A declaration of innocence - Deut. 21:6-7; Mt. 27:24

2. Earthenware - Lev. 11:29-30, 33

- a. If unclean animals came into contact with clay vessels, the vessels had to be destroyed

- b. Porous vessels absorbed uncleanness (germs) and mere washing would not purify (disinfect) them
- 3. **Eating the blood** - Deut. 12:23-24 -
 - a. It was a common **pagan** practice to drink the blood of sacrificed animals and even humans
 - (1) The "life is in the blood" thus eating or drinking blood was forbidden to the Jews
 - (2) The heathen believed that by drinking the blood, they would receive the strength and power of the victim
 - b. The shedding of blood was the prescribed act of atonement
- 4. **Lepers** - Mt. 8:2
 - a. Quarantined by law and ceremonially unclean - Lev. 13:3
 - b. Anyone in contact with them also unclean
 - c. Tradition required
 - (1) A leper to maintain a distance of not less than 6 feet from anyone else
 - (2) The calling out of the warning, "Unclean!"

IV. Marriage Customs

- A. **The bride was chosen by the groom's parents** - Gen. 24:3-4, 38:6
 - 1. Sometimes the bride's father initiated the proposal – Ex. 3:21
 - 2. The bride's brothers were consulted, but the bride's consent was not required - Gen. 24:51
 - 3. The son or daughter was always expected to agree with the parents' choice
 - 4. Occasionally, a son had the privilege of suggesting his preference to his parents, subject to their approval – Jud. 14:1-3
 - 5. It was preferable to marry within one's own tribe, customs or bloodline - Gen. 29:18-19
 - 6. The bride had to be 12 years of age, or have experienced her first menstrual cycle
- B. **The marriage agreement** - Gen. 31:15, 34:12

1. The man was to pay the bride-price (dowry) to the father of the bride
 - a. To secure her financial future should the groom die or forsake her
 - b. This was kept by the family for the bride
 - c. The father of the bride set the price of the dowry
 - d. A man could offer his service in lieu of paying the bride-price - Jacob working for Laban
 - e. Once the dowry was paid, the marriage was legally bound and could only be undone by divorce
 - f. The customs of the dowry have today been reversed
 - (1) Now the bride's parents must pay the price
 - (2) In India today, it has become a curse to beget daughters for this reason
2. The man also gave presents to his bride-to-be - Gen. 24:53
 - a. A token of his future ability to provide for her
 - b. A sign of his respect and desire for her
3. The marriage feast - Gen. 29:20-22, Jud. 14:12
 - a. Given in the bride's parents home prior to the wedding
 - b. Usually lasted a week
 - c. No ceremony *per se*
 - (1) The marriage was considered sealed when the bride-price was paid
 - (2) The marriage was consummated when the man took the wife in
 - (3) Ruth 3:9 - the marriage solemnized when the man spread the corner of his garment over the woman, symbolizing his covering over her
4. **The marriage procession** - Mt. 25:1
 - a. On the appointed day, the bridegroom and his friends went to the house of the bride
 - b. The bride, along with her friends, was brought in joyful procession to the groom's house
 - c. The bridegroom & his wife would live in the groom's father's house (Jn. 14:1-3)
 - (1) The groom had added on a place within the father's house for the new couple to live
 - (2) When the work was completed, he went to get his bride from her parents' house

V. Death/Mourning Customs

A. General information

1. The first recorded burial in the Bible is that of Sarah -Gen. 23:14-16 (also first recorded transaction of business)
2. Burial took place very soon after death because of the heat and the wild animals and birds
3. It was considered dishonorable and an insult to allow a body to decay or be desecrated above ground - 2 Sam. 21:10

B. Preparation and entombment

1. The ancient Egyptians devised and later perfected a method of preserving bodies
 - a. Originally, they used mixtures of various aromatic substances, such as myrrh, cassia and cinnamon
 - b. Later, they actually removed some internal organs and used embalming fluid (the mummies of today)
2. The Jews used the early form of preparation involving the use of the fragrant spices and oils
 - a. O.T. example - Asa in 2 Chron. 16:14
 - b. N.T. example - Jesus in Jn. 19:39-40
 - c. The body was wound in strips of cloth together with the spices and oils - Jn. 19:40
3. Other features of Hebrew burial preparation
 - a. The eyes of the deceased were made to close - Gen. 46:4
 - b. Arms and legs bound with cloth and the face covered with a napkin - Jn. 11:44, 20:7
 - c. The body was sometimes washed for burial - Acts 9:37
4. Early coffins were made of stone, such as Joseph's
 - a. Left above the ground and decorated
 - b. Greek *sarcophagus*
 - (1) From *sarx* (flesh) and *phageia* (to eat)
 - (2) Made from a type of limestone that was thought to decompose the flesh put into it
 - (3) Later, the word denoted any stone coffin

5. Most often, the burials consisted of placing the body in a cave -Gen. 23:14-16, 2 Kg. 13:21, Jn. 19:41
 - a. The N.T. word "sepulcher" Place of interment; cave
 - b. In N.T. times, they were whitewashed, in order to prevent accidental contact with, and defilement from them -Mt. 23:27
 - c. Jesus' tomb was sealed - Mt. 27:66
 - (1) The Romans stretched a cord across the stone that covered the entrance of the tomb
 - (2) A lump of clay stamped with a Roman seal was used at each end to fasten the cord to the stone
 Thus any entrance or disturbance would have been easily detected.

C. Mourning

1. The period of formal mourning for the dead usually lasted seven days - 1 Sam. 31:13, Job 2:11-13
2. The practice of the East was to leave the relatives of the deceased to weep or mourn until the 3rd or 4th day and then go to them to make them bathe and eat and change clothes - 2 Sam. 12:21
 - a. Rabbinical thought (not the law) was that after death, the spirit of the deceased wanders about the sepulcher for 3 days, seeking an opportunity to return into the body
 - b. After 3 days, the spirit hovers no more and then leaves the body to decompose
 - c. The greatest lamentation was made on the 4th day, because then the spirit was supposedly gone to return no more
 - d. Thus the significance in the minds of the people of the raising of Lazarus - Jn. 11:17

John 11:17 Then when Jesus came, he found that he had lain in the grave four days already.

3. Expressions of mourning

- a. Covering the head and/or uncovering the feet – 2 Sam. 15:30
- b. Putting dust or ashes on one's head - 2 Sam. 15:32, 13:19, Neh. 9:1, Job 2:12

- c. Loud exclamations (lamentations) were made by the bereaved - 2 Sam. 19:14, Gen. 50:10
 - (1) Sometimes, hired mourners performed this service - Is. 9:17-18, Mt. 9:23
 - (2) Wailed and loudly cried with accompanying music
- d. Placing a hand or both hands on the head - 2 Sam. 13:19, Jer. 2:37
- e. Tearing out of the hair - Ezra 9:3
 Rending (tearing) of one's garments (a sign of any anguish, repentance or violent emotion) - Job 1:20, Gen. 37:29, 1 Kg. 21:27, Mt. 26:65
- f. Beating the breast - Lk. 18:13
- g. Wearing of sackcloth - Jonah 3:8, 2 Sam. 3:31
 - (1) A rough cloth made of camel's hair, goat's hair, hemp, cotton or flax
 - (2) Worn as a sign of mourning or penitence - John the Baptist in Mt. 3:4

VI. Weights & Measures

A. The Ark

- 1. **The ark of Noah** - Gen. 6:14-16
 - a. Size - 300/50/30 cubits (450'/75'/45')
 - b. Internal volume - 1,518,750 cubic feet
 - (1) The equivalent of 569 standard railroad boxcars
 - c. Took 40 to 60 years to build
 - d. No ship anywhere near this size was built until the late 19th century
 - e. The dimensions represented an advanced knowledge of shipbuilding
 - (1) Great stability on rough seas
 - (2) Virtually impossible to capsize

B. Linear measurements

- 1. **Finger or Digit.** The smallest measure among the Hebrews, and equal to the breadth of the human finger (about 0.75 inch). We find the thickness of the solid parts of Solomon's pillars measured by fingers (Jeremiah 52:21). Unger's Bible Dictionary.

2. **Handbreadth** between three and four inches, 2 Chronicles 4:5; Psalm 39:5; Exodus 37:12). The width of the four fingers closely pressed together. The handbreadth was in common use in early Hebrew times (Exodus 25:25; 1 Kings 7:26; etc.). Unger's Bible Dictionary.
3. **Cubit** - the length of the forearm from the tip of the middle finger to the elbow (17-22", or 43-56 cm.)
 - a. Today, generally translated as 18" (46 cm.)
 - b. The Egyptian cubit, possibly used of the ark because of Moses' authorship, was about 20.5"
4. **Span** – Ex. 39:9 the distance from the tip of the thumb to the tip of the little finger when the hand is fully extended
 - a. About 9" (23 cm.)
 - b. In biblical times, equal to 1/2 cubit
5. **A day's journey** - 1 Kg. 19:4
 - a. Varied according to circumstances and difficulty of travel
 - b. Usually about 20 miles
 - c. Sabbath day's journey - limited to about 1/2 mile (2000 cubits)
6. **Furlong** - from the Greek *stadion*, a unit of length of 606 feet, 9 inches - Jn. 11:18 15 furlongs=about 2 miles

C. Liquid measurements

1. **Firkin** - approximately 3 gallons - Jn. 2:6
2. **Bath** - about 6 gallons Isa. 5:10; Ezek. 45:14
3. **Hin** - 1/6 of a bath (about 1 gallon) - Lev. 19:36

D. Weight (Unger's Talking Bible Dictionary, Parson's Technology and used by permission)

1. **Shekel** ("weight"). Equal to twenty gerahs (Ezekiel 45:12) or ten English pennyweights. Of all the Jewish weights none is so accurately marked as the shekel, from the fact that half a shekel was ordered by God to be paid by each Israelite as a ransom for his soul (Exodus 30:13). Although in very early times there may have been but one shekel (Genesis 23:15), it appears certain that from the period of the Exodus there were at least two shekels—one used in all ordinary transactions (Exodus 38:29; Joshua 7:21; 2 Kings 7:1; Amos 8:5; etc.); the other used in the payment of vows, offerings,

and for other religious purposes (Exodus 30:13; Leviticus 5:15; Numbers 3:47) and called the “shekel of the sanctuary.” It is a matter of much conjecture as to what, if any, difference existed between these two shekels, and also the shekel “by the king’s weight” (2 Samuel 14:26). . . . After the captivity, the probability is that only the holy shekel was in use. The passage in Ezekiel 45:12, written when a considerable portion of the captivity was passed, directs that on the return home there should be but one uniform standard. That standard was to be the holy shekel, being composed of 20 gerahs (Exodus 30:13). Other evidence of this is furnished in the fact that whereas in the earlier Scriptures reference was made to a difference of standard, no such distinction occurs after the captivity; the shekel coins of that period were all nearly of a weight.

2. **Beka** or Half shekel (“fraction”; mentioned only twice, Genesis 24:22; Exodus 38:26). In the latter passage it is said to equal one-half of a holy shekel. It was the weight in silver that was paid for each Israelite numbered (Exodus 38:26).
3. **Gerah** (“kernel,” a “bean” or “grain”). The smallest of the Hebrew weights, and the equivalent of the twentieth part of the holy shekel (Exodus 30:13; Leviticus 27:25; Numbers 3:47; 18:16; Ezekiel 45:12).
4. **Mina** (a “portion,” 1 Kings 10:17; Ezra 2:69; Nehemiah 7:71-72; Ezekiel 45:12, “maneh”; Gk. $\mu\nu\alpha$, Luke 19:13-25). From Ezekiel 45:12 it appears that there were 60 holy shekels in a mina. Passages in Kings and Chronicles indicate that a mina was equivalent to 100 shekels, but most likely this would refer to the common shekel; 100 of which would make only 50 holy (Mosaic) shekels 10 short of the 60 holy shekels commonly thought to equal a mina. Sixty minas formed a talent.
5. **Talent** (Heb. “circle”; Gk. a “balance”). The name given to this weight, perhaps from its having been taken as “a round number” or sum total. It was the largest weight among the Hebrews (approximately 90-100 lbs.), being used for metals, whether gold (1 Kings 9:14; 10:10; etc.), silver (2 Kings 5:22), bronze (Exodus 38:29), or iron (1 Chronicles 29:7). The talent was used by various nations and differed

considerably. It is perhaps impossible to determine whether the Hebrews had one talent only or several of different weights. From Exodus 38:24-29 we infer that the talent of gold, silver, and bronze was a talent of the same weight, and the evidence favors but one weight of that denomination, which contained 3,000 shekels. Estimating a shekel at 10 pennyweight, the talent would be equal to 93 pounds 12 ounces.... A talent seems to have been a full weight for an able man to carry (2 Kings 5:23). In the NT the talent occurs in a parable (Matthew 25:15) and as the estimate of a stone's weight, "about one hundred pounds each."

In addition to the above, which we can with certainty call Hebrew weights, both the OT and NT refer to other weights, probably introduced from foreign nations. Of these we give the following brief account:

6. **Daric or Drachma** (Heb. □α] δαρκο]ν, 1 Chronicles 29:7; Ezra 8:27; δαρκεμιο]ν, Ezra 2:69; Nehemiah 7:70; etc.). Thought by some to be identical to each other. Others conclude from 1 Chronicles 29:7 that the □α] δαρκο]ν was less than three-tenths of a shekel.
7. **Pound** (Gk. μνα, "mina," Luke 19:13, NASB and NIV; Gk. λιτρα, "pound," John 12:3; 19:39, KJV, NASB; "pint," NIV). Probably a Greek weight, used as a money of account, of which 60 went to the talent. It weighed 100 drachmae, or 15 ounces 83 3/4 grains. The "pound" in John 12:3; 19:39 (Gk. λιτρα) refers to a Roman pound of 12 ounces. The expression "ten pounds" appears in the KJV of Luke 19:13, but it is replaced in the NASB and NIV by "ten minas."

The law of God expressly forbade the use of dishonest weights or measuring devices - Deut. 25:13-15

E. Time

1. Watches (divisions of time) in the **O.T**

- a. The first watch (beginning of watches) was from sunset to 10PM - Lam. 2:19

- b. The second watch (middle watch) was from 10PM to 2AM - Jud. 7:19
 - c. The third watch (morning watch) was from 2AM to sunrise - 1 Sam. 11:11
 - d. See also Ps. 63:6, 119:48
- 2. **Watches in the N.T.** (the Roman reckoning of 4 watches) -Mk. 13:35
 - a. First watch - sunset to 3 hours. later (about 9PM) and called "evening"
 - b. Second watch - 9PM to midnight and called "midnight"
 - c. Third watch - midnight to 3 hours before sunrise (about 3AM) and called "rooster crowing"
 - d. Fourth watch - 3AM to sunrise and called "dawn"
 - e. The names of the watches indicated when the watch ended
- 3. **Days and daytime**
 - a. Days reckoned from sunset to sunset
 - b. Time reckoned two ways
 - (1) Roman time - 12 midnight to 12 midnight, as is done today and as is used in John's gospel -Jn. 19:14
 - (2) Hebrew time - beginning with sunrise; therefore, 6AM or so being the "first hour" - used in the synoptic gospels

F. Dry measure (Unger's Talking Bible Dictionary, Parson's Technology and used by permission)

Dry measures of capacity are given below in ascending order of size.

Note that some dry measures are also used as liquid measures.

1. **Handful** Leviticus 2:2; 5:12). Probably never brought to any greater accuracy than the natural capacity of the human hand. It was also used as a liquid measure.
2. **Kab** ("hollow," 2 Kings 6:25). This was, according to the rabbis, equal to one-sixth of a seah (see below). It is equal to about two quarts.
3. **Omer** (a "heap," Exodus 16:16-36; "sheaf," Leviticus 23:10). An ancient Hebrew measure. Its relative value was one-tenth of an ephah (Exodus 16:36), and it held about 5.1

pints. It contained the portion of manna assigned each individual for his daily food (Exodus 16:16-20).

4. **Seah** (“measure”; rendered “measure” in Genesis 18:6; 1 Samuel 25:18; 2 Kings 7:16, 18; ephah, Judges 6:19). It was a common household measure. According to the rabbis, it was equal to one-third of an ephah and was, perhaps, identical with “measure,” in Isaiah 40:12.
5. **Ephah** A measure of Egyptian origin and in very common use among the Hebrews. It contained ten omers (Exodus 16:36), about three pecks and three pints, and was equivalent in capacity to the liquid measure, bat. According to Josephus (Ant. 8.2.9), the ephah contained seventy-two sextarii.
6. **Bushel**. Though the bushel appears in the KJV, NIV, and NASB, there was no exact equivalent to the bushel in ancient times. The term appears in the NASB of Amos 8:5 to replace KJV “ephah.” It appears in the KJV of Matthew 5:15; Mark 4:21; Luke 11:33, and in those verses is replaced in the NASB with “peck-measure.” It appears in the NIV in Luke 16:7 in place of NASB “measures.”
7. **Homer** (“heap,” Leviticus 27:16; Numbers 11:32; Ezekiel 45:13; 1 Kings 4:22; 5:11; 2 Chronicles 2:10; 27:5; Gk. κοπος, “measure,” Luke 16:7). It is thought by some that the homer was originally a donkey load and hence a measure of like capacity. It was supposed to have been called kor because of its being a circular measure. The homer contained ten ephahs (Ezekiel 45:11), nearly eight bushels.

G. Money

1. Pieces of gold and silver of various sizes and shapes widely used in ancient times without any common standard
2. First standard was in Lydia (Asia Minor) about 600 B.C.
 - a. Electrum - a natural alloy of gold and silver
 - b. Made into bean-shaped lumps of fixed weight and purity and stamped with official symbols
 - c. Within 50 years, the practice of coining money was established throughout the known world
3. Shekel - Hebrew common standard of weight/value (about 220 English grains, or slightly over 1/2 oz.) - Lev. 27:25
 - a. Eventually became a coined piece of money

- b. 6 gold shekels = 50 silver shekels
- 4. Gerah - Smallest weight in Hebrew measures and smallest piece of money used
 - a. About 11-12 grains or .002285 oz.
 - b. Also called a mite, the smallest copper coin - Lk. 12:59
- 5. Denarius - Mt. 20:2
 - a. Ancient Roman silver coin sometimes translated as "penny" in the KJV and also known as a drachma
 - b. Represented a typical day's wages
- 6. Farthing - a Roman coin = 1/10 of a denarius = 2 mites - Mt. 10:29
- 7. A talent was equal to 3,000 shekels (see Weights, above) - Mt. 25:15
- 8. The 30 pieces of silver - Mt. 26:15
 - a. Not the denarius, but the temple shekel (about 10 grams)
 - b. It was the price of blood when a slave was killed - Ex. 21:32
 - c. In Jesus' time, the O.T. shekel was actually replaced by the Greek tetradrachm

Start here

VII. Paganism/Forbidden Practices

A. Images and Idols

- 1. "Images" – 2 Chron 34:3-4- figurines, often part human but mostly of female deities
 - a. Usually made of wood or silver – Isa. 2:20, 31:7; Rev. 9:20
 - b. Often associated with happiness and fertility
 - c. Also consulted for advice - Ez. 21:21, Zech. 10:2
- 2. Calf - Ex. 32:6
 - a. The calf idol made by Israel almost certainly inspired by Apis, the sacred bull of Egypt
 - b. A fertility god, worshipped with sexual rites (the word "play" describes sexual activities the people were engaging in)
 - (1) Lascivious dances and obscene practices
 - (2) Moses returned to find them naked
 - c. Worship of idols of Egypt found in Ez. 20:6-8, and calf worship also found in, 1 Kg. 12:28.

3. **Goat worship** -
 - a. Lev. 17:7 Translated "devils" in the KJV
 - b. Hebrew *se'irim* - "rough, hairy ones"
 - c. Refers to he-goats and specifically to goat-demons which pagans believed inhabited the wilderness
 - d. Among the 8 principal gods of Egypt
 4. **Stone idols** - Lev. 26:1
 - a. Refers to both stone figures and stones engraved with figures upon them
 - b. Both were worshipped by the heathen
- B. Foreign gods (by name)**
1. **Molech** - Lev. 18:21
 - a. An Ammonite god made of brass and having a human body with the head of an ox
 - b. The image was heated by building a fire inside it
 - c. Then parents placed their children in its red-hot arms to be burned alive
 2. **Baal** - Num. 22:41
 - a. Egyptian sun-god found elsewhere by many names
 - b. Represented as a bull
 - c. Corresponded to Bel or Belus of the Babylonians
 - d. Had a system of worship including temples, priests, prophets, incense and prayers - 2 Kg. 10:19, Jer. 7:9, 1 Kg. 18:26
 - e. Worshipped with dancing, shouting and cutting of themselves with knives - 1 Kg. 18:26-28
 - f. Vegetable (Hos. 2:8), animal (1 Kg. 18:23) and even human (Jer. 19:5) sacrifices offered
 - g. The word "baals" denoted a generic term for lesser gods
 3. **Dagon** - Jud. 16:23
 - a. National god of the Philistines
 - b. Son of Baal
 - c. From the Hebrew word for "fish"
 - d. Appearance of the god and form of worship unknown
 4. **Ashtoreth** (Astarte) - 1 Kg. 11:5
 - a. A goddess of the Sidonians and the Philistines - 1Sam. 31:10

- b. Moon goddess represented with the head and horns of a cow or a woman's head with horns
- c. Possibly the Queen of Heaven in Jer. 7:17-18
- d. Worshipped widely under different names

5. Baal-Zebub

- a. "God of the fly" or "Fly-god"
- b. May have been a Philistine god associated with the infestations of flies in Philistia
- c. Most probably the same as the Beelzebub of the N.T. ("lord of the dunghill") - Mt. 10:25, 12:24, Mk. 3:22

6. Nebo - Is. 46:1

- a. Foreign god of learning and patron of the art of writing
- b. Ancient kings used this god's name in combination with their own - **Nebuchadnezzar**

C. Forbidden practices

1. Passing through the fire - Lev. 18:21 - associated with Molech worship

- a. The pagan practice of "fire baptism"
- b. Carrying or leaping with children between fires or forcing them to do so
- c. Associated with the death of the children - 2 Chron. 28:3, Ps. 106:37-38, Jer. 7:31

2. High places - Lev. 26:30

- a. It was customary among the heathen to go to high hills or even housetops to worship their gods
- b. It was thought that they would be nearer to the gods and more likely to be heard by them

3. Astral worship - Deut. 4:19

- a. Worship of sun, moon, stars and heavenly bodies
- b. The most ancient and widespread form of idolatry

4. Groves of trees - Deut. 16:21

- a. Groves surrounded pagan temples for the purpose of concealing sexual ritual activities
- b. See also Is. 57:5, 65:3, Jer. 2:20, 3:6, Hos. 4:13, Deut. 18:10-11

5. Divination - Deut. 18:10-11 - any attempt to penetrate the mysteries of the future by using magical arts, incantations or arbitrary interpretations of natural signs

- a. Included astrologers, observers of times, enchanters, witches, charmers, consultants of familiar spirits, wizards and necromancers (calling up the dead)
- b. Anything having to do with consulting, praying to, making offerings to or for the dead forbidden - Deut. 26:14

VIII. Miscellaneous Customs

A. Music - Gen. 4:20-21

1. Jabel the "father" (originator) of the organ
 - a. Refers to any wind instrument
 - b. Consisted of 7-8 reeds of unequal length
 - c. No modern pipe organ in the Bible
2. The tabret or timbrel - Gen. 31:27
 - a. Ancient percussion instruments
 - b. Parchment stretched over a small circular or square frame
 - c. Small bells or pieces of tinkling brass inserted in the rim (tambourine)
 - d. Generally played by women on festive occasions
3. The harp - the Hebrew national musical instrument
 - a. Originated by Jubal - Gen. 4:21
 - b. May have denoted the entire class of stringed instruments
 - c. Various styles, numbers of strings and methods of playing
 - d. Used to accompany songs of praise to God
 - e. The term "psaltery" usually regarded as an instrument of 10 strings - Ps. 33:2
4. The horn - Josh. 6:5
 - a. Hebrew *keren* -also translated "cornet"
 - b. Another type of horn the *shophar* - ram's horn
 - (1) Sounded for proclamations
 - (2) Sounded to gather the people for battle
5. Cymbals - like today, 2 circular, concave pieces of brass struck together and used in times of celebration - Ps. 150:5

B. Other

1. **Kinsman-redeemer** - Ruth 3:9
 - a. A near relative of one deceased who had the right to buy back the family property that had been sold

- b. Also obligated to marry the widow of the deceased
 - c. Could only do this if any brothers-in-law were not present to marry the widow, as required by law - Deut. 25:5-10
- 2. **Uplifted hands in worship** – 1 Ki. 8:22
 - a. A custom of many ancient peoples, including the Hebrews
 - b. Many references in Scripture, including Ex. 9:29, 33, Ps. 28:2, Is. 1:15
- 3. **Fasting** (traditional practice of) - Lk. 18:12
 - a. The Jews fasted twice a week
 - b. On the 2nd and 5th day of the week, because (by tradition):
 - (1) Moses went to Sinai on the 2nd day of the week and received the law
 - (2) It was on the 5th day of another week when Moses came down to find the people engaged in idolatry
- 4. **The schools of the prophets** - 2 Kg. 2:3
 - a. Disciples of the prophets were called "sons", as their teachers the prophets were called "fathers"
 - b. Assisted the prophets in their duties and ministered to them
 - c. In time, succeeded them
 - d. Believed to have begun with Samuel and flourished during the times of Samuel, Elijah and Elisha
- 5. **Anointing with oil** - Ps. 23:5
 - a. Used olive oil, sometimes mixed with fragrant, costly spices
 - b. Involved "pouring over" as opposed to "touching with"
 - c. Purposes
 - (1) The coronation of kings - 2 Sam. 2:4
 - (2) The installation of the high priest - Ps. 133:2
 - (3) An act of courtesy and hospitality toward a guest - Lk. 7:46
 - d. The neglect of anointing oneself was a sign of mourning - Dan. 10:3
 - e. An anointed face was regarded as a sign of joy - Ps. 45:7

6. **Battle standards** (banners or flags) - Num. 2:2
 - a. A large field sign that belonged to each division of 3 tribes
 - b. A smaller flag or banner was also carried by the head of each tribe
 - c. Used for the gathering or regrouping of the tribe, particularly in times of battle
7. **Preparing the way of the king** - Is. 40:3-4
 - a. When monarchs were traveling through their domain, they sent men before them to prepare the way
 - b. Removal of stones, leveling of rough places, filling up of hollows and removal of trash - Is. 62:10
8. **"Jot" and "tittle"** - Mt. 5:18
 - a. Jot - the smallest letter of the Hebrew alphabet
 - b. Tittle - horn-like points seen on Hebrew alphabet characters
9. **The "cup"** - Mt. 26:39
 - a. Frequently used in Scripture as a figurative expression representing blessing (Ps. 16:5) or judgment (Rev. 14:10)
 - b. Jesus used it to refer to His impending suffering and death
 - c. Based on a Roman method of execution
 - (1) All prisoners were placed in a line
 - (2) The first prisoner in line was given a full cup of a deadly poison which created great pain in proportion to the amount ingested
 - (3) If he chose to, the first prisoner could drink the entire cup ("to its bitter dregs") and suffer all of the pains of the poison himself
 - (4) If he did, all of the rest of the prisoners went free
10. **The yoke** - Mt. 11:29-30
 - a. A wooden frame placed on the backs of oxen to make them pull in tandem
 - b. Customary to train a younger, inexperienced ox by yoking it together with an older, trained ox
11. **Shaking the dust off of one's feet** - Mt. 10:14

- a. For the Jews, a sign that Gentile territory was unclean
- b. In the N.T., an action indicating that those who have rejected the gospel have made themselves as Gentiles –outside of the protection of the covenant of God

12. The temple veil - Mt. 27:51

- a. The curtain between the Holy Place and the Holy of Holies in the temple
- b. Reached from floor to ceiling
- c. 60 feet in length and 16 inches thick
- d. It is said that a team of oxen on each side could not tear apart this interwoven fabric

13. The Maji - Mt. 2:1, Jer. 39:2, 13, Dan. 2:2

- a. Means "wise men"
- b. Corresponds to those known as "Chaldeans"
- c. Men of learning, devoting special attention to astronomy and natural sciences
- d. Came at Christ's birth from the East - wide open to speculation (and exact number unknown)

14. Leah's "weak eyes" - Gen. 29:17

- a. Does not refer to near-sightedness
- b. Eyes that were dull or unimpressive in appearance
- c. The opposite of bright, flashing eyes

15. The "body of this death" - Rom. 7:24

- a. From a Roman method of punishment, in which a murderer was chained to the body of his murdered victim
 - (1) The murderer was then released to wander at will, but always dragging the corpse with him
 - (2) No one was allowed to help him or release him, or face the penalty of the same sentence
- b. The sentenced person would soon be overwhelmed with the stench of decaying flesh and also infected by it

16. Legions and cohorts (Roman soldiers)

- a. Legion - a group of soldiers ranging from 3,000 to 10,000+ in number, but generally about 6,000 - Mt. 26:53, Mk. 5:9

- b. Cohort - (also called a "company" or "band") - 1/10 of a legion - Mt. 27:27
- 17. **Hyssop** - a small, leafy shrub used to sprinkle sacrificial blood for ceremonial purification - Ps. 51:7
- 18. **Use of the term "horn"** - a symbol of strength, signifying privilege and honor - e.g., 1 Sam. 2:1
- 19. **Giving the hand** - Jer. 50:15
 - a. A sign of submission or surrender (Lam. 5:6)
 - b. 2 Chron. 30:8 (KJV says, "...yield yourselves to the Lord...")- literally, "give the hand to" Jehovah
- 20. **Bond-slaves** - Ex. 21:5
 - a. A servant who desired to stay voluntarily with his master and be bound to him for life
 - b. His ear was pierced with an awl on the doorpost of the master's house
 - c. Paul uses this term of himself in Rom. 1:1 (Greek *doulos* meaning-bond slave)
- 21. **Binding and loosing** - Rabbinical terms for "forbidding" and "permitting" - Mt. 16:19, 18:18
- 22. **Scourging** - Mt. 27:26, Mk. 15:15, Jn. 19:1
 - a. A harsh form of corporeal punishment involving whipping and beating
 - b. The victim usually tied to a post or a bench
 - c. The number of blows set at 40 in Deut. 25:3, but later changed by tradition to 39
 - (1) 13 strokes on the chest
 - (2) 26 strokes on the back
 - d. Often, the victim died from the scourging, because the whip was embedded with sharp objects, which tore the flesh out of the victim
- 23. **Crucifixion** - Mt. 27:35
 - a. A heathen method of execution that began with the Assyrians and Persians
 - b. Considered too barbaric for citizens of Greek or Rome, although by the first century, it was used for anyone deemed an enemy of the state
 - c. The victim was scourged or flogged (lesser whipping) and then forced to bear the crossbar to the execution site

- d. A tablet detailing his crimes was hung around his neck and then fastened to the cross
 - e. The victim was tied or nailed (if greater pain was to be inflicted) to the crossbeam
 - f. Nails were driven in at the wrist, as the bony structure of the hand could not support the weight of the body
 - g. The beam with the body fastened onto it was then lifted up and fastened to the upright pole, which stood in the ground
 - h. The feet were then tied or nailed to the upright pole
 - i. The victim suffered dislocated shoulders and the inability to breathe as his body sagged down and constricted his chest
 - j. Death usually occurred due to loss of circulation, suffocation and heart failure
 - k. Often, the soldiers would break the legs of the victim with a club, preventing him from thrusting upward to breathe
 - l. Victims were usually crucified in public places and their bodies left to rot for days
24. **The "eye of the needle" - Mt. 19:24**
- a. Refers to the "needle's-eye" - a small and very low aperture in the city gates
 - b. In order to get through, the camel must
 - (1) Be relieved of its burden
 - (2) Bow its head
 - (3) Shuffle through on its knees

OLD TESTAMENT SURVEY

THE CHRONOLOGICAL METHOD

Nearly every Bible institute and Christian college offers courses in Old Testament and New Testament survey. The usual approach is to briefly examine the sixty-six books, suggesting a key thought, verse, truth,

character, etc., for each book. As the Bible is not organized chronologically, this method makes it difficult to see how the writings fit together.

A simpler method would be to place every book into logical and historical divisions. This we have done in Willmington's Guide to the Bible.

Each stage describes a particular and unique period of time in God's progressive revelation to man. These divisions are historical, not dispensational in nature. In this class we shall examine 9 of the 12 divisions given in Willmington's Guide to the Bible. The other three divisions cover the prophetic books, which we will cover in detail through other classes.

A quick survey of those we will cover reveals the following:

<i>Creation Stage</i>	1. Creation
Dateless past to	2. Fall
2165 B.C.	3. Flood
GENESIS 1-11	4. Tower of Babel
<i>Patriarchal Stage</i>	1. Lives of Abraham, Isaac, Jacob, Joseph, and Job
2165 B.C. to 1804 B.C.	2. Beginning of Hebrew nation
GENESIS 12-50	3. Arrival of Jews in Egypt
JOB	
<i>Exodus Stage</i>	1. Deliverance from Egypt
1804 B.C. to 1405 B.C.	2. Giving of Law
EXODUS, LEVITICUS,	3. Building of tabernacle
NUMBERS,	4. Failure at Kadesh
DEUTERONOMY	
<i>Conquest Stage</i>	1. Invasion of the land
1405 B.C. to 1382 B.C.	2. Subjection of the land
JOSHUA	3. Division of the land
<i>Judges Stage</i>	1. Ministry of twelve military reformers
1382 B.C. to 1043 B.C.	2. Marriage of a Moabite girl
JUDGES, RUTH	3. Call and ministry of Samuel
1 SAMUEL 1-7	
<i>United Kingdom Stage</i>	1. Reigns of Saul, David, and Solomon
1043 B.C. to 931 B.C.	2. Recovery of the ark of the covenant and capture of Jerusalem

1 SAMUEL 8-31	3. Construction of first Temple
2 SAMUEL	
1 KINGS 1-11	
1 CHRONICLES	
2 CHRONICLES 1-9	
PSALMS, PROVERBS	
ECCLESIASTES	
SONG OF SOLOMON	
<i>Chaotic Kingdom</i>	1. Civil War
<i>Stage 931 B.C. to 605 B.C.</i>	2. Capture of ten tribes by Assyria
1 KINGS 12-22	3. Capture of two tribes by Babylon
2 KINGS	
2 CHRONICLES 10-36	
OBADIAH (850-840)	
JOEL (841-834)	
JONAH (785-750)	
AMOS (760-753)	
HOSEA (760-700)	
ISAIAH (739-681)	
MICAH (735-700)	
NAHUM (650-620)	
ZEPHANIAH (640-620)	
JEREMIAH (627-575)	
HABAKKUK (609-606)	
LAMENTATIONS (586)	
<i>Captivity Stage</i>	1. Ministry of Daniel and Ezekiel
<i>605 B.C. to 538 B.C.</i>	2. Fall of Babylon
DANIEL (605-536)	3. Rise of Persia
EZEKIEL (593-560)	
<i>Return Stage</i>	1. Decree of Cyrus
<i>538 B.C. to 400 B.C.</i>	2. Construction of second Temple
EZRA (438-440)	3. Deliverance of Jews in Persia
ESTHER (478-463)	
NEHEMIAH (445-415)	
HAGGAI (520-504)	
ZECHARIAH (520-488)	

MALACHI (427-400)

Don't teach this chart—due to time

Old Testament Basic Stages		
MAIN ACTORS		MAIN ACTION
From the undated past up to 2165 B.C. CREATION STAGE		
GENESIS 1-11	Adam, Abel, Enoch, Noah	Creation Flood Fall Tower of Babel
2165-1804 B.C. PATRIARCHAL STAGE		
GENESIS 12-50 JOB	Abraham, Isaac, Jacob, Joseph Job, Eliphaz, Bildad, Zophar, Elihu	Beginning of Hebrew Nation Giving of Abrahamic Covenant Jews Move into Egypt God Allows Satan to Test Job
1804-1405 B.C. EXODUS STAGE		
EXODUS LEVITICUS NUMBERS	Moses, Aaron, Miriam, Eleazer Korah, Balaam, Phinehas	Deliverance from Egypt Building of the Tabernacle

DEUTERONOMY		Giving of the Law The Failure at Kadesh-Barnea
1405-1382 B.C. CONQUEST STAGE		
JOSHUA	Joshua, Caleb, Rahab, Achan	Invasion of the Land Subjection of the Land Division of the Land
1382-1043 B.C. JUDGES STAGE		
JUDGES	Ehud, Barak, Deborah, Gideon,	The Ministry of 12 Military Reformers
RUTH	Jephthah, Samson	The Marriage of a Moabite Girl
1 SAMUEL 1-7	Ruth, Naomi, Boaz Hannah, Eli, Samuel	The Prayer of a Mother The Death of a Priest
1043-931 B.C. UNITED KINGDOM STAGE		
1 SAMUEL 8-31	Saul, David, Solomon, Joab, Abner, Absalom, Goliath, Zadok, Bath-Sheba, Witch of Endor, Nathan, Jonathan, Queen of Sheba	The Threefold Anointing of David in Bethlehem by Samuel in Hebron by 2 Tribes in Hebron by All 12 Tribes
2 SAMUEL		
1 KINGS 1-11		
1 CHRONICLES		
2 CHRONICLES 1-9		The Capture of Jerusalem by David
PSALMS		The Bringing of the Ark into Jerusalem
PROVERBS		The Giving of the Davidic Covenant
ECCLESIASTES		
SONG OF SOLOMON		The Construction of the First Temple

931-605 B.C.		
CHAOTIC KINGDOM STAGE		
1 KINGS 12-22 2 KINGS 2 CHRONICLES 10-36	Northern Kings: Jeroboam, Omri, Ahab, Jehu, Jeroboam II, Hoshea Southern Kings: Rehoboam, Asa, Jehoshaphat, Uzziah, Ahaz, Hezekiah, Manasseh, Josiah, Jehoiakim, Zedekiah Oral Prophets: Elijah, Micaiah, Elisha Various Figures: Jezebel, Naaman, Athaliah	Israel's Tragic Civil War The Capture of the Northern Kingdom by the Assyrians The Salvation of Jerusalem from the Assyrians The Great Preaching Ministry of the Oral Prophets The Great Preaching Ministry of the Writing Prophets
OBADIAH (850-840) JOEL (841-834) JONAH (785-750) AMOS (760-753) HOSEA (760-700)	 Amaziah Gomer, Jezreel, Lo-Ru-Ha-Mah, Lo-Am-Mi	 The Giving of the New Covenant
ISAIAH (739-681) MICAH (735-700) NAHUM (650-620) ZEPHANIAH (640-620) JEREMIAH (627-575)		The Capture of the Southern Kingdom by the Babylonians
HABAKKUK (609-606) LAMENTATIONS (586)	Baruch, Gedaliah, Ishmael, Johanan	
605-538 B.C.		
CAPTIVITY STAGE		
DANIEL (605-536) EZEKIEL (593-560)	Daniel, Nebuchadnezzar, Shadrach, Meshach, Abednego, Belshazzar, Darius	Personal Deliverance of Daniel and His Friends Destruction of First Temple Description of the Future

		Millennial Temple A Panorama of Gentile World Powers A Preview of Israel's Future The Fall of Babylon
538-400 B.C.		
RETURN STAGE		
EZRA (438-440)	Cyrus, Joshua, Zerubbabel, Ezra	The Decree of Cyrus The Construction of the Second Temple
ESTHER (478-463)	Ahasuerus, Esther, Mordecai, Haman	The Rebuilding of the Walls
NEHEMIAH (445-415)	Nehemiah, Artaxerxes, Sanballat	The Deliverance of the Jews in Persia
HAGGAI (520-504)		
ZECHARIAH (520-488)		
MALACHI (427-400)		

Again, in this class we shall examine the events from “The Creation Stage” up to the beginning of prophets. This will take us through part of the “Chaotic Kingdom Stage”. The other books will be studied as part of the classes in Major & Minor Prophets.

THE CREATION STAGE

Introducing the Creation Stage (Genesis 1-11) Students do not need to record this introduction—just listen.

These eleven chapters are absolutely vital in rightly understanding the remaining 1178 in the Bible. If one accepts them at face value, he will have no difficulty concerning the rest of the Old and New Testament.

The three important men of this stage are Adam, Enoch, and Noah.

The four important events are, the Creation, the Fall, the Flood, and the Tower of Babel.

The Creation account includes everything, from electrons to galaxies, from dinosaurs to dandelions, and from Adam to angels!

This stage is the only one, which describes God as resting (Gen. 2:2, 3).

It gives us the first human to be created (Adam) and the first human to be born (Cain) (Gen. 1:26; 4:1).

It records the first man to die (Abel) and the first not to die (Enoch) (Gen. 4:8; 5:24).

We are introduced to a serpent, a raven, and a dove (Gen. 3:1; 7:1, 8).

The glory of God in creation (Gen. 1:1) and the grace of God in salvation (Gen. 6:8) are both clearly seen.

We see the world's earliest civilization (Cainite) and the world's oldest citizen (Methuselah) (Gen. 4:17; 5:27).

This stage describes the first marriage, the first murder, and the first promise of the Messiah (Gen. 2:23-25; 4:8; 3:15).

It gives us the first illustration of human religion (the fig leaves), and the first example of divine redemption (the coats of skin) (Gen. 3:7, 21).

In its pages sinners are drowned, and a saint is drunken (Gen. 7:21; 9:20, 21).

A ship settles on a mountain and a tower rises on a plain (Gen. 8:4; 11:1-4).

Students should record this chart.

Genesis 1-11: "In the Beginning...GOD	
<p style="text-align: center;">CREATION ORIGIN OF ALL THINGS—Gen. 1–2</p> <p>Six Days of Creation One Day of Rest</p>	
<p style="text-align: center;">CORRUPTION SIN OF ADAM—Gen. 3–5</p> <p>Subtlety of Satan Sin of Adam Redemption of God Martyrdom of Abel Ministry of Enoch</p>	
<p style="text-align: center;">CONDEMNATION FLOOD OF NOAH—Gen. 6–9</p> <p>Conditions Before the Flood Salvation Through the Flood The Tragedy After the Flood</p>	
<p style="text-align: center;">CONFUSION TOWER OF BABEL—Gen. 10–11</p> <p>The Arrogance of Man The Judgment of God The Origin of Nations</p>	

The Creation Stage (If students have already had the class on Dispensations, then this stage can be examined in much less detail than is presented here.)

I. The Creation of All Things (Gen. 1-2).

“In the beginning God created the heaven and the earth” (Gen. 1:1).

The word *heaven* is plural in the Hebrew. There are three heavens mentioned in the Bible. God created all three.

A. The Heavens

1. First Heaven—home of the birds and clouds.

“The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it” (Dan. 4:12).

“Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?” (Mt. 6:26).

2. Second Heaven—home of the sun, moon, and stars.

“The heavens declare the glory of God; and the firmament sheweth his handiwork” (Ps. 19:1).

3. Third Heaven—home of the angels and departed saints.

“I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven” (2 Cor. 12:2).

Skip to chart on page 49

B. The first six days.

1. First day: the creation of light (1:2-5).

The Holy Spirit moved (vibrated) upon the earth. From this omnipotent, vibrating energy source began to flow our energy waves—waves of heat and sound magnetism. Thus, the created universe was energized. The earth rotating on its axis also began at this time. Both energy and matter were now present in the space, mass, time framework. The three basic types of force fields were now in effect.

- a. gravitational—the force between two objects
- b. electro-magnetic—the force between the electron and the nucleus of an atom
- c. nuclear—the force between the proton and neutron within the atom.

Some mistakenly believe that the Holy Spirit first came to earth at Pentecost in Acts 2, and could possibly leave if there is a rapture of the saints prior to the beginning of the tribulation. But here he is pictured in the second verse in the Bible.

2. Second day: the separating of the waters (1:6-8). This water was in two forms:

- a. regular land-based water in shallow ocean, river, and lake beds
- b. atmospheric water—in the form of invisible translucent vapor

3. Third day: the creation of plant life (1:9-13). Lush green vegetation and exotic flowers now grace the newly emerged dry ground.

These verses alone totally refute the harmful doctrine of theistic evolution which says life began aeons ago from a glob of scum floating on some remote ocean surface. But to the contrary, Moses tells us life was supernaturally created on the third day of Creation and began on dry ground.

4. Fourth day: the creation of the sun, moon, and stars (1:14-19). On the first day God created what some believe to be a type of cosmic light similar to the northern lights. He now creates special light sources. These heavenly bodies were to function in a threefold manner:

- a. As signs—they teach and remind men of God’s creative work.

“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained” (Ps. 8:3).

“Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse” (Rom. 1:19, 20).

- b. As seasons—they function as a calendar, dividing seasons, days, and years, enabling men to accurately plan their work.
- c. As lights—they replace the temporary light source.
- d. It may be asked why God created the earth on the first day, but waited until the fourth day before establishing the sun, stars, and moon. Two possible reasons are suggested for this, one dealing with *priority*, the other with *prevention*.
 - (I). That of priority. God created the earth first because it was the most important in his mind. It was upon *planet earth* that he planned to create on the sixth day a creature made in his own image. This creature, man, would live on earth, and not the moon. Then, plans had already been made in the fullness of time for the second person in the Trinity to wrap human flesh and bone about him and come to planet earth. Finally, it will be upon the earth, not Pluto or Venus that the King of kings shall someday touch down upon the Mount of Olives to establish his millennial Kingdom.
 - (II). That of prevention. Almost without exception every ancient civilization has worshiped the sun. But God wanted his people to worship its Creator, namely, himself. Thus, he informs us that life and light existed before the sun, and that “every good gift and every perfect gift is from above and cometh down from the Father of lights...” (Jas. 1:17).

5. Fifth day: the creation of fish and fowl (1:20-23). What a contrast is seen here, from the tiny hummingbird to the massive blue sperm whale. It is not generally known, but the blue sperm whale is longer and heavier than a modern 737 Boeing jet

passenger plane. It can reach a length of 110 feet, and weigh 150 tons.

- 6. Sixth day:** the creation of land creatures and man (1:24-31). Man immediately becomes the highlight of this day and of the entire creation week.

Note the divine account of this act. “**And God said, Let us make man in our image, after our likeness...**” (Gen. 1:26). This is the first strong evidence of the Trinity in the Old Testament. (See also Gen. 11:7; Ps. 2:7; 45:7; 110:1; Isa. 48:16.)

“**Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his spirit, hath sent me**” (Isa. 48:16).

- a. He was made in the image of God and possessed the highest kind of life.
 - (I). Plant life possessed **unconscious** life.
 - (II). Animal life possessed **conscious** life.
 - (III). Man alone possessed **self-conscious** life.

Thus, here was a creature that could not only eat of Eden’s delicious food, but would glance heavenward first and thank that One who created both eater and food. No dandelion or dinosaur could do this.

- b. He was to subdue the earth and fill it (1:28).
- c. He was encouraged to enjoy the Tree of Life and all other trees of creation except one (2:9, 16).
- d. He was forbidden to partake of the Tree of the Knowledge of Good and Evil (2:17).
- e. He was to name all the animals (2:19).

He was given a wife (2:18-25). Here is the first of three great institutions given by God to man, that of *marriage*, *human government* (Gen. 9), and the *church* (Mt. 16).

7. Seventh day: God rests (2:1-3).

This is the only place where God is described as resting. Sin would soon enter the picture and the entire Trinity will become involved in redemption.

Here we have in Genesis chapters 1 and 2 the concise but complete account of creation. The first of these verses (1:1) should be looked upon as a summary statement. God here tells us just *what* he did. The remaining fifty-five verses then become detailed statements informing us just *how* he went about doing all he said he did.

The creation of angels is not mentioned in the original week. However, in the book of Job (38:4-8) the passage speaks of the original formation of the earth. Perhaps angels were created in that general time period.

(Job 38:4-8 KJV) Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. 38:5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? 38:6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; 38:7 When the morning stars sang together, and all the sons of God shouted for joy? 38:8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?

Those who believe in the “pre-adamite existence of life have suppositioned that angels, led by Lucifer, ruled over life on the earth prior to Adam’s creation. Lucifer having corrupted the nations (Ezekiel 28:12-19) brought God’s judgement upon those pre-adamite beings (this would have taken place between Gen. 1:1 & 1:2; known as the “Gap Theory”) as they were destroyed in a flood described by Genesis 1:2. If this were the case then the angels would have been created at some point in the dateless past but prior to Genesis 1:2.

Students should record this chart.

The Creation Week

DAY	ACTION	COMMENT
1	CREATION of earth, light and possibly angels	Created universe now energized. Earth's rotation on its axis begins. Gravitational electromagnetic and nuclear force fields now in effect.
2	SEPARATION of the upper and lower waters by space	Upper atmosphere may have had more water vapor than today. Would help explain longevity before the flood. Would help explain the flood itself.
3	CREATION of plant life	Totally refutes theistic evolution. Darwin said life began in ancient ocean. MOSES said it began on dry ground.
4	CREATION of the sun, moon, and stars	Why was the EARTH created before the SUN? TO SHOW GOD'S PRIORITY. To prevent sun worship.
5	CREATION of fish and fowl	Included the tiny humming bird. Included the mighty blue whale.
6	CREATION of land animals and man	Included all land animals from the dog to the dinosaur.
7	CREATION COMPLETED GOD RESTS	The seventh day now becomes a symbol of a finished creation. The only time God is pictured as resting, which most likely refers to the fact that he ceased creating rather than he actually rested.

II. The Corruption of All Things (Gen. 3-5).

A. The subtlety of Satan (3:1).

1. He speaks through the serpent.

Eve is tempted to disobey God by the devil who talks with her by using the serpent. Adam and Eve could apparently communicate with the animal kingdom prior to the Fall in ways totally unknown to us today.

Prior to the Fall, the serpent was not only the most intelligent creature of all, but perhaps the most beautiful also. It is clear from the later account (see 3:14) that the serpent did not crawl as it does today. It may even have stood upright. The serpent is the first of three creatures besides man, which speaks in the Bible. (For the other two, see Num. 22:28, where an ass speaks; and Rev. 8:13, where an eagle talks.) From this point on, the serpent becomes a symbol for treachery and sin.

“Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear” (Ps. 58:4).

“Ye serpents, ye generation of vipers, how can ye escape the damnation of hell” (Mt. 23:33).

“And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Rev. 12:9).

“And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years” (Rev. 20:2).

2. He begins by doubting God’s Word.

“Yea, hath God said...?” (3:1). Eve now foolishly attempts to match her wits with the devil. No child of God should even try this. We are to resist him (1 Pet. 5:8, 9; Jas. 4:7), but never to debate him!

“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pet. 5:8, 9).

“Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jas. 4:7).

To make matters worse, Eve adds to God’s Word during the debate (3:3). God did not tell her not to touch the fruit. The devil laughs with hellish glee when he can trick someone into either adding to or subtracting from God’s Word.

“Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar” (Prov. 30:5, 6).

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him ‘the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book” (Rev. 22:18, 19).

3. He ends by denying God’s Word.

“And the serpent said...ye shall not surely die” (3:4). Are there any lies in the Bible? There are indeed and here is the first one. God told Adam and Eve they would die if they disobeyed, but Satan says they will not. It should, of course, be quickly noted here that while the Bible certainly *teaches* no lies whatsoever, it does, on occasion, faithfully *record* the lies of both sinners (Saul, for example—see 1 Sam. 15:20) and saints (David, see 1 Sam. 21:2).

Many centuries later the apostle John would warn all believers to beware of three deadly temptations. These are (1) the lust of the flesh, (2) the lust of the eyes, and (3) the pride of life. See 1 John 2:15-17. In the Garden, Satan now subjects Eve to all three.

- a. “The woman saw the tree was good for food” (*lust of the flesh*).
- b. “And that it was pleasant to the eyes” (*lust of the eyes*).
- c. “And a tree to...make one wise” (*pride of life*).

Our Lord would later be tempted in a similar manner by the devil in the wilderness. (See Mt. 4:3-10.)

- a. “Command that these stones be made bread” (*lust of the flesh*).
- b. “He showeth him all the kingdoms of the world” (*lust of the eyes*).
- c. “Cast thyself down [from the pinnacle of the temple]...for he shall give his angels charge concerning thee...” (*pride of life*).

Note Satan’s work in Genesis 3:5—“for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.”

In one sense, Satan’s promises were true. Their eyes were opened, and they did know good and evil, *but not as God did!* God knows evil in the same sense that a doctor knows “cancer” and yet has never experienced it personally. He knows its destructive power, he knows what it does to man and yet he can know this without having had cancer. Thus, a half-truth presented as the whole truth is an untruth. God wanted Adam to know what the good *is* and what the evil *would* be, but instead he now would discover what the evil *was* and what the good *would have been!*

Instead of recognizing the evil from the summit of the good, they now must recognize the good from the abyss of evil. Often, experience is *not* the best teacher, for sometimes the tuition is too expensive!

B. The sin of Adam.

1. He becomes the first human sinner.

Chronologically, Eve ate first, but theologically, Adam is declared by the New Testament to be the original sinner. The reason for this is that Adam was the head of the human race,

and, therefore, responsible for its actions. The woman was deceived but Adam knew full well he was going against the word of God to him.

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned” (Rom. 5:12).

“But I fear, lest by any means, as the serpent beguiled Eve though his subtilty, so your minds should be corrupted from the simplicity that is in Christ” (2 Cor. 11:3).

“And Adam was not deceived, but the woman being deceived was in the transgression” (1 Tim. 2:14).

2. **He attempts (at first) to hide his nakedness before God (3:7).** Apparently some drastic change occurred concerning Adam’s physical as well as his spiritual condition. It may be that the bodies of Adam and Eve were, at creation, covered with a soft light of innocence. Our Lord was clothed with a light brighter than the sun during his transfiguration. (See Mt. 17:2.)

But now their state of innocence was gone. In a desperate effort to correct the situation, they “sewed fig leaves together and made themselves aprons” (3:7).

We now have the **first example of man-made religion** in history. Religion is any attempt to clothe ourselves apart from the righteousness of Christ. Adam and Eve tried it with fig leaves. Men today try it with education, church membership, baptism, tithing, confirmation, good works, etc. But all to no avail.

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away” (Isa 64:6).

3. **He attempts (at last) to hide himself from God.**

“Adam and his wife hid themselves from the presence of the Lord...” (3:8).

This is the ultimate tragic result of sin. It not only separates man from God, but makes him actually desire to hide from God. But this cannot be done!

“O God, thou knowest my foolishness; and my sins are not hid from thee” (Ps. 69:5).

“Whither shall I go from thy spirit? or whither shall I flee from thy presence?” (Ps. 139:7).

“Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known” (Mat. 10:26).

“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?” (Rev. 6:15-17).

C. The redemption of God.

Up to this point we have seen only those attributes of God directly involved in his *creative* acts. These would include his power and wisdom. In chapter 3, however, after man’s sin, we are introduced to his *redemptive* attributes, those of his holiness and his grace.

1. **His holiness, as God deals with *sin*.** God now pronounces a fivefold judgment sentence.

a. Upon the man (3:17).

“Cursed is the ground for thy sake.” God cursed the ground so that man would now, after rejecting God’s provision in the garden, have to work for his food. Now man should expect to face trouble and difficulty in his life.

“Yet man is born unto trouble, as the sparks fly upward” (Job 5:7).

“Man that is born of a woman is of few days, and full of trouble” (Job 14:1).

b. Upon the woman (3:16).

“In sorrow thou shalt bring forth children.” It should be noted that the suffering of childbirth is not so much a direct judgment from God, but rather an indirect result of

sin. Sin always causes suffering, sickness, separation, and sorrow.

c. Upon all nature (3:18).

“Thorns . . . and thistles shall it bring forth.” From this point on, man’s paradise becomes a wilderness. The roses now contain thorns and the docile tiger suddenly becomes a hungry meat eater! This will continue to be the case until the curse is lifted during the millennium. In the New Testament Paul writes about all this in Romans 8:19-22:

“For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.”

d. Upon the serpent (3:14).

“And...God said unto the serpent...upon thy belly shalt thou go.”

The serpent is not offered a chance to explain its actions as God allowed Adam and Eve to do. Judgment is passed out immediately. For yielding to Satan, the serpent was cursed to crawl in the dust from that point on. Isaiah indicates that this judgment will continue to be binding upon the serpent even during the millennium!

“The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent’s meat They shall not hurt nor destroy in all my holy mountain, saith the Lord” (Isa. 65:25).

e. Upon the devil (3:15).

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Gen. 3:15).

At first glance this verse would merely seem to predict the natural hatred of man for snakes. But for centuries devout Bible students have seen a far more precious and

profound truth underlying these words. For in this verse they claim to see no less than a thrilling prediction of the Cross and the resurrection, of the Savior's great victory over Satan. Theologically, then, verse 15 may be translated as follows:

"And there will be intense hatred between Satan and Christ. Eventually Christ will wound the head of Satan, while suffering a heel wound in the process."

This all-important verse is known as the "Proto-Evangel," the first Gospel. See also:

"And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen" (Rom. 16:20).

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

2. His grace, as God deals with sinners.

a. In seeking out Adam (3:9).

"And the Lord God called unto Adam." Sometimes foolish and wicked college professors tell their students that the Bible is simply a record of man's search after God; but it is instead the opposite. The Bible is a record of God's search after man! Here God takes the first step in reconciling man back to himself.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18).

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I

will make an everlasting covenant with you, even the sure mercies of David” (Isa. 55:1-3).

“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water” (Jn. 7:37, 38).

“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Rev. 22:17).

“For the Son of man is come to seek and to save that which was lost” (Lk. 19:10).

- b. promising them a Savior (3:15).
- c. clothing them (3:21).

“God made coats of skins and clothed them.”

Although we are not specifically told so, it would seem probable that some innocent animal had to die so that Adam and his wife might be clothed. Thus, here we have the first example of that great biblical doctrine, the innocent dying for the guilty, substitutionary atonement.

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all” (Isa. 53:5, 6).

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit” (1 Pet. 3:18).

Note: We have already seen the **first symbol** in the Bible when the serpent became a type for sin. We now observe the **second symbol**—righteousness and salvation are likened to right clothes. (Compare Isa. 64:6 with Rev. 19:7, 8.)

“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a

leaf; and our iniquities, like the wind, have taken us away” (Isa. 64:6).

“Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints” (Rev. 19:7, 8).

d. In removing them from the Garden of Eden (3:24).

“So he drove out the man.”

Man’s expulsion from Eden by God was really an act of mercy rather than judgment. As we are told in 3:22, God did this to prevent mankind from partaking of the tree of life and living forever in immortality. “He placed...cherubims and a flaming sword” (3:24).

The cherubims are apparently a special kind of angelic being who concern themselves with matters relating to the holiness of God. (See Ex. 25:18-22; Ezek. 10:1-20; Rev. 4:6-8.) This is the first kind of angel mentioned in the Bible. Another kind of angel is mentioned in Isa. 6, that being the seraphims.

“In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke” (Isa. 6:1-4).

Thus we see God drove man from the garden to keep them from the tree of life.

“To keep the way of the tree of life” (3:24).

At this point, the tree of life disappears from the pages of the Bible. It reappears once again during the millennial and eternal age.

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river,

was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations” (Rev. 22:1, 2).

Students should have recorded this info from previous discussion.

The Fivefold Judgment upon Sin	
UPON MAN	
Wearisome Toil	
UPON WOMAN	
Suffering in Childbirth	
Subordination to Man	
UPON NATURE	
Thorns and Thistles	
Aimlessness	
UPON THE SERPENT	
To Crawl upon Its Belly	
UPON SATAN	
To Suffer a Wound to the Head	

The Fourfold Grace of God	
He Sought Adam out	
He Promised Adam a Savior	
He Clothed Adam	
He Removed Adam from the Garden	

The Vicious Vocabulary of Sin	
AS INTRODUCED BY THE FIRST ADAM	AS DEALT WITH BY THE SECOND ADAM

By Gen. 2:17 He Introduced... Death	By Heb. 2:9 He Dealt With... Death
By Gen. 3:7 He Introduced... Nakedness	By Jn. 19:23 He Dealt With... Nakedness
By Gen. 3:14 He Introduced... Curse	By Gal. 3:13 He Dealt With... Curse
By Gen. 3:17 He Introduced... Sorrow	By Isa. 53:3 He Dealt With... Sorrow
By Gen. 3:18 He Introduced... Thorns	By Jn. 19:5 He Dealt With... Thorns
By Gen. 3:19 He Introduced... Sweat	By Lk. 22:44 He Dealt With... Sweat
By Gen. 3:24 He Introduced... Sword	By Jn. 19:34 He Dealt With... Sword

D. The murder of Abel (Gen. 4).

1. Eve gives birth to Cain and exclaims, “I have gotten a man from the Lord” (4:1). Here she apparently felt this baby was the fulfillment of Genesis 3:15. She would soon know differently. Abel is then born (4:2).

2. Cain brings a bloodless offering to God and is rejected (4:5). Not only was the sacrifice bloodless, but it had already been cursed by God; therefore, Cain added insult by bringing what was cursed by God as an offering to God. (See 3:17).

“There is a way which seemeth right unto a man, but the end thereof are the ways of death” (Prov. 14:12).

We have in this verse one of the first great scriptural truths that without the shedding of blood there is no remission of sin. (See Lev. 17:11; Heb. 9:22.)

“And almost all things are by the law purged with blood; and without shedding of blood is no remission” (Heb. 9:22).

Abel offers a lamb sacrifice and is accepted (4:4).

Dr. Barnhouse has written the following:

“The highway to the cross was now firmly established. Here the first lamb is seen, one lamb for one man. Later, at the Passover, there will be one lamb for one household (Ex. 12). Then, on the Day of Atonement, there will be one sacrifice for the nation (Lev. 16). Finally, it is one man, Christ, who takes away the sin of the world” (Jn. 1:29).

This was God’s way then of illustrating the awesome power of the bleeding Lamb. One Lamb saves a man, then a household, then a nation, and finally is available through the Lamb of God for the whole world.

3. **Cain slays his brother.** Cain now becomes the first murderer (4:8). He also becomes the first human liar (see 4:9).
4. **Cain is driven from the blessings of God.** He marries one of his sisters (4:17; 5:4) and dwells in the land of Nod. Let us observe some recorded facts concerning earth’s first civilization.
 - a. **Cain** builds the first city and names it Enoch (after his own son), which means “dedication.” This urban project was no doubt an attempt to counteract God’s curse in 4:12.
 - b. **Lamech**, Cain’s great-great-great-grandson becomes:
 - (1) the first recorded polygamist (4:19)
 - (2) the first recorded songwriter (the word “speech” in 4:23 may refer to a poem or ballad)
 - (3) the second recorded murderer (4:23)
 - c. **Jabal** becomes the inventor of the tent and developer of the Nomadic life style. He also devised formal systems for domesticating and commercially producing animals apart from sheep. His name means “wanderer” (4:20).
 - d. **Jubal** becomes the inventor of both stringed and wind musical instruments. His name means “sound” (4:21).
 - e. **Tubal-Cain** becomes the inventor of metallurgy both in bronze and iron (4:22).

E. The ministry of Enoch.

1. **He is one of two men who was said to have walked with God before the flood.** (The other was Noah—see 6:9.) Note: It does not say he walked with God, however, until his first son, Methuselah, was born. In the Hebrew language, the name

Methuselah literally means, “When he is dead it shall be sent.” Why did Enoch walk with God? Because God had apparently told him that when Methuselah died the world was going to be destroyed by the terrible flood. This is probably why Methuselah lived longer than any man in the history of the world (969 years), for God was not willing that any should perish and was giving sinful mankind as much time for repentance as possible.

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance” (2 Pet. 3:9).

“Who will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim. 2:4).

2. **Enoch was the first recorded preacher and he preached on the coming judgment.** In Jude 1:14, 15 we actually have his recorded message:

“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”

3. **Enoch was a man of great faith** (Heb. 11:5).

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.”

But just how did Enoch demonstrate this great faith ascribed to him? Well, here was a preacher who fervently spoke of Christ’s *second* coming centuries before his *first* coming had taken place.

4. **Enoch was one of two human beings who got to heaven without dying physically.** (For the other, see 2 Ki. 2:11.) Someday millions of Christians will experience the same thing.

“Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the

dead shall be raised incorruptible, and we shall be changed” (1 Cor. 15:51, 52).

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thess. 4:16, 17).

III. The Condemnation of All Things (Gen. 6-9).

A. The conditions prior to the Flood.

1. **A great population explosion took place (6:1).** Man has consistently broken every single command given by God with the exception of the very first one. This one he has consistently obeyed until recent years when man’s attitude toward life in many parts of the world has changed. Millions of unborn children are aborted each year. Often because their birth would prove to be a hindrance to the hedonistic material life style in which we now live. China is now enforcing limits on children. Thus it would seem that even this command of God is being ignored in many places. **“Be fruitful, and multiply, and fill the earth...”** (Gen. 1:28).
2. **There was an outpouring of satanic activity (6:2).**
3. **All humanity had become depraved.** Wickedness, both in word and deed, was both universal and unparalleled (6:5, 11).
4. **As a result of all this, “it repented the Lord that he had made man on earth, and it grieved him at his heart” (6:6).** The Hebrew (*nacham*) and Greek (*metanoia*) words for repentance have both a literal and a theological meaning.
 - a. the literal meaning—to be eased, to be comforted (*nacham*)
 - b. the theological meaning—to change one’s mind (*metanoia*)

Combining both meanings, it may be said that God’s original creation had ceased to reflect his glory (see Rev. 4:11) to the extent that he was no longer comforted by it. He, therefore, altered his course of action toward humanity and determined to destroy it by a mighty universal flood.

4. The Flood would occur 120 years from this point (6:3).

The fact that another 120 years would pass before the actual judgement was to take place is another indication of the long-suffering of God wherein 2 Pet 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing **that any should perish**, but that all should come to repentance.

B. The salvation through the Flood.

1. **God informs Noah** (who had found grace in his sight) to construct a 450 x 75 x 45-foot floating barge.

Some have limited the word *law* to the Old Testament, and the word *grace* to the New Testament. But this is a serious error. Here in Genesis 6, early in Old Testament history, and long before the Mosaic Law, Noah experiences the marvelous *grace* of God. A more correct summary of the Old and New Testament would thus be:

- a. The Old Testament is the account of how God *in grace* dealt with the nation of Israel and sinners.
 - b. The New Testament is the account of how God in grace deals with the church and sinners.
2. **Noah was to cover both the outside and inside of the ark with pitch.** The Hebrew word here translated pitch is **kaphar**. In almost every other instance in the Old Testament **kaphar** is translated by the word **atonement**. (See Ex. 30:10.) To atone is to cover with blood. As the oily pitch protected the ark from the Flood judgment, so the blood of Christ protects the believer from the sin judgment. Thus far, we may note the following Old Testament types:
 - a. Those who believe in a pre-tribulation rapture of the Church, believers in Christ, often point to Enoch as a type of the church, being saved from the Flood judgment. (Perhaps indicating that the church would not go through the great tribulation. It should be noted that there are various views held on the possibility of a pre-tribulation rapture of all believers)
 - b. Noah is a type of Israel, being saved through the Flood judgment. (Israel will go through the great tribulation.)

3. **Noah gathered a male and female of all earth's animals** (including seven pairs of clean animals, such as the ox and lamb) and, along with his wife, three sons, and their wives, at the command of God, boarded the ark.

This passage (Gen. 7:1) is the first to record the word “**come**” in the Bible.

“And the Lord said unto Noah, Come thou and all thy house into the ark...”

The final reference to this word is:

“And the Spirit and the bride say, **Come**. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Rev. 22:17).

4. **God “remembered” Noah during the flood as he later would remember:**

- a. Lot in Sodom.

“And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt” (Gen. 19:29).

- b. Israel in Egypt.

“And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob” (Ex. 2:24).

“And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant” (Ex. 6:5).

- c. The thief on the cross.

“And he said unto Jesus, Lord, remember me when thou comest into thy kingdom” (Lk. 23:42).

5. **The flood passes and the ark rests upon the mountains of Ararat.** Noah is told by God to “**be fruitful and multiply upon the earth**” (8:17; 9:1). Adam had once heard similar words (1:28), but here after the flood the word *subdue* is left out. Scofield writes the following concerning Genesis 1:28.

“This is the divine magna charta for all true scientific and material process. Man began with a mind that was perfect in

its finite capacity for learning, but he did not begin knowing all the secrets of the universe. He is commanded to ‘subdue,’ i.e., acquire a knowledge and mastery over his material environment, to bring its elements into the service of the race.” (*New Scofield Bible*, p. 4)

But now Eden’s sin and the Flood judgment had so radically changed man’s environment that he would find it quite impossible to fully subdue anything.

These verses in Genesis, if rightly understood, help explain a rather strange miracle performed by Christ in the New Testament. It all began when Simon Peter came to Jesus concerning the needed payment of a certain tribute tax. The Savior responded by ordering his apostle to “go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money: that take, and give unto them for me and thee” (Mt. 17:27). This miracle, if properly considered, demonstrates more clearly the Savior’s perfect *humanity*, for Adam could have (and possibly did) exercised this same power over both fish and fowl. Again, consider the divine command given to Adam:

“Be fruitful, and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen. 1:28).

In Mat. 17:27 Christ demonstrates the perfection as a man that Adam began with but quickly surrendered in the fall.

6. God now establishes a rainbow covenant with Noah. The covenant elements are as follows:

- a. God would never again destroy the earth of men through a flood (8:21, 22; 9:9-17). But the earth will be destroyed again, this time through a fire. (See 2 Pet. 3:1-13.)

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up” (2 Pet. 3:10).

- b. God would require the life of a man who murdered another man (9:6).
- c. The order and seasons of nature are confirmed (8:22).
- d. The fear of animals for man is prophesied (9:2).
- e. The flesh of animals for man's diet is permitted (9:3).

C. The tragedy following the Flood (9:20-29).

1. **Noah becomes drunken from his own vineyard and exposes himself within his tent.**
2. **His son Ham and grandson Canaan view this nakedness.** Canaan especially, incurs the wrath of his grandfather for the part he played in this.
3. **Noah predicts** the future of his three sons and their descendants.
4. **Noah dies at the age of 950.** The ultimate tragedy in his life may be seen by the fact that no spiritual accomplishments whatsoever are recorded during his final 350 years. He apparently experienced that thing so dreaded by Paul—being set on a shelf by God. Could this possibly be the result of a sinful lifestyle Noah may have adopted ? (See 1 Cor. 9:19-27.)

“But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (1 Cor. 9:27).

IV. The Confusion of All Things (Gen. 10-11).

A. The arrogance of man.

A rebel named Nimrod (grandson of Ham) instigates a religious building program (consisting of both an astrological tower and a city) on the plains of Shinar near Babylon (11:1-4).

B. The judgment of God.

God punishes this evil attempt and separates mankind into small ethnic groups by confusing their once universal language into many dialects (11:5-9).

C. The origin of nations.

The ancient world is now settled by the descendants of Noah's three sons.

1. The descendants of Japheth (10:2-5).

Some of his descendants and the peoples they founded would be:

- a. Gomer (Germany)
- b. Magog, Tubal, and Mechech (Russia)
- c. Madai (Persia)
- d. Javan (Greece)
- e. Tiras (Italy)
- f. Togarmah (Armenia)
- g. Tarshish (Spain)
- h. Kittim (Cyprus)

2. The descendants of Ham (10:6-20).

Some of his descendants and the peoples they founded would be:

- a. Cush (Ethiopia)
- b. Mizraim (Egypt)
- c. Phut (Africa)
- d. Canaan (the Canaanites of Palestine)
- e. Nimrod (Babylon and Assyria)
- f. Sidon (Phoenicia)
- g. Heth (Hittites)
- h. Jebus (the Jebusites, the occupants of Jerusalem prior to David's reign)
- i. Pilistim (the Philistines)
- j. Sin (**father of the Sinites – Gen. 10:17 &** possible founder of the oriental peoples, China, Japan, India, etc.)

3. The descendants of Shem (10:21-32; 11:10-32).

- a. Through Abraham, Isaac, and Jacob: the nation Israel.
- b. Through Abraham, Ishmael, and Esau: the Middle East Arab countries.

Anthropologist Arthur Custance writes:

“And thus we conclude that from the family of Noah have sprung all the peoples of the world, prehistoric and historic. The events described in connection with Genesis 6 to 10 and particularly the prophetic statements of Noah himself in Genesis 9:25-28 with respect to the future of his three sons,

Shem, Ham, and Japheth, together combine to provide us with the most reasonable account of the early history of mankind, a history which, rightly understood, does not at all require us to believe that modern man began with the stature of an ape and only reached a civilized state after a long, long evolutionary history, but made a fresh start as a single family who carried with them into an unpeopled earth the accumulated heritage of the pre-flood world.

Questions and Answers About Genesis 1-11 (optional)

The Willmington Guide to the Bible CD lists 45 often asked questions from Gen. 1-11 in the same format as the one which follows:

1. How vast is our universe?

It is so vast that it takes a beam of light (which travels some 700 million miles per hour) over 100,000 years just to cover the distance length of our galaxy called the Milky Way. But our galaxy is only one among many billions in the known universe. To illustrate the size of our universe, consider the following four examples:

a. paper stack model

- (1) Let us say the thickness of a sheet of paper represents the distance from the earth to the sun (some ninety-three million miles).
- (2) To represent the distance to the nearest star we would need a seventy-one-foot high stack of paper.
- (3) To cover the diameter of our Milky Way galaxy would require a 310-mile high stack.
- (4) To reach the edge of the *known* universe would demand a pile of paper sheets thirty-one *million* miles high.

b. orange and grain of sand model

- (1) Here an orange would represent the sun.
- (2) A grain of sand is the earth, circling the orange at a distance of thirty feet.

(3) Pluto (most remote planet in our solar system) is another grain of sand, circling the orange at ten city blocks away **(approximately 2740 meters)**.

(4) Alpha Centauri (the nearest star) is 1300 miles away from the orange.

c. hollow sun illustration

(1) If the sun were hollow, one million, three hundred thousand earths could fit inside.

(2) A star named Antares (if hollow) could hold sixty-four million of our suns.

(3) In the constellation of Hercules there is a star which could contain 100 million of Antares.

(4) The largest known star, Epsilon, could easily swallow up several million stars the size of the one in Hercules!

d. the relative speed illustration

(1) Our earth is traveling around its own axis at 1000 m.p.h.

(2) It moves around the sun at 67,000 m.p.h.

(3) It is carried by the sun across our galaxy at a speed of 64,000 m.p.h.

(4) It moves in orbit around our galaxy at 481,000 m.p.h.

(5) It travels through space at one million, three hundred and fifty thousand m.p.h.

(6) Every twenty-four hours we cover 57,360,000 miles.

(7) Each year we travel 20,936,400,000 miles across empty space.

All the above is, of course, but a feeble attempt to illustrate the magnitude of space and of a universe which contains as many stars as there are grains of sand on all the seashores of the world. Furthermore, in Psalm 147:4 (also Isa. 40:26), we are told that God has both numbered and named each star.

“He telleth the number of the stars; he calleth them all by their names” (Ps. 147:4).

“Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth” (Isa. 40:26).

But more glorious than all this is the statement that this same omnipotent and omniscient God “healeth the broken in heart and bindeth up their wounds” (Ps. 147:3).

“Great is our Lord, and of great power: his understanding is infinite” (Ps. 147:5).

In light of the preceeding information, the following scripture comes to mind: Psa 8:4 **What is man, that thou art mindful of him? and the son of man, that thou visitest him?**

THE PATRIARCHAL STAGE

Introducing the Patriarchal Stage (Genesis 12-50; Job)

1. The important men who appear during this stage are Abraham, Isaac, Jacob, Joseph, and Job. Abraham is considered to be the second of the seven greatest men who ever lived. These are: Adam, Abraham, Moses, David, John the Baptist, Peter, and Paul.
2. In the Creation Stage God dealt with the entire earth in general. For example, Genesis 1-11 deals with the world of men as a whole. Now, however, in the Patriarchal Stage, he will employ the rifle instead of the shotgun. The floodlight will give way to the spotlight. Our attention is now drawn from the world to a nation (Israel), then to a tribe in that nation (Judah), then to a family within that tribe (Jesse), and finally to an individual within the family (Jesus Christ).
3. This stage spans a period of some 350 years.
4. Here a city is destroyed on the plains (Sodom) and a boy is spared on a mountain (Isaac) (Gen. 19, 22).
5. Here a son (Jacob) deceives his father (Isaac) and is later himself deceived by his sons (brothers of Joseph who lied to Jacob about the fate of Joseph) (Gen. 27, 37).
6. Here we read of the first barren wife (Sarah) and the first dying mother (Rachel who died giving birth to Benjamin) (Gen. 16, 35).

7. This stage records how God's friend (Abraham) speaks to him concerning a city (Sodom), and how his enemy (Satan) speaks to him concerning a saint (Job) (Gen. 18; Job 1-2).
8. Jerusalem (a type of the heavenly) and Egypt (a type of the worldly) are first mentioned in this stage (Gen. 13-14).
9. Here we first learn of a king called Melchizedek and a cave named Machpelah, the place where Abraham was buried (Gen. 14, 25:9).
10. Here one of the great biblical covenants is introduced.
The Abrahamic Covenant, promising a goodly land (Gen. 15).

The Patriarchal Stage

The remaining thirty-nine chapters of Genesis (12-50) summarize the lives of Abraham, Isaac, Jacob, and Joseph. Although there is some overlapping, the following chapter division may be noted:

Genesis 12-24—The story of Abraham

Genesis 24-27—The story of Isaac

Genesis 28-36—The story of Jacob

Genesis 37-50—The story of Joseph

I. Abraham (Gen. 12-24).

A. His conversion (Acts 7:2).

The God of glory appeared unto our father, Abraham, when he was in Mesopotamia...

1. Abraham was born around 2166 B.C. We know nothing of his early life or how he was led to God. It has been speculated that either Job, Shem, or even Melchizedek showed him the way of salvation. The importance of his life cannot be underestimated. He is mentioned some 308 times in the Bible; 234 times in the Old Testament; and 74 times in the New Testament. These quotes came from twenty-seven books: sixteen in the Old Testament and eleven in the New Testament. Abraham was the reason the southern kingdom was spared as long as it was. (See 2 Ki. 13:23.)

(2 Ki 13:23) And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet.

The book of Genesis spans a period of around 2350 years. The first eleven chapters, which describe the Creation of the universe, the Fall, Flood, and Tower of Babel, cover a period of 2000 years. The last thirty-nine chapters concern themselves with Abraham and his seed, covering some 350 years. In other words, God gave us more detail about Abraham than about the origin of the universe!

2. **Abraham was born and raised in the city of Ur of the Chaldees.** Ur was a seaport on the Persian Gulf, at the mouth of the Euphrates River, some twelve miles from the traditional site of the Garden of Eden. But preceding the time of Abraham, it was the most magnificent city in all the world; a center of manufacturing, farming, and shipping, in a land of fabulous fertility and wealth, with caravans going in every direction to distant lands, and ships sailing from the docks of Ur down the Persian Gulf with cargoes of copper and hard stone.

The most conspicuous building of the city in Abraham's day was the ziggurat, or the temple tower, which was probably patterned after the Tower of Babel. This tower was square, terraced, and built of solid brick. Each successive terrace was planted with trees and shrubbery. The city had two main temples, one dedicated to Nannar, the Moon-god, and the other to his wife, Ningal.

(The information concerning Ur was gleaned in part from *Halley's Handbook*, pp. 88, 89.)

- B. His calling** (Gen. 11:31; 12:1; Josh. 24:3; Acts 7:2). He was to leave Ur and his father's house for a land that God would show him. Note: God does not often give great detail when he calls someone. It is always to be a walk of faith and obedience. By

faith obey what you have been told to do, and then God will show the next step.

C. His commission (Gen. 12:2, 3; Acts 7:3) was sevenfold:

1. I will make of thee a great nation.
2. I will bless thee.
3. I will make thy name great.
4. Thou shalt be a blessing.
5. I will bless them that bless thee.
6. I will curse him that curseth thee. (See the book of Esther.)
7. In thee shall all families of the earth be blessed. (A reference to Christ; see Mt. 1:1.)

D. His caution (11:31, 32).

God had told Abraham to leave his father's house and proceed to a land the God would show him. Many believe Abram was disobedient in not leaving Ur alone. A careful reading of Genesis 11:31-12:4 would seem to show that when God told Abram to leave his father & kindred they were already in Haran. However, the account of Acts 7:2-3 indicates that God spoke to Abram prior to their leaving the Ur of Chaldees. Thus he failed to separate himself from his family and delayed in Haran. Haran was the last green outpost of civilization before one entered the vast desert of Arabia. The city was 700 miles northwest of Ur and about sixty miles from the Euphrates River. It was located on a main caravan road connecting the cities of the east with Damascus and Egypt. This was considered a strategic location. The city also worshiped the moon god and goddess as did Ur.

Abram might have been content to settle in Haran permanently, but once more God stepped in and Terah his father died. After that, Abram quickly moves on! The name "Terah" means "delay." Only God knows the multitudes of Christians that have left Ur, bound for Canaan, only to get bogged down in Haran.

E. His Canaan (12:4-9).

1. **He entered the Promised Land** and pitched camp near Shechem, some thirty miles north of Jerusalem.
2. **God again appeared to him.** It should be noted that the Lord had simply promised to show him a land when he was in Ur,

but now adds the words, “Unto thy seed will I give this land.”
(Compare 12:1 with 12:7.)

3. **Abram built his first recorded altar here.**
4. **He then moved on to Bethel**, a place meaning “house of God” which would later become a very sacred place in Canaan. (See Gen. 28:1-22; 35:7.) At Bethel he built his second altar to the Lord.

F. His carnality (12:10-20).

1. **After a short while, the land was hit with famine.** Thus far, he had obeyed God and was dwelling victoriously in the Promised Land. But now comes the temptation from Satan. There was a famine in the land.
2. **He then left Palestine and went to Egypt.** This is the first mention of Egypt in the Bible. Egypt in the Scriptures is pictured as a symbol or type of the world. Here Abram places dependence upon some human source of help apart from God. As God himself once warned: “Woe to them that go down to Egypt for help...and trust in chariots...and in horsemen...but...look not unto the Holy One of Israel, neither seek the Lord” (Isa. 31:1). The Christian therefore “goes to Egypt,” spiritually speaking, when he depends upon something or someone else for guidance instead of God. (Carefully read Prov. 3:5, 6; 2:6, 8; Mt. 6:31-33.)
3. **Pharaoh planned to marry Sarai, but was plagued by God** and eventually found out the deception of Abraham. The angry king rightfully took Abram to task for this. After a frustrating, dangerous, and embarrassing time, Abram returned to Palestine, where he should have stayed in the first place. Notice the tragic results of his disobedience:
 - a. He grieved God—Abram’s sin (and our sin) always grieves God. (See Ps. 78:40; Eph. 4:30; Ps. 95:10; Mk. 3:5.)
 - b. He weakened his own faith—later Abram failed God in this same matter of lying about his wife. (See Gen. 20.) After we once commit a sin, the second time becomes much easier.

- c. He became a poor testimony to his nephew Lot—some of Abram’s worldliness rubbed off on Lot, with tragic results. (See Gen. 13, 19.)
- d. He caused the Pharaoh to be afflicted. (See 12:17.)
Sometimes the children of the world suffer for the sins of Christians. We note Pharaoh’s rebuke to Abram here. There is no sadder situation in the world than when an unbeliever rebukes a Christian for some wrong action.
- e. He picks up Hagar the Egyptian handmaid (Gen. 16:3).
Hagar would later become Abram’s mistress and would give birth to Ishmael, the father of the modern Arabs. Thus the agony of the world’s most troubled hot spot, the Middle East, has been caused in part by Abram’s sin some thirty-nine centuries ago.
- f. He provided a bad example for his son, Isaac. Even though unborn at the time of the sin, Isaac doubtless was told of it as a young man; he failed God likewise by lying about his wife Rebekah. (See Gen. 26.)

Lest we forget—our sins always affect others.

G. His return (13:1-18).

- 1. **Upon returning to Palestine he once again worshiped the Lord at Bethel**—right where he had left God’s blessing by going to Egypt. (See Isa. 30:15; Rev. 2:4, 5.)
- 2. **The servants of Abraham and his nephew Lot began arguing over grazing rights.** Abraham was concerned about this and graciously allowed the younger man to pick his choice of land. Lot foolishly selected that area near Sodom. Lot now left the Promised Land, never to return.
- 3. **God appeared to Abraham for the third time** and reassured him of a mighty posterity and of their eventual rights to Palestine.

H. His courage (14:1-16).

- 1. **This chapter records the first war in the Bible.** The last great battle can be found in Revelation 19:11-21. Until that time human wars will continue. On the headquarters of the United Nations there is inscribed the words of Micah 4:3:

“...and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.” This, of course, will be literally realized some glorious day. But not until the Prince of Peace comes to reign on this earth. Until that day, both Daniel (Dan. 9:26) and Jesus (Mt. 24:6) warned of continued war. It has been pointed out by the Society of International Law at London that there have been only 268 years of peace during the past 4000 years of human history, despite the signing of more than 8000 separate peace treaties. So then, until the coming of Christ, the United Nations should have more correctly inscribed the fearful words of Joel 3:9, 10: “Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men; let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears.”

2. **Nine nations were involved in this war.** It began when five kings, located in the Dead Sea area, revolted against Ched-or-Laomer, King of Elam, and his three allies. The Dead Sea Confederation, which included Sodom, was wiped out during battle. Lot, who had moved into the wicked city, was taken captive along with thousands of others. God would scarcely have bothered to record this pagan dog fight between nine heathen cities were it not for these four little words, “and they took Lot!” Lot still belonged to God. (See 2 Tim. 2:19; 2 Pet. 2:7-9.)
3. **Abraham learned of this and immediately armed his 318 trained servants for battle.** We learn a number of things about Abraham’s character from this single action.
 - a. He was a man of sympathy.

He could have said, “It serves him right,” or, “He had it coming to him,” but he didn’t. Abram was fulfilling the truth that would later be written in Matthew 7:1 and Galatians 6:1.

Mat 7:1 Judge not, that ye be not judged.

Gal 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

b. He was prepared.

Abram kept in shape, spiritually, socially, mentally, and physically. God often cannot use a Christian, not because he is unclean, but because he is unprepared. The Bible has much to say about preparation. (See 2 Chron. 12:14; 19:3; 27:6; Mt. 3:3; Lk. 12:47; 2 Tim. 2:21.)

4. **After a forced night march, Abraham caught up with them** just north of Damascus and defeated them after a sudden surprise attack.

I. **His communion (14:17-24).**

1. **As Abram returned from defeating Ched-or-Laomer, he was met by Melchizedek, the King of Salem** (Jerusalem), who was also a priest of God. Who was this mysterious king-priest? There are three main theories as to his identity:

- a. That he was Shem. This is the Hebrew tradition. If so, he would have been the world's oldest living person at the time. Shem died at the age of 600.
- b. That he was Christ himself. This is referred to by theologians as a Christophany (a pre-Bethlehem Old Testament appearance of the Savior). Those who advocate this theory offer Hebrews 7:1-4 to support their claim.

Heb 7:1-4 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 7:2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 7:3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. 7:4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

- c. That he was simply the first mentioned king of Jerusalem. Melchizedek literally means "King of Righteousness," and Salem is thought to be an early name for Jerusalem.

Melchizedek is mentioned again in Psalm 110. (In the New Testament, he is found in Heb. 5:6-10; 7:1-22.)

2. Melchizedek brought him bread and wine and blessed him.

This is the first mention of bread and wine in the Bible, and depicts the future work of Christ on the cross.

3. The word priest first appears in the Bible at this time. (See 14:18.) At this point it is appropriate to point out briefly the **three great offices in the Old Testament**. These are: The offices of prophet, priest, and king.

a. The prophet was one who represented God to man (1 Ki. 19:16).

b. The priest was one who represented man to God (Lev. 8:12; Ps. 133:2).

c. The king was one who under God ruled over man (1 Sam. 10:1; 16:13)

In the New Testament, however, all three of these offices belong to our Lord Jesus Christ.

a. He was a prophet (his past ministry) (Jn. 1:18; Mt. 21:11; Lk. 7:16; Jn. 4:19; Heb. 1:1, 2).

b. He is a priest (his present ministry) (Rom. 8:34; Heb. 4:14-16; 7:24, 25; 1 Jn. 1:1).

c. He will be a king (his future ministry) (Rev. 19:11-16).

4. After Melchizedek had blessed him, Abram gave him tithes of all he had. Some believe the practice of tithing (giving one's money to God) was only to be done by the nation Israel under the Law and therefore is not for us now. But this is not the case. Abram tithed long before Israel became a nation, and some 400 years before the Law was given. When we come to the New Testament, we are told that not just a tenth, but everything the Christian has belongs to God. (See 1 Cor. 6:19, 20.) This includes his **time** (Eph. 5:16; Ps. 90:12); his **talents** (Rom. 12:6; 1 Cor. 7:7; 2 Tim. 1:6); and his **treasures** (1 Cor. 16:1, 2; 2 Cor. 9:7).

5. Abram refused the materialistic offer of the ungodly Bera, who was King of Sodom. Bera wanted him to split the loot from the war.

J. His covenant (15:1-21).

1. **God spoke to Abram in a vision**, saying, “**Fear not, Abram: I am thy shield, and thy exceedingly great reward**” (15:1). Here we read for the first time those two wonderful little words, “fear not.” Abram needed this reassurance at this time, for he had made some powerful enemies as a result of his actions in Genesis 14.
2. **Abram “reminded” God that he and Sarai were still childless** and suggested that a young servant boy named Eliezer of Damascus become his adopted heir. But this request was refused. Eliezer would later be used to aid Abram in another way. (See Gen. 24:1-4 Abraham asks him to find a wife for Isaac.)
3. **God once again promised his old servant a child**, this time adding the words, “**Look now toward heaven, and count the stars, if thou be able to number them: and he said unto him, So shall thy seed be**” (15:5). Here is another little proof of the Bible as God’s Word. Today we know there are probably as many stars in the heavens as there are grains of sand on the seashores of the world. But in Abram’s time men believed the total number of stars to be less than twelve hundred.
4. **When God had finished**, we are told that Abram “**believed in the Lord; and he counted it unto him for righteousness**” (15:6). This is the first biblical mention of three great words and each deserves our consideration.

a. Believed.

(1) This does not mean that Abram was the first man to believe in God, but rather that his faith is to be a pattern for all future believers. (See Rom. 4; Gal. 3:6-9; Heb. 11:8-10, 17, 19.)

(2) It does not say Abram pleased God or appeased him, but that he **believed** in God.

b. Counted. In the New Testament, this word is translated “imputed.” To impute means to put to one’s account. There are three main imputations in the Bible.

(1) The imputation of Adam’s sin upon the human race (Rom. 3:23; 5:12).

(2) The imputation of the race's sin upon Christ (Isa. 53:5, 6; Heb. 2:9; 2 Cor. 5:14-21; 1 Pet. 2:24).

(3) The imputation of God's righteousness upon the believing sinner (Phil. 3:9; Jas. 2:23; Rom. 4:6, 8, 11, 22, 23, 24).

c. **Righteousness**—This word, simply defined, means “right clothing.” The Bible teaches that all sinners are naked before God (Gen. 3:10; Heb. 4:13; Rev. 3:17). Some realize this and attempt to make their own set of spiritual clothes, but God looks upon such clothes as filthy rags (Isa. 64:6). Therefore, whenever a sinner realizes his nakedness and calls on the mercy of God, he gets a new suit of clothes. (Eph. 6:14-17; Rev. 19:7-8.)

5. **When Abram asked how he could be sure all these things were true**, especially the promise concerning the land, God ordered him to gather some animals and birds. Dr. Donald Barnhouse writes concerning this answer in 15:9:

“This is one of the strangest answers ever given to a question. Yet, it was the only possible answer. The question was, ‘How am I to know that I shall possess the promised land?’ The answer is, ‘Bring me a heifer!’ One might think that the dial of the radio had slipped from one program to another. The question is asked on a program of legal advice. The answer comes from a broadcast of a department of agriculture. But as we shall soon see, both the heifer and the inheritance are bound together in the mind of God.” (*Genesis*, Vol. 1)

6. **Abram gathered the creatures as ordered.** In our culture today, whenever two parties determine to enter an agreement, a contract is drawn up and signed by both parties. But in Abram's time it was different. Back then the two parties would slaughter some animals, cut them up, and arrange the pieces in two lines. Then both parties would join hands and solemnly walk together down the middle path. By so doing they would pledge in the presence of blood and suffering and death, their intention to keep the terms of the contract. This is the first of three kinds of legal covenants in the Bible. These are:

a. The covenant of blood (Gen. 15:10; Jer. 34:18, 19).

Jer 34:18-19 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof. 34:19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

b. The covenant of a shoe (Ruth 4:7, 8).

Ruth 4:7-8 Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. 4:8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe.

c. The covenant of salt (Num. 18:19; 2 Chron. 13:5).

Unger's Bible Dictionary gives the following explanation:

Covenanting parties were accustomed to partake of salt, thus making a **covenant of salt** (Numbers 18:19; 2 Chronicles 13:5). The meaning appears to have been that the salt, with its power to strengthen food and keep it from decay, symbolized the unbending truthfulness of that self-surrender to the Lord embodied in the sacrifice, by which all impurity and hypocrisy were repelled.

BIBLIOGRAPHY:H. C. Trumbull, *The Covenant of Salt* (1899); J. E. Latham, *The Religious Symbolism of Salt* (1982).

Num 18:19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee and to thy seed with thee.

2 Chr 13:5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?

7. **Just prior to God's physical presence** being manifested (in the form of a smoking fire-pot and a flaming torch), Abram was put into a deep sleep. As he slept, God's presence passed through these bloody pieces alone, thus indicating that the promises of Jehovah concerning Abram's salvation and his possession of Palestine were God's doing not man's. Thus, the Abrahamic Covenant which was **announced** in Genesis 12:1-4, and **confirmed** in 13:14-17; 15:1-7, is now officially and legally **ratified** here in 15:8-18.
8. **In Genesis 15:13-16 God utters a sevenfold prophecy to Abram.** *All seven have eventually come to pass.*
- a. That Abram's descendants would be strangers in a foreign land. (See Gen. 46:2-4.)
 - b. That they would be servants in that land. (See Ex. 1:7-14.)
 - c. That this servitude would last some 400 years. (See Ex. 12:40.)
 - d. That God himself would later judge that nation which enslaved Israel. (See Ex. 7-12.)
 - e. That Abram would be spared all of this. (See Gen. 25:7, 8.)
 - f. That after spending four long generations in Egypt, Israel would return to Canaan. (See Ex. 6:16-20. Here we learn that Levi, Abram's great-grandson, was the first generation. Levi's son Kohath, was the second; Kohath's son, Amram, was the third; and Amram's son, Moses, was the fourth.)
 - g. That Israel would come out of Egypt with great substance. (See Ex. 12:35, 36; Ps. 105:37.)
9. **God would take a long time to accomplish this,** however, **"for the iniquity of the Amorites is not yet full"** (15:16). Here we have another expression of that important principle first discussed in Genesis 6:3. Sin accumulates until the time when God's anger and judgment explode down upon it. In this case the Amorites were those wicked descendants of Canaan (Gen. 10:16) who had been dwelling in Palestine for some 400 years at the time of Abraham. But God would allow them yet another four or five hundred years before destroying them. (See Josh. 10.) (This truth is brought out by Paul in Rom. 2:4,

5. See also 2 Pet. 3:1-9; 2 Chron. 36:15, 16.) Thus, while **God's patience and forgiveness have no depth limit, they do have a length limit.**

K. His compromise (16:1-15).

- 1. Sarai persuaded Abram to father a child through her Egyptian maiden girl Hagar.** They would then adopt this child as their own.
- 2. Hagar became pregnant and her arrogant attitude soon caused trouble,** resulting in her dismissal from Abram's household by Sarai. This one verse alone refutes the doctrine of polygamy. God permitted it, but never approved it. (See Gen. 2:23; 1 Tim. 3:2.)
- 3. Hagar was found by the angel of the Lord** beside a desert spring and commanded her to return to Abram and Sarai. The sex (male) and name (Ishmael) of her unborn child were prophesied by this angel. This is the first mention of the angel of the Lord. Some theologians believe that when this title is found in the Old Testament, it is actually another name for the Lord Jesus Christ. At any rate, this special angel played an important part in the history of Israel.
 - a.** The angel of the Lord wrestles with Jacob (Gen. 32:24-30).
 - b.** The angel of the Lord redeems Jacob (Gen. 48:16).
 - c.** The angel of the Lord speaks to Moses from a burning bush (Ex. 3:2).
 - d.** The angel of the Lord protects Israel at the Red Sea (Ex. 14:19).
 - e.** The angel of the Lord prepares Israel for the Promised Land (Ex. 23:20-23; Ps. 34:7; Isa. 63:9; 1 Cor. 10:1-4).
 - f.** The angel of the Lord commissions Gideon (Jdg. 6:11).
 - g.** The angel of the Lord ministers to Elijah (1 Ki. 19:7).
 - h.** The angel of the Lord reassures Joshua (Josh. 5:13-15).
 - i.** The angel of the Lord saves Jerusalem (Isa. 37:36).
 - j.** The angel of the Lord preserves three Hebrew young men (Dan. 3:25).

In this verse the angel of the Lord locates and comforts a pagan Egyptian woman named Hagar. Hagar does not fare well in the Bible, for she possesses little or no spirituality, is brazen, hateful, proud, disrespectful, and is a poor mother. Yet God loves her, and sends his blessed messenger to help her.

4. **Ishmael is born.** Abram was eighty-six years old at this time.

L. His circumcision (17:1-27).

1. **As chapter 16 ends, Abram is at his lowest spiritual point.** He has sinned and is out of fellowship with both his God and his family. But the Lord seems to do nothing to his erring child. Is Abram going to get away with all this?

Abram was eighty-six years old when Ishmael was born (16:16), but is 99 when God again speaks with him. Abram thus apparently suffered a thirteen-year period of God's silence. Here the words of the Psalmist concerning Israel's history comes to mind: **"And he gave them their request; but sent leanness into their soul"** (Ps. 106:15).

2. **In spite of this, a gracious God now forgives and restores him** (Ps. 51) back into fellowship. The title **"Almighty God"** in the Hebrew is **El Shaddai**. The word **Shadd** refers to the bosom of the nursing mother. The word **El** means "the strong one."

- a. God comforts Jacob with his name (Gen. 35:10, 11).
- b. He reassures Moses with this name (Ex. 6:3).
- d. Jacob blesses Joseph with this name (Gen. 49:25).

This title is found more often in the book of Job (thirty-one times) than in any other Old Testament book. And that suffering patriarch needed it. Perhaps the most sublime passage in which it is used is Psalm 91:1: **"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."**

3. **His name was now changed from Abram**, which means "exalted father," to Abraham, which means, "Father of a great multitude."

4. **For the fourth time now God reaffirms the land and seed covenant.** (See Gen. 12:2, 3, 7; 13:14-17; 15:5.) On this occasion (17:9-14), God commanded Abraham to circumcise himself, all the males of his household, and each future male baby on the eighth day of birth.

Unger's Bible Dictionary gives the following definition:

(a “cutting around”). The ceremony of circumcision consisted in cutting away the foreskin, i.e., the hood or fold of skin covering the head of the male organ. This is generally done by means of a sharp knife, but in more primitive times sharp stones were used (Exodus 4:25; Joshua 5:2, “flint knives”). As a rule this act was performed by the father (Genesis 17:23), although it might be done by any Israelite, and, if necessary, women as well (Exodus 4:25), but never by a Gentile. In later times the operation was, in the case of adults, performed by a doctor. The Jews of the present day entrust it to a person called a **mohel** appointed especially for the purpose. In later times the naming of the child accompanied the act of circumcision (Luke 1:59).

Following is a brief summary of circumcision as found in the Bible:

- a. Abraham was the first man to be circumcised.
This in itself was a real act of faith, for it rendered completely helpless all the males in the camp.
- b. Circumcision was to be the seal (or sign) of God's promise, but not the source.
- c. Faith in God's Word was the source.
- d. Circumcision of the flesh without circumcision of the heart was absolutely worthless.

Years later, Moses would remind Israel: “**And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. Circumcise therefore the foreskin of your heart, and be no more stiff-necked**” (Deut. 10:12, 16).

5. **Abraham's wife's name is now changed from Sarai (contentious) to Sarah (a princess).**

6. **Abraham laughs for joy** (Rom. 4:19-21) at the thought of his own physical heir and asks God to bless Ishmael.
7. **God promises to bless Ishmael** and then commands Abraham and Sarah to name the future heir of the covenant, Isaac.
8. **Abraham obeys God's command to circumcise all males.**

M. His compassion. Chapt. 18

1. **Abraham is personally visited by the Lord and two angels.** As he ministers to them, God again promises him an heir, and this time sets a date (18:10, 14).
2. **Sarah overhears this conversation and laughs in disbelief.** God rebukes Abraham for his wife's unbelief. Sarah then denies that she laughed (18:10-15).
3. Both Sarah and Abraham then hear God's thrilling words (18:14): **"Is anything too hard for the Lord?"** (See also Lk. 1:26-37; Mt. 19:23-26.)
4. **The two angels depart** to complete a secret mission to Sodom. God then reveals to Abraham his intention to destroy Sodom. (18:16-22).
5. **Abraham pleads for Sodom.** This is one of the most compassionate and persistent prayers in all the Bible.
 - a. It was definite. He did not pray for "that soul nearest hell," or for "the missionaries around the world," or for "Aunt Tilly's sore toe."
 - b. It was reverent. "I...am but dust and ashes" (v. 27).
 - c. It was mixed with faith. "Shall not the Judge of all the earth do right?" (v. 25).
6. At first he **asks God to spare the city** if but fifty righteous persons can be found there. God agrees. Then the request is for forty-five; then forty; then thirty; then twenty; and finally ten. Here Abraham stops. Why did he not press for five? The answer is that he probably felt there were at least ten saved people. There were, after all, Lot, Lot's wife, their two unmarried daughters, and the married daughters and their husbands. This group he thought would surely total more than ten! But it would appear that only Lot and his two unmarried daughters were spared.

N. His corrupted kin (19:1-38).

1. In this chapter we have the dramatic account of **the destruction of Sodom**, which is the second of two Old Testament events referred to by our Lord as illustrations of the coming day of judgment. The first event was the flood in Noah's day. Note Christ's words in Luke 17:26-30.
2. **The angels find Lot at the gate of Sodom.** He was probably an alderman of some sort, with delegated authority. He has now come the full circle of compromise. Note the sad order of his tragic fall:
 - a. He first looked longingly at Sodom (Gen. 13:10).
 - b. He then chose the area of ground near Sodom (Gen. 13:11).
 - c. He next pitched his tent toward Sodom (Gen. 13:12).
 - d. He thereupon moved into the city of Sodom (Gen. 14:12).
 - e. He finally gives both his daughters and his energies to Sodom (Gen. 19). Surely the New Testament words apply here: "Behold, how great a matter a little fire kindleth!" (Jas. 3:5). Sin is like cancer and leprosy. It starts off ever so small, but winds up eating at the vital organs of the body.

In the New Testament Simon Peter's great sin of cursing the Lord Jesus also began very small. He warmed his hands at the camp of the enemy (Lk. 22:54-56).

(I). He began by boasting of his loyalty (Mk. 14:29)

(II). He then slept when he should have prayed (Mk. 14:37)

(III). He thereupon followed Christ from afar off (Mt. 26:58)

(IV). He next is found associating with Christ's enemies (Mt. 26:69)

(V). He finally curses the Savior (Mt. 26:70-74)

- f. Lot makes a feast for these two angels and prepares unleavened bread. This action suggests two facts: The fact that he served them unleavened bread indicates he recognized the identity of his heavenly guests. The fact that he and not his wife

did the baking suggests her unconcern for her husband's position or the things of God.

3. **The angels tell Lot of the impending destruction of Sodom.** Conditions were so corrupt that they were forced to blind some sexual perverts who had surrounded Lot's home where they were staying. These men had absolutely no respect for the backslidden Lot.
4. **Lot had become so carnal** that he attempted to appease those Sodomite sinners by offering them his two virgin daughters. He also refers to them as "brethren." (See 2 Jn. 10, 11.) He spends the rest of the night in a frantic but fruitless attempt to convince his married daughters to flee to the city with him.
5. **At daybreak the angels literally drag Lot, his wife, and their two daughters out of Sodom,** telling them to flee to the mountains.
6. **Lot begins arguing,** begging that they allow him to settle in a nearby little city called Zoar instead of the mountains.
7. **Lot's family receives one final warning:** "Haste thee, escape there; for I cannot do anything till thou be come there" (19:22). Sodom's destruction is a foreshadow of the coming tribulation, and Lot's departure may be pictured as a type of the Rapture of all believers. (See 2 Thess. 2:6, 7.)
8. **The Lord then "rained upon Sodom and upon Gomorrah brimstone and fire from...out of heaven" (19:24).** Brimstone is often used in the Bible to denote punishment and destruction (Deut. 29:23; Job 18:15; Ps. 11:6; Isa. 30:33; Ezek. 38:22; Lk. 17:29; Rev. 9:17). Some feel it to be a reference to sulphur. We are told in Genesis 14:10, that the surrounding area of Sodom was "full of slime pits" (or asphalt pits).
9. **Lot's wife looked back and she became a pillar of salt.** In Luke 17:32, the Lord Jesus admonishes all men to "remember Lot's wife." And so we should. Her life is proof of the saying: "You can take the boy out of the farm, but not the farm out of the boy." In her case the proverb would read: "You can take a worldly person out of the world, but you can't take the world out of a worldly person."

The unbeliever has often ridiculed the account of Lot's wife turning into a hundred-pound bag of salt! Of course God could

have literally done this, but a more reasonable explanation would be that a flaming glob of sulphur fell upon her and encrusted her with its salty substance.

God remembered Abraham, and sent Lot out. A gracious God has promised to forget the confessed sins of all believers (Heb. 8:12), but in his faithfulness he does remember at least two things:

- a. The prayers of a believer (see Gen. 18:23; Rev. 5:8).
- b. The works of a believer (Heb. 6:10).

Thus carnal and worldly Lot was saved through the faithful prayers of Abraham. Perhaps Jude had Lot in mind when he later wrote:

“And of some have compassion, making a difference:
And others save with fear, pulling them out of the fire;
hating even the garment spotted by the flesh” (Jude 1:22, 23).

10. In his terrible fear, Lot bypasses Zoar and takes refuge in a cave with his two unmarried daughters. Here the ultimate is shown of the high cost of low living. Lot’s daughters, fearing they will never marry, get their own father drunk, and have sexual relations with him. Both bear him children. The oldest daughter names her son Moab (father of the Moabites) and the younger daughter calls her boy Ben-ammi (father of the Ammonites). Both nations would later cause Israel much heartache. (See Gen. 19:30-38.)

O. His carnality (20:1-17).

- 1. Abraham falls into the same sin pattern** here as he had once done in Egypt. On this occasion he moves into the land of the Philistines and lies to Abimelech concerning Sarah as he previously lied to Pharaoh.
- 2. God warns Abimelech** in a dream not to touch Sarah. Abimelech rebukes Abraham for lying to him.
- 3. Abraham prays** for God’s blessing to fall upon Abimelech.

P. His celebration (21:1-34).

- 1. Isaac is born** as God had promised. His name meant “laughter.” A great celebration is held to mark the weaning of Isaac.

2. **Hagar and her fourteen-year-old son Ishmael are sent away** from Abraham's household for mocking Isaac during this happy occasion. (Paul discusses the significance of this event in Gal. 4:22-31.)
3. **God graciously ministers to Hagar and Ishmael** after they are lost in the wilderness of Beer-sheba, by pointing her to a fresh well. Ishmael later marries an Egyptian girl and becomes an expert archer.

Q. His "calvary" (22:1-24).

1. **God "tests" Abraham** by ordering him to "take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt offering..." (22:2) This was in reality a test to help Abraham grow spiritually. A test is meant to prove what God already knows we are capable of doing. (Contrast Gen. 22:2 with Jas. 1:13.)
2. **The land of Moriah was that district around Jerusalem** where the Temple was much later built (see 2 Chron. 3:1). Just what did God order Abraham to do to Isaac? (Later, in Lev. 1:1-9, Moses is given instructions about the burnt offering.)
 - a. The offering had to be a male animal without blemish.
 - b. It had to be offered voluntarily by the owner.
 - c. It was killed and the blood sprinkled.
 - d. It was then cut into pieces.
 - e. Finally, it was washed and burned.

How much of this was known to Abraham, we are not told. But this the old man did know: God was ordering him to slaughter his beloved son.

3. **They arrived on the third day.** Abraham left a day after God commanded him, and it took three days to get to Moriah, thus making a total of four days. This corresponds perfectly to Exodus 12:3, where the Passover Lamb was to be kept for four days before killing it. (See Gen. 22:3, 4.)
4. **Abraham then instructs his servants**, saying: "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you" (22:5). Here we see a glimpse of Abraham's faith. Notice he tells the men that both he and his son would come back again. Thus even though Abraham fully meant to sacrifice Isaac, he believed God would raise him

from the dead! So then the two highest points in this grand old man's life would be:

- a. Believing God concerning the supernatural birth of his son (Rom. 4:18-21).
- b. Believing God concerning the supernatural resurrection of his son (Heb. 11:17-19).

5. Isaac then asked, “Behold the fire and the wood: but where is the lamb for a burnt offering?” (22:7). This question is still being asked by a frightened and confused world today. Where is that lamb? Where do we look for our salvation? The world asks the right question, but often looks to the wrong solution. Some look for this lamb in directions such as:

- a. The lamb of education.
- b. The lamb of good works.
- c. The lamb of baptism.
- d. The lamb of church membership.

But the salvation lamb cannot be found in any of these.
Only in Jesus Christ, The Lamb of God!

6. The old patriarch softly answers his son: “My son, God will provide himself a lamb for a burnt offering...” (22:8). This one sentence is a complete summary of the Bible.

7. Abraham builds an altar and binds his only son to it. This little statement speaks highly of Isaac, for he was not the small boy some have pictured him to be, but probably a full grown man. Yet he willingly allows his old father to tie and bind him to a death altar (22:9).

8. “And Abraham stretched forth his hand, and took the knife to slay his son” (Gen. 22:10).

However, before he can do this, God shows him a nearby ram and orders this animal to be sacrificed in place of Isaac. A grateful Abraham obeys and names this place Jehovah-jireh.

9. The title Jehovah-jireh is one of God's great names in the Old Testament, and it literally means, “the Lord will provide.” Note here other names ascribed to God that reveal his attributes and character:

- Jehovah Jireh Gen. 22:8 My [provision](#)

- Jehovah Tsidkenu Jer. 23:6 My righteousness
- Jehovah Makeddesh Ex. 31:13 My Sanctifier
- Jehovah Shalom Judges 6:24 My peace
- Jehovah Rophe Ex. 15:26 Who heals me
- Jehovah Nissi Ex. 17:15 My banner
- Jehovah Rohi Psalm 23:1 My Shepherd

Does it really pay to serve God? Just for the record, God had already provided Abraham with the following “fringe benefits.”

- a. eternal salvation (Gen. 15:6)
- b. guidance (Gen. 12:1)
- c. courage (Gen. 14:15)
- d. spiritual blessings (Gen. 14:19)
- e. earthly needs (Gen. 13:2)
- f. social security (Gen. 15:15)
- g. forgiveness (Gen. 20:17)
- h. a son in his old age (Gen. 21:3)
- i. continued protection (Gen. 15:1)
- j. the promise of a heavenly city (Heb. 11:10)

10. Similarities between Abraham the father and God the Father:

- a. Both had a beloved son (Mt. 3:17; 17:5). Both were born miraculously (Lk. 1:35).
- b. Both had willing sons—that is, sons that were willing to be offered up (Jn. 10:18).
- c. Both offered up their sons (though Isaac did not die he was in fact placed on the altar of sacrifice and offered to God, Jn. 3:16; both on the same spot).
- d. Both received their sons back with great joy (Ps. 24:7-10).

(Note: Some believe this Psalm refers to the Lord Jesus’ coming back to the glory of heaven after his death and resurrection.)

- e. Both made careful preparations for their sons' weddings. In Genesis 24, Abraham sends his trusted servant out to find a bride for Isaac. In the New Testament, the Holy Spirit is gathering the bride of Christ.

11. The angel of the Lord again announces the features of the Abrahamic Covenant.

- 12. Upon returning home Abraham learns a message has arrived bringing him up to date concerning his brother Nahor**, whom he apparently had not seen since leaving Ur. Nahor had moved into Haran and God had blessed him and his wife Milcah with eight sons. The fifth son, Bethuel, would become important in the biblical record, for he had a daughter named Rebekah and a son named Laban. Rebekah would, of course, later marry Isaac; and Laban's daughters, Rachel and Leah, were to be Jacob's wives (22:19-24).

R. His cave (23:1-20).

1. **Sarah dies at the age of 127.** There are those today who would advocate the adoration of Mary, but in the New Testament it is the life of Sarah that is called to our attention. (See 1 Pet. 3:1-6.)
2. **Abraham buys a cave at Machpelah** for 400 pieces of silver and buries his beloved wife there. Later he himself will be laid there.

S. His command (24:1-67).

1. **Abraham commands his trusted servant (Eliezer) to go to Haran and choose a wife for Isaac.**
2. **Upon reaching his destination, the servant kneels down outside the city and prays for wisdom.** This is one of the most remarkable prayers in all the Bible, not only because of its great faith, but because it was answered even before the prayer was finished. The servant asks God to show which girl he desired for Isaac by causing her to offer both him and the thirsty camels some water. Note the result:

“And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder” (24:15).

3. **Rebekah unknowingly fulfills his prayer by offering water both to the servant and his camels.** The servant is introduced to Rebekah's mother and her brother Laban. He informs them of his mission, and also of the amazing answer to his prayer.
4. **Rebekah agrees to go with the servant** and become Isaac's wife.
5. **Isaac anxiously awaits his bride** in a field near Hebron. They become husband and wife.

This is one of the great typical chapters in all the Bible.

Note:

- a. **Abraham is a type of the Heavenly Father.** It is the Father who is planning a marriage for his beloved Son (see Mt. 22:2).
- b. **Isaac is a type of the Lord Jesus Christ.** Isaac, like Jesus, had been offered up as a sacrifice (compare Gen. 22 with Mt. 27) and seeks his bride. Isaac, like Christ, had been given all things of his father. (Compare 24:36 with Phil. 2:9,10.) Finally Isaac, like Christ, loves his bride dearly. (Compare 24:67 with Eph. 5:25.)
- c. **Eliezer is a type of the Holy Spirit.** Abraham's servant came to Mesopotamia for one sole reason—to take a bride for Isaac. Years later (Acts 2) the Holy Spirit would come at Pentecost for one purpose—to gather a bride for the Son. While at Mesopotamia, Eliezer gave honor constantly to the father and son. Today the Holy Spirit does likewise. (See Jn. 15:26.)
- d. **Rebekah is a type of the church.** Before anyone can enter God's true church, he or she must first favorably answer the question of the Father's servant: "And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go" (24:58).

T. His Keturah (25:1-6).

1. **Abraham marries a woman named Keturah,** who bears him six sons.
2. **The most important son was Midian,** the fourth boy, who became the father of the Midianites. This nation would later cause Israel much grief.

U. His city (25:7-10; Heb. 11:8-10).

“And these are the days of the years of Abraham’s life which he lived, an hundred threescore and fifteen years.

Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron, the son of Zohar the Hittite, which is before Mature;

The field which Abraham purchased of the sons of Heth: There was Abraham buried, and Sarah his wife” (25:7-10).

“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: **For he looked for a city which hath foundations, whose builder and maker is God**” (Heb. 11:8-10).

Abraham		
EVENT	DETAILS	SCRIPTURE REFERENCE
1. Conversion at Ur	Sevenfold Promise 1. I will make of thee a great nation. 2. I will bless thee. 3. I will make thy name great. 4. Thou shalt be a blessing. 5. I will bless them that bless thee. 6. I will curse him that curseth thee. 7. In thee shall all the families of the earth be blessed.	Acts 7:2; Gen. 11:31; Gen. 12:1–4; Josh. 24:3
2. At Haran	Partial Obedience: He takes his father and settles in Haran	Gen. 11:31, 32
3. Arrival in Canaan	He builds an altar and is promised the land	Gen. 12:4–9
4. Trip to Egypt	Reason: A famine in Canaan Sin: Doubt (concerning God) and deceit	Gen. 12:10–20

	<p>(concerning Sarai)</p> <p>Type: Egypt is a type of the world</p> <p>Results: 7 tragic consequences:</p> <ol style="list-style-type: none"> 1. He grieved God 2. He weakened his own faith 3. He weakened the faith of Sarai 4. He became a poor testimony to his nephew Lot 5. He caused the Pharaoh to be afflicted 6. He picked up Hagar, the Egyptian handmaid 7. He provided a bad example for his son, Isaac 	
5. Meets Melchizedek	<p>Background: Abram had won a war and rescued his nephew</p> <p>Identity of Melchizedek: Christ? Shem? Unknown priest?</p> <p>Importance of Meeting: Four firsts recorded:</p> <ol style="list-style-type: none"> 1. First Communion (bread and wine) 2. First mention of Holy City (Salem) 3. First mention of Priest 4. First example of Tithing 	Gen. 13, 14
6. Ratification of His Covenant	<p>Background: This covenant was:</p> <ol style="list-style-type: none"> 1. Announced in Genesis 12:1–4 2. Confirmed in Genesis 13:14–17; 15:1–7 3. Ratified in Genesis 15:8–18 <p>Method Employed: A blood agreement</p> <p>Features: A land (Palestine) and a people (Israel)</p> <p>Terms: Unconditional, no strings attached</p> <p>Language: Three key words: Believed, Counted, Righteousness</p> <p>Prophecy Involved: The 400-year Egyptian captivity and deliverance of Israel</p>	Gen. 15
7. Marriage to Hagar	The Plan of Sarai	Gen. 16

	<p>The Plight of Hagar</p> <p>The Aid of an angel</p> <p>The Birth of Ishmael</p>	
8. Abram at 99	<p>Some New Names</p> <ol style="list-style-type: none"> 1. Abram changed to Abraham (father of nations) 2. Sarai changed to Sarah (a princess) 3. God introduced as <i>El Shaddai</i> (the fruitful one) <p>A New Seal: circumcision now becomes the sign of God's covenant</p>	Gen. 17
9. Good News and Bad News	<p>Abraham is visited by the Lord and two angels Gen. 18:1-21</p> <p>The Good news: His long-promised heir would be born the next spring</p> <p>The Bad news: God planned to destroy Sodom, Lot's home city</p> <p>Sodom is destroyed. Only Lot and his two daughters survive</p>	Gen. 18, 19
10. Abraham in Philistia	During a famine he again leaves Canaan and lies about Sarah	Gen. 20
11. The Heir of the Covenant	<p>Isaac is born</p> <p>Hagar and Ishmael are sent away</p>	Gen. 21
12. Foreshadows of Calvary	<p>The Type:</p> <ol style="list-style-type: none"> 1. Sacrifice of Isaac 2. Substitute for Isaac <p>The Location: Mt. Moriah, thought to be Golgotha</p> <p>The Revelation: A new name for God, Jehovah-Jireh ("the Lord will provide")</p>	Gen. 22
13. Death of Sarah	Sarah dies at 127 and is buried in the cave of Machpelah	Gen. 23
14. Commanding His Servant	<p>Abraham's Command: To fetch a bride for Isaac</p> <p>The Servant's Prayer: Show me the right girl</p> <p>The Lord's Answer: Rebekah is the one</p>	Gen. 24

	The Scriptural Types: This is the most type-filled chapter in the Bible 1. Abraham is a type of the Father 2. Isaac is a type of the Son 3. The servant is a type of the Holy Spirit 4. Rebekah is a type of the Church	
15. His Marriage to Keturah	She bore him six sons The fourth was Midian, father of the Midianites	Gen. 25:1–6
16. His Death	Age: 175 Place of Burial: The cave of Machpelah Epitaph: Heb. 11:8–10 “By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God.”	Gen. 25:7–10; Heb. 11:8–10

II. Isaac (Gen. 25-27).

Isaac has been described as the mediocre son of a great father (Abraham) and the mediocre father of a great son (Jacob). The main action of his life occurs at the following five places: on a mountain, by a field, alongside some desert wells, in a Philistine apartment, and at a supper table.

A. On a Jerusalem mountain (22:1-14). The submissive son. Isaac meekly submits to being used as a burnt offering.

B. By a Hebron field (24:61-67; 25:9-11, 19-26); the gentle groom.

1. He meets Rebekah for the first time (24:61-67).

2. He and Ishmael his brother bury their father Abraham (25:9).

Abraham had lived thirty-eight years after the death of Sarah.

3. **Ishmael dies** at the age of 137 (25:17).
4. **Isaac prayed that God would give him and his wife children** (25:21). This is the second of five recorded biblical prayers for a child. Note:
 - a. Abraham's prayer (Gen. 15:2).
 - b. Isaac's prayer (Gen. 25:21).
 - c. Rachel's prayer (Gen. 30:1, 22).
 - d. Hannah's prayer (1 Sam. 1:10, 11; 2:1-10).
 - e. Zachariah's prayer (Lk. 1:5-7, 13-17).
5. **Rebekah gives birth to twin boys.** They are named Esau and Jacob (25:24-26).

C. In a Philistine home (26:1-14); the copy cat.

1. **Isaac repeats the sin of his father** many years back. (See 1 Cor. 10:13.)
 - a. In time of famine, he leaves Palestine and moves into the Philistine area (as Abraham had once gone to Egypt).
 - b. He lies to King Abimelech concerning Rebekah, saying she is his sister.
2. **Abimelech discovers the truth** of the matter and reproves a totally embarrassed Isaac about his lying.
3. **In spite of his carnality, God reaffirms the Abrahamic Covenant to Isaac** and blesses him greatly in material things.

D. Alongside some desert wells (26:15-34); the willing worker.

1. **The Philistines soon became jealous** of his great success and retaliated by filling up with earth some old wells once dug by his father, Abraham. Isaac spends a great deal of time clearing the debris from these clogged water holes.
2. **Isaac (as did once his father Abraham) enters into a non-aggressive pact with King Abimelech** (Prov. 16:7).
3. **God appears to Isaac again.**
4. **Isaac and Rebekah are grieved** over the marriage of Esau, who at forty years of age, picks a pagan girl for his wife.

E. At a supper table in his own home (27:1-46); the frustrated father.

1. **Isaac, at age 137, felt he was at the point of death.** Actually, he would live another forty-three years and reach 180 (Gen.

35:28). His brother Ishmael had died at 137 (25:17) and this may have influenced his thinking. In addition, he was half-blind at this time.

2. **He instructs Esau to kill a deer and prepare him a venison meal that he might eat and bless him before he dies.** At the very point of death (or so he thought) Isaac's last thoughts were on his stomach! His spiritual condition had apparently seriously deteriorated (see Phil. 3:18, 19).
3. **Rebekah overhears this conversation and immediately enters a plot with Jacob to deceive Isaac**, that he (Jacob) might obtain the blessing. Rebekah was right in concluding that God desired the blessing to go to Jacob (Gen. 25:23), but she was totally wrong by taking matters into her own hands. The end never justifies the means. It is never right to do wrong that right might be done (see Rom. 3:8).
5. **Jacob feels the plot will never work.** In spite of being half-blind, the lad knew his father would want to lay hands on him, and he complains: "**Behold, Esau, my brother, is a hairy man, and I am a smooth man**" (27:11). He surely was, and in more ways than one.
6. **His mother reassures him**, "**Upon me be thy curse, my son**" (see Mt. 27:24, 25), and prepares Jacob for his deceitful action by cooking a dish similar to that of venison. She then dressed him in Esau's rough clothing and put "**the skins of the kids of the goats upon his hands, and upon the smooth of his neck**" (27:16).
6. **Jacob then presents himself to Isaac as Esau.** When asked how he found the venison so quickly, Jacob lies, "**Because the Lord thy God brought it to me**" (27:20).
7. **After some initial doubts concerning his identity, Isaac gives the blessing.**
8. **Jacob kisses his father. This** is the first of three kisses of treachery in the Bible.
 - a. Jacob kisses Isaac in order to deceive him (Gen. 27:27).
 - b. Joab kisses Amasa in order to murder him (2 Sam. 20:9).
 - c. Judas kisses Christ in order to betray him (Mt. 26:49).
9. **Jacob had no sooner walked out than Esau came in** and the plot was discovered. Esau wails aloud over this deception

(Heb. 12:16, 17) and determines to kill him after his father's funeral (27:41).

10. Rebekah learns of this plot and asks Isaac that Jacob might be sent to Haran to seek a wife. Her main reason, however, was to save his life.

11. Isaac calls in Jacob, blesses him, and sends him to Haran, saying: **“Thou shalt not take a wife of the daughters of Canaan”** (28:1). At this point Isaac drops out of the biblical account, even though he lived another forty-three years. Isaac was not a man who dreamed dreams and conquered continents. A summary of his rather uneventful life, listing both strong and weak points, would include:

- a. He was a submissive son.
 - (1) As shown by his willingness to be sacrificed (Gen. 22:7-10).
 - (2) As shown by his willingness to allow a bride to be picked for him (Gen. 24).
- b. He was a sensual man.
 - (1) As shown by the “window” passage (Gen. 26:8).
 - (2) As shown by his craving for food (Gen. 27:1-4).
- c. He was an indulgent father and husband.
 - (1) He had little control over Esau, who married two heathen girls (Gen. 26:34).
 - (2) He had little control over Rebekah, who felt free to deceive him at will (Gen. 27:5-13).
 - (3) He had little control over Jacob, who looked to his mother instead of him for authority (Gen. 27:13).

He was, nevertheless, at times a man of faith (Gen. 28:1-4; 22:7-10; Heb. 11:20).

Isaac
The Submissive Son
Gen. 22:1–4 He is offered up by his father Abraham
The Gentle Groom

<p>Gen. 24:62–67</p> <p>He meets Rebekah for the first time</p>
<p>The Praying Parent</p>
<p>Gen. 25:19–26</p> <p>He prays that God would bless them with children</p> <p>Rebekah gives birth to twins—Esau and Jacob</p>
<p>The Copy-Cat</p>
<p>Gen. 26:1–11</p> <p>Like his father, he leaves Palestine during a famine</p> <p>Like his father, he lies about his wife</p>
<p>The Willing Worker</p>
<p>Gen. 26:17–33</p> <p>Some jealous Philistines had filled up Abraham’s wells with debris</p> <p>Isaac redigs and cleans out those wells</p>
<p>The Frustrated Father</p>
<p>Gen. 27:1–45</p> <p>At ninety-seven Isaac feels his death is near</p> <p>Esau is instructed to prepare him a meal and receive the patriarchal blessing</p> <p>Rebekah arranges to deceive the dim-eyed Isaac by substituting Jacob</p> <p>Jacob receives the blessing intended for Esau</p> <p>Isaac sends Jacob away that his son might escape Esau’s revenge</p>

III. **Jacob** (Gen. 25; 27-36; 38).

A. **The devising brother** (25:27-34).

1. **Jacob was the second born of twins.** The birth of these boys is vividly paraphrased for us by *The Living Bible* (25:25, 26).

“The first was born so covered with reddish hair that one would think he was wearing a fur coat! So they called him

‘Esau.’ Then the other twin was born with his hand on Esau’s heel! So they called him Jacob (meaning ‘grabber’).”

2. **Both these boys had the same background.** But one grew to love God, while the other looked down upon spiritual things.
3. **Esau became a skilled hunter and the favorite of Isaac’s** while Jacob was the quiet type and appealed more to his mother.
4. **Jacob connives to get his famished brother** to trade his birthright. This applied to certain advantages, privileges, and responsibilities of firstborn baby boys during Old Testament Israelite history. Note:
 - a. The **advantages** and privileges were that this baby became the object of special affection and would legally receive all or at least a double portion of his father’s estate depending on the family composition.
 - b. The **responsibilities** were that he was expected to assume the spiritual leadership of the family. He also was required to provide food, clothing, and other necessities for his mother until her death and all unmarried sisters until their marriage. But, we are told, “**Esau despised his birthright**” (25:34); at least until Isaac was tricked into formally giving it to Jacob (at which point Esau cried and vowed to kill his brother after the death of their father). In the New Testament we read the following concerning Esau and this birthright: “**Lest there be any fornicator, or profane person, as Esau, who, for one morsel of meat, sold his birthright**” (Heb. 12:16).
5. With all this background in mind, much light can be thrown upon **the character of Esau**, who counted as nothing his birthright.
 - a. He was apparently not interested in any double-portion slice of his father’s estate. While Isaac his father would gather much wealth later (Gen. 26:12-14), he may have possessed very little of this wealth during these early days. At any rate, Esau was not interested in the material advantages of his birthright.
 - b. He certainly was not interested in maintaining any spiritual responsibilities. Nor was he concerned with

providing for his mother. He may have sensed her special affection for Jacob (Gen. 25:28).

- c. His actions reflected his carnal attitude for as we have already seen, he was both a fornicator and a profane person. The term fornicator refers to his immorality, while the word “**profane**” calls attention to his utter disregard for spiritual things. It literally means, “one outside the temple.”

B. The revengeful son (27:1-46).

Esau discovers this trickery and vows revenge. The question may be raised as to why Esau who once had despised his birthright now is so concerned with the blessing. The answer seems to be in the nature of the two. As we have previously noted, Esau was not interested at all in assuming the spiritual responsibilities of the birthright. But the blessing was something different, for it carried with it a good and wholesome prophecy concerning the future.

C. The dreaming pilgrim (28:1-22).

1. **Jacob leaves Beer-sheba and starts toward Haran.** After a long hard journey he arrives at Bethel, some forty miles from Beer-sheba.
2. **Using a stone for a pillow, Jacob soon falls into an exhausted sleep.** As he sleeps, he dreams, “**and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it**” (28:12). According to Hebrews 1:14, angels are the ministering spirits to the heirs of salvation. Jacob’s grandfather Abraham had received their blessed ministry (Gen. 18:1-16) as had Lot (Gen. 19:1). Now Jacob would also share in this experience.
3. **At the top of this ladder Jacob sees the presence of God** himself, and (for the first time) hears the Lord’s voice confirming to him the Abrahamic Covenant. (See 28:1-15.) Especially thrilling are the words, “**I will not leave thee**” (28:15).
4. **Jacob awakens and makes a vow** (Gen. 28:20-22).

In spite of the rather pitiful conditions of this carnal prayer, a sovereign God graciously chose to answer it.

D. The love-struck suitor (29:1-20).

- 1. Jacob arrives in Haran and meets his cousin (and future wife) Rachel.** After rolling away a heavy well stone, which allowed her to water her sheep, Jacob introduces himself, (29:1-12). This is the first of several important meetings in the Bible, which took place beside wells.
(See Ex. 2:15; Jn. 4:6, 7.)
- 2. Jacob then meets Laban (his uncle) and future father-in-law.** Jacob agrees to work seven years for the hand of Rachel in marriage (29:13-15). Here begins one of the great love stories of all time.

E. The frustrated family man (29:21–30:24).

- 1. Jacob is deceived on his wedding night** by a crafty Laban who had secretly substituted his oldest girl named Leah in place of Rachel, his youngest (29:16-24). Jacob, the deceiver, is now himself deceived.
- 2. Jacob is furious, but agrees to work another seven years for Rachel without pay.** He is, however, permitted to marry her within a week (29:25-30).
- 3. Jacob now has two wives and would gather two more,** as Leah and Rachel each present him their personal handmaidens for childbearing purposes. These four women will bear Jacob twelve sons and one daughter.

a. From Leah:

- (1) Reuben (“see, a son”), his first son (29:32).
- (2) Simeon (“hearing”), his second son (29:33).
- (3) Levi (“joined”), his third son (29:34).
- (4) Judah (“praise”), his fourth son (29:35).
- (5) Issachar (“he brings wages”), his ninth son (30:18).
- (6) Zebulun (“dwelling”), his tenth son (30:20).

b. From Bilhah (Rachel’s handmaiden):

- (1) Dan (“judge”), his fifth son (30:6).
- (2) Naphtali (“wrestling”), his sixth son (30:8).

c. From Zilpah (Leah’s handmaiden):

- (1) Gad (“good fortune”), his seventh son (30:11).
- (2) Asher (“gladness”), his eighth son (30:13).

d. From Rachel:

- (1) Joseph (“adding”), his eleventh son (30:24).
- (2) Benjamin (“son of my right hand”), his twelfth son (35:18).

4. The following interesting conclusions may be drawn at this point:

- a. Half of Jacob’s sons were born to a wife (Leah) he had no intention or knowledge of marrying. This included:
 - (1) Levi—from which tribe all priests would eventually come.
 - (2) Judah—from which tribe the Lord Jesus would eventually come.
- b. Leah gave Jacob his only recorded daughter, whose name was Dinah, “justice” (30:21).
- c. **Rachel bore him his two final and favorite sons.** Joseph would later, of course, become the most famous of all.
- d. **After her first four children, Leah becomes temporarily barren** and attempts to stimulate her womb by eating some mandrakes, a leafy plant (sometimes referred to as love apples), eaten by peasant women in the Near East in the belief that this would aid them in becoming pregnant. Leah was now attempting to bear children with the aid of artificial methods.

F. The enterprising employee (30:25–31:55).

- 1. **After the birth of his children,** Jacob wants to return home but is persuaded by Laban to remain for awhile (30:25-28).
- 2. **He agrees under the condition that he be allowed to keep as his own all speckled or spotted goats, and all black sheep** (30:29-36).
- 3. **After a period of six years Jacob becomes a very wealthy man.** Jacob is commanded by God to return to Palestine again (30:43; 31:3).
- 4. **Jacob quickly breaks camp** and leaves for home without bothering to inform Laban (31:17-21).
- 5. **Laban, upon hearing of the flight three days later,** sets out in hot pursuit and catches up with them, after a week’s

journey, at Mt. Gilead. God had already warned the angry father-in-law not to harm Jacob (31:22-25).

6. **Laban rebukes Jacob for sneaking off without saying goodbye**, and accuses him of stealing his household gods (31:26-30). The *New Scofield Bible* offers the following comment concerning these gods:

“This incident has long been a puzzle. Why was Laban so greatly concerned about recovering these images, which Rachel had stolen? Attempting to recapture them he conducted a long (275 miles) and expensive expedition.

Excavations at Nuzi in northern Mesopotamia, in the region in which Laban lived, show that the possession of the household gods of a father-in-law by a son-in-law was legally acceptable as proof of the designation of that son-in-law as principal heir It is no wonder that Jacob was angry that he should be accused of such a deed, and that the two men set up a boundary and promised not to cross it to injure one another. Jacob never made evil use of these images which Rachel had stolen, but ordered that they should be buried at Shechem” (Gen. 35:2-4). (*New Scofield Bible*, p. 46)

7. **Jacob angrily denies stealing these images** (unaware of Rachel’s actions) and directs a tirade against Laban, accusing him of grossly inconsistent and inhuman treatment during their twenty-year employment relationship (31:36-42).
8. **These idols, hidden in Rachel’s camel saddle, were never discovered**. She remained seated during the search, saying, “I cannot rise up before thee, for the custom of women is upon me” (31:35).
9. **At Laban’s suggestion, the two men entered a covenant by building a pile of stones and calling it Mizpah**, or “the watchtower.” Laban then added these words upon completion: **“The Lord watch between me and thee, when we are absent one from another”** (31:49).

Dr. Donald Barnhouse writes:

“Careless reading of the Word of God has made this statement familiar to millions in a totally false application. That it should be engraved on rings, made the motto of a youth organization, and used for a benediction to close a meeting is

preposterous. It did not stand for blessing, communion and fellowship; rather, it indicates armistice, separation, menace, and warning. In effect the pillar of Mizpah meant, ‘If you come over on my side of this lineI’ll kill you!’ The covenant-breaker would need God to take care of him, because the other would shoot to kill!” (*Genesis, Vol. 2, p. 110*).

G. The determined wrestler (32:1–33:20).

1. **Jacob is again ministered to by angels on his route homeward** as he had been when leaving home some twenty years before. (See Gen. 28:12 and compare with 32:1, 2.) Jacob here mentions for the first time in the Bible the armies of heaven. That is what he meant by the phrase “God’s host.” This host is composed of angels. There are many instances in the Scripture showing this divine army in action.
 - a. **Joshua** was visited by the captain of this host (Josh. 5:14).
 - b. **Elisha** and his young servant were reassured by this mighty army (2 Ki. 6:13-17).
 - c. **The Savior** announced to Peter that he could call upon this divine army to save him from the Cross, had he wanted to. But thank God he did not choose to do so. (See Mt. 26:52, 53 where he states he could easily call down twelve legions, or seventy-two thousand, angels!)

As David would write in Psalm 34:7: “The angel of the Lord encampeth round about them that fear him and delivereth them.”
2. **At this time he learns the terrifying news** that Esau his brother was en route to meet him with 400 men. Jacob is petrified with fear. He immediately does three things:
 - a. He divides his household into two groups, saying, “**If Esau comes to the one company, and smite it, the other company which is left shall escape**” (32:8).
 - b. He cries out to God in prayer (32:9-11). This time Jacob acknowledges, perhaps for the very first time that: “**I am not worthy of the least of all the mercies, and of all the truth, which thou hast shown unto thy servant**” (32:10).

Paul would testify to this truth also. (See 1 Tim. 1:12-15.)

- c. He sends out a bribe gift to Esau consisting of 550 animals (32:13-21).
3. **There occurred that night by the river Jabbok** one of the most mysterious and wondrous events in all the Bible. (See 32:24-29.) **Jacob & God engage in an all-night wrestling match**, two facts clearly emerge:
 - a. His name is changed from Jacob (the crooked heel-catcher) to Israel, which signifies “one who has power with God” (32:28).
 - b. He never walked the same after this soul-struggling session with God (32:31, 32).
4. **Afterward Jacob called the name of this place Peniel** (the Face of God). God had touched his heart at Bethel, but here at Peniel God claimed his life. The former place saw his conversion and salvation, but this place witnessed his consecration and sanctification. He now possessed not only life, but abundant life. (See Rom. 5:1; Phil. 4:7; Jn. 10:10.)
5. **Jacob, bowing and trembling, meets Esau.** To his surprise and immense relief, Esau embraces him (33:1-4).
6. **Esau wanted Jacob to accompany him to the land of Seir.** This was the farthest thing from Jacob’s mind, but instead of simply telling Esau this, he hides behind his children and flocks: **“My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die”** (33:13).
7. **Jacob promises, however, to meet him in Seir.** This was, of course, a brazen lie. Jacob was headed for Succoth, which was northwest, while Seir was southeast. One wonders what Esau thought about Jacob’s glowing testimony concerning God’s grace when he learned his brother had once again deceived him. (See 33:14-16.)

H. The enraged father (34:1; 38:1-30).

1. **Over the sin of murder, committed by Levi and Simeon** (34:1-31).
 - a. Jacob allows his daughter Dinah to run loose, resulting in her being seduced by Shechem, the son of King Hamor of the Hivites. Jacob, like his father Isaac, had little idea what

his children did or whom they saw. It was an accepted assumption among the Egyptians and Canaanites that unmarried and unattended women were legitimate prey. (See Gen. 12:14; 20:2; 26:7.) Dinah was approximately fourteen years of age at this time.

- b. Shechem then determines to marry Dinah and asks Jacob for the necessary permission. In fact, the Hivites suggested to Jacob, **“Make ye marriages with us and take our daughters unto you. And ye shall dwell with us...”** (34:9, 10).
- c. This line of reasoning is, of course, one of Satan’s favorite tactics. The Christian is urged to raise his tolerance level and lower his standards, to appease his flesh and to abandon his faith. (For the answer to this satanic suggestion, see 1 Cor. 6:15-20; 2 Cor. 6:14-18.)
- d. Dinah’s brothers, inwardly boiling with anger, cruelly deceived Shechem by agreeing to his request with the stipulation that all male Hivites circumcise themselves (34:13-24).
- e. On the third day, when their wounds were sore and sensitive to every movement, Levi and Simeon walked boldly into the camp and slaughtered every man there, including Shechem and his father. They then plundered the city, taking all its spoil, including the widows and orphans (34:25-30).
- f. Jacob was furious and soundly rebuked his two murderous sons: **“Ye have troubled me to make me stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I, and my house”** (34:30).

Even at this late stage in Jacob’s life we sadly note:

- (1) He expresses no sorrow over the defilement of his only daughter Dinah.
- (2) He voices no regrets over an entire town being exterminated.
- (3) He apparently is unconcerned about God’s feelings in all this.

(4) His main (perhaps only) concern is that he be hurt because of his sons. He assumes no personal responsibility whatsoever.

2. Over the sin of adultery, committed by Judah with Tamar (38:1-30).

Although Jacob's name does not occur in this chapter, we may assume he was well aware of the tragic facts and disapproved of them.

- a. Judah, Jacob's fourth son, marries a Canaanite girl, who bears him three sons, Er, Onan, and Shelah (38:1-5).
- b. His oldest son, Er, marries a girl named Tamar, but God soon kills him for an unrecorded act of wickedness. Judah then commands his second son, Onan, to marry her. He also is soon slain for wickedness.
- c. Judah promises Tamar to give her his youngest son Shelah in due time, although he secretly had no intention of doing this (38:11, 12).
- d. After awhile Tamar realizes this and, disguising herself as a common harlot, entices Judah into her tent for sexual purposes. For payment she demands and receives his signet, bracelets, and staff (38:13-19). Tamar soon becomes pregnant from this relationship.
- e. Some three months later an indignant Judah orders her to be burned to death. Tamar then shows him his signet, bracelets, and staff. A remorseful and doubtless red-faced Judah immediately sets her free (38:24-26).
- f. Tamar has twins and calls them **Perez** and Zerah. Both this Canaanite prostitute woman and her illegitimate firstborn son would later be included through the amazing grace of God in the sacred genealogy of the Lord Jesus Christ! (**Perez, carried the genealogy of Christ**) (See Mt. 1:3.)

I. The obedient patriarch (35:1-7).

- 1. God again reminds Jacob of his previous command to return to Bethel (35:1).** (See also 31:11-13.) Jacob had been living in Shechem for ten years, and Bethel was only thirty miles away. How tragically easy it is to move toward surrender and yet fall short of it. (See Heb. 4:1, 9, 11.)

2. **Jacob instructs his entire household to destroy their idols,** to wash themselves, and to put on fresh clothing in preparation for the Bethel trip. These idols and earrings are then collected and buried under an oak tree near Shechem. This is the first recorded revival in God's Word.
3. **Jacob arrives at Bethel and builds an altar there, naming it El-Bethel.** As we have already seen, the name **Bethel means "House of God,"** but **El-Bethel means, "The God of the House of God."** The difference between these two concepts is the difference between knowing the Word of God and of knowing the God of the Word! We are to read the pages of the first to acquaint us with the Person of the second (35:7).

J. The sorrowing saint (35:8-29).

1. **Jacob loses, in rapid succession, three loved ones.**
 - a. His old nurse, Deborah (35:8). This woman, first mentioned here, apparently came to live with Jacob after the death of her mistress (and Jacob's mother) Rebekah.
 - b. His beloved wife Rachel dies giving birth to her second (and Jacob's twelfth) son, who is named Benjamin, "Son of my Right Hand" (35:16-20).
 - c. His father Isaac (35:27-29) dies at age of 180 and is buried by Jacob and Esau alongside Abraham in the cave of Machpelah at Hebron.
2. **These are two important "first mentions" in these verses.**
 - a. The first mention of the drink offering (35:14).
 - e. The first reference to Bethlehem (35:19). Here Rachel dies giving birth to the son of Jacob's right hand. Many centuries later a young virgin would give birth to another baby in Bethlehem. This Baby would be known as the Son of God's Right Hand.

Jacob
The Devising Brother
Gen. 25:27-34 He pressures Esau into trading his birthright.

The Deceitful Son				
Gen. 27:6–29				
He tricks his father to receive the blessing.				
The Dreaming Pilgrim				
Gen. 28:10–22				
He sees a ladder set up from earth to heaven at Bethel.				
Angels are ascending and descending upon it.				
God confirms to him the Abrahamic Covenant.				
Upon awakening he anoints a rockpile and vows to serve God.				
The Love-Struck Suitor				
Gen. 29:1–20				
He meets Rachel, his cousin and future wife, beside a well.				
Here begins one of history's great love stories.				
He promises Rachel's father Laban (Jacob's uncle and future father-in-law) he will work seven years for her hand in marriage.				
The Frustrated Family Man				
Gen. 29:21-30:24				
He is deceived on his wedding night by Laban who secretly substitutes Leah (Rachel's older sister) for Rachel.				
Jacob is furious, but agrees to work yet another seven years for Rachel.				
He now has two wives and would gather yet another two, for both Rachel and Leah present to him their personal handmaids for childbearing purposes.				
These four women would bear Jacob twelve sons and one daughter.				
Wife	Leah	Bilhah (Rachel's handmaid)	Zilpah (Leah's handmaid)	Rachel
son	1. Reuben			
	2. Simeon			
	3. Levi			

4. Judah	
5. Dan	
6. Naphtali	
7. Gad	
8. Asher	
9. Issachar	
10. Zebulun	
11. Joseph	
12. Benjamin	
daughter	Dinah
The Enterprising Employee	
Gen. 30:25-31:55	
Jacob goes into business with Laban and becomes a wealthy man.	
Upon being ordered by God to return home, he breaks camp without telling Laban.	
Laban chases him down and accuses Jacob (among other things) of stealing his household gods.	
Laban and Jacob come to a truce and build a memorial pile of stones.	
The Determined Wrestler	
Gen. 32:1-33:20	
Jacob learns that Esau is on his way to meet him, riding with 400 men.	
Filled with fear, Jacob wrestles with God in prayer all night long by the Brook Jabbok.	
He is reassured by God for this and his name is changed from Jacob to Israel.	
The ensuing meeting between Israel and Esau is very friendly.	
The Enraged Father	
Gen. 34:1–31; 35:22; 38:1–30	
Over the sin of murder, committed by Levi and Simeon	
1. These boys trick a group of desert men (whose leader had seduced	

<p>Dinah, their sister) into circumcising themselves.</p> <p>2. On the third day when they are helpless to defend themselves because of their self-inflicted wounds, Jacob's two sons slaughter them like animals.</p> <p>Over the sin of adultery, committed by Reuben</p> <p>"And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah, his father's concubine: and Israel heard it..." (Gen. 35:22).</p> <p>Over the sin of adultery, committed by Judah</p> <p>1. To seek revenge upon Judah (for refusing a request of hers) Tamar, his daughter-in-law, disguises herself as a common harlot and entices him into her tent for sexual purposes.</p> <p>2. Tamar becomes pregnant and Judah orders her death for immorality until he learns who the father of the child really is!</p>
<p style="text-align: center;">The Obedient Patriarch</p>
<p>Gen. 35:1–15</p> <p>Jacob is ordered by God back to Bethel.</p> <p>In preparation for this trip, Jacob instructs his household to destroy their idols and prepare their hearts.</p> <p>He builds an altar at Bethel and calls it "El-Bethel"—the God of the house of God.</p>
<p style="text-align: center;">The Sorrowing Saint</p>
<p>Gen. 35:16–20; 37:31–35</p> <p>He loses his beloved wife, Rachel, in childbirth.</p> <p>He buries his father Isaac.</p> <p>He is led to believe that Joseph has been killed and eaten by a wild beast</p>

IV. Joseph (Gen. 37, 39-50).

A. The favored son (37).

1. The dreams of Joseph.

- a. The remaining chapters in Genesis now describe the life of Joseph, Jacob's second youngest son, born to him of his beloved Rachel. (See Gen. 30:24.)

- b. Joseph had brought down upon him the wrath of his ten half-brothers. Three factors had led to this sad situation.
 - (1) Because he had reported to his father some of the bad things the ten were doing (37:2).
 - (2) Because he had become Jacob's favorite son. To show this special affection, the old man gave Joseph a long-sleeved brightly colored tunic (37:3).
 - (3) Because of Joseph's strange dreams.
 - (a) In one of his dreams they were all in the field binding sheaves, when suddenly his sheaf stood up and their sheaves all gathered around it and bowed low before it.
 - (b) During his second dream he saw the sun, moon, and eleven stars bow low before him (37:9).
- c. Joseph is sent from his home in Hebron to Shechem to check on his half-brothers and their grazing flocks. He finally finds them at Dothan, some fifteen miles from Shechem, and sixty-five miles from Hebron.

2. The deceit of his brothers.

- a. His ten brothers see him in the distance and determine to kill him (37:18).
- b. Reuben, Jacob's firstborn (Gen. 29:32), apparently had second thoughts, however, for he suggested that they simply throw him in a pit and let him die. Reuben was then planning to secretly return him to his father (37:21, 22).
- c. Joseph is stripped of his coat and cast into a pit (37:24).
- d. Ignoring his pitiful cries (Gen. 42:21), the cruel brothers sat down to eat. Suddenly a slave caravan of Ishmaelites and Midianites came into view en route to Egypt. The nine brothers made a hasty and heartless decision to sell Joseph as a slave (37:25-27). Reuben was apparently not present at the time. Judah is the ringleader in this disgraceful deal.
- e. Joseph is sold for twenty pieces of silver and carried into Egypt (37:28). Reuben returns and weeps over the action his brothers have taken (37:29).

3. The despair of his father.

- a. To conceal their horrible crime, they take Joseph's coat, smear it with goat's blood, and deceive Jacob into believing his beloved son has been slain and eaten by a wild animal (37:31-35).
- b. Joseph is sold as a slave to Potiphar, a captain in Pharaoh's Egyptian palace guard (37:36). That immutable law of retribution, which runs so strongly throughout the Bible, (see Gal. 6:7) is clearly seen here in this chapter. Jacob, who once deceived his father by using the skin of a kid (Gen. 27:16), is himself now deceived in a similar manner. Other examples would include:
 - (1) Pharaoh, who ordered the destruction of Israel by the waters of the Red Sea, was himself drowned there. (Compare Ex. 14:5 with 14:28.)
 - (2) Korah, who caused a division in the congregation of Israel, was swallowed by a division in the ground. (Compare Num. 16:1-3 with 16:31, 32.)
 - (3) Haman, who built the gallows to execute a godly Hebrew, later himself was hanged from the same gallows. (Compare Est. 5:14 with 7:10.)

B. The faithful steward (39).

1. His service.

- a. Joseph is sold as a slave to Potiphar, an officer in Pharaoh's Egyptian palace guard (38:30; 39:1).
- b. Under the blessings of God, he was quickly entrusted with the entire administration of Potiphar's household (39:2-6).

2. His self-control.

- a. Joseph is enticed to commit immorality by the wife of Potiphar, but refuses her continued advances (39:7-10).
- b. In an act of revenge, she accuses Joseph of rape (39:11-18).

3. His sufferings. Joseph is thrown into prison (39:9-20).

C. The forgotten servant (40).

- 1. The jailor, like Potiphar, soon recognized Joseph's talented character and put him in charge of the entire prison administration (39:21-23).

2. **For some reason, the anger of Pharaoh is aroused** against both his chief baker and butler and he sends them to Joseph's prison (40:1-4).
3. **While in prison these two men have mysterious dreams.** God gives Joseph the ability to correctly interpret each dream.
 - a. The details of the butler's dream. He had seen a vine with three branches that began to bud and blossom and soon produced clusters of ripe grapes. In his dream, the butler then squeezed the juice from the grapes and served it to Pharaoh in the royal wine cup (40:9-11).
 - b. The meaning of the butler's dream. The three branches meant that within three days Pharaoh would free him and restore him to his old employment. Joseph then asked the butler to mention him to Pharaoh, and ask him to remember the injustices he suffered (40:12-15).
 - c. The details of the baker's dream. He saw himself carrying upon his head three baskets of pastries. The top basket contained special goods for the Pharaoh. But suddenly some birds flew down and ate this food (40:16, 17).
 - d. The meaning of the baker's dream. It meant that within three days the Pharaoh would take off the baker's head and impale his body on a pole, and that the birds would come and pick off his flesh (40:15, 19).
4. **Three days later**, on his birthday, the Pharaoh dealt with the baker and butler who forgot to mention anything about Joseph to the Pharaoh (40:20-23).

D. The famed statesman (41-44).

1. The revelation of Joseph.

- a. One night two years later Pharaoh experienced two mysterious dreams.
 - (1) The contents of the first dream. He was standing on the bank of the Nile River when suddenly seven sleek, fat cows came up out of the river and began grazing in the grass. Then seven other cows came up, but they were very skinny and all their ribs stood out. Suddenly the skinny cows ate the fat cows (41:1-4).

- (2) The contents of the second dream. He saw seven heads of grain on one stalk, with every kernel well formed and plump. Then suddenly seven more heads appeared on the stalk, but these were shriveled and withered by the east wind. The dream ended as the thin heads devoured the plump ones (41:5-7).
 - b. Pharaoh consults his magicians about these dreams the next morning but they are unable to interpret them (41:8).
 - c. The butler suddenly remembers the amazing talent of Joseph and relates to the Pharaoh those events, which occurred in prison two years back (41:9-13).
 - d. Joseph is cleaned up, shaven, and brought before Pharaoh. After hearing the contents of the dreams, he immediately interprets them, giving God the glory. According to Joseph, both dreams meant the same thing (41:14-25).
 - (1) The seven fat cows and the seven plump heads of grain meant that there were seven years of prosperity ahead (41:26).
 - (2) The seven skinny cows and the lean heads of grain meant that a seven-year famine period would follow the years of plenty (41:27).
 - e. Joseph then advises Pharaoh to appoint a capable administrator over a nationwide farm program, and divide Egypt into five districts. The officials of these districts should then gather into the royal storehouses all the excess crops of the next seven years (41:33-36).
- 2. The elevation of Joseph (41:37-57).**
- a. The Pharaoh appoints Joseph to this high office on the spot. He then:
 - (1) Places his own signet ring on Joseph's finger.
 - (2) Dresses him in beautiful clothing.
 - (3) Hangs the royal golden chain about his neck.
 - (4) Gives him the chariot of his second-in-command.
 - (5) Decrees that all shall bow down to him.
 - (6) Changes his name to Zaph-enath-paneah, which means, "the one who furnishes the sustenance of the land."

- (7) Presents him with a wife, Asenath, the daughter of Potiphera, priest of Heliopolis. Joseph thus marries into a family of high nobility, his father-in-law being a major priest-politician of the time.
- b. Joseph is now thirty years of age (41:46). In one day he has been elevated from the prison to the palace. But it has taken God thirteen years to bring him to this place of service, for he was seventeen when he first arrived in Egypt. (See Ps. 105:17-21.)
- c. Joseph's wife presents him with two boys. The first is named Manasseh (meaning "made to forget"), and the younger Ephraim (meaning "fruitful"). (See 41:50, 52.)
- d. As Joseph had predicted, the seven fat years were followed by seven lean ones, causing people from many lands to buy their food in Egypt (41:53-57).
- 3. The consternation of Joseph's brothers (Gen. 42-44).**
 - a. Jacob sends his ten older sons into Egypt from Hebron to buy food (42:1-5).
 - b. They arrive in Egypt and bow low before Joseph, but do not recognize him, thus fulfilling his dream some twenty years back (42:6).
 - c. Joseph does not reveal himself at first but accuses them of being foreign spies. The frightened brothers attempt to convince him otherwise (42:7-13).
 - d. He throws them into jail for three days and then releases them, but keeps Simeon as a hostage until they can return with Benjamin, as he demands they bring him to him (42:14-20).
 - e. The terrified brothers acknowledge (speaking in Hebrew) to each other that their present misfortunes have doubtless been caused by the terrible sin committed twenty years back, not realizing that Joseph (whom they mistook for an Egyptian) can understand every word (42:21-23).
 - f. After leaving the room to weep, he orders his servants to fill the men's sacks with grain and also to put each brother's payment at the top of his sack. The nine then start for home (42:24-26).

- g. En route home, one of the men discovers his payment, and when they reach Hebron the rest find theirs and are filled with fear concerning the safety of Simeon. In spite of their earnest pleas, Jacob at first refuses to allow Benjamin to accompany them on a future trip into Egypt (42:27-38).
- h. The famine intensifies in Hebron and Jacob is forced to allow Benjamin to go back with them into Egypt for food. Judah attempts to guarantee the safety of Benjamin (43:1-14).
- i. They again present themselves to Joseph, who takes them to his palace for a feast. The brothers attempt to convince Joseph's household manager that they have not stolen the payment of their former trip. Simeon is released and joins the group. For the first time in twenty years all twelve brothers are together, but only one is aware of it (43:15-25).
- j. The brothers are fed at a separate table from that of Joseph. But to their amazement he seats them in order of their ages, giving Benjamin five times as much food as the others (43:26-34).
- k. Before they return the next morning Joseph once again secretly places the payment money in each man's sack, along with Joseph's own silver cup at the top of Benjamin's sack (44:1, 2).
- l. The brothers have but left the city when they are arrested (at Joseph's command) and accused of stealing his silver cup (44:4-6).
- m. They quickly deny this charge and agree to serve as slaves if any stolen loot can be found on them. A search quickly reveals the cup in Benjamin's sack (44:7-12).
- n. Standing before Joseph for the third time, Judah steps forward and begs him to accept his life in place of Benjamin. He tearfully reminds Joseph that their old father Jacob would simply die if anything happened to Benjamin (44:13-34).

E. The forgiving saint (45-48).

1. Joseph and his brothers.

- a. Joseph cannot contain himself any longer and reveals his identity to his brothers (45:1-3).
- b. After a time of tearful reuniting, Joseph informs them that the two-year drought they have already experienced will continue another five years and urges that they bring Jacob back with them and all make plans to live in Egypt (45:4-15).
- c. Joseph reassures his brothers (still in semi-shock) he has no hard feelings, but feels God has overruled their evil plot so as to guarantee Israel will indeed be a great nation (45:5-8).
- d. Pharaoh rejoices along with Joseph over his restored brethren and also invites the entire clan to live in Egypt (45:16-20).

2. Joseph and his father.

- a. The old patriarch, Jacob, at first cannot comprehend the thrilling news concerning Joseph, but then believes the report and plans his trip to Egypt (45:26-28).
- b. En route at Beer-sheba, God reassures Jacob he will still bless him, even in Egypt. Jacob is told he is to die there, but God will bring his descendants back to Palestine someday (46:1-4).
- c. Jacob enters Egypt with his entire household. Here three separate numbers are given.
 - (1) Sixty-six (Gen. 46:26). This was the number of those going to Egypt, his own descendants, not counting his son's wives.
 - (2) Seventy (Gen. 46:27). This was the number after adding Jacob himself, Joseph, and Joseph's two sons, Ephraim and Manasseh.
 - (3) Seventy-five (Acts 7:14). Here Stephen refers to the "kindred," a probable reference to the five surviving wives of Jacob's sons.
- d. Joseph and Jacob meet in Goshen for the first time in twenty-two years. The son is now thirty-nine and the father 130 (46:28-30).
- e. Joseph introduces his father to the Pharaoh and Jacob is given choice land to live upon (47:1-12).

- f. As the famine continues, Pharaoh becomes richer and Joseph's wise food administration plan saves untold thousands from outright starvation (47:13-26).
- g. The population of Israel in Goshen rapidly expands in spite of the famine everywhere else (47:27).
- h. At the age of 147 Jacob realizes his time is near and thus calls for his beloved son Joseph and his favorite grandsons, Ephraim and Manasseh (48:1).
- i. Joseph promises his father he will not be buried in Egypt (47:29-31).

3. Joseph and his sons.

- a. Joseph's two sons stand before their grandfather waiting to be blessed. The old man adopts them as his own sons and assures them of an equal inheritance (48:3-9).
- b. Jacob lays his right hand on Ephraim's head and his left hand on Manasseh's head. A displeased Joseph attempts to reverse this, pointing out that Manasseh is the older and therefore should have the right hand on his head (48:10-18).
- c. Jacob refuses to change hands, however, for he predicted the tribe of Ephraim would be even greater than the tribe of Manasseh (48:19-22).

F. The fruitful shade tree (49-50).

1. **Joseph receives his father's blessing** (49). (See also Heb. 11:21.) Jacob gathers his twelve sons around his bedside just before his death, "that I may tell you that which shall befall you in the last days" and prophecies over each (49:1-27). The *New Scofield Bible* has the following note on this verse:

"This is the first occurrence of the term 'the last days,' a most important concept in Biblical prophecy. In general, the expression refers to that terminal period in the history of a particular group of people or nations when God's announced purpose for them is about to be consummated" (p. 68).

Jacob then pronounces the following prophecies:

- a. Upon Reuben (49:3, 4)

- (1) He was as unruly as the wild waves of the sea. As the first-born he was entitled to a double share of honor and inheritance (Deut. 21:17), but Jacob passes him over because of his immorality with Bilhah, Jacob's own concubine (Gen. 35:22).
 - (2) The Reubenites later settled east of Jordan (along with the tribe of Gad and half-tribe of Manasseh). (See Josh. 1:12-16.)
 - (3) They unintentionally almost caused a civil war by putting up a large monument on the west bank of Jordan (Josh. 22:10).
 - (4) They later refused to help the armies of Israel, led by Barak and Deborah, in their war against a pagan named Sisera and his 900 iron chariots. (See Jdg. 4:1-3; 5:15, 16.)
- b. Upon Simeon and Levi (49:5-7).
- (1) These were men of violence and injustice. They slaughtered the inhabitants of Shechem by deceit (Gen. 34:25). Jacob also bypasses them both.
 - (2) Their descendants would thus be scattered throughout Israel. This meant that they would not be given regular land holdings as were their brother tribes. Levi's children dwelled in various cities throughout Palestine, and the Simeonites had to share that portion of land given to Judah. (See Num. 18:24; Josh. 19:1-9.)
- c. Upon Judah (49:8-12).
- (1) The other brothers were to praise Judah and bow before him.
 - (2) Judah would destroy his enemies, and would be left undisturbed, like a young lion.
 - (3) The scepter would not depart from Judah until Shiloh (Christ) came. (See Num. 24:17; Rev. 5:5.) With the anointing of David (1 Chron. 28:4; 5:2; 2 Sam. 7:13), this was assured.
- d. Upon Zebulun (49:13).
- (1) He would dwell near the seashore.
 - (2) His borders would extend to Sidon.

- e. Upon Issachar (49:14, 15).
 - (1) He would be a strong beast of burden.
 - (2) He would give up liberty for security.
 - f. Upon Dan (49:16-18).
 - (1) Dan would become a serpent in the pathway that bit horses' heels, causing the riders to fall off.
 - (2) Samson was from Dan (Jdg. 13:2, 24).
 - g. Upon Gad (49:19).

Gad would be the opposite of Issachar, and would often bravely fight for liberty. (See 1 Chron. 5:18; 12:8-15.)
 - h. Upon Asher (49:20).

"Asher would produce rich food, fit for kings." Anna was from the tribe of Asher (Lk. 2:36).
 - i. Upon Naphtali (49:21).

He would become known for his mobility and swiftness (as a released deer) and for his eloquence with words.
 - j. Upon Joseph (49:22-26).
 - (1) He would be a fruitful tree beside a fountain whose branches shaded the wall.
 - (2) He would be severely injured by vicious archers, but their weapons were shattered by the mighty one of Jacob, the Shepherd, the Rock of Israel.
 - (3) Jacob predicts and pronounces the richest divine blessing of all the twelve (with the exception of Judah) upon Joseph.
 - k. Upon Benjamin (49:27).
 - (1) He was to be as a wolf on the prowl.
 - (2) He would devour his enemies in the morning and divide the spoils in the evening. For examples of this trait, see Judges 20.
 - (3) Both the Saul of the Old Testament (1 Sam. 9:1, 2) and the Saul of the New Testament (Phil. 3:5) were from this tribe.
- 2. Joseph returns his father's body (50).**
- a. Jacob dies at age of 147 (47:28; 49:33).

- b. His body is embalmed in Egypt during a forty-day preparation period (50:2, 3).
- c. All Egypt mourns over him for seventy days (50:3).
- d. He is carried by his sons in Palestine and buried alongside Abraham and Isaac in the Cave of Machpelah (50:13).
- e. Joseph reassures his troubled brothers that favorable conditions would remain as before the funeral (50:15-21). He gently reminds them: “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” (50:20).
- d. Joseph dies at age of 110 (50:26).

Joseph
The Favored Son
(Gen. 37) The dreams of Joseph The deceit of his brothers The despair of his father
The Faithful Steward
(Gen. 39) His service His self-control His sufferings
The Forgotten Servant
(Gen. 40) Joseph finds himself in the same cell with the Pharaoh's butler and baker who were also imprisoned. These two men experience strange dreams. Joseph interprets both, predicting that within three days the king will free the butler but execute the baker.

All this comes true. However, upon his release, the butler forgets all about Joseph.
The Famed Statesman
(Gen. 41–44) The revelation by Joseph The elevation of Joseph The frustration of Joseph's brothers
The Forgiving Saint
(Gen. 45–48) Joseph and his brothers Joseph and his father Joseph and his sons
The Fruitful Shade Tree
(Gen. 49–50) He receives his father's blessing " <i>Joseph is a fruitful bough... by a well, whose branches run over the wall... His hands were made strong by... the mighty God...</i> <i>... the Almighty... shall bless thee with the blessings of heaven above...</i> " (Gen. 49:22–25). He returns his father's body

G. The foreshadow of the Savior.

Joseph is the most complete type of Christ in all the Bible. Note the amazing similarities between these two:

1. Both were beloved by their fathers (37:3; Mt. 3:17).
2. Both regarded themselves as shepherds (37:2; Jn. 10:11-14).
3. Both were sent to their brethren by their fathers (37:13, 14; Lk. 20:13; Jn. 3:17; Heb. 10:7).
4. Both were hated by their brethren without cause (37:4, 5, 8; Jn. 1:11; 7:5; 15:25).
5. Both were plotted against by their brethren (37:20; Jn. 11:53).

6. Both were severely tempted (39:7; Mt. 4:1).
7. Both were taken to Egypt (37:36; Mt. 2:14, 15).
8. Both were stripped of their robes (37:23; Jn. 19:23, 24).
9. Both were sold for the price of a slave (37:28; Mt. 26:15).
10. Both were bound (39:20; Mt. 27:2).
11. Both remained silent and offered no defense (39:20; Isa. 53:7).
12. Both were falsely accused (39:16-18; Mt. 26:59, 60).
13. Both experienced God's presence through everything (39:2, 21, 23; Jn. 16:32).
14. Both were respected by their jailors (39:21; Lk. 23:47).
15. Both were placed with two prisoners, one of which was later lost, and the other saved (40:2, 3, 21, 22; Lk. 23:32, 39-43).
16. Both were around thirty when their ministry began (41:46; Lk. 3:23).
17. Both were highly exalted after their sufferings (41:41; Phil. 2:9-11).
18. Both took Gentile brides (41:45; Eph. 3:1-12).
19. Both were lost to their brothers for awhile (42:7, 8; Rom. 10:1-3; 11:7, 8).
20. Both forgave and restored their repentant brothers (45:1-15; Micah 7:18, 19; Zech. 12:10-12; Rev. 1:7).
21. Both were visited and honored by all earthly nations (41:57; Isa. 2:2, 3; 49:6).

Joseph. . The Foreshadow of the Savior		
Note the amazing similarities between these two		
JOSEPH		JESUS
Gen. 37:3	Beloved by their fathers	Mt. 3:17
Gen. 37:2	Regarded themselves as shepherds	Jn. 10:11-14
Gen. 37:13,14	Sent by their fathers to their brethren	Lk. 20:13; Heb. 2:12
Gen. 37:4, 5, 8	Hated by their brethren without a cause	Jn. 1:11; 7:5; 15:25

Gen. 37:20	Plotted against by their brethren	Jn. 11:53
Gen. 39:7	Severely tempted	Mt. 4:1
Gen. 37:20	Taken to Egypt	Mt. 2:14,15
Gen. 37:23	Stripped of their robes	Jn. 19:23, 24
Gen. 37:28	Sold for the price of a slave	Mt. 26:15
Gen. 39:20	Bound	Mt. 27:2
Gen. 39:20	Remained silent and offered no defense	Isa. 53:7
Gen. 39:16–18	Falsely accused	Mt. 26:59, 60
Gen. 39:2, 21, 23	Experienced God's presence through everything	Jn. 16:32
Gen. 39:21	Respected by their jailors	Lk. 23:47
Gen. 40:2, 3	Placed with two prisoners, one of which was later lost, the other saved	Lk. 23:32
Gen. 41:46	Both around thirty at the beginning of their ministry	Lk. 3:23
Gen. 41:41	Both highly exalted after their sufferings	Phil. 2:9–11
Gen. 41:45	Both took non-Jewish brides	Eph. 3:1–12
Gen. 42:7, 8	Both lost to their brethren for awhile	Rom. 10:1–3; 11:7, 8
Gen. 45:1–15	Both forgave and restored their repentant brothers	Zech. 12:10–12
Gen. 41:57	Both visited and honored by all earthly nations	Isa. 2:2, 3; 49:6

V. Job (Job 1-42).

A. Job's terrible trials (Job 1-2).

1. **The nature of these trials**=loss of livestock, servants, children, and personally afflicted with boils.
 - a. First trial: His oxen and donkeys are stolen, and his farm hands are killed by a Sabeen raid.

- b. Second trial: His sheep and herdsmen are burned up by fire.
- c. Third trial: His camels are stolen and his servants killed by a Chaldean raid.
- d. Fourth trial: His sons and daughters perish in a mighty wind.
- e. Fifth trial: Job himself is struck with a terrible case of boils.

2. The reason for these trials.

A conversation takes place in the heavenlies between God and Satan concerning Job. The devil sneeringly charges that Job only worships God because of two selfish benefits:

- a. Because God has given his servant much wealth.
- b. Because God has given his servant good health.

Satan argues that if he could but remove these two elements, that Job would curse God to his face. Thus, to shut the devil's mouth, God gives him permission to remove both Job's wealth and health. It should be noted here that Satan cannot tempt a believer apart from God's specific permission.

B. His less spiritual wife (2:9, 10).

"Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips."

C. His fickle friends (4-37).

It has been pointed out that his friends came to sympathize, but stayed on to sermonize. At any rate, Job's three "friends" delivered eight complete sermons, all with three points and a poem, to the long-suffering patriarch.

Eliphaz preached three of these (Job 4-5; 15; 22); Bildad, three (ch. 8; 18; 25); and Zophar, being less-winded, came up with two (11; 20). No sooner, however, had this tiresome trio finished than the filibuster began again by a young "preacher boy" named Elihu who drones on for six chapters (32-37).

Following is a brief summary of their speeches and of Job's defense.

The speeches of Eliphaz (ch. 4, 5, 15, 22).

See Genesis 36:10.

1. **He claimed Job was suffering for his sins.** “Remember, I pray thee, who ever perished, being innocent? Or where were the righteous cut off?. Even as I have seen, they that plow iniquity, and sow wickedness, reap the same” (4:7, 8).
“Thine own mouth condemneth thee, and not I: yea, thine own life testify against thee” (15:6).
He then accuses Job of the following:
 - a. That he had cheated the poor (22:6).
 - b. That he had withheld bread from the hungry (22:7).
 - c. That he had mistreated widows and orphans (22:9).
 - d. That he was a windbag (15:2).
2. **He bases his conclusions on personal experience** (“Even as I have seen...”). (See 4:8, 12-16; 5:3, 27; 15:17.)
3. **He relates his night vision** a “ghost story” that he took to mean Job was certainly not as just as he seemed (4:12-17).
4. **He urges Job to repent and turn back to God** (22:21-28).
“If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity very far from thy tents” (22:23).

The speeches of Bildad (ch. 8; 18; 25).

1. **He claimed Job was suffering for his sins.** “Behold, God will not cast away a perfect man, neither will he help the evildoers” (8:20).
2. **He bases his conclusions on tradition.** “For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers” (8:8). (See also 8:9, 10.)
3. **He urges Job to repent and turn back to God.** “If thou wouldest seek unto God betimes, and make thy supplication to the Almighty; If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous” (8:5, 6).

The speeches of Zophar (11, 20).

1. **He claimed Job was suffering for his sins.** “For thou hast said, My doctrine is pure, and I am clean....But oh, that God would speak, and open his lips against thee....Know, therefore, that God exacteth of thee less than thine iniquity deserveth” (11:4-6).

“Knowest thou not this of old, since man was placed upon the earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment” (20:4, 5).

2. **He urges Job to repent and turn back to God.** “If thou prepare thine heart, and stretch out thine hands toward him. If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tents. For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear” (11:13-15).

The speech of Elihu (ch. 32-37).

1. **He waits awhile before speaking because of his youth** (32:4-7).
2. **However, once begun, he feels as confident and qualified to straighten out Job as the former three did.** In fact, he actually suggests that he is the one whom Job seeks! “Behold, I am according to thy wish in God’s stead; I also am formed out of the clay” (33:6).
3. **Elihu is angry at all four**, at Job because of his self-righteousness, and at the three friends because they had “found no answers, and yet had condemned Job” (32:3).
4. **He accuses Job** of both foolish speaking (34:35-37; 36:16) and false righteousness (35:2).
5. **He exhorts Job** to consider God’s glory and his greatness (37:14-24).

D. The defenses and dialogues of Job.

The suffering patriarch responds to his accusers in nine separate speeches.

- First: chapter 3;
- Second: chapters 6-7;
- Third: chapters 9-10;
- Fourth: chapters 12, 13, 14;

- Fifth: chapters 16-17;
- Sixth: chapter 19;
- Seventh: chapter 21;
- Eighth: chapters 23-24;
- Ninth: chapters 26-31

During these nine speeches Job discusses fourteen topics. These are:

- 1. I am righteous, and therefore not suffering for my sin** (27:6; 31:1-30). “My righteousness I hold fast, and will not let it go; my heart shall not reproach me as long as I live” (27:6).
- 2. In the past I have performed many good works** (29:12-17; 30:25).
- 3. Oh, for those good old days when I enjoyed health, wealth, and respect** (29:1-11, 20-25).
- 4. But now I am being unfairly punished by God** (9:16, 17, 30, 31, 32, 33; 13:26, 27; 10:2, 7, 8; 19:6-11; 30:20, 21).
- 5. My three so-called friends are miserable comforters** (12:2; 13:4; 16:2; 19:3).
- 6. If they were in my place I would help them and not unjustly accuse them** (16:4, 5).
- 7. Even my neighbors, associates, and servants have turned against me** (19:13-22; 30:1, 9, 10).
- 8. I wish I could find the answers for all this** (28:12-28).
- 9. I wish I could find God** (23:8, 9).
- 10. My flesh is clothed with worms** (7:5; 30:17, 18, 30).
- 11. I wish I had never been born** (3:3-11, 16; 10:18).
- 12. I wish I were dead** (6:8, 9; 7:15-16).
- 13. I have no hope** (10:20-22).
- 14. In spite of all, I’ll trust God** (13:15; 16:19; 23:10).

E. His glorious God (38-41).

Suddenly from out of a whirlwind comes the mighty voice of God. The sullen Job is then subjected to a quiz. **Note God’s first series of questions** (Job 38-40).

1. Job 38:4: “Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding.”
2. Job 38:18: “Hast thou perceived the breadth of the earth? Declare if thou knowest it all.”
3. Job 38:19: “Where is the way where light dwelleth? and as for darkness, where is the place thereof?”
4. Job 38:24: “By what way is the light parted, which scattereth the east wind upon the earth?”
5. Job 38:28: “Hath the rain a father? or who hath begotten the drops of dew?”
6. Job 40:2: “Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it.”

Job’s reply (40:4, 5): “Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.”

God’s second series of questions (40:6–41:34).

7. Job 40:15: “Behold now behemoth, which I made with thee; he eateth grass as an ox.”
8. Job 41:1: “Canst thou draw out leviathan with an hook? Or his tongue with a cord which thou lettest down?”

Note: These two creatures may very well refer to a land dinosaur and a sea dinosaur. **Job’s reply** (42:1-6):

“I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee: Wherefore I abhor myself, and repent in dust and ashes.”

F. His bountiful blessings (42:7-17).

Job has been subjected to five fiery trials and has participated in five painful debates, but now he receives at the hand of God a tenfold blessing.

1. **He is allowed to see the glory of God.**

2. **He sees himself as God sees him.** (This is always a blessing.)
3. **He is vindicated by God before the eyes of his three critical friends.**
4. **He discovers the joy of praying for these three friends.**
5. **His former health is fully restored.**
6. **He is comforted by his brothers and sister.**
7. **He is given double his former wealth.**
8. **He is given seven more sons and three more daughters.**
9. **He lives to enjoy his grandchildren and great-grandchildren.**
10. **He is given an additional 140 years—twice the number normally accorded a man.** (See Ps. 90:10.)

G. Some reasons why God permitted Job to be troubled.

1. That Satan might be silenced (1:9–11; 2:4, 5).
2. That Job might see the reality God (42:5).
3. That Job might see himself as God sees him (40:4; 42:6).
4. That Job's friends might learn not to judge (42:7).
5. That Job might learn to pray for, rather than to lash out against, his critics (42:10).
6. To demonstrate that all God's plans for his own eventually have happy endings (42:10).

Job
HIS TERRIBLE TRIALS
<p>Nature of trials (1–2)</p> <ol style="list-style-type: none"> 1. Oxen and donkeys stolen and farmhands killed 2. Sheep and herdsmen burned by fire 3. Camels are stolen and servants killed 4. Sons and daughters die in a mighty wind 5. Job himself is struck with boils <p>Background of trials</p> <p>Job's motives for worshiping God had been challenged by Satan during a</p>

confrontation in the heavenlies.
A sovereign God thereupon allows the five trials.

HIS WHIMPERING WIFE

“Then said his wife unto him, Dost thou still retain thine integrity? Curse God and die” (2:9).

HIS FICKLE FRIENDS

Eliphaz

Sermon Location 4, 5, 15, 22

Sermon Authority Personal Experience 4:8, 12–16

Sermon Conclusion

“You are suffering because of your sin!” (4:7, 8; 15:6)

1. You have cheated the poor (22:6)
2. You have not fed the hungry (22:7)
3. You have mistreated widows and orphans (22:9)
4. You are a windbag (15:2)

“My advice: Repent and turn back to God!” (22:21–28)

Bildad

Sermon Location 8, 18, 25

Sermon Authority Tradition 8:8–10

Sermon Conclusion

“You are suffering because of your sin!” (8:20)

“My advice: Repent and turn back to God!” (8:5, 6)

Zophar

Sermon Location 11, 20

Sermon Authority Dogmatism 11:6; 20:4

Sermon Conclusion

“You are suffering because of your sin!” (11:4–6; 20:4, 5)

“My advice: Repent and turn back to God!” (11:13–15)

Elihu

Sermon Location 32–37

Sermon Authority Elihu thought he was God’s answer to Job’s problem 33:6

Sermon Conclusion

1. You are guilty of foolish speaking (34:35–37; 36:16)
2. You are guilty of false righteousness (35:2)
3. Consider God's glory and greatness (37:14–24)

HIS DEFENSES and DIALOGUES

The suffering patriarch responds to his accusers in nine separate speeches.

ONE CHAPTER 3

TWO 6–7

THREE 9–10

FOUR 12,13,14

FIVE 16,17

SIX 19

SEVEN 21

EIGHT 23, 24

NINE 26–31

During these nine speeches Job discusses fourteen topics. These are:

1. Righteousness and suffering (27:6; 31:1–40)
2. Good works (29:12–17; 30:25)
3. Health, wealth, and respect (29:1–11, 20–25)
4. Unfair punishment (9:16, 17, 30–33; 13:26, 27; 10:2, 7, 8; 19:6–11; 30:20, 21)
5. So-called friends (12:2; 13:4; 16:2; 19:3)
6. "If they were in my place" (16:4, 5)
7. False neighbors, associates, and servants (19:13–22; 30:1, 9, 10)
8. Answers (28:12–28)
9. God (23:8, 9)
10. The flesh (7:5, 13, 14; 30:17, 18, 30)
11. "I wish I had never been born" (3:3–11, 16; 10:18)
12. "I wish I were dead" (6:8, 9; 7:15, 16)
13. "I have no hope" (10:20–22)
14. "In spite of all, I'll trust God" (13:15; 16:19; 23:10)

HIS GLORIOUS GOD

Suddenly from out of a whirlwind comes the mighty voice of God. The sullen Job is then subjected to a quiz:

GOD'S FIRST SERIES OF QUESTIONS: Job 38–39

1. Job 38:4 “Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding.”
2. Job 38:18 “Hast thou perceived the breadth of the earth? Declare if thou knowest it all.”
3. Job 38:19 “Where is the way where light dwelleth? And as for darkness, where is the place thereof?”
4. Job 38:24 “By what way is the light parted, which scattereth the east wind upon the earth?”
5. Job 38:28 “Hath the rain a father? Or who hath begotten the drops of dew?”
6. Job 40:2 “Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it.”

JOB'S REPLY: 40:4, 5

GOD'S SECOND SERIES OF QUESTIONS: Job 40:6—41:33

1. Job 40:15 “Behold now the behemoth, which I made with thee; he eateth grass as an ox.”
 2. Job 41:1 “Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?”
- NOTE: These two creatures may very well refer to a land dinosaur and a sea dinosaur.

JOB'S REPLY: 42:1–5

HIS BOUNTIFUL BLESSINGS

Job 42:7–17

Job has been subjected to five fiery trials and has participated in five painful debates, but now he receives at the hand of God a tenfold blessing

1. He is allowed to see the glory of God.
2. He sees himself as God sees him. (This is always a blessing.)
3. He is vindicated by God before the eyes of his three critical friends.
4. He discovers the joy of praying for these three friends.

5. His former health is fully restored.
6. He is comforted by his brothers and sister.
7. He is given double his former wealth.
8. He is given seven more sons and three more daughters.
9. He lives to enjoy his grandchildren and great-grandchildren.
10. He is given an additional 140 years—twice the number normally accorded a man. (See Ps. 90:10.)

Some reasons for Job's sufferings

1. That Satan might be silenced (1:9–11; 2:4, 5).
2. That Job might see God (42:5).
3. That Job might see himself (40:4; 42:6).
4. That Job's friends might learn not to judge (42:7).
5. That Job might learn to pray for, rather than to lash out against, his critics (42:10).
6. To demonstrate that all God's plans for his own eventually have happy endings (42:10).

THE EXODUS STAGE

Introducing the Exodus Stage (Exodus, Leviticus, Numbers, Deuteronomy)

The Exodus Stage

I. Israel, Enslaved in Egypt (Ex. 1:1–12:36).

A. God's people.

1. **After the death of Joseph, there arose a new King of Egypt who like the Egyptian kings before him, carried the title of Pharaoh, and “which knew not Joseph” (1:8).**
2. **This Pharaoh cruelly persecuted Israel, enslaved them, and ordered the death of all male Hebrew babies (1:10-16).**

B. God's grace.

“And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them” (2:24, 25).

C. God's man.

1. The prince of Egypt. (give students a brief overview of the early life of Moses)

- a. Moses is born of godly parents, hidden for three months, and then set afloat in a basket on the Nile River (2:3).
- b. Moses is discovered by Pharaoh's daughter and, upon the advice of Miriam (Moses' sister, who had watched all this), secures the nursing services of his own mother (2:8, 9).
- c. Moses grows up in Pharaoh's court, but at the age of forty flees the land of Egypt. This he does:
 - (1) Because of his involvement in murder. Moses slays an Egyptian who is beating a Hebrew slave (2:12).
 - (2) Because of his involvement with the Messiah—Hebrews 11:24-26: “By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”

2. The shepherd of Midian.

- a. Moses finds refuge in Midian and marries Zipporah, the daughter of Jethro, and lives the next forty years as a shepherd (2:21).
- b. Moses receives his divine call from the burning bush to deliver Israel (3:1-10). As part of the command God told Moses to: “Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground” (3:5).

Note: Moses was told to take his shoes off at this time, for he was on holy ground. This he did. But it should be observed that he later put them back on again. All too often Christians hear God speak to them concerning special service for him. They take their spiritual shoes off

at some church altar, perhaps, but then do nothing about that call. God needs individuals who will both take off and put back on their shoes today. **A worship experience should be followed by a working experience.**

- c. He resisted this call, listing five lame excuses why he could not perform God's command:
 - (1) I have no ability (3:11).
 - (2) I have no message (3:13).
 - (3) I have no authority (4:1).
 - (4) I have no eloquence (4:10).
 - (5) I have no inclination (4:13).
- d. God answered all these arguments for Moses, just as he does today for those whom he calls for service. Thus:
 - (1) The objection, "I have no ability" is answered by Philippians 4:13.
 - (2) The objection, "I have no message" is answered by 1 Corinthians 15:3, 4.
 - (3) The objection, "I have no authority" is answered by Matthew 28:18-20.
 - (4) The objection, "I have no eloquence" is answered by Philippians 2:13.
 - (5) The objection, "I have no inclination" is answered by Philippians 2:13.
- e. God answers all these arguments and gives Moses a twofold demonstration of his powers (4:2-7).
 - (1) His shepherd's rod temporarily becomes a snake.
 - (2) His right hand temporarily becomes leprous.
- f. God graciously allows Moses to take his older brother Aaron with him (4:14, 15).
- g. Moses had carelessly neglected to circumcise his own son, Gershom, which was a serious blunder on his part. Zipporah finally steps in at the last minute and saves Moses from divine judgment (4:24-26).

D. God's enemy.

1. **Pharaoh not only refuses** to free Israel, but puts more work upon the slaves, making them gather their own straws to make the bricks (5:1-9).
2. **Pharaoh's treatment embitters the leaders of Israel** against Moses, who complains to God and is reassured. Doing the will of God does not always yield an immediate positive result, nor does it always please everyone (5:20–6:8). Think of some examples where this is true: Noah while building the Ark was ridiculed; Joseph after refusing Potiphar's wife was jailed; Daniel after praying was thrown in lion's den.

E. God's plagues.

1. **Moses (now eighty) and Aaron (eighty-three) work their first miracle against Pharaoh**, causing a rod to become a snake (7:10).
2. **The Pharaoh's magicians** (Jannes and Jambres—see 2 Tim. 3:8) perform the same trick, but see their snakes swallowed up by Moses' snake (7:12).
3. **Moses calls down the ten plagues. 7:20—12:29**
 - a. First plague—water into blood (7:20).
 - b. Second plague—a frog invasion (8:6).
 - c. Third plague—lice (8:17).
 - d. Fourth plague—flies (8:24).
 - e. Fifth plague—cattle disease (9:6).
 - f. Sixth plague—boils (9:10).
 - g. Seventh plague—hail mingled with fire (9:24).
 - h. Eighth plague—locusts (10:13).
 - i. Ninth plague—a three-day darkness (10:22).
 - j. Tenth plague—slaying of the firstborn (12:29).
4. **Pharaoh offers Moses four compromises** during these plagues, but all are refused. This is one tactic the enemy often uses against God's people. To weaken our standing, and beliefs through compromise.
 - a. First compromise—don't leave, but do your thing here in Egypt (8:25).
 - b. Second compromise—leave, but don't go too far (8:28).

- c. Third compromise—leave, but allow your children to remain here (10:10).
 - d. Fourth compromise—leave, but without your flocks and herds (10:24).
5. **Pharaoh's heart is hardened** some eleven times during this period. We note that on at least seven occasions in the book of Exodus we are told that God hardened the heart of Pharaoh (see 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10). How are we to understand this? A partial (and only partial) answer may be found in the following observation: The manner in which a given object will react when confronted by an outside influence is wholly dependent upon the nature of that object. For example, imagine a winter scene. Yonder is a frozen river. On either side is a bank of yellow clay. Suddenly the sun comes from behind the clouds and shines brightly down upon the river and the banks. What happens next? The reaction is this—the ice will melt but the clay will harden. Thus we see in nature the same outside and heavenly influence softening one object but hardening the other. **Furthermore it should be pointed out that on four occasions we are informed that Pharaoh hardened his own heart.** (See Ex. 7:22; 8:15, 19; 9:35.)

F. God's salvation (Ex. 11-12).

At this point let us summarize briefly both the nature and purpose of these plagues.

1. The purpose of the plagues.

The purpose of the plagues was apparently twofold:

- a. To demonstrate to Israel the strength of their God.
- b. To show the Egyptians the total inability of their gods. It may be observed that each plague was directed against a particular Egyptian god. Thus:
 - (1) The first plague of bloody waters was directed against Osiris, the god of the Nile.
 - (2) The second plague of frogs was against the frog goddess Hekt.
 - (3) The third plague of lice was against Seb, the earth god.

- (4) The fourth plague of beetles (or flies) was against Hatkok, the wife of Osiris.
- (5) The fifth plague of cattle disease was against Apis, the sacred bull god.
- (6) The sixth plague, boils, was against Typhon.
- (7) The seventh plague, hail and fire, was against Shu, the god of the atmosphere.
- (8) The eighth plague, locusts, was against Serapia, the god who protected Egypt against locusts.
- (9) The ninth plague, darkness, was against Ra, the sun god.
- (10) The tenth plague, the death of the firstborn, was an attack on all gods.

2. The result of the final plague.

- a. At midnight, April 14, the death angel passes over Egypt, taking the firstborn sons from all unprotected homes, including the household of Pharaoh himself.
- b. During the early morning hours of the fifteenth, all Israel (600,000 men plus their families) cross the border of Egypt.
- c. They are accompanied by a mixed multitude.

G. God's selection.

- 1. The selection of the first born to be dedicated to God.**
Ex. 13:2
- 2. The selection of the safer route** as God bypassed going through the land of the Philistines, though it would have been a shorter distance, because they would have had to fight their way through, and many would have wanted to turn back to Egypt. Thus they journeyed toward the Red Sea (Ex. 13:17). This route would also provide more time for God to be with His people.
- 3. The selection of the priesthood**—God originally planned for a nation of priests, but finally, due to Israel's constant sin, limited his selection to the tribe of Levi (Num. 8:14-17; **Exodus 19:6**).

Israel, Enslaved in Egypt

GOD'S PEOPLE: Persecuted by a Pharaoh who did not know Joseph (Ex. 1)

GOD'S GRACE: He remembered his covenant with Abraham and heard their cries (2:23–25)

GOD'S MAN: MOSES

HIS FIRST FORTY YEARS AS A PRINCE IN EGYPT (2:1-14)

He is rescued by an Egyptian princess as a baby

Later he rescues an Israeli slave

HIS SECOND FORTY YEARS AS A SHEPHERD IN MIDIAN (2:15-4:31)

He marries a girl named Zipporah

He receives his “burning bush” call

GOD'S ENEMY: Pharaoh refuses to free the Jews and increases their work burden (Ex. 5:2, 4–9)

GOD'S PLAGUES: Exodus 7–10

PURPOSE

1. To show Israel their true God.
2. To show Egypt their false gods.

NATURE	EGYPTIAN GOD DEFEATED	
1. Water into blood	OSIRIS	Exodus 7:20
2. A frog invasion	HEKT	8:6
3. Lice	SEB	8:17
4. Flies	HATKOK	8:24
5. Cattle disease	APIS	9:6
6. Boils	TYPHON	9:10
7. Hail with fire	SHU	9:24
8. Locust	SERAPIA	10:13
9. Three-day darkness	RA	10:22
10. Death of firstborn	ALL gods	12:29

GOD'S CHOICE

FACT

That the firstborn be sanctified

REASON

He wanted a nation of priests.

That the southern route be taken Israel needed to spend time with him.

II. Israel, En Route to Mt. Sinai (Ex. 12:37–18:27). Ten key events took place between Rameses, their departure city in Egypt, and the arrival at the base of Mt. Sinai. The distance was approximately 150 miles. These events are:

A. From Succoth to Etham. The appearance of God's shekinah glory cloud (13:21, 22).

Succoth was in Goshen and less than 40 miles from Rameses. At Etham the pillar of cloud and fire is manifested to lead Israel by day or night. This marks the first appearance of the shekinah, that visible and luminous indication of God's presence (13:21, 22). Other Old Testament and New Testament appearances would include:

1. **At the Red Sea** (Ex. 10:19, 20).
2. **In the tabernacle Holy of Holies** (Lev. 16:2).
3. **In the Temple Holy of Holies** (2 Chron. 5:11-13).
4. **At the birth of Christ** (Lk. 2:9-11).
5. **On the Mount of Transfiguration** (Mt. 17:5).
6. **At the Ascension** (Acts 1:9).
7. **At the Second Coming** (Mt. 24:30; Mk. 8:38).
8. **During the millennium** (Isa. 4:5, 6; 60:19).

B. From Etham to Pi-hahiroth. The chase by Pharaoh, who had regretted his action of letting Israel go (14:5-10). (14:1-4).

1. **The decision of Pharaoh—to follow up.** Pharaoh regrets his decision to free Israel and determines to fall upon them and recapture them in the desert near the Red Sea. This is typical of the enemy, when we think everything has turned for the good the enemy tries again to defeat us.
2. **The despair of the people** (Ex. 14:11, 12) **to give up.** When others give up the children of God should do as Moses and:
4. **The declaration of the prophet** (Ex. 14:13, 14) **to look up.**

C. From Pi-hahiroth through the Red Sea (14:15–15:21). The parting of the Red Sea (14:13-31), and subsequent celebration of Israel over their deliverance (15:1-21).

1. The cloudy pillar—protecting. This is the second greatest miracle in all the Bible. The greatest of course is the resurrection of Christ from the dead—see Ephesians 1:20. The Red Sea crossing is mentioned many times in the Word of God. See Psalm 78:53; 106:11, 12, 22; Hebrews 11:29. This miracle was actually threefold in nature:

- a. The first part was the shift in position of the glory cloud, which placed itself between the camp of the Israelites and that of the Egyptians. It then settled down upon Pharaoh's armies like a fog, but gave light to God's people.
- b. The second part was the actual dividing of the waters, clearing a path of perhaps a mile wide. Concerning this, Dr. Leon Wood writes:

“A marching line of 2,000,000 people, walking ten abreast with an average five feet separating each rank, would be 190 miles long. Had this path been only as wide as a modern highway, the first Israelites through would have been in Canaan before the last started, and several days would have elapsed.” (*A Survey of Israel's History*, p. 133)

- c. The third part was the actual closing of the water.

2. The Red Sea parting.

“And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided” (14:21).

3. The Egyptian army perishing.

“And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them” (14:28).

4. The Lord's people praising.

“Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea” (Ex. 15:1).

D. From the Red Sea to Marah (15:22-26) & Marah to Elim (15:27). Marah's bitter waters made sweet by the casting in of a tree (15:22-26). God at this time promised them freedom from sickness if they would but obey him.

1. The galling water.

“And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah” (15:23).

2. The goodly tree.

“And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them” (Ex. 15:25).

3. The Great Physician.

“And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee” (Ex. 15:26).

E. From Marah to Elim (Ex. 15:27).

“And they came to Elim where were twelve wells of water and threescore and ten palm trees: and they encamped there by the waters.”

F. From Elim to the Wilderness of Zin (16:1-36). The giving of the manna (16:4, 14, 35).

This heavenly bread would become their staple diet for the next forty years.

1. The complaining crowd.

“And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger” (Ex. 16:2, 3).

2. The miraculous manna (16:14, 15).

Beginning now and continuing for the next forty years God would feed them six days a week with manna, a white, flat, coriander-like seed which tasted like honey bread. It would only cease when Israel entered the Promised Land. (See Josh. 5:12.)

It was to be picked up each morning and eaten that same day for six days, and on the sixth, a double portion was to be taken for the seventh, when no manna would fall. The word manna in the Hebrew literally means, “What is it?” This is what the people said when they first saw it, and the name stuck. Jesus would later apply this event to his own ministry. (See Jn. 6:30-63.) Dr. John David writes the following helpful words on the subject of manna:

“It should not be assumed from these passages that manna constituted the only part of the diet of the Hebrews during the forty-year period. We know that the Israelites had sheep and cattle (12:38; 17:3) and they continued to possess these not only in Sinai (34:3) but had them when they reached Edom and the country east of the Jordan (Num. 20:19; 32:1). It appears that on some occasions the Hebrews bought food and even water from the Edomites (Deut. 2:6, 7). That wheat and meats were available is clearly implied in such references as Exodus 17:3; 24:5; Leviticus 8:2, 26, 31; 9:4; 10:12; 24:5; and Numbers 7:13, 19.” (*Moses and the Gods of Egypt*, p. 181)

G. The institution of the Sabbath (16:23, 26-30; 31:13).

The solemn Sabbath (16:23-30).

“See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every

man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day” (Ex. 16:29, 30).

Following is a brief summary on the biblical teaching concerning the Sabbath:

1. **Sabbath first mentioned in Exodus 16:23.** Perhaps, for the first 2500 years of human history no one observed it but God himself. (See Gen. 2:2.)
2. **Sabbath was given to Israel** (Ex. 31:13, 17) who previously knew nothing about it whatsoever. (See Ex. 16:29.) This day was never given to the church (see Col. 2:16; Gal. 4:9-11).
3. **Sabbath is not a Hebrew word for seven but means “Rest or cessation.”** Hebrew words for seven are **sheba** and **shibah**. Thus, a literal translation of the fourth commandment would read, “Remember the rest day, to keep it holy.”
4. **There were many “Sabbaths” given to Israel:**
 - a. The weekly seventh day Sabbath (Ex. 20:8-11).
 - (1) It began at sundown on Friday and ended at sundown Saturday.
 - (2) It was a day of absolute rest, with no services or gatherings.
 - b. The first day of the seventh month Sabbath (Lev. 23:24, 25), feast of trumpets.
 - c. The tenth day of the seventh month Sabbath (Lev. 16:29, 30), day of atonement (Yom Kippur).
 - d. The fifteenth day of the seventh month Sabbath (Lev. 23:34), feast of tabernacles.
 - e. The seventh year Sabbath (Lev. 25:1-4), land was to be idle for entire year.
 - f. The fiftieth (50) year Sabbath (Lev. 25:8-12).

The seventy-year Babylonian captivity was primarily due to Israel’s disobedience to observe these rest years. In approximately 500 years they had accumulated until Israel owed the Promised Land seventy rest years. (See Lev. 26:27-35; 2 Chron. 36:21; Jer. 25:11.)
5. **Sabbath had never been changed but has been set aside** because the nation Israel has been set aside. (See Mt. 21:43.)

6. The Sabbath will be observed again during the kingdom age. (See Isa. 66:23.)

Question: Why does the church worship on Sunday?

Answer: The church meets on Sunday to celebrate the resurrection, which occurred on the first day—Sunday. This fact is reported by all four Gospels (Mt. 28:1; Mk. 16:2, 9; Lk. 24:1, 13; Jn. 20:1, 19). Thus, as the seventh day commemorates a finished creation (Ex. 20:8-11), so the first day commemorates a finished redemption. (See Acts 20:7; 1 Cor. 16:1, 2; Heb. 7:12.) It is true that Paul often preached to the Jews on the Sabbath (Acts 13:14; 16:13; 17:2; 18:4), but he only did so because this was the day the Jews regularly gathered together. (See 1 Cor. 9:19, 20.)

H. From the Wilderness to Rephidim (Ex. 17:1-18:27). Striking the rock at Rephidim (17:1-7).

This was done to provide water, which God supernaturally gave from the side of that rock. Nearly forty years later Moses will strike another rock in a distant place, but at that time he will be out of God's will. (See Num. 20:7-13.)

Moses strikes the rock (17:6). The Israelites were almost ready to stone Moses because of their thirst when God stepped in.

“Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it that the people may drink....”

I. Israel's Victory over the Amalekites (Ex. 17:8-16). Here four important “firsts” should be noted:

- 1. The first mention of Joshua**, who was selected by Moses to lead the armies of Israel (17:9).
- 2. The first prayer of Moses** for Israel (17:11, 12).
- 3. The first part of the Bible God ordered to be written** (17:14).
- 4. The first reference to one of God's great names—Jehovah-nissi** (the Lord is my banner). (See 17:15.)

Moses smites an enemy (17:11). The enemy—the Amalekites. These descendants of Esau (Gen. 36:12), a roving

and raiding desert band, had probably been tracking Israel for some time now, and chose this moment to strike (17:8).

The general—Joshua. This is the first mention of one of the most remarkable military men who ever lived. In spite of his youth (probably in his early twenties), Moses chose him to head up Israel’s fighting forces. His ability and bravery were matched by his love for God (17:9).

The intercessor—Moses. This grand old man ascends a nearby hill, extends his arms upward, and begins praying for Joshua and Israel fighting below (17:11).

The helpers—Aaron and Hur. These two aided Moses in keeping his weary arms heavenward so that God could give victory below. Israel is victorious, one of the first sections of the Bible is written, and Moses builds an altar to God, calling it Jehovah-nissi, meaning “Jehovah is my Flag or Banner.”

J. The meeting of Moses with his family (18:5). Moses salutes his family (18:7).

1. He is greeted by Jethro, Zipporah, and his two sons Gershom and Eliezer.
2. At Jethro’s advice, Moses appoints capable men to help him judge the problems of Israel (18:17-27).

Israel, En Route to Mt. Sinai (Exodus 12-18)	
A. APPEARANCE OF GLORY CLOUD (Ex. 13:21, 22)	
The first of ten biblical appearances	
B. CHASE BY PHARAOH (14:5–10)	
The decision of the Pharaoh—to follow up	
The despair of the people—to give up	
The declaration of the prophet—to look up	
C. THE MIRACLE AT THE RED SEA (14:13-15:21)	
The cloudy pillar— <i>PROTECTING</i>	
The Red Sea— <i>PARTING</i>	
The Egyptian army— <i>PERISHING</i>	
The Lord’s people— <i>PRAISING</i>	

D. THE EPISODE AT MARAH (15:22–26)
The galling waters The good tree The Great Physician
E. THE GIVING OF MANNA (16:4, 14, 35)
The sarcastic crowd The supernatural food
F. THE INSTITUTION OF THE SABBATH (16:23, 26–30)
Given to Israel as a spiritual wedding ring Commemorated a finished creation
G. THE WATER-FILLED ROCK (17:1–7)
In obedience Moses strikes this rock In disobedience he will later strike another rock (See Num. 20:7–13)
H. VICTORY OVER THE AMALEKITES (FOUR “FIRSTS” NOW OCCUR) (17:8–16)
First mention of Joshua First intercession of Moses for Israel First part of Bible to be written (?) First reference to God as <i>Jehovah-Nissi</i>
I. MOSES REUNITED WITH HIS FAMILY (18:5)
He greets his father-in-law, wife, and two sons

III. Israel, Settled down at Sinai (Ex. 19:1—Num. 10:10). On June 15, 1445 B.C., Israel arrived at Mt. Sinai. They would be there for eleven months and five days (Num. 10:11). Three major events took place during this time. These are:

The commandment of the law (requirement for fellowship).

The corruption of the golden calf (ruination of that fellowship).

The construction of the tabernacle (restoration of that fellowship).

We shall now look at an introduction to and a consideration of these three events.

A. An introduction to the action at Mt. Sinai.

- 1. Israel arrives at Mt. Sinai** and is given notice that God will meet with them in three days. They are therefore to wash their clothes and prepare their hearts (Ex. 19:9, 10).
- 2. On the third day, God manifests himself on Mt. Sinai**, accompanied by thunderings, lightnings, a thick cloud, the voice of a trumpet, an earthquake, smoke, and fire (Ex. 19:16-18).
- 3. Moses is ordered to climb Mt. Sinai to meet God.** At this time, God gives him orally both the Ten Commandments and the seventy laws which compose the Book of the Covenant. Moses then descends the mountain and repeats God's words to Israel (Ex. 19:20–23:33).
- 4. The people agree to all that God has told Moses** (24:3).
- 5. Moses then writes down for Israel's record** all that he has told them, builds an altar of twelve pillars, and sacrifices blood upon it to satisfy this covenant agreement (24:4-8).
- 6. Moses once again ascends the mountain** and this time is accompanied part way by Joshua (24:13).
- 7. Here he will spend the next forty days**, at which time he will receive the pattern for the tabernacle and two tables of stone written by God himself and containing the Ten Commandments. During this entire period, Moses fasts (Ex. 24:18; 31:18; 34:28; Deut. 9:9).
- 8. He then is warned to get down immediately** to deal with the golden calf episode below (Ex. 32:7).
- 9. He prays for Israel that God would not destroy her** (Ex. 32:11-13).
- 10. He picks up Joshua halfway down** (Ex. 32:17).
- 11. Upon viewing Israel's terrible immorality**, he breaks into pieces the stones containing the Ten Commandments (Ex. 32:19).
- 12. He rebukes Aaron and judges Israel the second time** (32:20-29).
- 13. He prays for Israel the second time** (32:30-32).

14. He then fasts for the next forty days (Deut. 9:18).

15. He again ascends the mountain and is ordered by God to make an ark of wood (the ark of the covenant) & to carve out two new tablets of stone, upon which the Lord rewrites the Ten Commandments (Deut. 10:1-2).

16. Moses asks to see the glory of God. The Lord replies:

“And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by. And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen” (Ex. 33:19-23).

Israel, Settled Down at Sinai
Three main events occurring at Sinai
1. Exodus 20:3–17 THE COMMANDMENTS OF THE LAW Requirement for divine fellowship
2. Exodus 32 THE CORRUPTION OF THE CALF Ruination of divine fellowship
3. Exodus 25–31, 35–40 CONSTRUCTION OF THE TABERNACLE Restoration to divine fellowship

B. A consideration of the action at Mt. Sinai.

The Commandment of the Law. There were three basic sections of the Mosaic Law.

1. **The moral code.** This section is commonly known as the Ten Commandments (Ex. 20:3-17; Deut. 5:7-21).
 - a. Thou shalt have no other gods before me.
 - b. Thou shalt not make unto thee any graven image.
 - c. Thou shalt not take the name of the Lord thy God in vain.
 - d. Remember the Sabbath day to keep it holy.
 - e. Honor thy father and thy mother.
 - f. Thou shalt not kill.
 - g. Thou shalt not commit adultery.
 - h. Thou shalt not steal.
 - i. Thou shalt not bear false witness.
 - j. Thou shalt not covet.
2. **The spiritual code.** This section deals with the ordinances, all of which foreshadow Christ and salvation. (See Heb. 10:1.) It includes the Levitical feasts, offerings, etc. (Ex. 35-40; Lev.).
3. **The social code.** This section deals with the judgments and divine laws of God's new establishment for Israel. It includes rules for diet, sanitation, quarantine, soil conservation, taxation, military service, marriage, divorce, etc.

There are some seventy basic regulations in the social code. Of these, twenty of the more important are as follows:

- a. "And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished (Ex. 21:20).
- b. "And he that smiteth his father, or his mother, shall surely be put to death" (21:15).
- c. "And he that stealeth a man, and selleth him, or if he be bound in his hand, he shall surely be put to death" (21:16).
- d. "Eye for eye, tooth for tooth, hand for hand, foot for foot" (21:24).
- e. "And he that curseth his father, or his mother, shall surely be put to death" (21:17)
- f. "And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake" (21:26).

- g. “If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep” (22:1).
- h. “And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife” (22:16).
- i. “Thou shalt not suffer a witch to live” (22:18).
- j. “Whosoever lieth with a beast shall surely be put to death” (22:19).
- k. “He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed” (22:20).
- l. “Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt” (22:21).
- m. “Ye shall not afflict any widow, or fatherless child” (22:22).
- n. “If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury” (22:25).
 “If thou at all take thy neighbour’s raiment to pledge, thou shalt deliver it unto him by that the sun goeth down” (22:26).
 “For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious” (22:27).
- o. “Thou shalt not revile the gods, nor curse the ruler of thy people” (22:28).
- p. “Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me” (22:29).
- q. “If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again” (23:4).
 “If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him” (23:5).
- r. “Thou shalt not wrest the judgment of thy poor in his cause” (23:6).

- s. “And six years thou shalt sow thy land, and shalt gather in the fruits thereof: But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beast of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard” (23:10, 11).
- t. “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared” (23:20).

Simply stated, the moral code acted as the revelation of God’s law, the social code as the regulation of that law, and the spiritual code as the realization of that law—in Christ. (See Mt. 5:17, 18; Rom. 10:4.)

The Threefold Division of the Law	
Moral Code	
1. Thou shalt have no other gods before me.	
2. Thou shalt not make unto thee any graven image.	
3. Thou shalt not take the name of the Lord thy God in vain.	
4. Remember the Sabbath day to keep it holy.	
5. Honor thy father and thy mother.	
6. Thou shalt not kill.	
7. Thou shalt not commit adultery.	
8. Thou shalt not steal.	
9. Thou shalt not bear false witness.	
10. Thou shalt not covet.	
<p style="text-align: center;">The Revelation from Christ (1 Corinthians 10:4)</p>	

Spiritual Code
<p>This section dealt with those special ordinances which foreshadowed Christ and his full redemption. It included:</p> <p>1. The seven Levitical feasts.</p>

2. The five **Levitical offerings**.

Exodus 35–40; Leviticus

The Realization in Christ

(Matthew 5:17, 18; Romans 10:4; 1 Corinthians 5:7)

Social Code

This section included rules governing Israel's diet, sanitation, quarantine, soil conservation, taxation, military service, marriage, childbirth, divorce, etc.

BOOK OF LEVITICUS

The Regulation Until Christ

(Galatians 3:24)

C. The corruption of the golden calf (Ex. 32).

1. During the final days of Moses' first forty-day meeting with God atop Mt. Sinai, the Israelites in the valley below demand that Aaron make them a god.
2. Aaron agrees, and, using their own golden earrings, forms a golden calf god.
3. After the "worship service" the people throw a wild party and indulge in sexual immorality. The verb translated "to play" in 32:6 means to sexually caress. (See Gen. 26:8 for a similar situation.)
4. God informs Moses of all this on the mountain and declares his intention to destroy the entire bunch. A trembling Moses then begins his respectful "debate with deity." He pleads for God to turn his wrath away for two reasons:
 - a. Because of his enemies (32:12).

- b. Because of his friends (32:13).
- 5. Moses and Joshua return to the camp and in righteous anger Moses breaks the Ten Commandment tablets of stone. He then burns the golden calf, grinds it into powder, mixes it with water, and makes the people drink it.
- 6. He reprimands Aaron and demands to know who is on the Lord's side. The tribe of Levi, to a man, declare themselves to be, and from that day are chosen to become the priests of God.
- 7. God then sends a plague to punish Israel and orders the execution of 3,000 trouble-making ring leaders.

D. The construction of the tabernacle (Ex. 25-31; 35-40; Lev.).

1. A general description of the tabernacle:

- a. The three sections—the outer court, the inner court, and the Holy of Holies. The outer court, a fence construction, measured 150 feet in length, seventy-five feet wide, and seven-and-a-half feet high. In the center of the fenced area was a tent, forty-five feet long, fifteen feet wide, and fifteen feet high. There were two rooms in this tent, separated by a thick veil. The eastern room section of this tent (the entire tabernacle faced east) was the holy place, and the western section was the Holy of Holies. The tent was made of forty-eight upright boards and was covered by four kinds of cloth. Three of these were animal skins, and the fourth was a fine linen. The colors involved were white, blue, purple, and scarlet.
- b. The various materials used—gold (3,140 pounds), and silver (9,575 pounds), bronze (7,540 pounds), animal cloth, acacia wood, olive oil, spices, onyx stones.
- c. Overall supervisor, Bezaleel, grandson of Hur, from tribe of Judah.
- d. Time of construction, approximately six months.
- e. Method of construction—the tabernacle was the production of willing hands and hearts. God's house was financed by God's people. Some of the most inspiring verses in the Old Testament speak of this sweet and sacrificial spirit (35:5, 21, 22, 29).

Another precious truth involved in the tabernacle project was the fact that God personally observed each gift, which was given, no matter how small. This is dramatically brought out in Numbers 7, where twelve, tiny, gold boxes of incense are given by twelve different individuals. In spite of the fact that the gifts were identical and inexpensive (approximately \$6.50 per box) God nevertheless acknowledged each person and each gift. (See also Rev. 2:2, 9, 13; 3:1, 8, 15.)

2. The furniture of the tabernacle.

There were six main objects:

- a.** The brazen (or bronze) altar—Exodus 27:1-8; 38:1-7.

This was the first piece of furniture as one enters the tabernacle from the east. It was a box-like structure made of acacia wood overlaid with bronze. It was approximately seven-and-a-half feet wide and three feet high. There was a grate midway between the top and the bottom. A horn was located on each corner of the altar to help hold the animal sacrifices, which were offered at this altar.

- b.** The brazen (or bronze) laver—Exodus 30:18; 38:8.

A brass basin was filled with water resting on a pedestal, and covered by mirrors. It was used by the priests for actual, and ceremonial cleansing of both hands and feet.

- c.** The table of shewbread—Exodus 25:23-30; 37:10-16.

A table was made of acacia wood and covered with gold. On this table were placed twelve cakes of bread, renewed each week, one for each tribe in Israel. This table was approximately one-and-a-half feet wide by two-and-a-half feet high. This table, unlike the first two pieces of furniture, was on the inside of the tent, resting on the northern side of the first room.

- d.** The lampstand—Exodus 25:31-40; 37:17-24.

It was made of pure gold and consisted of an upright shaft from each side of which three branches extended upward in pairs. The lamps were trimmed every morning and evening and were never to be extinguished all at one time. The lamp had to be regularly supplied with pure olive oil. The entire lamp required 107 pounds of gold and

cost approximately \$175,000. Jewish tradition says the lampstand was five feet high and three-and-a-half feet wide. It rested on the south side of the first room (also called the holy place).

- e. The altar of incense—Exodus 30:1-10; 37:25-28.

This foot-and-a-half square by three feet high acacia wood table overlaid with gold was symbolic of prayer. Sweet spices were burned on this table each morning and evening. (See Rev. 8:3, 4.) Once each year the horns on this altar were smeared with blood. The incense table occupied the western position of the holy place.

- f. The Ark of the Covenant—Exodus 25:10-22; 37:1-9.

The most important piece in the tabernacle, also made of acacia wood covered with gold. It resembled a cedar chest, and was approximately four feet long and two feet high. It contained several objects, the most important being the two stones upon which was written the Ten Commandments. The lid of this box was made of solid gold and called the mercy seat. On top of the box stood two golden angelic cherubims. Once each year during the great day of atonement in October, the high priest would enter the Holy of Holies (which was separated from the holy place by a thick veil) and sprinkle blood upon the mercy seat for the sins of Israel. Above the entire ark dwelled the Shekinah Glory cloud of God. Perhaps the most thrilling truth of the tabernacle is seen here: the one thing that stood between the broken law that man could not keep and the holy and righteous wrath of God was the blood.

3. The priesthood of the tabernacle.

- a. **Their ordination**—one of the most impressive ceremonies in the Old Testament world was undoubtedly the consecration of a young Levite boy to the Israelite priesthood. The sacred procedure was as follows:
 - (1) He was first washed with water (Ex. 29:4).
 - (2) He was then clothed (29:5).
 - (3) He was then anointed with oil (29:7).

(4) He was finally to identify himself with a sacrifice (29:15-20). This was done by the placing of his hand upon a dying lamb. The blood of this lamb was then placed upon his right ear, his right thumb, and his right big toe.

b. Their clothing. Following is a description of the garments worn by the high priest (Ex. 28:2-43).

(1) **The ephod**—a sleeveless outer garment reaching from the shoulders to below the knees. It consisted of two pieces, one covering the back and the other the front side of the body, fastened on each shoulder by a golden clasp on the top of which were two onyx stones with the names of six tribes on each stone. The ephod was woven of blue, purple, scarlet, and fine linen yarn, embroidered with figures of gold and held to the body by a girdle.

(2) **The breastplate of judgment (28:15-20)**—a square piece of cloth attached to the ephod over the priest's heart upon which were twelve precious stones set in gold and arranged in four rows. On top of the stones were engraved the names of the twelve tribes of Israel.

(3) **The Urim and Thummim (28:30).** The nature of this apparel is not certain. The Hebrew words literally mean "lights" and "perfection." They could have been two especially costly stones. It is thought by some that they were used by the high priest in times of crisis to determine the will of God. (See Num. 27:21; 1 Sam. 28:6.)

(4) **The robe of the ephod (28:31-35).** This was a blue seamless garment worn under the ephod and was a little longer than the ephod. Along its hem were blue, purple, and scarlet pomegranates and golden bells, which tinkled as the priest served in the tabernacle.

(5) **The mitre (28:36-38).**

The fine white linen turban headdress of the high priest. On its front was a golden nameplate with the words "Holiness to the Lord" engraved on it.

- c. **Their duties.** The various responsibilities of the priesthood would fall into two basic categories:
 - (1) **That of Temple service**—this would include the burning of incense, the care of the lamps, the placing of the bread, and the sacrificial offerings (Num. 3:5-9).
 - (2) **That of personal service**—to inspect unclean persons, especially lepers, to instruct the people of Israel in the law of God, and to take a general interest in the spiritual welfare of the people (Num. 6:23-27; Deut. 17:8, 9).
- d. **Their personal obligations.**
 - (1) They must not consume strong drink (Lev. 10:9).
 - (2) They must not clip bald spots on their heads, beards, or flesh (Lev. 21:5).
 - (3) They must not marry a harlot, divorced woman, widow, or someone from another tribe. Their wife must be a virgin from Levi (Lev. 21:7, 14).
 - (4) They could not have any bodily defects such as blindness or lameness (Lev. 21:16-21).
- 4. **The offerings of the tabernacle.**
 - a. There were five main offerings, and each kind is described by a separate chapter in Leviticus 1-5.
 - (1) The burnt offering (Lev. 1).
 - (2) The meal offering (Lev. 2).
 - (3) The peace offering (Lev. 3).
 - (4) The sin offering (Lev. 4).
 - (5) The trespass offering (Lev. 5).
 - b. These five offerings can be placed into two general categories:
 - (1) Those offerings to be used for the purpose of restoring broken fellowship. This would include the sin and trespass offerings.
 - (2) Those offerings to be used for the purpose of maintaining fellowship. These would include the burnt, the meal, and the peace offerings. The special red heifer offering of Numbers 19 would also be included in this category.

5. The holy feasts of the tabernacle. There were nine special feasts and rest times in Israel's calendar. The first three were to remind the believers of God's creative work and the last six of his redemptive work.

a. His creative work.

- (1) The weekly Sabbath (Ex. 20:8-11; Lev. 23:1-3).
- (2) The seven-year Sabbath feast (Ex. 23:10-11; Lev. 25:2-7).
- (3) The fiftieth (50th) year Sabbath feast (Lev. 25:8-16).

Note: These three speak of God's creation, as they come in endless cycles of seven, just as God rested on the seventh day.

b. His redemptive work.

- (1) The Passover feast (Lev. 23:4-8). This speaks of Calvary (1 Cor. 5:7).
- (2) The feast of the first fruits (Lev. 23:9-14) speaks of the resurrection (1 Cor. 15:23).
- (3) The feast of Pentecost (Lev. 23:15-25). This speaks of the coming of the Holy Spirit (Acts 2).
- (4) The feast of trumpets (Lev. 23:23-25). This speaks of the Second Coming (1 Thess. 4:13-18).
- (5) The day of atonement feast (Lev. 23:26-32). This speaks of the tribulation (Rev. 6-19). In the Hebrew this is **Yom Kippur or Yom Kip Purim** and it occurred on October 10 of each year. The order of service on this all-important day is detailed for us in Leviticus 16. So important is this day that it is often referred to simply as "the Day."
 - (a) The high priest would offer a bull sacrifice for himself.
 - (b) Lots would then be cast over two goats to determine which one would become a scapegoat, and which would be killed.
 - (c) The high priest would then sprinkle the blood of the slaughtered bull and goat seven times upon the mercy seat.

(d) He would finally place his hands upon the scapegoat, confess over it all the sins of Israel, and then appoint a man to lead the goat into the desert.

(6) The feast of tabernacles (Lev. 23:33-44). This speaks of the millennium (Rev. 20:1-6).

6. The handbook of the tabernacle. The remaining chapters in Leviticus are given over to various dos and don'ts, which cover the religious, social, and physical life of each Israelite.

- a. Certain foods may be eaten, while other kinds must be avoided. The general invitation to eat all animals given to Noah (Gen. 9:3) is now being restricted.
- b. Two chapters (12; 15) are given over to the ceremonial cleansing involved in sex and childbirth. Here it should be pointed out that nowhere does the Bible in any remote way equate sin with sex and childbirth. What God was undoubtedly attempting to do through these laws was to teach the tragic truth that all men are born with sin natures (see Rom. 5:12).
- c. The subject of leprosy occupies two chapters (13-14). This is the first mention of the word, and from this point on, leprosy becomes a symbol of sin. Among the many thousands of lepers in the Old Testament only two were healed by God. In Numbers 12, Miriam is healed, and in 2 Kings, Naaman is cured.
- d. Blood is discussed in chapter 17 to explain that great biblical principle: **"It is the blood that maketh an atonement for the soul"** (17:11; see also Heb. 9:22).
- e. Chapters 18-21 involve themselves with personal separation. Note the following commands as taken from The Living Bible:

"None of you shall marry a near relative..." (18:6).

"Homosexuality is absolutely forbidden, for it is an enormous sin" (18:22).

"A medium or a wizard...shall surely be stoned to death..." (20:27).

A specific listing of the regulations in this handbook would include the following:

(1) concerning diet

- (a) animal life (Lev. 11:2, 3)
 - (b) marine life (11:9)
 - (c) bird life (11:20)
 - (d) insect life (11:21, 22)
- (2) concerning motherhood (Lev. 12)
- (3) concerning leprosy (13-14)
 - (a) recognizing the leper (13:2, 3)
 - (b) rules for the leper (13:45-56)
 - (c) restoring the leper (14:2, 3)
- (4) concerning issues from the body (Lev. 15)
- (5) concerning morality among one's kin (18)
 - (a) the father (18:7)
 - (b) the mother (18:8)
 - (c) the sister (18:9)
 - (d) the daughter-in-law (18:10)
 - (e) the aunt (18:12)
 - (f) the uncle (18:14)
 - (g) the sister-in-law (18:16)
- (6) concerning benevolence (Lev. 19)
- (7) concerning apostasy (20:1-9)
 - (a) worshiping Molech (20:3)
 - (b) consulting wizards (20:6)
 - (c) cursing one's parents (20:9)
- (8) concerning perversion (20:10-21)
 - (a) adultery (20:10)
 - (b) incest (20:12)
 - (c) sodomy (20:13)
 - (d) polygamy (20:14)
 - (e) indecent exposure (20:17)
- (9) concerning kinsman redemption (25:47-49)
- (10) concerning disobedience (Lev. 26)
 - (a) the principle stated (26:1-13)
 - (b) the punishment cited (26:14, 15)
 - [1] first punishment (26:14, 15)

[2] second punishment (26:14, 15)

[3] third punishment (26:21, 22)

[4] fourth punishment (26:23-26)

[5] fifth punishment (26:27-31)

(c) the punishment certain (26:32-39)

(11) concerning dedication (Lev. 27)

7. The dedication of the tabernacle. (Ex. 30:22-33; 40:33-35).

Thus was dedicated the most important building ever constructed on this earth. There was however one tragic event, which marred the otherwise happy celebration, and that was the death of Nadab and Abihu, Aaron's two priest sons. These two foolish and wicked young men had offered unholy fire before the Lord. Furthermore, the account indicates (see Lev. 10) that both were drunk at the time.

8. The census of the tabernacle (Num. 1). There are two occasions when Israel was numbered during their march from Egypt to Palestine. The first occurred here at Sinai on April 15 (see Num. 1:2), and the second took place some thirty-eight years later in the desert of Moab (Num. 26). This census counted all the men twenty years of age and up. The total was 603,550 men.

It is sad to know that of these men, 603,550 in number, 603,548 would later perish in the wilderness (cf. Num. 14:29). The only two men who would later enter Canaan were Joshua and Caleb.

Much speculation has centered around this census figure. If taken literally it would strongly suggest a total Israelite population of over two million. The problem therefore arises concerning the care and feeding of this multitude for nearly forty years; much of it spent in a desolate and arid desert. For example, it has been estimated that it would require nearly fifty railway boxcars of manna per day just to feed the people. This would not take into account the physical needs of the thousands of animals, which accompanied them. The water needs would likewise be immense: some twelve million gallons per day. In fact the ground area needed to accommodate this multitude when they camped at night would exceed one hundred square miles.

Some have attempted to solve these problems by a watering down of the text. For example, it is suggested that the Hebrew word **'elep** translated by the King James Version as “thousand” could as easily be rendered by the word “family” or “clan.”

Thus, we would have six hundred and three families with each family contributing perhaps an average of five fighting men each for a total of 3,015 soldiers. Assuming each man was married with two children we then would arrive at the figure of some fifteen thousand or the grand total of Israel’s camp.

But this approach raises far more problems than it solves. Gleason Archer writes:

“It is true that there is an **'elep** which means family or clan (1 Sam. 10:19, etc.); but it is very clear from the numeration chapters (Num. 1-4; 26) that **'elep** is intended in the sense of ‘thousand,’ for the smaller unit below this **'elep** is **me’ ot**, ‘hundreds’ (cf. Num. 1:21, 23, 25, etc.). The most that a ‘family’ could contribute to the national army would be four or five men on the average, and it would be absurd to suppose that ‘hundreds’ would be mentioned or the next lower numerical unit after an average contingent of five men each.

Further corroboration is given by the total amount of ransom money—at the rate of half shekel apiece—recorded in Exodus 38:25 as 100 talents, 1775 shekels. Since there were 3000 shekels to the talent, this comes out to exactly 603,550 contributors. It is therefore safe to say that no objective handling of the textual evidence can possibly sustain the thesis that **'elep** in Numbers signifies anything less than a literal thousand.” (Gleason Archer, *A Survey of Old Testament Introduction*, pp. 246, 247)

This number did not include the men of Levi, which was the tribe to be excluded from the census. The total number of the Levitical priesthood is given as 8,580 in 4:48. If the estimated Israelite population of that time, some two million, is divided by the number of the priesthood—8,580—it comes out that each priest was responsible for around (233) two hundred and thirty three people. The largest tribe was Judah (74,600) and

the smallest was Manasseh with 32,200. The descendants of Gershon, Kohath, and Merari, Levi's three sons, were placed in charge of the entire tabernacle. God's original plan, of course, was to have the eldest sons of all the tribes act as priests (see Ex. 13:1), but because of Israel's constant sin, he had limited his choice to the Levites (Num. 3:11-13). The priest had to be thirty years of age before he could fully enter into the service of God. (See Num. 4:3; Lk. 3:23.)

9. The arrangement of the tribes around the tabernacle

(Num. 2). Especially to be noted are the actual location arrangements of the various tribes. On the east were Issachar, Judah, and Zebulun. On the west were the tribes of Benjamin, Ephraim, and Manasseh. On the north were Asher, Dan, and Naphtali, while the south was occupied by Gad, Reuben, and Simeon. Rabbinical tradition suggests that Judah (leader of the eastern section) carried with it a standard of green because it was on an emerald that the name of Judah was engraved upon the breastplate of the high priest, and that its emblem was that of a lion because of the prophecy in Genesis 49:9.

Reuben, leader of the southern flank, flew a red standard to commemorate their name written on a sardius stone. Their emblem was that of a human head. The chief tribe of the western side was Ephraim. It displayed a golden flag, for it was upon a golden stone that their name was engraved. Ephraim's emblem was a calf, it is said, because Joseph (their founder) was elevated to power in Egypt through a calf vision. (See Gen. 41:1-32.) Finally the color of Dan (northern leader) was red and white; for their stone was the jasper. An eagle was the emblem of this tribe. We are not sure, of course, just how much of all this is based on fact. If it is true, however, it blends in beautifully with the visions of both Ezekiel and John (see Ezek. 1 and Rev. 4).

10. The Nazarite vow of the tabernacle (Num. 6:1-21).

This especially concerned itself with that individual (man or woman) who desired to consecrate himself to the Lord in a special way, either for life or for a certain period of time. The rules were:

- a. He could not taste the fruit of the vineyard in any manner.

- b. He could not cut his hair.
- c. He could not come in contact with any dead person.

The most well-known Old Testament Nazarite of course was Samson. (See Jdg. 13:7).

11. The great benediction of the tabernacle (Num. 6:22-27).

“And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them” (Num. 6:22-27).

12. The two silver trumpets of the tabernacle (Num. 10:1-9).

These trumpets were to be sounded on four specific occasions.

- a. **To summons** (v. 2). If both trumpets were blown, then the entire congregation was to gather at the tabernacle (v. 3). If, however, but one trumpet blew, only the heads of the divisions were to appear (v. 4).
- b. **To give warning in case of attack** (v. 5).
- c. **When Israel itself would go to war** (v. 9).
- d. **At Israel’s appointed feasts** (v. 10).

The Construction of the Tabernacle	
DESCRIPTION AND SIZE	
Consisted of three sections: (1) outer court (2) inner court (3) holy of holies	
Outer court: similar to a picket fence—150 ft. long, 75 ft. wide, 7 1/2 ft. high	
Tent within the outer court—45 ft. long, 15 ft. wide, 15 ft. high	
Tent had two rooms which were separated by a thick veil	
Eastern tent room known as the inner court or Holy Place	
Western tent room known as the Holy of Holies	

BUILDING MATERIALS		
Gold, silver, bronze, animal cloth, acacia wood, onyx stones		
FURNITURE		
Ex. 25, 27, 30, 37, 38		
In outer court: a bronze altar and a bronze laver		
In inner court: shewbread table, lampstand, and incense altar		
In Holy of Holies: the Ark of the Covenant		
TIME OF CONSTRUCTION		
Six months		
METHOD OF CONSTRUCTION		
Made by willing hands and hearts (See Ex. 35; Num. 7)		
THE PRIESTS		
Ex. 28–29		
Had to come from the tribe of Levi		
Were anointed with water, oil, and blood		
THE HIGH PRIEST		
Had to come from the line of Aaron of the tribe of Levi		
Clothing: two ephods (outer and inner robes) breastplate, mitre, Urim and Thummim		
Duties: to care for the physical needs of the tabernacle and the spiritual needs of the people		
OFFERINGS		
BURNT OFFERING	Lev. 1	Offered primarily to maintain
MEAL OFFERING	Lev. 2	fellowship with God.
PEACE OFFERING	Lev. 3	
SIN OFFERING	Lev. 4	Offered primarily to restore
TRESPASS OFFERING	Lev. 5	fellowship to God.
HOLY FEASTS		
(Lev. 23, 25)		
WEEKLY SABBATH	These three speak of God's	

SEVEN-YEAR SABBATH	first great work, that of creation.
FIFTY-YEAR SABBATH	(See Rev. 4:11)
PASSOVER Speaks of Calvary	These six speak of God's
FIRST FRUITS The resurrection	second great work, that of
PENTECOST Coming of Holy Spirit	redemption. (See Rev. 5:9.)
TRUMPETS Rapture and Second Coming	
ATONEMENT The tribulation	
TABERNACLE The millennium	
THE PURPOSE OF THE TABERNACLE	
To provide for Israel a visible center of worship.	
To preview the work of Christ. Note similarities between the language of Moses and John.	
MOSES	JOHN
Describes the brazen altar	Describes the Lamb of God (Jn. 1:29)
Speaks of the brazen laver	Speaks of the water of life (Jn. 4:14)
Writes of the table of shewbread	Writes of the bread of life (Jn. 6:35)
Talks of the lampstand	Talks of the light of the world (Jn. 9:5)
Presents the altar of incense	Presents the great prayer of Christ (Jn. 17)
Witnesses of the mercy seat	Witness of Christ our mercy seat (1 Jn. 2:2)
DEDICATION OF TABERNACLE	
THE TRIUMPH: God's glory cloud fills the place (Ex. 40:33–38)	
THE TRAGEDY: God's judgment falls upon Aaron's two wicked sons (Lev. 10:1–11)	
CENSUS OF TABERNACLE	
The first Exodus census (of two) now takes place (Num. 1) (For second census see Num. 26.)	
NAZARITE VOW	
THREE RULES: (1) not to drink wine (2) not to cut hair (3) avoid contact with dead objects (Num. 6).	

Tribal Marching Order (Numbers 10:11-36)	
Section 1	The Ark Aaron Moses Num. 10:33
Section 2	Judah "Praise" Bearing Standard, Num. 10:14 Issachar, Zebulun
Section 3	Gershon, Merari Bearing Tabernacle, Num. 10:17 Sons of Levi
Section 4	Reuben Bearing Standard, Num. 10:18 Simeon, Gad
Section 5	Kohathites Bearing Sanctuary, Num. 10:21 Sons of Levi
Section 6	Ephraim Bearing Standard, Num. 10:22 Manasseh, Benjamin
Section 7	Dan Bearing Standard, Num. 10:25 Asher, Naphtali
Mixed Multitude	

IV. Israel, from Sinai to Kadesh-barnea (Num. 10:11–12:16).

This was also a distance of 150 miles (255 kilometers).

A. En route to Kadesh (10:11–12:16).

1. **A balking brother-in-law.** Moses attempts to secure the scouting services of Hobab, his brother-in-law, but the offer is refused (10:29-32).

2. **A continuing cloud** (10:34-36).

“And the cloud of the Lord was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel” (Num. 10:34-36).

The distance between Mt. Sinai and Kadesh is about 150 miles. In Numbers 33:16-36 Moses lists some twenty stops between these two places. The Sinai area is dotted with mountains, rugged valleys, and sandy ground. But their journey was never too long or difficult for “the cloud of the Lord was upon them,” which shielded them from the hot sun.

3. **A murmuring multitude** (11:4-6).

- a. Once again the people complained, this time about their food. Note their words:

“We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul is dried away; there is nothing at all, beside this manna, before our eyes” (11:5, 6).

- b. God sends a fire to punish this rebellion. The people cry to Moses who again intercedes for them and the plague is stopped.

4. **A provoked prophet** (11:10-15).

- a. Moses concludes that God has simply given him too heavy a burden in leading Israel and demands additional help. The despair becomes so severe that Moses demands from God either deliverance or death. (See v. 15.) Elijah the prophet would later require a similar thing from God in a moment of despondency (cf. 1 Ki. 19:4).

- b. God grants this regrettable request by taking some of the power of the Holy Spirit from Moses and distributing it equally to seventy chosen Hebrew elders (11:25).

Num 11:25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

- c. Two of these men, Eldad and Medad, begin prophesying (11:26-29).

5. A deadly diet (11:31-34).

To silence the people's constant bickering, God sent an immense flock of quail over the camp, flying approximately three feet in the air. Millions of these birds were knocked down and eaten, but with the meat God sent leanness to their souls. (See Ps. 106:15.)

Psa 106:15 And he gave them their request; but sent leanness into their soul.

6. A suffering sister (Num. 12:1-15).

- a. Aaron and Miriam criticize their younger brother Moses on two counts:
 - (1) Because of his wife. They could have been referring to Zipporah, but it is possible that she had died and this Cushite wife was his second one. It is indeterminate from the text as to whether the criticism was because she was a Gentile or because of her color (if indeed she was of different color). At any rate, the marriage was not contrary to the law, which forbade marriage only to Canaanites. (See Gen. 24:37.)
 - (2) Because of his strong leadership. How often, has this sin been committed by deacons and officials in a local church. Aaron and Miriam would soon learn the truth of Psalm 105:15: "Touch not mine anointed, and do my prophets no harm."
- b. God rebukes them for their criticism, telling them that Moses was his special friend.

- c. Miriam, the ringleader, is suddenly struck with leprosy. Aaron begs forgiveness and asks Moses to plead with God concerning her restoration.
- e. Moses does this, and after a period of seven days she is restored to fellowship and health.

V. Israel at Kadesh-barnea (Num. 13–14).

A. The spies

Moses is instructed to send a leader from each of the twelve tribes to spy out the land of Canaan. Among these leaders were Joshua, from the tribe of Ephraim, and Caleb, from Judah.

In Numbers 13 it would seem that this command of God was indicative of his perfect will that Canaan be spied out first, but Moses adds more information as recorded in Deuteronomy 1:19-24, which gives the entire background. *“And ye came near unto me, every one of you, and said, we will send men before us, and they shall search out the land, and bring us word again...”* (Deut. 1:22).

Thus it would seem that the original expedition idea came from man and not from God.

B. The lamentation.

After forty days of searching out the land, the twelve return with these reports:

1. **The majority report**—composed of the leaders of ten tribes: *“We can’t take the land!”* (13:32, 33).
2. **The minority report**—by Joshua and Caleb: *“Let us go up at once and possess it, for we are well able to conquer it”* (Num. 13:30).
3. **The vote of the people:** *“We won’t go!”* (14:1-3). This sad episode marked the tenth occasion when Israel rebelled against God. He had graciously brought them out of captivity through ten mighty plagues only to have them turn against his grace ten times (14:22).

These ten occasions of rebellion are as follows:

- a. At the Red Sea (Ex. 14:11, 12) they were ready to give up.
- b. At Marah (Ex. 15:24) they murmured for water to drink.

- c. In the wilderness of Sin (Ex. 16:2, 3) for bread.
- d. At Rephidim (Ex. 17:1-3) again for water.
- e. At Sinai (Ex. 32:1-6) worshipped the golden calf.
- f. En route to Kadesh (three occasions) (Num. 11:1-3; 4-9; 31-34) those who complained; then they wanted flesh to eat; for their lusting.
- g. At Kadesh (two occasions) (Num. 14:1-4; 14:10) their unbelief concerning entrance into the promise land; Miriam & Aaron for speaking against Moses.

C. The condemnation.

God determined that not one person twenty years or over would be allowed to enter Canaan. “Since the spies were in the land for forty days, you must wander in the wilderness for forty years—a year for each day, bearing the burden of your sins” (Num. 14:34).

During the next four decades, then, Israel was to linger in the desert until the last person twenty years and older died and was buried. As there were 1,200,000 men and women over 20 years of age there would be more than 80 people a day that would die over the next 40 years.

Thus, the sad period of Kadesh ends with these words:

“Then the ten spies who had incited the rebellion against Jehovah by striking fear into the hearts of the people were struck dead before the Lord. Of all the spies, only Joshua and Caleb remained alive” (Num. 14:36-38, TLB).

Israel, at Kadesh-Barnea
The Two-Fold Report
TEN-MAN MAJORITY REPORT “We are not able to go up against the people; for they are stronger than we.” (Num. 13:31) “And there we saw giants... and we were... as grasshoppers... in their sight.” (Num. 13:33)
TWO-MAN MINORITY REPORT “Let us go up at once, and possess it; for we are well able to overcome it.” (Num. 13:30) “... Neither fear ye the People of the land... for... the Lord is with us...”

(Num. 14:9)

The Two-Fold Reaction

THE REACTION OF THE PEOPLE

“Would God that we had died in the land of Egypt? (Num. 14:2)

“Let us make a captain, and let us return into Egypt.” (Num. 14:4)

THE REACTION OF GOD

This marked their tenth rebellion against him. (Num. 14:22)

Their carcasses would fall in the wilderness. (Num. 14:29)

No one over twenty (Joshua and Caleb excepted) would enter Palestine.
(Num. 14:29)

They would wander forty years, a year for each day the spies spent in the land. (Num. 14:34)

The majority-report members would die of a plague. (Num. 14:37)

VI. Israel, from Kadesh-barnea to the Eastern Bank of Jordan (Num. 15-36).

During this period of aimless wanderings, the following events transpire:

A. A futile attack stopped (Num. 14:40-45).

Having missed God they now try to do it in their own strength, and attempt to push their way into the land, but are quickly defeated by the Canaanites.

B. A Sabbath-breaker stoned to death for picking up sticks on the Sabbath (15:32-36).

C. A troublemaker swallowed (16:1-32).

- 1. A very influential descendant of Levi named Korah led a 250-strong conspiracy against the authority of Moses.**
- 2. The entire matter led to a showdown on the following day** at which time God stepped in and caused the ground to open up and swallow the troublemakers. In spite of this terrible

object lesson, Israel continued to murmur, actually accusing Moses of killing God's people. Before the tragic incident was over, 14,700 more people would be killed by a special judgment plague from God. The New Testament writer Jude (1:11) mentions this event in his epistle as a stern warning against apostasy.

D. A stick that sprouted—the budding of Aaron's rod (17:1-13).

To emphasize the authority he had invested in Moses and Aaron, the Lord ordered the leaders from each tribe to place a rod in the tabernacle with his personal name inscribed on it. Aaron was commanded to do the same. The next morning it was discovered that Aaron's rod had budded, was blossoming, and had ripe almonds hanging from it!

E. A red heifer slain (Num. 19:1-22).

1. **The rite of the red heifer** (19:1-10). Laws had already been given whereby a living person coming in contact with a corpse would be considered unclean (disqualified from religious life and service) for a period of seven days. But a crisis had probably now arisen. Due to the recent plague (Num. 16:49) no less than 14,700 corpses had come upon the scene. This event alone had, doubtless, contributed to the defilement of tens of thousands of people. What could be done about this? The rite of the red heifer was God's answer to this problem.
2. **The rules for cleansing** (19:11-22). **"He who toucheth the dead body of any man shall be unclean"** (v. 11)." The cleansing of a defiled Israelite was fourfold.
 - a. Eleazar was to slaughter an unblemished red heifer outside the camp (vs. 2, 3).
 - b. Its blood was to be sprinkled toward the tabernacle seven times (v. 4).
 - c. The red heifer was to be burned along with cedar, wood, hyssop, and some scarlet cloth material (vs. 5, 6).
 - d. Finally water was to be added to the ashes of the heifer and sprinkled upon the defiled Israelite (vs. 17-19).

F. An angry man snared (20:1-13).

1. **Miriam died and was buried near Kadesh** (20:1).
2. **After years of hard work, the devil finally snared Moses**, the meekest man on earth (Num. 12:3), into the trap of anger

and pride. The Israelites were, as usual, complaining about the lack of water. God thereupon instructed Moses to speak to a certain rock and order it to pour out its water.

3. **But the longsuffering Moses suddenly “blew his cool,”** and in an act, due partly to unbelief and anger, screamed at the people and disobeyed the Lord by striking the rock twice instead of speaking to it once as God had commanded (20:8).
4. **God sent water in spite of Moses’ disobedience,** but told him this sin would keep him from the Promised Land (20:12).
5. **Evidently Moses petitioned God later** about going to Palestine until the Lord finally ordered him not to even mention it again (Deut. 3:26, 27).

G. A simple request scorned (20:14-22).

The Edomites, descendants of Esau, refused to allow Israel to march through their land, thus forcing God’s people to trek an additional 180 miles (306 kilometers) in a hot and hostile desert.

H. A high priest stripped (20:23-29).

1. **God ordered Moses to strip Aaron of his priestly garments** and place them upon his son, Eleazar.
2. **Aaron died at the age of 123 and was buried on Mt. Hor.**

I. A serpent problem solved (21:5-9).

1. **God sent poisonous serpents to punish rebellious Israel.**
2. **The people repented and a cure was provided.**
3. **A serpent of brass was placed atop a pole where all could view it.**
4. **Anyone bitten needed only to look upon the brass serpent** to be healed. Jesus used this event as an illustration to win Nicodemus. (See Jn. 3:14,15.) Years later, in 700 B.C., King Hezekiah destroyed this serpent, for the people were worshiping it. (See 2 Ki. 18:4.)

J. The Amorites slaughtered (21:21-24).

As did the Edomites, the Amorites refused Israel passage, but on this occasion the armies of Moses fought and won a great victory.

K. A perverted prophet (Num. 22-24).

1. **Balak, the frightened King of Moab**, offers Balaam, a prophet of God, riches if he will put a hex on the advancing Israelites and thus save Moab (22:1-8).
2. **God warns Balaam not to accept this bribe** (22:9-12).
3. **The offer is increased** and Balaam agrees to go with Balak's men (22:15-21).
4. **En route to Moab**, Balaam is soundly rebuked by the very animal he rode and narrowly escapes death at the hand of God's angel (Num. 22:22-35).
5. **Balaam arrives in Moab** and, looking down upon Israel's armies in a nearby valley, attempts to curse them on four occasions. But, in every case, words of blessing proceed from his mouth, to his amazement and Balak's anger. These four blessings are as follows: Numbers 23:8-10; 23:22-24; 24:5-9; 24:17-19.

Especially to be noted is the language found in some of Balaam's prophecies. "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" (Num. 23:8-10).

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession for his enemies; and Israel shall do valiantly" (Num. 24:17-19).

Of the thousands of characters in the Old Testament, surely Balaam is the most mysterious, and in some ways, the most tragic. He is mentioned by no less than three New Testament writers, each of whom writes concerning a particular aspect of his character.

His way—"...the way of Balaam...who loved the wages of unrighteousness..." (2 Pet. 2:15).

His error—“...the **error** of Balaam...” (Jude 1:11). His error was his conclusion that God would simply have to curse Israel because of their many sins. M. F. Unger writes: “He was ignorant of God’s election of Israel as a nation, and the immutability of God’s choice (Rom. 11:29) and the nation’s preservation. He failed to see how God can be ‘Just and the Justifier’ of the believing sinner through the cross, to which all Israel’s tabernacle ritual pointed.” (*Unger’s Bible Dictionary*, pp. 133, 134)

His doctrine—“...the **doctrine of Balaam who...cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornications**” (Rev. 2:14). Even though this wicked prophet failed in his attempts to curse Israel, his corrupt and clever suggestions that God’s people mix with the Moabites was highly successful. Before it was all over, this perverted preacher would cause the death of 24,000 Israelites (Num. 25:9), resulting in a punishment from God. Balaam was later killed by the invading armies of Israel (Num. 31:8). Thus, even though Balaam could not turn God away from Israel, he did, for a while, turn Israel away from God.

L. A patriotic priest (Num. 25).

- 1. In spite of his failure to curse Israel,** Balaam nearly succeeded in destroying that nation by craftily arranging for the Moabite women to sexually seduce the Israelite men (Num. 25:1; 31:16).
- 2. Phinehas, godly grandson priest of Aaron,** averted the full wrath of Almighty God by his drastic action in executing an especially brazen sexual couple, a prince from the tribe of Simeon and his harlot lover from Midian. In spite of this, 24,000 died (25:7-18).

Because of his faithfulness and fearlessness, God promised Phinehas his covenant of peace (v. 12).

M. The second census (Num. 26).

- 1. The total of the second census is given as 601,730.** (See v. 51.) This census, about thirty years after the first (1:46) was 1820 fewer.

2. **Not one individual was alive who had been over twenty** at the Kadesh rebellion, except for Moses, Caleb, and Joshua (26:64, 65).
 3. **The greatest decrease** from the first census was in Simeon's tribe (37,100) and **the greatest increase** was in Manasseh (20,500).
- N. Five determined daughters** (27:1-11). Zelophehad, a man from the tribe of Manasseh, had died, leaving five daughters but no sons. Those daughters then appealed to Moses and received the right to inherit their father's land when Palestine was later divided.
- O. A change in commanders** (27:12-23).
1. **Eleazar the high priest is instructed to lay hands upon Joshua** in a public ceremony, thus transferring Moses' authority over to him.
 2. **Joshua then becomes the new leader.** Moses himself delivers the ordination address.
- P. The death of the Midianites** (31).
1. **Moses' final order from God as Commander** was to defeat and judge the Midianites for their former sin in refusing Israel passage through their land (25:6-18; 31:1, 2).
 2. **This Moses does by picking a thousand choice warriors** from each of Israel's twelve tribes (31:3-7).
 The Midianites were descendants of Abraham through his wife Keturah (Gen. 25:2). Some forty years back Moses (a descendant of Abraham through Sarah) had married a Midianite, Zipporah. But in the ensuing years, this tribe had degenerated until they were no different from a dozen other pagan desert people.
- Q. Some worldly warriors** (Num. 32).
1. **The Reubenites, Gadites, and half-tribe of Manasseh** come to Moses and ask permission to settle in Gilead, an area east of Palestine, just across the Jordan River.
 2. **Moses sadly issues the requested permission,** providing these two-and-a-half tribes would cross over with the remaining tribes and help defeat the Canaanites. To this they agree.
- R. A summary of the sojournings** (33).

In this chapter Moses lists each campsite of Israel from Rameses, Egypt, to Shittim, Moah. They made no less than forty-two stops, thus moving to a new location every eleven months for forty years.

S. Six cities of refuge (Numbers 35).

- 1. These cities were divided: 3 on the eastern side of Jordan—Bezer, Golan, and Ramoth. 3 on the western side (in Palestine itself)—Kadesh, Shechem, and Hebron (Num. 35:10-14; Deut. 4:43; Josh. 20:7-9).**
- 2. These six were part of the forty-eight cities** given to the Levites who did not receive a regular section of land as did the other tribes when the land was later divided by Joshua.
- 3. The six were designated as refuge** for all accidental manslaughter to avoid the dead man's avenging relatives.
- 4. The manslayer was safe as long as he remained in one of these six cities until the death of the high priest,** at which time he could safely return home (35:25-28).

VII. Israel, on the Eastern Side of the River Jordan (Deuteronomy).

On the banks of the Jordan Moses delivers three sermons to Israel, issues a challenge to Joshua, pronounces a blessing upon the individual tribes, composes a song, and departs for heaven.

A. His three sermons.

First sermon (Deut. 1-4).

- 1. He relates the splendor of God** they had experienced while at Mt. Sinai (4:10-19, 32, 33).
- 2. He reviews their tragic sin** at Kadesh-barnea (1:27). Thus a trip that should have taken but eleven days (from Mt. Sinai to Canaan) actually took some thirty-eight years (1:2).
- 3. He reminds them of his own sin,** which would keep him from the Promised Land (3:23-27; 4:21, 22). (See also 31:1.)
- 4. He urges Israel to encourage their new leader** Joshua (1:38; 3:28). (See also 31:7, 8, 23.)

5. **He sets apart the three eastern cities of refuge** (4:41-43).

Second sermon (Deut. 5-26).

6. **The Ten Commandments are repeated** (5:7-21).
7. **A warning is issued against immorality** (23:17),
compromise (7:1-5), and witchcraft (18:9-14).
8. **Moses gives a description of Canaan** (8:7, 8).
9. **He reviews his personal experiences with God** while upon
Mt. Sinai (9:9-21).
10. **He reminds them of their financial obligations to God** (ch.
26).
11. **Laws** concerning clothing (22:5), divorce (24:1-4), woman's
rights (21:10-17; 22:13-20), and warfare (ch. 20) are given.
12. **He summarizes God's overall purpose and plan** for that
generation of Israelites. **"And he brought us out from there
[Egypt] that he might bring us in [Canaan].... "** (See 6:23.)

Third sermon (Deut. 27-30).

13. **He orders the blessings and judgments** (curses) of the law to
be read by the Levites upon two mountains when Israel
entered the Promised Land. The blessings were to be read on
Mt. Gerizim, and the curses upon Mt. Ebal. (See 11:26-29;
27:1-14.) The specific blessings are referred to in 28:1-14, and
the curses in 27:15-26; 28:15-68.
14. **Deuteronomy 28-30 records in seven parts the features of
the Palestinian Covenant.**
 - a. Israel to be dispersed for disobedience (28:36, 49-53, 63-
68; 30:1). This takes in the Assyrian, Babylonian, and
Roman captivities, in addition to Israel's trials during the
past twenty centuries. It would almost seem that Moses
had Hitler's armies in mind when he wrote 28:64-67.
During this time Israel would become a byword (28:37),
and be the tail instead of the head (28:13 with 28:44).
 - b. Israel will repent while in dispersion (30:2).
 - c. The return of Christ will occur (30:3).
 - d. Israel will be restored to the land (30:5).
 - e. The nation will receive a new heart (30:6).
 - f. Israel's oppressors will be judged (30:7).

g. The nation will experience prosperity (30:9).

15. Moses offers his generation a choice between God's judgment or blessing (30:15-20). During these three sermons Moses expounds upon the following great theological themes:

a. The faithfulness of God (2:7; 4:33-38; 7:6-8; 8:3, 4; 9:4-6; 29:5, 6; 32:9-14).

b. The Word of God (4:1, 2, 7, 9; 11:18-21; 30:11-14).

c. The Person of God (6:4, 5; 7:9; 32:39).

d. The love of God (7:13).

e. The glory of God (4:39; 10:17, 18).

f. The grace of God (7:6-9; 9:4-6).

g. The coming great prophet of God (15:15-20).

h. The will of God (10:12-16).

i. The kings of God (17:14-20).

j. The Israel of God (4:25-31; 11:16, 17).

B. His challenges to Joshua (31). See especially 31:7, 8, 14, 23.

C. His song. See 31:19-22, 30; 32:1-47.

At this time Moses also completes the Pentateuch (first five books of the Bible). (See 31:9, 24.)

D. His blessings upon the individual tribes (33).

E. His departure for heaven (31:2, 14-18; 32:48-52; 34:1-12).

Israel, at the Eastern Bank

The book of Deuteronomy

Moses' Final Accomplishments

He Preaches Three Sermons

He Challenges Joshua, Deut. 31:7, 8, 14

He Blesses the Twelve Tribes, Deut. 33:1-3, 27-29

He Completes the Pentateuch, Deut. 31:9, 24

He Composes a Song, Deut. 32:1-47

He Dies and Departs for Heaven, Deut. 34:1, 5-7, 10

THE CONQUEST STAGE

The Conquest Stage - Joshua

- I. The Invasion of the Land**—Israel claims its possessions (Joshua 1-5).
 - A. The preparation** (1:1-9).
 - 1. God speaks to Joshua.**
 - a. He was to lead Israel across the Jordan into Palestine.
 - b. He was to be strong and courageous.
 - c. He was to observe and meditate upon the Law of God.
 - d. He could then be absolutely confident that, “The Lord thy God is with thee wherever thou goest” (1:9).
 - 2. Joshua speaks to Israel.**
 - “Prepare you victuals; for within three days ye shall pass over this Jordan...” (1:11).
 - B. The two spies** (the penetration) (2:1).
 - 1. Two men are sent to spy out Jericho.**
 - 2. The King of Jericho learns of their mission** and sends out a search party.
 - 3. The spies are hidden** by a newly converted ex-harlot named Rahab. Rahab had not only heard of the mighty power of God (2:9-11), but apparently come to trust him also. She must have possessed some kind of testimony, for it was to her house the

spies first went, and later the King of Jericho guesses they might be hiding there also. This converted harlot is mentioned in three New Testament passages (Mt. 1:5; Heb. 11:31; Jas. 2:2.5). She later married a Hebrew man named Salmon, who may have been one of the spies. At any rate, this former pagan would later become the great-great-grandmother of King David. This is perhaps one of the most beautiful illustrations of the grace of God in the Bible.

C. The passage over the Jordan (3:13).

- 1. The priests were to lead the way** to the Jordan River, carrying the Ark of God.
- 2. The congregation was to follow them** about a half-mile behind.
- 3. When the priests put their feet into Jordan,** the river immediately stopped flowing, thus allowing Israel to cross on dry ground.

D. The pile of stones (4:1, 8, 9, 21).

- 1. Upon crossing,** Israel was to construct two memorial piles of twelve stones each. One pyramid was to be placed in the middle of the river and the other on the west side of Jordan.
- 2. The pyramid on the western bank** was there as a silent witness to future generations of God's faithfulness in rolling back Jordan's waters.

E. The purification of the people (5:3).

Upon reaching the western side of Palestine, God ordered the males of Israel to be circumcised. This was done, and the name of the place was called Gilgal, which means, "to roll away."

F. The Passover (5:10).

"And the Children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho."

G. The passing diet (5:11, 12).

"And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel

manna anymore; but they did eat of the fruit of the land of Canaan that year.”

H. The prince from heaven (5:13-15).

- 1. Joshua receives a heavenly visitor**, apparently Jesus himself on the eve of the battle against Jericho.
- 2. Joshua is reassured of victory** and is told (as once was Moses—Ex. 3:5) to remove his shoes.

Invasion of the Land

Israel CLAIMS Its Possessions

Joshua 1–5

The **Preparation** 1:1–9

God speaks to Joshua: I will be with you.

Joshua speaks to Israel: Get prepared, for we move out in three days.

The **Penetration** 2:1–24

Two Israeli spies search out Jericho. Upon being discovered, they are hidden by a newly converted harlot named Rahab.

The **Passage** 3:1–17

The message from God: Step out as if the Jordan was solid rock.

The miracle from God: The waters of the Jordan are rolled back.

The **Pile of Stones** 4:1–24

Israel was to place twelve huge stones on the western bank as a memorial reminder of the supernatural crossing.

The **Purification** 5:2–9

Upon reaching the western bank, the Israeli males are circumcised.

The **Passover** 5:10

The Passover is observed upon the plains of Jericho.

The **Passing Diet** 5:11–12

The manna ceases and they eat the food of the Promised Land.

The Prince from Heaven 5:13–15

Joshua is visited and reassured by Jesus himself.

II. The Subjection of the Land—Israel conquers its possessions (Joshua 6-12).

A. The central campaign (Josh. 6-8).

1. Jericho—a city shouted down (6:20).

- a. This was the first recorded example of psychological warfare in history. Dr. John Davis writes the following about the actual march:

“A single march around the nine-acre mound area probably took twenty-five to thirty-five minutes. It should not be concluded that every Israelite took part in this march. Such a feat would not only be impractical, but would be impossible. It is more probable to assume that the march was carried out by tribal representation.”
(*Conquest and Crisis*, p. 45)

- b. The command to destroy all the humanity in Jericho except Rahab and her household has been a problem to both saved and unsaved. Why would the God of love and grace order this wholesale destruction? While God owes no living man an explanation for anything he does, there are nevertheless, certain factors undoubtedly involved.
 - (1) When a culture or a city (like that of Sodom, Gen. 19) reaches a certain point of perversion, the holiness and justice of God demand that he step in and destroy it. The entire Canaanite society had long since reached that point. According to 1 Kings 14:24, the entire land was populated with loathsome sexual perverts.
 - (2) God desired to keep Israel as pure as possible for as long as possible to assure the future purity of the line of Christ. Had Mary been an immoral woman, God would not and could not have used her.
- c. In verse 26 of this chapter, Joshua makes an amazing threefold prophecy about this fallen city. He predicted:

- (1) That Jericho would be rebuilt again by one man.
 - (2) That the builder's oldest son would die when the work on the city had begun.
 - (3) That the builder's youngest son would die when the work was completed.
- d. Joshua uttered these words around 1406 B.C. Did all this happen? Some five centuries later, in 930 B.C., we are told the following:
 - (1) That a man named Hiel from Bethel rebuilt Jericho. That as he laid the foundations, his oldest son, Abiram, died.
 - (2) That when he had completed the gates, his youngest son, Segub, died. (See 1 Ki. 16:34.)
- 2. **Ai—arrogance knocked down** (7:3).
 - a. After Jericho, Israel became overconfident and determined to send out only a token fighting force to subdue the next enemy, a little city called Ai.
 - b. Israel's armies are totally routed by Ai and suffer a great loss of troops.
- 3. **Achan—a sinner sought** (7:19).
 - a. Joshua is told that this defeat was due to sin in the camp. Someone had disobeyed God and stolen some forbidden loot from Jericho.
 - b. A divinely conducted manhunt begins and eventually points to Achan, from the tribe of Judah, as the criminal.
 - c. He confesses to stealing a Babylonian robe, some silver, and a bar of gold.
 - d. Achan is executed for this in the Valley of Achor.
- 4. **Mt. Gerizim and Ebal**—the law handed down (8:30-35). As Moses had previously commanded, the blessings and curses of the law are read from Mt. Gerizim and Ebal.
- B. **The southern campaign** (Josh. 9-10).
 - 1. **Gibeon**—the wool pulled over (9:3-15).
 - a. When news of Jericho and Ai reached Gibeon, the people resorted to trickery to save themselves. They sent to Joshua ambassadors wearing worn-out clothing, as though they had come on a long journey. They had patched shoes,

weather-worn saddle bags on their donkeys, old and patched wine skins, and dry moldy bread.

- b. Upon arriving, they persuaded Joshua to make a non-aggression treaty. They probably were aware of the Law of Moses (Deut. 7:1, 2; 20:10-15), which permitted Israel to make peace with far-off cities when Joshua entered Palestine, but not with the Canaanite nations living in close proximity to them. The mistake Joshua made is found in verse 14, "...asked not counsel at the mouth of the Lord." In other words, Joshua did not seek God's advice in the matter. Thus the command of God was compromised.

2. The valley of Aijalon—the sun shone down (10:1-14).

- a. When the King of Jerusalem heard of the Gibeonite alliance with Israel, he formed a pact with four other kings for the purpose of destroying both Israel and Gibeon.
- b. Upon hearing this, Joshua is instructed to attack this alliance before they can attack him. During the battle, he is aided by a divinely sent hailstorm.
- c. Joshua then prayed God would allow the sun to give prolonged additional light for the mopping-up exercises. This happened, for the sun stopped in the heavens and stayed there for almost twenty-four hours.

3. Makkedah—five kings cut down (10:10, 28).

- a. During the battle, the king of Jerusalem, the one who organized and led the southern campaign against Israel, and four other kings took refuge in a cave at Makkedah.
- b. Joshua had these kings taken from the cave and, in a victory celebration, ordered the captains of his army to put their feet on the kings' necks. They were then executed.

C. The northern campaign (Josh. 11-12).

- 1. **Hazor**—a capital burned down (11:13). Jaban, King of Hazor, organized and led the northern attack against Israel. He was soundly defeated and had his capital burned to the ground.
- 2. **Merom**—the horses slowed down (11:6, 9). Here, Joshua hamstringed the horses, thus rendering them useful for farm work but useless for warfare.

Subjection of the Land

Israel CONQUERS Its Possessions

Joshua 6–12

Phase 1—Central

Joshua 6–8

1. JERICHO, A city shouted down
2. AI, Arrogance knocked down
3. ACHAN, A sinner sought
4. GERIZIM AND EBAL, The law handed down

Phase 2—Southern

Joshua 9–10

1. GIBEON, The wool pulled over
2. AJALON, The sun shone down
3. MAKKEDAH, Five kings cut down

Phase 3—Northern

Joshua 11

1. HAZOR, A capital burned
2. MEROM, Some horses slowed down

III. The Distribution of the Land—Israel colonizes its possessions (Joshua 13-24).

A. The land divided.

The land was now partitioned under the supervision of Joshua, Eleazar, and the key tribal leaders by the casting of lots (14:1, 2; 19:51).

1. **The land east of Jordan:** Reuben, Gad, and one half tribe of Manasseh.
2. **The land west of Jordan:** Judah, Ephraim, one half tribe of Manasseh, Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali, Dan.

3. **The land for Levi:** Levi was given no land, as God himself would be its portion (13:33). However, the tribe was given forty-eight special cities from the remaining eleven tribes (21:41).

B. A warrior excited.

Caleb visits with Joshua and gives one of the most thrilling testimonies in the Bible. Note his challenging words in 14:7-12.

Josh 14:7-12 **Forty years old was I when Moses the servant of the LORD sent me from Kadeshbarnea to espy out the land; and I brought him word again as it was in mine heart. 14:8 Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the LORD my God. 14:9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God. 14:10 And now, behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. 14:11 As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. 14:12 Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.**

C. The tabernacle and an altar (Joshua 18--22).

1. **After the land was divided**, Israel set up the tabernacle at Shiloh (18:1).
2. **Joshua called together the armies** of the two and a half tribes at Shiloh, blessed them, and sent them to their chosen home on the east side of Jordan.
3. **Before crossing the river**, these two and a half tribes erected a large monument in the shape of an altar to remind them and their unborn children of their common heritage with the tribes on the west side of Jordan.
4. **This was misinterpreted by the nine and a half tribes** as an act of rebellion and an ugly civil war was threatened.

5. **The misunderstanding was cleared up just in time** by an eleven man delegation from the nine and a half tribes led by Aaron's grandson, Phinehas.

D. A final sermon recited (23-24).

Joshua's last words to Israel.

1. **He reminds them of God's goodness (23:3).**
2. **He warns them concerning disobedience**
3. **He reviews this history (24:1-13).**
4. **He challenges them to serve God (24:14-18).**

Distribution of the Land		
Israel COLONIZES Its Possessions		
Joshua 13–24		
THE LAND DIVIDED (14:1, 2; 19:51)		
Land was divided by Joshua and high priest through the casting of lots		
West of Jordan	East of Jordan	Land for Levi
One-half tribe of Manasseh	Reuben	No land given, for God himself would be its portion (13:33). However, Levi was to receive forty-eight special cities from the eleven tribes (21:41)
Ephraim	Gad	
Judah	One-half tribe of Manasseh	
Benjamin		
Simeon		
Zebulun		
Issachar		
Asher		
Naphtali		
Dan		
A WARRIOR EXCITED (14:7–12)		
Caleb visits Joshua and relates one of Scripture’s most thrilling testimonies.		
AN ALTAR INDICTED (chapter 22)		
1. The tabernacle was set up in Palestine at Shiloh (18:1).		

2. The two-and-one-half eastern tribes set up an altar on the Jordan bank as a reminder of their common heritage with the western tribes.
3. This was at first misinterpreted as an act of rebellion and a civil war was narrowly averted.

A FINAL SERMON RECITED (23–24)

Joshua's last words to Israel

THE JUDGES STAGE

Introducing the Judges Stage (Judges; Ruth; 1 Samuel 1-7)

1. This stage records the saddest and most sordid period in the entire history of Israel. It is the dark ages of that nation.
2. Important names in this period would include Gideon, Samson, Naomi, Ruth, Boaz, Eli, and Samuel.
3. The book spans a period of some 300 years.
4. In brief, it records seven apostasies on Israel's part, seven servitudes to seven heathen nations, and seven deliverances.
5. The following two outlines have been suggested which summarize the Judges Stage.
 - a. Rebellion, retribution, repentance, and restoration (or)
 - b. Sin, servitude, supplication, and salvation.
6. Counting Eli and Samuel, there were fifteen judges in all. One was a woman, Deborah. These judges were not so much legal experts, as military reformers.
7. The root of Israel's problem was that when Joshua died, God could find no man to take his place as he did when Moses died. The statement, **"In those days there was no king in Israel; every man did that which was right in his own eyes,"** is repeated on four separate occasions in the book of Judges. (See 17:6; 18:1; 19:1; 21:25.) This

period is thus the antithesis of the millennium when King Jesus will rule with a rod of iron (see Ps. 2).

8. The fruit of Israel's problems could be seen in her:
 - a. Compromise—not doing what God told her to do, that is, to drive out the enemy. (See Judges 1:21, 27-33; 2:1-5.)

“And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you. And 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 also said, 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.” Judges 2:1-5

- b. Apostasy—doing what God told her not to do, that is, to worship the gods of her enemies. (See 2:11-15; 6:8-10.)

“And the children of Israel did evil in the sight of the Lord, and served Baalim: And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth” (Jdg. 2:11-13).

9. In spite of all this God still loved Israel. In the Old Testament the angel of the Lord is mentioned eighty times. It is thought by most theologians that the angel of the Lord in the Old Testament was none other than Christ himself. No less than twenty of these instances are in the book of Judges. Thus, during no other stage does God so minister to his people.
10. The final part of Galatians 5 provides an excellent summary of the books of Joshua and Judges. (See Gal. 5:22-26 concerning Joshua and Gal. 5:17-21 concerning Judges.)

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But

the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal. 5:19-23).

Note the overall contrast between these two stages:

Joshua	Judges
a. victory	defeat
b. freedom	slavery
c. faith	unbelief
d. progress	declension
e. obedience	disobedience
f. heavenly vision	earthly emphasis
g. joy	sorrow
h. strength	weakness
i. unity among tribes	disunity among tribes
j. strong leader	no leader

11. Judges is the classic example of Hosea 8:7 and Galatians 6:7.

“For they have sown the wind, and they shall reap the whirlwind” (Hosea 8:7a).

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting” (Gal. 6:7, 8).

Note especially Judges 6:3.

“And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them” (Jdg. 6:3). This almost seems to be a play on words. Read it again carefully.

12. Judges also offers seven illustrations of 1 Corinthians 1:27.

“But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.”

In Judges, God used:

- a. an oxgoad (3:31)

- b. a nail (4:21)
 - c. some trumpets (7:20)
 - d. some pitchers (7:20)
 - e. some lamps (7:20)
 - f. a millstone (9:53)
 - g. the jawbone of an ass (15:15)
13. In Judges we thus see:
- a. The first Nazarite recorded in history (Jdg. 13:2-5).
 - b. The strongest man recorded in history (15:15).
 - c. A bloodthirsty son (Abimelech) and a heartbroken father (Jephthah) (9, 11).
 - d. An evil spirit and the Spirit of God (9:23; 13:24, 25).
 - e. An army put to death for mispronouncing a word (12).
 - f. Three hundred victorious men and 600 desperate men (7:7; 20:46, 47).
 - g. One of the two fables in the Bible (9:7-15).
 - h. A new name for God (6:24).
 - i. Fox catching, riddle telling, fleece throwing, and hair cutting (15:4; 14:14; 6:36-40; 16:19).
14. The book of Ruth in brief.
- a. It is the first of two biblical books to bear the name of a woman.
 - b. Ruth becomes the third of four women to be included by Matthew in his genealogy of Christ (See Mt. 1.)
 - c. The history of this book, which took place during the Judges Stage, is like a pure lily floating on the vast cesspool of sin.
 - d. It records the first of three all-important trips to the little city of Bethlehem in the Bible (Ruth 1:19). (For the other two, see 1 Sam. 16:4; Lk. 2:4.)
 - e. It offers the greatest example of Christ as our Kinsman Redeemer in the entire Bible.
 - f. Ruth becomes the second of two women in the Old Testament who foreshadow the church in the New Testament. (The other is Rebekah; see Gen. 24.)
15. The first seven chapters of 1 Samuel in brief.

- a. We find one of the greatest dedicatory prayers for one's child ever uttered.

“And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition, which I asked of him: Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshipped the Lord there” (1 Sam. 1:26-28).

- b. The description of one of Israel's saddest moments—the capture of their beloved Ark of the Covenant (1 Sam. 4:10, 11).
c. A divine midnight call to a young boy (1 Sam. 3:1-10).
d. The agony of a dying mother and the ecstasy of a grateful prophet.
(1) The agony is seen in the word *Ichabod*.

“And his daughter in law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard it.

And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

And she said, The glory is departed from Israel: for the ark of God is taken” (1 Sam. 4:19-22).

- (2) The ecstasy is seen in the word *Eben-ezer*.

“And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel.

And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us” (1 Sam. 7:10-12).

THE JUDGES STAGE		
The books of Judges; Ruth; 1 Samuel (1-7)		
THE JUDGES		
Othniel	Gideon	Ibzan
Ehud	Tola	Elon
Shamgar	Jair	Abdon
Deborah	Jephthah	Samson
Barak		

The Judges Stage

Key Verses:

“In those days there was no king in Israel, but every man did that which was right in his own eyes” (17:6). See also 19:1; 21:25.

“And the children of Israel did evil in the sight of the Lord, and served Baalam” (2:11).

“And the anger of the Lord was hot against Israel, and he delivered them into the hands of the spoilers . . .” (2:14).

“Nevertheless the Lord raised up judges, who delivered them out of the hand of those who spoiled them” (2:16).

The key events during this period center around the following individuals or groups of individuals.

I. Twelve Military Reformers—The Judges.

A. First judge: Othniel (1:12-13; 3:8-11).

1. Oppressing nation: Mesopotamia
2. Length of oppression: eight years
3. Years of peace he gave: forty
4. Accomplishments:

Othniel was both the nephew and the son-in-law of Caleb (1:13). He won his wife by successfully defeating a strong enemy city, which his tribe Judah was attempting to capture (1:12). Othniel had already proven his bravery. (See Josh. 15:15-20.) He was one of the many judges; said to be filled with the Holy Spirit (3:10). He defeated the King of Mesopotamia (3:10), which had plagued Israel for eight long years (3:8). The land now had rest for forty years (3:11).

B. Second judge: Ehud (3:12-30).

- 1. Oppressing nation: Moab**
- 2. Length of oppression: eighteen years**
- 3. Years of peace: eighty years**
- 4. Accomplishments:**

Ehud was a left-handed Benjaminite (Jdg. 3:15). In Old Testament times God often especially blessed left-handed warriors. (See Jdg. 20:16; 1 Chron. 12:2.)

Ehud was chosen to carry Israel's annual (and hated) tax money to the Moabite capital. Israel had been doing this for eighteen years (3:14, 15).

After paying the tax, Ehud secured a private meeting with Eglon, the fat Moabite king, claiming he had a "message from God" for the king. He thereupon stabbed Eglon with a double-edged eighteen-inch dagger (Jdg. 3:16-23). We note however that the Bible does not say he did this by the Spirit of God.

He then fled to the hill country of Ephraim where he sounded the war trumpet, raised an army, attacked the Moabites (killing 10,000), and gave rest to the land for the next eighty years (Jdg. 3:26-30).

C. Third judge: Shamgar (3:31).

- 1. Oppressing nation: Philistia**
- 2. Length of oppression: unrecorded**
- 3. Years of peace: unrecorded**
- 4. Accomplishments:**

With an **ox goad** this soldier killed 600 Philistines.

From Unger's Bible Dictionary:

“An instrument for guiding oxen, the long handle of which might be used as a formidable weapon (Judges 3:31, “oxgoad,” NASB and NIV). The instrument, still used in southern Europe and western Asia, consists of a rod about eight feet long, brought to a sharp point and sometimes cased with iron at the bigger end, to clear the plow of clay.”

D. Fourth judge: Barak (as helped by Deborah, Jdg. 4-5).

- 1. Oppressing nation: northern Canaanites**
- 2. Length of oppression: twenty years**
- 3. Years of peace: forty years**
- 4. Accomplishments:**

Israel (at this time) had been in bondage to King Jabin of Hazor (a Canaanite ruler) for twenty years (4:3). Jabin had a five-star general named Sisera, who commanded 900 iron chariots plus a huge marching army (4:2, 3).

At this time Israel was judged by a woman whose name was Deborah (4:4, 5). She informed Israel's army commander, a man named Barak, that God had chosen him to mobilize 10,000 men from the tribes of Naphtali and Zebulun. He was then to lead them to Mt. Tabor and do battle with Sisera (4:6, 7).

At his insistence, Deborah agrees to go with him, but warns him that the honor of conquering Sisera will not be credited to him (4:8, 9).

Barak leads his 10,000 men down the slopes of Mt. Tabor and, through God's intervention, totally routs and defeats Sisera (4:14, 15).

Sisera escapes and takes refuge in the tent of a Kenite housewife named Jael. Pretending to befriend him, she lulls him to sleep and kills him by driving a peg through his brain (4:17-21). Deborah and Barak thereupon sing their “duet of deliverance” hymn of praise to God.

The land then was to enjoy rest for forty years (5:31). Barak is later included in the New Testament hall of fame (Heb. 11:32). This fifth chapter of Judges is the third great song of praise in the Bible thus far. The other two are Exodus 15 and

E. Fifth judge: Gideon (Jdg. 6-8).

- 1. Oppressing nation: Midian**
- 2. Length of oppression: seven years**
- 3. Years of peace: forty years**
- 4. Accomplishments:**

After Barak's death, Israel returned to idolatry and God delivered them into the hands of the cruel Midianites for seven years. (Note their sad plight: Jdg. 6:2-6.)

A nameless (and fearless) prophet reminded Israel that their terrible circumstances were due to sin (6:8-10). An angel of the Lord (Jesus?) appeared at this point to Gideon, who was threshing wheat by hand in the bottom of a grape press to hide it from the Midianites (6:11).

Gideon is divinely commissioned to defeat the Midianites, and thereupon builds an altar to God, calling it **Jehovah-shalom** ("the Lord send peace," Jdg. 6:12-24).

Note: In spite of his many doubts, Gideon shows real faith at this time of famine by offering a young goat and baked bread sacrifice. Gideon thus, like Abraham, prepared a meal for God himself. (See Gen. 18.)

That very night, at God's command, Gideon pulls down the family altar of Baal and replaces it with an altar to Jehovah (6:25-27). Gideon's father, Joash, calms down an angry crowd the next morning who would have killed Gideon for his brave act. God's Spirit then comes upon Gideon. Gideon blows a trumpet and sounds a call to arms (6:34, 35).

He then throws out the fleece (twice) and is thus reassured concerning his call by God (6:36-40).

God thereupon cut down his army from 32,000 to 22,000, and finally down to 300 (7:2-7). With these 300 he would face 135,000 enemy troops (see 8:10). Gideon and his servant made their way behind enemy lines on the eve of the battle and were once again reassured of victory by overhearing an enemy conversation (7:10-15). Gideon divided his army into three companies, and upon the signal, each man blew a trumpet, broke a clay jar, raised

up a blazing torch, and shouted, “**The sword of the Lord, and of Gideon**” (7:16-20). The army of Midian was thrown into panic and completely routed (7:21-24). Gideon pursued them across the Jordan River where he finished defeating them. He thereupon returned to Palestine and severely punished two towns, which had refused to feed his 300 hungry troops (8:4-17).

Gideon then executed the two pagan Midianite kings for killing his brothers at Tabor (8:15-21). He refused an offer by Israel to become king over them, but requested the gold-earrings, plus other spoils captured in battle (8:22-26).

From this gold he made an ephod. Soon Israel began worshiping this, and it became a snare for the nation (8:27).

Gideon eventually settled down, married many wives, and raised seventy-one sons (and doubtless many daughters also). One of these sons was named Abimelech, who would later cause much bloodshed after Gideon’s death (8:29-31). Because of Gideon’s work the land would enjoy rest for forty years (8:28).

F. Sixth judge: Tola (10:1-2).

- 1. Oppressing nation: unrecorded**
- 2. Length of oppression: unrecorded**
- 3. Years of peace: twenty-three**
- 4. Accomplishments: unrecorded**

G. Seventh judge: Jair (10:3-5).

- 1. Oppressing nation: unrecorded**
- 2. Length of oppression: unrecorded**
- 3. Years of peace: twenty-two**
- 4. Accomplishments:**

He and his thirty sons delivered thirty Israeli cities from oppression.

H. Eighth judge: Jephthah (10:6–12:7).

1. **Oppressing nation: Ammon**
2. **Length of oppression: eighteen years**
3. **Years of peace: six**
4. **Accomplishments:**

After Abimelech's death, Israel was judged by Tola for twenty-three years. The clan of Tola was later known in David's time for its men of valor (1 Chron. 7:1, 2). After Tola's death, God raised up a man called Jair, who judged for twenty-two years. When Jair died, Israel once again "did evil in the sight of the Lord," and was turned over to the Philistines and Ammonites for a period of eighteen years (10:6-8). Foolish Israel once again turned to God in their hour of great need. As usual, he was filled with compassion and promised deliverance, but not before delivering a soul-searching message. Judges 10:10-16. God now raised up Jephthah, the son of a harlot. He had been rejected by his own brethren due to his illegitimate birth (11:1-11).

Jephthah attempts to negotiate with the Ammonites concerning some disputed land east of Jordan. He argues that:

- a. The land was originally the Amorites' and not the Ammonites' (Num. 21:21-30).
- b. God gave the land to Israel who had been there for the last 300 years.

At this statement a state of war existed between the two countries. God's Spirit came upon him, and Jephthah prepared for battle (11:28, 29). On the eve of the battle, however, Jephthah did something, which would later cause him much pain and anguish. We read in Judges 11:30, 31:

"And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."

God delivered the Ammonites into Jephthah's hands (11:32, 33). But his real problem was just beginning. We read in Judges 11:34, 35:

“And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.

And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! Thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back.”

Much ink has been used throughout the years by theologians concerning this passage. What was involved in Jephthah’s vow here? Dr. John J. Davis writes:

“There are, therefore, today, two prevailing interpretations of this portion of chapter 11. The **first** is that he did not kill his daughter. This view is suggested by a number of conservative writers. The arguments for this view are as follows:

- (1) Jephthah knew the law well enough to know of God’s condemnation of human sacrifices (11:15-27).
- (2) He must have known that a human being would come out of the home. Furthermore, an animal would have been too small a sacrifice for such a victory.
- (3) Jephthah must have been a godly man, or his name would not have appeared in Hebrews 11.
- (4) If his daughter were to be slain, there would be no point in emphasizing her virginity (37-39).
- (5) Jephthah could not have done this, especially after the Spirit of God came upon him (29).
- (6) There were women at this time who gave their lives to serving the Lord in the tabernacle at Shiloh (1 Sam. 2:22). Thus, Jephthah could have vowed that in case of victory, he would dedicate to God for tabernacle service one member of his household. The fact that it turned out to be his daughter was tragic for him. Because she was his only child, he would never expect to see

grandchildren; and he would seldom, if ever, see her again.

- (7) It is argued that the conjunction which appears in the vow in verse 31 should be translated ‘or’ rather than ‘and.’ In other words, Jephthah is thought to have said, ‘Whatever comes from the doors of my home to meet me as I return shall be devoted to the Lord’s service if it is human, **or** if it is a clean animal, I will offer it up as a whole burnt offering.
- (8) It is argued by those holding this view that; the expression ‘to lament’ in verse 40 should be translated ‘to talk to,’ indicating that the daughter remained alive.

The **second** view with regard to Jephthah’s vow and its fulfillment is that he did offer his daughter as a human sacrifice. Many well-known writers also support this view. The arguments for this view are as follows:

- (1) The Hebrew word for burnt offering is **olah**, which always has the idea of a burnt sacrifice in the Old Testament.
- (2) Jephthah was the son of a common heathen prostitute Zonah and spent a great deal of time with various peoples on the east side of the Jordan where such practice might be more common (11:1-3). Furthermore, it should be observed that later individuals engaged in such human sacrifice. Second Kings 3:26-27 records the action of the king of Moab in offering his eldest son for a burnt offering on the wall of his city. Second Chronicles 28:3 tells of Ahaz’s burning of his children, and 2 Kings 21:6 tells of Manasseh’s sacrifice of his son. If leaders in Israel followed such practices at the later period, it is not impossible that they could have been introduced at this earlier period.
- (3) The fact that Jephthah was a judge of Israel does not remove the possibility of his making a rash vow. The dominant philosophy of this day was a moral and

spiritual relativism in which ‘every man did that which was right in his own eyes’ (Jdg. 21:25). Many of Israel’s leaders were affected by this attitude. Recall that Gideon made a golden ephod, which led Israel to idolatry, and Samson engaged in activities that were obviously in opposition to the law of Moses.

- (4) If Jephthah could lead in the slaughter of 42,000 Israelites (Jdg. 12), he would therefore be capable of this vow and its fulfillment.
- (5) The fact that her virginity is bewailed in verses 36-40 seems to imply that there was no hope for children in the future because of her impending death. This discussion ‘is probably mentioned to give greater force to the sacrifice, as it would leave him without issue, which in the east was considered a special misfortune.’ Finally, the argument based upon the Hebrew word for ‘lament’ in verse 40 by those holding the dedication view is rather tenuous. The verb “tanah” occurs only once elsewhere in the Hebrew Bible (Jdg. 5:11). The best translation of this form appears to be ‘to recount.’” (*Conquest and Crisis*, pp. 125-128)

After all this, Jephthah’s troubles were not yet over, for he was provoked into battle by the jealous tribe of Ephraim (Jdg. 12:1-7). This tragic battle, won by Jephthah, resulted in the loss of 42,000 Ephraimitic troops. It was one of the strangest ever fought, because many of those troops lost their lives due to their inability to pronounce the word **Shibboleth** correctly (Hebrew for “stream”).

I. Ninth judge: Ibzan (12:8-10).

- 1. Oppressing nation: unrecorded**
- 2. Length of oppression: unrecorded**
- 3. Years of peace: seven**
- 4. Accomplishments: unrecorded**

J. Tenth judge: Elon (12:11-12).

1. **Oppressing nation: unrecorded**
2. **Length of oppression: unrecorded**
3. **Years of peace: ten**
4. **Accomplishments: unrecorded**

K. Eleventh judge: Abdon (12:13-15).

1. **Opposing nation: unrecorded**
2. **Length of oppression: unrecorded**
3. **Years of peace: eight**
4. **Accomplishments: unrecorded**

L. Twelfth judge: Samson (13-16).

1. **Opposing nation: Philistia**
2. **Length of oppression: forty**
3. **Years of peace: twenty (16:31)**
4. **Accomplishments:**

Prior to Samson's birth, Israel had been in bondage to the Philistines for forty years (13:1).

The angel of the Lord visits Samson's mother, and tells her of his future birth (13:2, 3). She thus becomes one of the four biblical women who received such a pre-birth angelic promise. The three others were:

- a. Sarah (Gen. 18:10-14)
- b. Elisabeth (Lk. 1:13)
- c. Mary (Lk. 1:30, 31)

This heavenly messenger instructed the parents that their child was to be raised a Nazarite (13:4, 5).

On this occasion Samson's parents prayed a prayer all expectant Christian parents should pray (Jdg. 13:8, 12). Who was this angel of the Lord: The parents attempted to discover his name, but were told, "**it is secret**" (v. 17). The Hebrew word here translated "secret," can also be rendered "wonderful," and is very similar to the word used in Isaiah 9:6, where we are told concerning Christ's birth that, "his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." This would

strongly indicate a pre-Bethlehem appearance of the Lord Jesus Christ.

Samson was born and empowered by the Holy Spirit even as he grew up (13:24-25). But though used by God he gave in repeatedly to his carnal nature.

He determined to marry an unbelieving Philistine girl, to the dismay of his parents. Already Samson's carnal nature is seen coming to the surface. In spite of his sensuality, God used him for his glory (14:1-4).

En route to Philistia Samson kills a lion. Later he discovers that a swarm of bees had chosen the carcass of the lion to make honey in. At his wedding feast Samson uses this experience as a basis for a riddle (Jdg. 14:12-14).

The guests eventually would dishonestly solve this riddle, getting the answer from Samson's bride. He becomes furious at this and pays his debt to the wedding guests, but only at the expense of thirty Philistine victims (14:15-19).

He returns only to find that the girl's father had given his bride to Samson's best man! In an act of revenge, the Hebrew strong man does the following:

“And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives” (Jdg. 15:4, 5).

He then killed many Philistines (15:8). After this, the Philistines threaten to destroy the tribe of Judah unless Samson is bound and delivered to them. Samson meekly allows himself to be tied up, but as the enemy comes in view he breaks the ropes, grabs the jawbone of an ass, and slaughters 1,000 Philistines (15:9-17).

He then prays one of his only two recorded prayers. Both are totally carnal and self-centered. (Compare 15:18 with 16:28.)

At Gaza (a Philistine city) Samson once again avoids capture, this time by ripping apart the iron gate of the city (16:1-3). A Philistine woman named Delilah, who discovers

the source of his great strength, becomes his downfall (16:4-20).

Note: At this point, Samson has violated all three Nazarite vows. He had touched the carcass of a lion (14:8-9). He had drunk wine (14:10). He had allowed his hair to be cut (16:19).

God uses Samson once again, but at the cost of his life (Jdg. 16:21).

“But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.”

In prison he regains his strength as his hair grows out again. He is then allowed by God to destroy thousands of Philistines who had gathered in their heathen temple for a drunken orgy. In the following destruction Samson himself perished (Jdg. 16:22-31).

Twelve Military Reformers
Othniel (Judges 1:12, 13; 3:8–11)
Oppressing nation— Mesopotamia ; Length of oppression— 8 years Years of peace 40 years He was both nephew and son-in-law of Caleb. He captured a strong Canaanite city.
Ehud (Judges 3:12-30)
Oppressing nation— Moab ; Length of oppression— 18 years Years of peace 80 years He assassinated a fat Moabite enemy king named Eglon. He organized an Israeli army which killed 10,000 enemy troops.
Shamgar (Judges 3:31)
Oppressing nation— Philistia ; Length of oppression— unrecorded Years of peace unrecorded He killed 600 Philistines with an oxgoad.

Barak (Judges 4-5)
<p>Oppressing nation—Canaanites; Length of oppression—20 years</p> <p>Years of peace 40 years</p> <p>He raised an army of 10,000 at Deborah's encouragement.</p> <p>He defeated enemy general named Sisera at base of Mt. Tabor.</p> <p>Sisera is killed later by Jael while in her tent sleeping.</p> <p>Barak and Deborah sang a duet of praise over their victory.</p>
Gideon (Judges 6-8)
<p>Oppressing nation—Midian; Length of oppression—7 years</p> <p>Years of peace 40 years</p> <p>He was commissioned by God to defeat the Midianites.</p> <p>He prepared for this by destroying the family idols.</p> <p>He threw out the fleece twice.</p> <p>He raised an army of 10,000.</p> <p>He saw this army reduced to 300 by God.</p> <p>He defeated 135,000 enemy troops with his 300.</p> <p>He caused Israel to sin by making a golden ephod.</p>
Tola (Judges 10:1)
<p>Oppressing nation—unrecorded; Length of oppression—unrecorded</p> <p>Years of peace 23 years</p> <p>Unrecorded</p>
Jair (Judges 10:3-5)
<p>Oppressing nation—unrecorded; Length of oppression—unrecorded</p> <p>Years of peace 22 years</p> <p>He and his 30 sons delivered 30 Israeli cities from oppression.</p>

Jephthah (Judges 10:6-12:7)
<p>Oppressing nation—Ammon; Length of oppression—18 years</p> <p>Years of peace 6 years</p> <p>He was a harlot's son who became a mighty warrior.</p> <p>On the eve of battle he made a rash vow to God: if victorious he would offer the first thing that greeted him. His daughter met him and he sadly performed his vow.</p> <p>He is later provoked into battle with the jealous tribe of Ephraim.</p>
Ibzan (Judges 12:8-10)
<p>Oppressing nation—unrecorded; Length of oppression—unrecorded</p> <p>Years of peace 7 years</p> <p>Unrecorded</p>
Elon (Judges 12:11, 12)
<p>Oppressing nation—unrecorded; Length of oppression—unrecorded</p> <p>Years of peace 10 years</p> <p>Unrecorded</p>
Abdon (Judges 12:13–15)
<p>Oppressing nation—unrecorded; Length of oppression—unrecorded</p> <p>Years of peace 8 years</p> <p>Unrecorded</p>
Samson (Judges 13-16)
<p>Oppressing nation—Philistia; Length of oppression—40 years</p> <p>Years of peace 20 years</p> <p>He was to be raised as a Nazarite.</p> <p>He killed a lion en route to his wedding.</p> <p>He killed 30 Philistines to pay off a clothing debt.</p> <p>Upon losing his wife, he burned the wheat fields of the Philistines.</p> <p>He killed 1000 Philistines with the jawbone of an ass.</p> <p>He ripped off an iron gate at Gaza.</p>

He was betrayed into the hands of the Philistines by Delilah.
He was shaven, blinded, and enslaved.
He was supernaturally empowered to destroy many Philistines in their own temple by pulling it down.
He himself was killed at this time.

II. A Bloody Butcher—Abimelech (Judges 9).

A. Abimelech was the son of Gideon by a concubine in Shechem (8:31). He arranged for the brutal murder of sixty-nine of his seventy half-brothers and was crowned “king” of his mother’s hometown, Shechem (9:1-5).

Jotham, the half-brother who escaped, relates one of the two fables in the Bible (for the other, see 2 Ki. 14:9), and directs it at Abimelech, whom he ridicules as a “thornbush bramble king.”

Three years later God stirred up trouble between King Abimelech and the citizens of Shechem. In the ensuing struggle, Abimelech was killed (Jdg. 9:22-57).

III. An Idol-Worshipping Son—Micah (Judges 17-18).

Micah, a thief and idol-worshiper, is encouraged by his mother to “start his own religion.” This he does by (among other things) hiring his own personal priest, a money-grabbing Levite from Bethlehem (17:1-13). This perverted “private pastor” is later enticed by the tribe of Danites to become their official priest (18:1-31).

IV. A Cowardly Levite (Judges 19-21).

A. These three chapters are among the most depressing in the Bible. The story began when a Levite and his unfaithful concubine wife stopped overnight in Gibeah, a city located in the tribal territory of Benjamin (19:1-15).

B. The couple stayed with an old man. That night his house was surrounded by a group of sex perverts who demanded the Levite come out, and partake of their disgusting and degrading actions. The cowardly Levite saved himself by giving his wife over to this miserable mob. By morning time the perverts had sexually murdered her (19:16-27).

- C. **The Levite** thereupon cut her dead body into twelve pieces, and sent a bloody chunk to each tribe in Israel along with the story of what happened (19:23, 29).
- D. **Israel was enraged at this sexual crime** and gathered an army of some 400,000 troops to punish the guilty perverts of Gibeah (19:30–20:11).
- E. **The citizens of Benjamin, however, refused to surrender the criminals** and a civil war broke out. After an especially bloody three-battle war in which Israel lost 40,000 men, Benjamin was defeated. When the body “dead count” was in, only 600 out of some 26,000 soldiers of Benjamin were left alive. A sobered and saddened Israel then provided wives for these 600, lest the very name of Benjamin disappear from the face of the earth (20:12–21:25).

A Terrible Trio	
Abimelech, the bloody butcher—Judges 9	
1.	He was the mad-dog son of Gideon.
2.	He arranged for the murder of sixty-nine of his half-brothers. Only a man named Jotham escaped.
3.	He set up his “kingdom” at Shechem.
4.	He was later killed by God, who used an evil spirit and an old woman to perform his will.
Micah, a mother-spoiled thief and idol worshiper—Judges 17-18	
1.	He is encouraged by his indulgent mother to “start his own religion.”
2.	He does this by hiring his own personal priest, a money-hungry Levite from Bethlehem.
3.	This perverted “private pastor” is later enticed by the tribe of Dan to become their official priest.
A cowardly and emotionally sick Levite—Judges 19-21	
1.	A Levite and his concubine are threatened by a mob of sex perverts while visiting in the land of Benjamin.
2.	He saves his miserable hide by allowing this corrupt crowd to

- sexually murder the woman.
3. He then cuts up her dead body into twelve pieces and sends a bloody chunk to each tribe in Israel.
 4. An army of **400,000** is raised, but the Benjamin tribe officials refuse to hand over the guilty men.
 5. A civil war breaks out, which leaves but 600 Benjaminite soldiers alive.
 6. A plan is effected by the eleven tribes to provide wives for these 600, lest the tribe of Benjamin disappear.

V. A Moabite Girl—Ruth (Ruth 1-4).

A. Chapter one: Ruth renouncing.

1. **During a famine**, a Bethlehem citizen named Elimelech (which means, “God is King”), his wife Naomi (“the sweet one”) and their two sons, Mahlon and Chilion (“sick” and “pining”) leave Palestine and go into Moab (Ruth 1:1, 2).
2. **The two boys marry**, but soon tragedy strikes. First the father dies, and then both sons, leaving three saddened widows (1:3-5).
3. **Naomi decides to return to Palestine** and is accompanied by her older daughter-in-law, Ruth. Naomi attempts to persuade Ruth to go back to her own home. Ruth’s answer must be counted as one of the most beautiful statements ever to come from the human throat. She says (in Ruth 1:16, 17):

“And Ruth said, 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 ought but death part thee and me.”
4. **Ruth and Naomi begin their difficult trip**, walking nearly 100 miles and crossing mountains a mile high. Upon their return, a disillusioned Naomi instructs her old neighbors to call her “Mara,” which means, “bitter,” and not Naomi (1:20-22).

B. Chapter two: Ruth requesting.

1. **Ruth goes out to glean wheat** and, in the providence of God, picks a field belonging to Boaz, a near relative of Elimelech (2:1-3). Boaz was the son of the ex-harlot, Rahab (Mt. 1:5).

2. **Boaz sees her**, and apparently falls in love with her. He treats her kindly and orders his hired hands to do the same (2:15-16).
3. **Ruth brings home some thirty pounds of barley** and reports the kindness of Boaz to Naomi, who immediately begins planning a wedding (2:19-23).

C. Chapter three: Ruth resting.

1. **Naomi sends Ruth to Boaz** with instructions for her to assume a position at his feet. According to Hebrew law, Ruth was entitled to call upon her nearest of kin to fulfill the various duties of a kinsman redeemer. By this course of action, Ruth was doing just this. Boaz understood fully her request to: “spread therefore thy skirt over thine handmaid; for thou art a near kinsman” (3:9).

From this point on, Boaz took the necessary steps to marry Ruth. This custom is still practiced to some extent among the Arabs today.

2. **Boaz then explains to Ruth why he had not proposed marriage** to her before this time: “There is a kinsman nearer than I” (3:12).
3. **Ruth returns home to Naomi with a full report.** Naomi reassures her concerning Boaz by the following words:

“Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day” (3:18).

D. Chapter four: Ruth reaping.

1. **Boaz called a council meeting** to determine whether the nearest kinsman (who may have been a brother to Elimelech) wanted to assume his obligations (4:1-4).

Note: Boaz’s heart must have dropped to his knees when the man said, “I will redeem it” (4:4). But Boaz continues the meeting, saying:

“What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance” (4:5).

With a great sigh of relief, and no doubt a silent prayer of thanksgiving to God, Boaz hears the nearest kinsman conclude:

“I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it” (4:6).

2. **The issue was no longer in doubt.** Boaz would now marry Ruth. To confirm this decision, the man plucked off his shoe. It was the custom at that time in Israel for a man transferring a right of purchase to pull off his sandal and hand it to the other party. This publicly validated the transaction (4:7-10).
3. **In time, God gave Boaz and Ruth a son named Obed.** Obed would grow up and father a boy named Jesse, who would in turn have a son called David. Thus a Moabite girl who was once heathen would become the great-grandmother of King David, and be included in the New Testament genealogy of the Lord Jesus Christ. (See Mt. 1:5). This is perhaps one of the most thrilling examples of God’s marvelous grace in the Bible.

Ruth—A Moabite Girl
Chapter One Ruth Renouncing
<p>A citizen from Bethlehem named Elimelech, his wife Naomi, and their two sons move to Moab during a famine.</p> <p>The boys marry Moabite girls, but soon both father and sons die, leaving three widows.</p> <p>Naomi returns to Bethlehem, accompanied by one of her daughters-in-law, named Ruth, who had renounced her Moabite gods for the true God of Israel.</p>
Chapter Two Ruth Requesting
<p>In the providence of God Ruth gleanes wheat in a field owned by Boaz, a near relative of Elimelech.</p> <p>At their first meeting, Boaz falls in love with Ruth.</p> <p>Upon learning of this, Naomi begins planning for the wedding.</p>
Chapter Three Ruth Reaping

Naomi sends Ruth to Boaz, that she might request of him to fulfill his responsibility as a kinsman redeemer.

Boaz is thrilled with Ruth's request, but tells her there is a kinsman redeemer closer than he.

Ruth returns home and leaves the matter with God.

Chapter Four Ruth Rejoicing

Boaz arranges a meeting with the closer kinsman redeemer.

Upon hearing the facts, he steps aside and allows Boaz to fulfill the kinsman redeemer responsibilities, including marriage to Ruth.

Ruth presents Boaz with a male baby which is named Obed.

VI. A Dedicated Mother—Hannah (1 Sam. 1:1–2:11, 18-21).

A. The account begins when a barren woman stands weeping and praying at the altar in Shiloh. Her name was Hannah. We note her prayer in 1 Samuel 1:11.

We observe several factors in this request:

- 1. Part of Hannah's sorrow was due to constant ridicule** from her husband's other wife, Peninnah (1:6). God never sanctioned polygamy, for it always brought grief and frustration. (See Gen. 21:9-11; 30:1.)
- 2. Dr. John Davis writes concerning this prayer of Hannah:**

“In great bitterness of soul she prayed to the Lord and the essence of this prayer is wrapped up in two words found in verse 11, ‘**remember me.**’ These words have a familiar ring to them. One is reminded of the simplicity of Samson's prayer recorded in Judges 16:28. In blindness and helplessness he cried out to his God and asked to be ‘**remembered.**’

This prayer was also found on the lips of a man being crucified at Calvary. One of the malefactors who was hanged with Jesus looked to Him with faith and said, ‘**Lord remember me when thou comest into thy kingdom.**’” (See Lk. 23:42.)
(*Conquest and Crisis*)

3. **Hannah vows** that if a son is given to her, she will raise him as a Nazarite. Thus her boy, Samuel, would become one of the three Nazarites mentioned in the Bible. The other two were Samson (Jdg. 13) and John the Baptist (Lk. 1).
 4. **In her soul’s agony**, Hannah moves her lips, but makes no audible sound, which causes the old high priest Eli (who has been secretly watching her) to conclude that she is drunk (1:12, 13).
- B. Upon being rebuked** for this supposed drunkenness, Hannah immediately denies the charge and then shares with Eli the true nature of her heartache. The old priest thereupon reassures her that God will indeed answer her prayer (1:14-18).
- C. In the course of time God did “remember” Hannah** (compare with Gen. 8:1) with a son whom she called Samuel. When he was weaned (probably at two or three years of age) Hannah brought him to Eli to dedicate him to God (1 Sam. 1:26-28).
- D. After the dedication, Hannah utters a beautiful ode of praise** which appears to be the basis of Mary’s song found in Luke 1:46-55. (See 1 Sam. 2:1-11.)

The Sorrowing, Singing Saint—Hannah	
Her Sorrow 1 Samuel 1:1-19	
<p>Hannah was a barren and ridiculed woman.</p> <p>Even her anguished prayer was misinterpreted in the Temple by Eli the priest.</p> <p>She promised God that any son given her would be raised as a Nazarite.</p> <p>She is reassured about this from God through Eli.</p>	
Her Song	

1 Samuel 1-2

Hannah gives birth to Samuel.

Upon weaning him she brings him to Eli for Temple service unto God.

She sings a hymn of praise to God for:

1. Blessing the poor and humble over the rich and proud
2. Keeping the feet of his saints
3. Rightfully judging the earth

In her hymn she utters a Messianic prophecy:

“He shall give strength unto his king, and exalt the horn of his anointed”
(2:10).

Hannah later has three additional sons and two daughters.
(1 Sam. 1:20—2:11, 18-21).

VII. An Undisciplined Priest—Eli (1 Sam. 2:12-17, 22-36; 4:1-22).

A. A sad note is now introduced concerning the priestly sons of Eli. According to the sacred account:

1. **They were unsaved (2:12).**
2. **They regarded Belial as the true God (2:12).**
3. **They stole the offerings from God (2:14).**
4. **They bullied the people of God (2:14).**
5. **They committed adultery in the tabernacle (2:22).**
6. **They caused God’s people to transgress (2:17, 24).**

B. Eli attempts to correct this by a mild and weak “slap on the wrist,” but his wicked sons remain unmoved and unrepentant (2:22-25).

C. Eli was warned by an unnamed prophet of God concerning the following:

1. **That his two wicked sons would both die** on the same day (2:34).
2. **That God would raise up a faithful priest (2:35).**

Note: There has been some speculation concerning the identity of this “faithful priest.” Let us briefly examine this:

3. **God originally instituted the priesthood through Aaron,** who was a descendant of Levi (Ex. 28:43; 29:9).
4. **Aaron had four sons.** Two were slain by God due to their wickedness (Lev. 10). The other two were Eleazar and Ithamar. The line of the high priest was apparently to continue through Eleazar. At his death, Phinehas took office (Num. 25:11-13).
5. **However, after this, for some unexplained reason, the line was shifted from Eleazar's line to that of Ithamar in the person of Eli.**
7. **Some Bible students feel that the verse in 1 Samuel 2:35 is a reference to Zadok,**

1 Sam 2:35 **And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.**

from the line of Eleazar, who would later be the faithful spiritual advisor to King David (1 Ki. 1:7, 8). This prophecy also indicates that there would never lack a descendant of Zadok to walk before God's anointed kings. Zadok's seed will walk before Christ in the millennial temple (Ezek. 44:15; 48:11; 43:19).

Ezek 43:19 **And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin offering.**

Ezek 44:15 **But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD:**

Ezek 48:11 **It shall be for the priests that are sanctified of the sons of Zadok; which have kept my charge, which went not astray when the children of Israel went astray, as the Levites went astray.**

D. God revealed himself to Samuel one night as the boy lay in his bed in the Temple. The bulk of this divine message was the future

judgment of Eli's household. The next morning a reluctant Samuel relates all this to Eli (3:1-18).

- E. Samuel is now elevated by God** to the office of a prophet (3:19-21).
- F. Israel is soundly defeated by the Philistines.** During the battle, the Ark of the Covenant is captured, and Eli's two sons, Hophni and Phinehas, are killed (4:1-11).
- G. The tragic news is brought back to Shiloh,** which results in the death of Eli and the total despair of his daughter-in-law (1 Sam. 4:14, 18-22).

Eli—The Undisciplined Priest Father	
Sins of His Sons	
They were unsaved (1 Sam. 2:12) They regarded Belial as the true god (2:12) They stole the offerings from God (2:14) They bullied the people of God (2:14) They committed adultery right in the tabernacle (2:22) They caused God's people to transgress (2:17, 24)	
Warnings to His Sons	
By God through an unnamed prophet (2:34) By God through the boy Samuel (3:1-18)	
Death of His Sons	
Israel is defeated by the Philistines (1 Sam. 4:1-10) The ark is captured (4:11) Eli's sons are killed (4:11) Eli learns of this, falls from his seat, and dies (4:12-18) His daughter-in-law dies in childbirth, but not before naming her baby boy Ichabod (4:19-22)	

VIII. Some Frustrated Philistines (1 Sam. 5-6).

- A. **The captured Ark of the Covenant** proved a curse among the Philistines wherever it was taken.
 1. **At Ashdod, it destroyed the statue of the idol god Dagon** and smote the people with boils (5:1-7).
 2. **At Gath it wrought great destruction** and similar boils (5:8, 9).
 3. **At Ekron it brought great fear** and more boils (5:10).
 - B. **The Philistines then placed the ark on a wooden cart** hitched to two cows. On this cart are also placed five golden mice (6:1-11).
 - C. **The ark is carried to an Israelite town called Beth-shemesh**, where it is first received with great rejoicing, but later brings great sorrow, for some foolish men look into the ark and cause a divine punishment from God (6:12-19).
 - D. **From Beth-shemesh, the ark is taken to another Israelite town named Kirjath-jearim.** Here it was to remain for twenty years (7:1, 2).
- IX. A Circuit-riding Preacher—Samuel (1 Sam. 7).**
- “And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh...[and] revealed himself to Samuel” (1 Sam. 3:19-21).
- A. **At this time the great prophet and priest Samuel** gathers all of Israel at Mizpeh (another town in Palestine) for a great revival (7:3-6).
 - B. **When the Philistines hear of this gathering, they mobilize** their armies, and prepare to attack. But at Samuel’s cry, God steps in and utterly routs the Philistines (7:7-14).

“So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel” (7:13).

“And Samuel judged Israel all the days of his life. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places. And his return was to Ramah; for there was his house; and there he judged Israel; and there he built an altar unto the Lord” (7:15-17).
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THE UNITED KINGDOM STAGE

Introducing the United Kingdom Stage (1 Samuel 8-31; 2 Samuel; 1 Kings 1-11; 1 Chronicles; 2 Chronicles 1-9; Psalms; Proverbs; Ecclesiastes; Song of Solomon)

The United Kingdom Stage	
	1 Samuel 8-31
	2 Samuel
	1 Kings 1-11
	1 Chronicles
	2 Chronicles 1-9
	Psalms
	Proverbs
	Ecclesiastes
	Song of Solomon

1. This stage, covering a period of approximately 120 years, records the history of Israel's first three kings. Each ruled for forty years. The kings are Saul, David, and Solomon.
2. Most of Israel's beautiful songs and words of wisdom were composed during this period. These would include: Psalms, Proverbs, Song of Solomon, and Ecclesiastes.
3. The period begins with the selection of a ruler (Saul, 1 Sam. 9) and ends with the rejection of another ruler (Rehoboam, 1 Ki. 12).
4. It includes a visit to the witch of En-dor (1 Sam. 28) and a visit by the Queen of Sheba (1 Ki. 10).
5. The death of two babies is noted. The first (2 Sam. 12) pointed out the wages of sin, while the second (1 Ki. 3) pointed out the wisdom of Solomon.

“And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die” (2 Sam. 12:13, 14).

“And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgement which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgement” (1 Ki. 3:25-28).

6. During this period a city is saved (1 Sam. 11), some animals are spared (1 Sam. 15), and a giant is slain (1 Sam. 17).
7. It describes a fearless prophet (Nathan, 2 Sam. 12), and a faithful priest (Zadok, 2 Sam. 15).
8. The Ark of God on two occasions is carried to Jerusalem, once during a celebration (2 Sam. 6), and again during a revolution (2 Sam. 15).

“So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet. And they brought in the ark of the Lord, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt-

offerings and peace-offerings, he blessed the people in the name of the Lord of hosts” (6:15, 17).

“And David said unto all his servants that were with him at Jerusalem, Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, he will bring me again, and shew me both it, and his habitation” (15:14, 24, 25).

9. A sister is raped (2 Sam. 13) and a son is hanged (2 Sam. 18).
10. A father’s son (Jonathan) protects young David from the son’s father (Saul, 1 Sam. 20).
11. A heathen city becomes the Holy City (2 Sam. 5).

“And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither. Nevertheless David took the strong hold of Zion: the same is the city of David. And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David’s soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house” (2 Sam. 5:6-8).

12. Solomon is instructed (1 Ki. 2) and the Temple is constructed (1 Ki. 6).

The United Kingdom Stage

“And the Lord said to Samuel, hearken unto their voice, and make them a king” (1 Sam. 8:22).

THE RULERS OF THIS STAGE

I. Saul, Israel’s First King.

A. The selection of Saul.

1. The circumstances leading to his selection.

- a. Israel's elders gather at Ramah and demand that Samuel give them a king (8:3-20).
- b. Samuel is displeased and lists the many disadvantages of having a king (8:11-18).
- c. God nevertheless informs Samuel of his decision to give Israel a king and that he can expect the new leader at his doorstep in twenty-four hours (1 Sam. 9:16).
- d. The next day Saul unknowingly fulfills this prophecy by seeking Samuel's help in locating some lost animals (1 Sam. 9:18-20).

2. The chronology of his selection.

- a. He is privately anointed by Samuel at Ramah (10:1).
- b. He is publicly acclaimed by Samuel at Mizpeh (10:24).

Note: At this stage Saul was a very humble man. He felt he was unworthy of being king (9:21) and actually had to be brought out of hiding when Samuel officially proclaimed him king (10:21).

3. The confirmation of his selection.

- a. Following his inaugural service, Saul returns to his farm in Gibeah (10:26).
- b. He later raises an army of 330 thousand to rescue a surrounded Israelite city called Jabesh-Gilead from a cruel enemy and thus establishes his ability to lead the kingdom (11:8-15).
- c. Samuel then gathers Israel to Gilgal, and there delivers his final recorded sermon to the people.
 - (1) He warns both people and their king of the follies of disobeying God (12:25).
 - (2) God emphasizes this warning by the miracle of thunder and rain (12:18).

B. The rejection of Saul (1 Sam. 13:1–15:9). This Saul caused:

- 1. **By him, offering a sacrifice that should have been done by a priest (13:9).**
- 2. **By ordering the death of his own son.** Saul had foolishly ordered no food to be eaten by his troops until the Philistines were defeated. Jonathan, his son, unaware of the command,

ate some honey: The people, however, refused to let Saul carry out his foolish law and thus saved Jonathan (14:45). God saved Israel that day; this was done in spite of Saul's stupidity, through three things:

- a. Jonathan's battle plan and personal courage (14:6)
- b. a divine earthquake (14:15)
- c. panic among the Philistine troops (14:19)

3. **By opposing the command of God to destroy a pagan named Agag and his city (15:9).** This event was significant because:

- a. It marked the total rejection of Saul by God (15:10-11).
- b. It illustrated a great biblical principle. When Saul lamely excused his actions in not killing the animals as instructed, but in saving them for sacrificial reason, he heard the stern rebuke of Samuel:

“And Samuel said, 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” (1 Sam. 15:22, 23).

In other words, it is better to obey than to sacrifice (for sins) because when one obeys God in the first place, he need not offer a sacrifice. It was the last meeting between Saul and Samuel until Samuel died (15:35).

King Saul—His Rise and Fall	
RISE	
1 Samuel 8	Israel demands a king. Reasons for this:
	Samuel was getting old.
	His sons were wicked.
	Israel wanted to be like all other nations.
1 Samuel 9	

Saul is chosen by Samuel at God's command. Saul seeks Samuel's advice concerning some lost animals. Samuel tells him of God's plans.	
1 Samuel 10 Saul is anointed at Ramah and acclaimed at Mizpah. He begins as a humble and somewhat reluctant ruler. See 9:21; 10:22, 27; 11:12-15.	
1 Samuel 11-12 His leadership is confirmed at the rescue of Jabesh-Gilead. This Israelite city is surrounded by the Ammonites. Saul raises an army and delivers the city. He is urged by Samuel to always serve God.	
FALL	
Step One:	He intrudes into the office of the priesthood (1 Sam. 13).
Step Two:	He orders the death of his own son (1 Sam. 14).
Step Three:	He spares Amalek, God's enemy (1 Sam. 15).
Step Four:	He is possessed by an evil spirit (16:14; 18:10; 19:9).
Step Five:	He attempts to kill David (18:11, 21, 25; 19:1, 10, 15).
Step Six:	He curses and attempts to kill his own son (20:30-33).
Step Seven:	He slaughters eighty-five priests of God at the city of Nob (22:17-19).
Step Eight:	He goes to the witch of Endor and is slain on a battlefield (1 Sam. 28, 31).

II. David, Israel's Finest King (1 Sam. 16–2 Sam. 24; 1 Chron. 11-29).

A. David the shepherd (16:1-13).

- Samuel is instructed to visit the house of Jesse** in Bethlehem and anoint one of his eight sons as King of Israel.
- Samuel is admonished to, "Look not on his countenance, or on the height of his stature...for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart"** (16:7).
- After God rejects the first seven sons,** David is fetched from the sheep pasture and anointed by Samuel (16:11-13).

B. David the singer (16:14-23).

- 1. From this point on King Saul is troubled by an evil spirit.**
- 2. The fame of David's skill** as an accomplished harpist causes Saul to issue a "command performance," and David readily agrees.
- 3. David's beautiful music helps the troubled Saul.**

C. David the soldier (17). Story of David and Goliath

- 1. Jesse sends David with some food** for his brothers who are soldiers in Saul's army.
- 2. Israel at this time was engaged in battle with the Philistines.**
- 3. Upon arriving, David views a giant Philistine warrior** who had for forty days (17:16) brazenly insulted the armies of Israel and their God, taunting them to send forth a soldier to do battle with him and thus determine the war. The giant's name was Goliath; he was approximately ten feet high. He wore a bronze helmet, a 200-pound coat of mail, bronze leggings, and carried a bronze javelin several inches thick, tipped with a twenty-five-pound iron spearhead.
- 4. David accepts this challenge** and, armed with only the sling of a shepherd, kills the giant with a stone, which he hurls into his forehead.

D. David the sought (1 Sam. 18-31).

- 1. He now begins his lifelong friendship with Jonathan**, Saul's son (1 Sam. 18:1-4).
- 2. He is made commander-in-chief of Saul's armies** (1 Sam. 18:5).
- 3. He receives the praise of the Israelite women** for slaying Goliath (1 Sam. 18:6, 7). These women sang concerning how Saul had slain his thousands, but David his ten thousands. Apparently the Philistines would also later hear of this song. (See 1 Sam. 21:11; 29:5.)
- 4. He incurs the wrath of Saul** (1 Sam. 18:8).
- 5. Saul makes his first attempt to kill David** (1 Sam. 18:11).
- 6. He is demoted from general to a captain** in Saul's armies (1 Sam. 18:13).

- 7. Saul promises David his eldest daughter in marriage** if David will fight the Philistines. All along Saul is hoping that David will be killed in battle. When it comes time for Saul to give Merab to David he gives her to another man named, Adriel. (1 Sam. 18:17-19).
- 8. Saul then promises his second daughter, Michal,** to David if he can kill 100 Philistines. David thereupon goes out and kills 200 (1 Sam. 18:20-27).
- 9. David marries his first of many wives, Michal** (1 Sam. 18:27, 28).
- 10. Saul attempts to kill him again with a javelin** (1 Sam. 19:10).
- 11. David escapes Saul's next murderous attempt** by being lowered down through his own bedroom window with the help of Michal (1 Sam. 19:12).
- 12. David goes to Ramah and reports all this to Samuel** (1 Sam. 19:18).
- 13. Jonathan warns David of Saul's renewed efforts to kill him** (1 Sam. 20:18-22, 35-42).
- 14. David goes to Nob** and (after lying about the nature of his visit) receives bread and a sword from Ahimelech, the high priest (1 Sam. 21:1-9).
- 15. He then goes to the Philistine city of Gath** and fakes insanity before King Achish (1 Sam. 21:10-15).
- 16. David makes the Cave of Adullam his headquarters** and begins gathering his "outlaw army." This army at first totaled 400 men (1 Sam. 22:1, 2).
- 17. During this period three of his mighty men slipped through enemy lines to bring David the drink of water** from the well in Bethlehem he had so longed for. David was so impressed that he refused to drink it, but poured it out as an offering to God (1 Chron. 11:16-19).
- 18. David goes to Moab,** but is ordered back to Judah through the mouth of Gad, the prophet of the Lord (1 Sam. 22:3-5). God had already gone to the trouble of bringing David's great grandmother from Moab into Judah. (See Ruth 1.)
- 19. An Edomite named Doeg betrays the High Priest, Ahimelech, to Saul** whereupon the insane king orders the

slaughter of eighty-five priests at Nob simply because Ahimelech had offered some bread to David (22:12-19).

20. **David receives Abiathar**, one of Ahimelech's sons, who alone had escaped Saul's bloody slaughter of the priests at Nob (1 Sam. 22:20-23).
21. **David saves the Israelite city of Keilah from the Philistines** (1 Sam. 23:5).
22. **He then is warned by God to flee the city**, for the citizens were preparing to hand him over to Saul (1 Sam. 23:10-12).
23. **He now has an army of 600 men** (1 Sam. 23:13).
24. **Jonathan and David meet in the woods of Ziph** and renew their friendship (1 Sam. 23:16-18).
22. **Saul surrounds David in the wilderness of Maon**, but upon hearing the report of a Philistine invasion, is forced to leave before capturing him (1 Sam. 23:26-28).
26. **David spares Saul's life in a cave in the wilderness of Engedi**, by cutting off a piece of Saul's coat when he could have sliced off his head (1 Sam. 24:1-15).
27. **David's heart immediately smote him for this act of disrespect** (1 Sam. 24:5).
28. **Saul acknowledges** both his stupidity and the fact that he knew God had chosen David to rule Israel (1 Sam. 24:16-22).
29. **David marries his second wife, Abigail**. She was the widow of an arrogant and rich Judean sheepherder who had refused to help David in his time of need and for this reason was slain by the Lord ten days later (25:1-42). (Just prior to this, Samuel had died and was buried at Ramah.)
30. **David marries his third wife, Ahinoam** (1 Sam. 25:43).
Note: His first wife, Michal, had been given by Saul to another man (25:44). Ahinoam would later give birth to Amnon (see 2 Sam. 3:2).
31. **David spares Saul's life the second time** on a hillside in the wilderness of Ziph. To prove this to Saul, he orders one of his men to take the spear and water canteen while the king lies sleeping (1 Sam. 26:1-16).

- 32. Saul once again acknowledges his wickedness** and promises no more to seek his life (1 Sam. 26:17-24). Note: The wicked and frustrated king, apparently, this time, kept his word.
- 33. David backslides and moves to the Philistine city of Ziklag** (1 Sam. 27:1).
- 34. David now completes his army of mighty men.** These men were known for:
- a. their strength (1 Chron. 12:2, 8)
 - b. their spiritual perception (1 Chron. 12:18)
- 38. During this time, a period of sixteen months,** David carries out numerous plundering raids upon various non-Israelite cities, but convinces the Philistine king, Achish, that the cities are indeed Israelite ones. (See 1 Sam. 27:8-12.)
- 36. Saul visits the witch of En-dor** in a desperate attempt to call up Samuel from the dead in order to receive advice concerning a fearful Philistine military threat (28:1-11).
- 37. Samuel appears,** apart, however, from any actions of the evil witch, and predicts Saul's defeat and death on the battlefield the following day (28:12-25).

Note: The appearance of Samuel on this occasion has created a great deal of discussion among Bible scholars and has produced a number of viewpoints with regard to the precise nature of this event.

The most popular view and that which is maintained by most orthodox commentators is that this was a genuine appearance of Samuel brought about by God himself. In favor of this proposal is the Septuagint reading of 1 Chronicles 10:13, which is as follows: 'Saul asked counsel of her that had a familiar spirit to inquire of her, and Samuel made answer to him.' Furthermore, the fact that she cried out when she saw Samuel indicated that she did not bring up Samuel and did not expect him to appear in this manner. The fact that Saul bowed himself to the ground and did obeisance is a further indication that this was a real appearance of Samuel. It is doubtful that he would have reacted merely on the grounds of a verbal description or a false impression. Samuel's statement to Saul in verse 15 should not be regarded as proof that the

witch of En-dor brought him back from the dead. What, then, was the purpose of God in bringing Samuel back for this appearance? This unusual act on the part of God was certainly designed to emphasize the doom of Saul and God's displeasure for his coming to a necromancer. (*The Birth of a Kingdom*, John J. Davis, pp. 96-99)

- 38. David foolishly volunteers to join the Philistines** as they march to fight with Israel at Jezreel. But he is not fully trusted by the Philistine leaders, and his offer is refused (1 Sam. 29:1-11).
- 39. David avenges the sudden destruction of his adopted Philistine city Ziklag** by totally slaughtering the guilty Amalekites (1 Sam. 30:1-18).
- 40. After this successful battle, David institutes an important statute and ordinance in Israel, which reads:**

“But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike” (1 Sam. 30:21-25).
- 41. Saul is defeated by the Philistines** and is sorely wounded. He thereupon falls upon his sword to avoid torture at the hands of the enemy. His sons, including Jonathan, are also killed in battle (31:1-7).

E. David the sovereign (2 Sam. 1-10; 1 Chron. 11-19).

- 1. David hears the news of the death of Saul and Jonathan and grieves for them in Ziklag** (2 Sam. 1:1-27). He orders the execution of an Amalekite soldier who attempted to take the credit for Saul's death.
- 2. At God's command, he returns to Palestine** and is anointed at Hebron by the men of Judah as their king. This was his second anointing (2 Sam. 2:1-4). David is now around thirty and he will rule over Judah for the next seven and a half years {2 Sam. 5:5}.
- 3. Abner, Saul's general, makes Ish-bosheth, Saul's son, king over the eleven tribes** (2:8-10).

4. **Joab, being loyal to David, arranges a meeting with Abner and murders many of his men.** Abner is forced to kill Joab's brother Asahel in self-defense (2:18-23).
5. **After a long war between Saul's house and David's house,** Abner breaks with Ish-bosheth and attempts to negotiate with David (3:1, 21). David agrees to cooperate.
6. **Joab hears of this and murders Abner to avenge the death of his brother** (3:30).
7. **At this time David gets Michal, his first wife, back.** He then marries four more women, for a grand total of seven wives, while in Hebron (2 Sam. 3:2-5; 1 Chron. 3:1-4). It was in Hebron that four (of his many) children were born who would later bring sorrow to his life. They were:
 - a. Amnon, who would rape his half-sister Tamar (2 Sam. 13:1-14)
 - b. Tamar (2 Sam. 13:1)
 - c. Absalom, who would kill Amnon for this and later lead a revolt against the king himself (2 Sam. 13:28; 15:13, 14)
 - d. Adonijah, who also would later attempt to steal David's throne while the old king lay dying (1 Ki. 1)
8. **David learns of and bitterly laments the brutal murder of Abner** (Saul's ex-captain) by Joab (David's captain) (2 Sam. 3:31-39). David would never forget this vicious act of revenge done by Joab to Abner. Nor did Joab stop here, for the king's beloved (and prodigal) son, Absalom, would later be murdered by Joab (see 2 Sam. 18:14). The viciousness of this crime was intensified in that it was done in Hebron, a city of refuge (see Josh. 21:13). In such a city not even the avenger of blood might slay the murderer without a trial (Num. 35:22-25).
9. **David avenges the murder of Ish-bosheth,** Saul's fourth son, by executing his two murderers (2 Sam. 4:9-12). This was the turning point, for after the death of Ish-bosheth, nothing could stop David from having the kingdom of Israel. Much blood had now been shed to purchase David's throne. Death had claimed eighty-five priests, Saul, Jonathan, an Amalekite, Asahel, many Israelite soldiers, Abner, Ish-bosheth, and two captains. David was indeed (even though at that time unintentionally so) a bloody man. (See 1 Chron. 22:8.)

- 10. David is anointed king over all Israel at Hebron.** This marked his third anointing. It was a fantastic three-day celebration with nearly 400 thousand honor troops from the twelve tribes of Israel taking part (2 Sam. 5:1-5; 1 Chron. 12:23-40). Especially helpful must have been those soldiers from the tribe of Issachar, for we are told they were: **“Men that had understanding of the times, to know what Israel ought to do”** (1 Chron. 12:32).
- 11. David then captured Jerusalem and made it his permanent capital.** He enlarges his kingdom, hires Hiram, the King of Tyre, to build him a palace, and marries more wives and concubines (5:6-16).
- 12. He is victorious over the Philistines twice during this time.** Both victories were at the hand of God (2 Sam. 5:17-25).
- 13. David brings the Ark of the Covenant** (2 Sam. 6:1-19; 1 Chron. 13:1-14; 15:1–16:43).
- a. His method of carrying the ark (in a new cart) displeases God, resulting in the death of a man called Uzzah, and brings a three-month delay (2 Sam. 6:3, 7, 11).
 - f. Finally, with much shouting, singing, and making of music, the ark enters the city.
 - c. David then appointed some of the Levites to **“minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel”** (1 Chron. 16:4; 25:7). This choir, numbering 288, was to do nothing but praise and thank the Lord.
 - d. David now delivers his first recorded Psalm (1 Chron. 16:7-36).
- 14. Upon returning home, he is severely rebuked** for all this “religious emotional nonsense” by his wife Michal (2 Sam. 6:20-23).
- 15. He desires to build a temple,** but this request is not allowed by God (2 Sam. 7:17; 1 Chron. 17:4).
- 16. He is now given the Davidic Covenant from God** (2 Sam. 7:8-17).
- 17. He responds to this by offering a beautiful prayer of thanksgiving** (2 Sam. 7:18-29).

- 18. He now consolidates his kingdom** by defeating in rapid succession the Philistines, the Moabites, the Syrians, and the Edomites (2 Sam. 8:1-14).
- 19. He seeks out and shows kindness to Mephibosheth,** Jonathan's lame son (2 Sam. 9:1-13).
- 20. The Ammonites spurn his act of kindness** by humiliating his ambassadors and are soundly punished for this (2 Sam. 10:1-19).

F. David the sinner (2 Sam. 11).

- 1. The indulgent king lusts after and lies with Bath-sheba,** the wife of Uriah, one of his soldiers.
- 2. Bath-sheba becomes pregnant and reports this to David.**
- 3. Uriah is hurriedly called home from the battlefield** under a pretext that he might visit his wife and thus later believe that the unborn child would be his.
- 4. Uriah apparently realizes the truth of the situation and refuses to cooperate.**
- 5. In an act of desperation, David sends him back** with a sealed letter to Joab to arrange for his death in battle.
- 6. Uriah is killed and David marries Bath-sheba.**

G. David the sorrowful (2 Sam. 12-24; 1 Chron. 20, 21).

- 1. After Bath-sheba's child is born,** Nathan the prophet relates to David a story of how a rich farmer who owned thousands of sheep stole a little pet lamb from a poor farmer, his only one, butchered and ate it (12:1-4).
- 2. David's anger knows no limit and he vows that the cruel rich man will pay back fourfold for his sin** (12:5, 6).
- 3. Nathan then boldly points out to David that he, the king, is that man.**
- 4. David confesses his sin and repents** (12:13).
- 5. God forgave David,** but would require his servant to pay back fourfold, the same price the king would have made the rich man pay.
- 6. Seven days after David's confession,** the first installment comes due, for the child dies (12:18).
- 7. The king accepts this by faith,** believing he will someday see him again (12:23).

8. **Solomon is born** (12:24).
9. **David fights his last recorded battle** against an outside enemy and defeats Rabbah, the capital city of Ammon (12:29).
10. **David's son, Amnon, lusts after and eventually rapes his own half-sister, Tamar.** The second installment on David's debt had come due (13:14).
11. **Absalom, the full brother of Tamar,** begins plotting the murder of Amnon and kills him two years later. This would be installment number three (13:29-30).
12. **Absalom flees into the desert** and stays with his pagan grandfather for three years (13:38).
13. **Joab employs a crafty woman from Tekoah** to trick David into permitting Absalom to return to Jerusalem.
14. **Absalom returns,** but is refused an audience with his father for two years. Finally, after Absalom burned a barley field to get attention, David agrees to see him (14:33).
15. **Absalom begins planning a revolt against his father.** After four years, he is ready, and instigates the plot in Hebron (15:12).
16. **The rebellion gathers strength and David is forced to leave Jerusalem.** God had now exacted the fourth installment (15:14).
17. **David is accompanied into the wilderness by Ittai** (a foreign guest who, along with his 600 soldiers, sides in with him) (2 Sam. 15:18-22).
18. **Abiathar and Zadok also accompany him.** However, David orders these joint high-priests back to Jerusalem. They return, carrying God's ark with them (2 Sam. 15:24-29).
19. **David walks up the road to the Mount of Olives and weeps** (2 Sam. 15:30).
20. **Upon learning that his advisor Ahithophel has joined Absalom's rebellion,** the king prays, "**O Lord, I pray thee, turn the counsel of Ahithophel into foolishness**" (2 Sam. 15:31).
21. **David then orders another advisor, Hushai, also to pretend to sell out to Absalom,** that he might frustrate and counter Ahithophel's advice (2 Sam. 15:34). Absalom listens to both

- counselors. Ahithophel advises an immediate frontal attack, before David can muster his forces. Hushai, however, appeals to the vain pride of Absalom by suggesting that they wait until a larger army can be raised and that Absalom himself lead the attack. This inferior advice was heeded, whereupon Ahithophel went home and hanged himself (17:1-23).
- 22. He now meets Ziba**, the manager of Mephibosheth's household, who brings him food, but who lies about his master to feather his own nest (2 Sam. 16:1-4).
 - 23. David is cursed out and has stones thrown at him by Shimei**, a member of Saul's family (2 Sam. 16:5-8). In spite of this, David refuses to order his execution (16:10-12).
 - 24. Absalom enters Jerusalem and possesses David's concubines** (16:22).
 - 25. David is warmly greeted by Shobi** (an Ammonite), and others, who offer him mats to sleep upon and food to eat (2 Sam. 17:27-30).
 - 26. Out of loving concern**, David's armies refuse to allow him into the battle with Absalom (2 Sam. 18:3).
 - 27. He sends his troops into battle in the woods of Ephraim**, but orders the life of Absalom to be spared (2 Sam. 18:5, 6).
 - 28. Absalom's green soldiers are no match for David's seasoned troops** and they quickly lose some twenty thousand men and the entire battle (18:7).
 - 29. Absalom attempts to escape**, but is caught in some underbrush and killed by Joab (18:14).
 - 30. David learns of Absalom's death at Joab's hand** and grieves over his dead son (18:33; 19:1-4).
 - 31. Joab severely rebukes him for this** (19:5-7).
 - 32. He begins his trip back to Jerusalem** and promises to appoint his nephew Amasa as head of his armies if Amasa can get the people of Judah (who had been miffed at David) to back his return to power (19:13, 14).
 - 33. He spares the life of Shimei**, who falls at his feet at the river Jordan and begs forgiveness (19:23).
 - 34. He meets Mephibosheth** and hears why his lame friend did not join him in the wilderness (19:24-30).

35. **Upon crossing Jordan**, David is confronted with yet another rebellion, this one led by Sheba, a Benjaminite. Ten tribes now desert David. Only Judah and Benjamin remain loyal (20:1-3).
36. **David instructs Joab to crush this revolt.** This Joab does at a city called Abel, but prior to this, Joab brutally murders Amasa, thus eliminating a dangerous rival (20:6-22).
37. **David thereupon once again returns to Jerusalem**, a sadder and wiser man. He would have more troubles later, but they would not include wars and rebellions. He could now burn the mortgage on his sin-debt with Bath-sheba.

H. David the statesman (2 Sam. 21:1-14).

1. **A three-year plague from God had settled down upon Israel.** David is told it was because of the bloody house of Saul in the past when he slew the Gibeonites. **In Joshua 9, Israel had made a covenant with these Gibeonites** that they would not be harmed. This sin was now being punished.
2. **David negotiates with the Gibeonite leaders**, and they determine that justice can be done only by allowing them to execute seven of Saul's sons, all of whom doubtless had participated in the former Gibeon massacre. This is done and the plague is stayed.

I. David the statistician (2 Sam. 24).

1. **David succumbs to the temptation of Satan and numbers Israel** (1 Chron. 21:1-6).
2. **He later repents** of this and is offered by God one of three kinds of punishment:
 - a. seven years of famine
 - b. to flee ninety days before his enemies
 - c. a three-day pestilence
3. **He chooses the third** (2 Sam. 24:15).
4. **As a result, 70,000 men die.** The plague is stopped by David at a threshing floor as he pleads with God's death angel. David later buys this floor (2 Sam. 24:15-25; 1 Chron. 21:18-30).

J. David the sponsor (1 Chron. 22-29).

1. **David is now nearly seventy.** When he was but thirty-seven, he determined to build the Temple for God, but was forbidden by the Lord to do so (22:7, 8).

2. **The old king is, however, allowed to lead in the preparations for the Temple** which Solomon will construct (22:5, 9, 10).
3. **David therefore makes the following preparations:**
 - a. the blocks of squared stone which will be used in the Temple (22:2)
 - b. great quantities of iron for the Temple nails (22:3)
 - c. a huge supply of cedar logs (22:4)
 - d. three million dollars in gold bullion (22:14)
 - e. two million dollars' worth of silver (22:14)
 - f. 24,000 Levites to supervise the Temple work (23:4)
 - g. 6,000 Levites to be Temple bailiffs and judges (23:4)
 - h. 4,000 Levites to act as Temple guards (23:5)
 - i. 4,000 Levite musicians to head up the praise service (23:5)
 - j. a special Temple choir of 288 skilled singers (25:1, 7)
4. **David then calls a special dedicatory service** and does the following:
 - a. He hands over the Temple blueprints to Solomon, which plans he received directly from God's hand (28:19).
 - b. He personally contributes to the work of an offering totaling 85 million dollars of gold and 20 million dollars of silver (29:4).
 - c. His action immediately prompts Israel's leaders to pledge \$145 million in gold, \$50 thousand in foreign currency, \$30 million in silver, 800 tons of bronze, and 4600 tons of silver, in addition to great amounts of jewelry (29:6, 7). Thus the total of David's preparation must have exceeded \$300 million.
 - d. He then offers one of the most beautiful prayers in all the Bible (1 Chron. 29:10-19).
 - e. This dedicatory service was ended by a massive sacrificial service, which included a thousand young bulls, a thousand rams, and a thousand lambs, all offered up as burnt offerings (29:21).

K. David the scribe: Of the 150 Psalms, David wrote seventy-seven. The Psalms are discussed at the end of this stage.

L. David the sage (1 Ki. 2:2-5).

On his deathbed David exhorts Solomon to do the following:

1. Act like a man of God (1 Ki. 2:2)
2. Be true to the Word of God (2:3)
3. Rely on the promises of God (2:4)
4. Execute the judgment of God (2:5)

The Life of David	
1. The Shepherd 1 Samuel 16:1-13	
1. David, the eighth son of Jesse, is brought from a sheep field near Bethlehem and anointed by Samuel (1 Sam. 16:1-12). 2. The Spirit of God comes upon David (16:13).	
2. The Singer 1 Samuel 16:14-23	
1. King Saul is troubled by an evil spirit. 2. David's beautiful music on the harp helps soothe the troubled king (1 Sam. 16:14-25).	
3. The Soldier 1 Samuel 17:1-58	
1. A giant Philistine warrior named Goliath had defied the armies of Israel for forty days (17:16). 2. With but a sling and a stone, David kills this mighty soldier (17:49).	
4. The Sought 1 Samuel 18-31	
1. He begins his lifelong fellowship with Jonathan (1 Sam. 18:1-4; 20:41, 42; 23:16-18). 2. His growing popularity incurs Saul's insane jealousy. Saul attempts to do him in by: A. Jonathan (compare 18:5 with 18:13} B. Private attempts on his life (18:11, 21, 25; 19:1,10,15)	

C. Trickery (18:25-27)

D. Openly hunting him as a wild animal (23:15, 26; 24:2; 26:2,17-20)

3. He marries Michal, the first of many wives (18:27).

4. He flees to the city of Nob, and in desperation lies to the high priest there (21:1-9).

5. He then travels to the Philistine city of Gath and fakes insanity (21:10-15).

6. He begins gathering his army of "spiritual outlaws" (22:1, 2; 23:13).

7. He goes to Moab but is ordered to Judah by God (22:3-5).

8. He spares the life of Saul on two occasions: A. In a cave in En-gedi (24:1-16) B. In a wilderness in Ziph (26:1-16)

9. He marries his second wife, a widow named Abigail (25:1-42).

10. Again he backslides and settles in the Philistine city of Ziklag (27:1-6).

"The Lord hath sought him a man after his own heart ..." 1 Sam. 13:14

5. The Sovereign 2 Samuel 1-10 1 Chronicles 11-19

1. Upon the death of Saul, by God's command he comes to Hebron and is anointed by the men of Judah as their king (2 Sam. 2:1-4).

2. After a seven-year war, David is successful over the house of Saul and is anointed at Hebron by all twelve tribes (2 Sam. 3-5).

3. He captures the city of Jerusalem and makes it his new capital (2 Sam. 5:6-10).

4. He then brings the Ark of the Covenant into Jerusalem (2 Sam. 6:1-19; 1 Chron. 15-16).

5. He desires to build a Temple for God, but is not allowed to do so (2 Sam. 7:17; 1 Chron. 17:4).

6. He now receives the all-important Davidic Covenant from God (2 Sam. 7:8-17; 1 Chron. 17:7-15). This covenant in essence predicted the millennial reign of Christ, the seed of David, upon the earth someday.

7. He seeks out and shows kindness to Mephibosheth, Jonathan's lame son (2 Sam. 9:1-13).

6. The Sinner 2 Samuel 11

1. David commits adultery with Bath-sheba.

2. He then arranges to have her husband, Uriah, killed on a battlefield (2 Sam. 11).

7. The Sorrowful
2 Samuel 12-24
1 Chronicles 20, 21

1. Nathan the prophet confronts David about this, and the king confesses (2 Sam. 12:1-12; Ps. 32, 51).
2. God forgives him, but determines David will pay back fourfold. (Compare 12:5, 6 with 12:9-12.) This will involve:
 - A. The death of his infant son (12:18)
 - B. The rape of Tamar, his daughter, by Amnon, his son (13:14)
 - C. The murder of Amnon by his half-brother (David's son) Absalom (13:29)
 - D. The rebellion of Absalom against his father's own throne (15-18)

8. The Statesman
2 Samuel 21:1-14

1. God had sent a three-year plague upon Israel to punish them for Saul's past sins against the nation Gibeon.
2. He stays the plague by negotiating with the Gibeonites, who agree justice can only be served by permitting them to execute seven of Saul's guilty sons (2 Sam. 21:1-14).

9. The Statistician
2 Samuel 24

1. He succumbs to the temptation of Satan and numbers Israel (1 Chron. 21:1-6).
2. A divine plague occurs, which is finally stopped by David as he pleads with the death angel (2 Sam. 24:15-25; 1 Chron. 21:18-30).

10. The Sponsor
1 Chronicles 22-29

1. He presides over a great dedicatory service for the future Temple (1 Chron. 22:5, 9, 10).
2. He himself contributes millions of dollars and helps raise additional millions (1 Chron. 29:4, 6, 7).
3. He gives the Temple blueprints he received from God to Solomon (28:19).
4. He then offers one of Scripture's most beautiful prayers (29:10-19).

11. The Scribe
2 Samuel 22:1; 23:1-3

David writes over half of the Psalms in the Word of God. "The spirit of the

Lord spoke by me, and his Word was in my tongue” (2 Sam. 23:2). See also 23:1-3; 22:1.

12. The Sage 1 Kings 2

On his deathbed David exhorts Solomon to do the following:

1. Act like a man of God (1 Ki. 2:2)
2. Be true to the Word of God (2:3)
3. Rely on the promises of God (2:4)
4. Execute the judgment of God (2:5)

III. Solomon, Israel’s fabulous king (1 Ki. 1-11; 2 Chron. 1-9).

A. His triumph over his enemies (1 Ki. 1:1–2:46).

1. Over Adonijah.

- a. While David is on his deathbed, his oldest living son, Adonijah, attempts to steal the throne from his half-brother, Solomon. He is supported by Joab and Abiathar (1:7).
- b. Solomon, however, is supported by Nathan, the Prophet; Bath-sheba, his mother; Zadok, the high priest; and Benaiah, one of David’s mighty men of old (1:8-11).
- c. Bath-sheba visits her dying husband, and arranges for Solomon to be anointed by Zadok (1:39).
- d. Adonijah is placed on probation, but later executed when he makes a power play for the throne by attempting to marry Abishag, who had been David’s last concubine (1:3; 2:17, 25).

2. Over Abiathar (2:26, 27). Because of his faithfulness to David, Abiathar is allowed to live but is banished from the priesthood.

3. Over Joab (2:28-34). This bloody general is finally executed, not only for his part in Adonijah’s rebellion, but for many past crimes which included the murders of Abner and Amasa.

4. Over Shimei (2:36-46). Shimei, like Adonijah, is for a while placed on parole, but he breaks this trust and suffers the death penalty for it. At the execution of Shimei, David’s dying

request has been fulfilled by Solomon, for he had asked that justice be done to both Joab and Shimei (2:5, 8).

B. His talent from God (3:4-28).

- 1. Solomon is visited by the Lord in a dream** while in Gideon to make sacrifice. God tells him he may have anything he desires and the new king asks for wisdom (3:6-9).
- 2. When he returns to Jerusalem,** he is immediately confronted with a situation which tests his newly acquired wisdom. Two harlot mothers approach him concerning two babies, one dead and the other living. Both mothers claim the living one as theirs. Solomon suggests he divide the living child with a sword and give half to each woman. The real mother, of course, is horrified at this, and thus her true identity is revealed (3:16-28).

C. His total and tranquil reign over all Israel (1 Ki. 4:1-34).

Solomon's reign at this time is a beautiful foreshadowing of Christ's perfect millennial reign.

D. His Temple of worship (1 Ki. 5-8; 2 Chron. 2-7).

1. The preparation.

- a.** It was begun in May during Solomon's fourth year and completed in November of his eleventh year, thus making a total of seven years (1 Ki. 6:38).
- b.** It was exactly twice the size of Moses' tabernacle, ninety feet long, thirty feet wide, and forty-five feet high. (Compare with Ex. 26:16, 18.)
- c.** It was built by the partial slave labor project instituted by Solomon, which consisted of 100,000 Israelites, 80,000 stone cutters, and 3,600 foremen.
- d.** The floors and walls were made of stone covered with cedar and overlaid with gold (1 Ki. 6:16, 21, 22).
- e.** It was built without the sound of hammer, axe, or any other tool (1 Ki. 6:7).
- f.** It had ten lampstands and ten tables of shewbread (1 Ki. 7:49), as opposed to one each in Moses' tabernacle.
- g.** Solomon paid King Hiram of Tyre nearly a million bushels of wheat and some 840 gallons of pure olive oil

for the timber alone from the forest of Lebanon to construct the Temple shell (5:8-11).

- h.** There were two golden cherubim in the Holy of Holies (1 Ki. 8:7).
- 2. The dedication.** Solomon briefly reviews the historical circumstances, which led up to this glad day (1 Ki. 8:12-21; 2 Chron. 6:1-11).
- 3. The supplication** (1 Ki. 8:22-53; 2 Chron. 6:12-42). Solomon prays that the influence of this beautiful Temple will extend itself in a threefold manner:
 - a.** Over the individual (1 Ki. 8:31, 32).
 - (1) That sinners will be judged.
 - (2) That the righteous will be justified.
 - b.** Over the nation.
 - (1) That its sins might be forgiven (vs. 33-35).
 - (2) That its land might be healed (vs. 36, 37).
 - (3) That Israel might be preserved in captivity (vs. 44-50).
 - c.** Over the heathen (vs. 41-43).
- 4. The benediction** (1 Ki. 8:54-61).
- 5. The manifestation** (2 Chron. 7:1-3).

“Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house.”
- 6. The presentation** (1 Ki. 8:62-66; 2 Chron. 7:4-10). This offering, consisting of 120 thousand sheep and twenty-two thousand oxen, was the largest in the Bible, and perhaps of all time.

E. His treasury of riches.

- 1. He had 700 wives and 300 concubines** (1 Ki. 11:3).
- 2. He had fantastic quantities of gold.**
 - a.** from Hiram he acquired three and a half million (9:14)
 - b.** from his navy, 420 talents of gold (9:27, 28)
 - c.** from the Queen of Sheba, three and a half million (10:10)
 - d.** from yearly taxes and revenue, upwards of 20 million (10:14)

3. **He owned 40,000 horses** (4:26).
4. **He owned 1400 chariots**, each costing \$400 apiece (10:26).
5. **He commanded 12,000 cavalymen** (10:26).
6. **He owned an extensive fleet of ships** (1 Ki. 9:26-28; 10:22; 2 Chron. 8:17, 18).
7. **He built a huge ivory throne and overlaid it with pure gold.** It had six steps and a rounded back with arm rests. It was surrounded by twelve lions, two resting on each step (10:18-20).
8. **He constructed an iron-smelting industry at Ezion-Geber** (1 Ki. 9:17).

F. His testimony throughout the land (1 Ki. 4:29-34; 10:1-13).

1. **The ruler of Arabia came to see for herself the riches of Solomon** and also to test his universally famed wisdom. She entered Jerusalem a skeptic, but left with this testimony:

“I believed not the words, until I came and mine eyes had seen it: and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard” (1 Ki. 10:7).

Some nine centuries later the Savior would refer to this historic visit. (See Mt. 12:42.)

2. **Solomon’s wisdom was testified to universally in matters of:**
 - a. jurisprudence (1 Ki. 3:28)
 - b. administration (1 Ki. 4:29; 5:12)
 - c. poetry (1 Ki. 4:32) (Solomon’s writings are discussed at the end of this stage.)
 - d. natural science (1 Ki. 4:33)
 - e. architecture and engineering (1 Ki. 5:1-7; 9:15-22)
 - f. commercial enterprise (1 Ki. 9:26–10:29)
 - g. philosophy (Eccles. 2:3)
 - h. horticulture (Eccles. 2:5)

G. His transgressions against God:

1. **The warnings to Solomon against transgressing.**
 - a. from David
 - (1) first warning (1 Chron. 22:13)

- (2) last warning (1 Ki. 2:3)
- b. from God
 - (1) first warning (1 Ki. 3:14)
 - (2) second warning (9:6, 7)
 - (3) last warning (11:11)
- 2. **The nature of Solomon's transgressions.** Some four and one-half centuries before Solomon, God had written the following qualifications concerning all future kings of Israel:

“When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee, thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold” (Deut. 17:14-17).

But Solomon disobeyed in all three areas.

 - a. He had much gold and silver (1 Ki. 10:14-27).
 - b. He owned thousands of horses (4:26).
 - c. He gathered hundreds of wives and concubines (11:3).
- 3. **The results of Solomon's transgressions:**
 - a. That he would, for the first time in his reign, be plagued with troublemakers and minor revolts (11:14-25).
 - b. That after his death, God would take the kingdom from Solomon's son and give a large portion of it to another (11:9-13, 26-40).

Solomon

**Triumph over his enemies
1 Kings 1-2**

<p>Adonijah</p> <p>Abiathar</p> <p>Joab</p> <p>Shimei</p>
<p>Talent from God 1 Kings 3:4-28</p>
<p>The talent—wisdom</p> <p>The test—a baby and a sword</p>
<p>Total and tranquil reign 1 Kings 4</p>
<p>A beautiful type of Christ's millennial rule</p>
<p>Temple of worship 1 Kings 5-8; 2 Chronicles 2-7</p>
<p>Twice the size of the tabernacle</p> <p>Seven years in construction</p>
<p>Treasury of riches 4:26; 9:17, 26-28; 10:22, 26; 11:3</p>
<p>Much gold</p> <p>Many horses and chariots</p> <p>A fleet of ships</p>
<p>Testimony throughout land 4:29-34; 10:1-13</p>
<p>As testified by the Queen of Sheba</p>
<p>Transgressions against God 1 Kings 11</p>
<p>He disobeyed (Deut. 17:14-17) and accumulated:</p> <ul style="list-style-type: none"> Much gold Many wives Many horses

THE WRITINGS OF THIS STAGE

I. The Psalms. There are three basic ways to study the Psalms: (1) by book division, (2) by authorship, and (3) by subject matter.

A. By book division (each ends with a doxology).

1-41 (corresponds to Genesis) Key word is *man*.

“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” (1:1).

“What is man, that thou art mindful of him? and the son of man, that thou visitest him?” (8:4).

“What man is he that feareth the Lord: him shall he teach in the way that he shall choose” (25:12).

“O taste and see that the Lord is good: blessed is the man that trusteth in him” (34:8).

“What man is he that desireth life, and loveth many days, that he may see good?” (34:12).

“The steps of a good man are ordered by the Lord: and he delighteth in his way” (37:23).

“Mark the perfect man, and behold the upright: for the end of that man is peace” (37:37).

“Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies” (40:4).

42-72 (corresponds to Exodus) Key word is *deliverance*.

“And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me” (50:15).

“For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies” (54:7).

“For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?” (56:13).

“Deliver me from mine enemies, O my God: defend me from them that rise up against me” (59:1).

“Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep water” (69:14).

“Deliver me in thy righteousness, and cause me to escape:
incline thine ear unto me, and save me” (71:2).

“For he shall deliver the needy when he crieth; the poor also,
and him that hath no helper” (72:12).

73-89 (corresponds to Leviticus) Key word is *sanctuary*.

“Until I went into the sanctuary of God; then understood I their
end” (73:17).

“They have cast fire into thy sanctuary, they have defiled by
casting down the dwelling place of thy name to the ground”
(74:7).

“Thy way, O God, is in the sanctuary: who is so great a God as
our God?” (77:13).

“And he built his sanctuary like high palaces, like the earth
which he hath established for ever” (78:69).

**90-106 (corresponds to Numbers) Key words are *unrest*,
wanderings.**

**107-150 (corresponds to Deuteronomy) Key phrase is *Word
of God*.**

B. By authorship.

1. David

- a. The Shepherd Psalms: 8, 19, 23, 29, 144
- b. The Sinner Psalms: 32, 51, 38
- c. The Suffering Psalms: 3, 4, 5, 6, 7, 11, 12, 13, 14, 17, 22,
25, 26, 27, 28, 31, 34, 35, 39, 40, 41, 53, 54, 55, 56, 57,
58, 59, 61, 62, 63, 64, 69, 70, 86, 109, 140, 141, 142, 143
- d. The Satisfied Psalms: 2, 9, 15, 16, 18, 20, 21, 24, 30, 36,
37, 52, 60, 65, 68, 72, 95, 101, 103, 105, 108, 110, 122,
124, 131, 133, 138, 139, 145

2. Korah: 42, 44, 45, 46, 47, 48, 49, 84, 85, 87

3. Asaph: 50, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83

4. Heman: 88

5. Ethan: 89

6. **Solomon:** 127
7. **Moses:** 90
8. **Hezekiah:** 120, 121, 123, 125, 126, 128, 129, 130, 132, 134
9. **Anonymous:** 1, 10, 33, 43, 66, 67, 71, 91, 92, 93, 94, 96, 97, 98, 99, 100, 102, 104, 106, 107, 111, 112, 113, 114, 115, 116, 117, 118, 119, 135, 136, 137, 146, 147, 148, 149, 150

C. By subject matter.

1. **The Devotional Psalms:** 4, 9, 12, 13, 14, 16, 17, 18, 19, 22, 23, 24, 27, 30, 31, 33, 34, 35, 37, 40, 42, 43, 46, 50, 55, 56, 61, 62, 63, 66, 68, 69, 71, 73, 75, 76, 77, 80, 81, 84, 85, 88, 90, 91, 94, 95, 100, 103, 106, 107, 111, 115, 116, 118, 119, 122, 123, 126, 133, 136, 138, 139, 141, 142, 144, 147, 148, 149, 150
2. **The Penitential Psalms:** 6, 32, 38, 51, 102, 130, 143
3. **The Imprecatory** (to pray against, or to invoke evil upon) **Psalms:** 35, 55, 58, 59, 69, 83, 109, 137, 140
4. **The Degree or Ascent Psalms:** 120 through 134
5. **The Hallel (Hallelujah) Psalms:** 113 through 118
6. **The Historical Psalms:** 78, 105, 106
7. **The Acrostic Psalms:** 9, 10, 25, 34, 37, 111, 112, 119, 145
8. **The Messianic Psalms:** 2, 8, 16, 22, 23, 24, 31, 34, 40, 41, 45, 55, 68, 69, 72, 89, 102, 109, 110, 118, 129

When examined by subject matter we can see the following:

D. The Devotional Psalms

These seventy Psalms have been titled “devotional” because they contain (among other things) precious and personal promises, which all believers can feed upon. These Psalms include both sobbing and singing. The authors will at times pout, doubt, and shout. They review the past and preview the future. Here the naked soul of man is manifested as perhaps in no other writings.

E. The Penitential Psalms, psalms of repentance(6, 32, 38, 51, 102, 130, 143)

David wrote no less than five out of the seven penitential Psalms. He wrote 6, 32, 38, 51, and 143. We will here consider Psalms 32.

1. Psalm 32

This Psalm should be connected with Psalm 51. The latter describes David's emotions as he confesses his sin of adultery and murder (2 Sam. 11), while this Psalm depicts his feelings before such confession was made, when the awful burden of guilt still bore heavy upon him.

F. The Imprecatory Psalms (35, 55, 58, 59, 69, 83, 109, 137, 140)

1. The definition of these Psalms: To imprecate is to pray against, or to invoke evil upon someone or something.

2. The fact of these Psalms: There are many instances where the Psalmist calls down judgment upon his enemies, asking God to:

- a. fight against them (35:1)
- b. bring them into confusion (35:4)
- c. scatter them as chaff (35:5)
- d. allow the Lord's angel to chase and persecute them (35:5)
- e. cause their way to be dark and slippery (35:6)
- f. allow death to seize upon them (55:15)
- g. pull them down into hell (55:15)
- h. break their teeth (58:8)
- i. cut up their defense (58:7)
- j. withhold all mercy to them (59:5)
- k. consume them in wrath (59:13)
- l. set a trap for them (69:22)
- m. darken their eyes (69:23)
- n. make their loins to shake (69:23)
- o. let their habitation be desolate (69:25)
- p. blot them out of the book of the living (69:28)
- q. make them as the dung of the earth (83:10)
- r. persecute them (83:14)
- s. give them over to Satan (109:6)
- t. let their days be few (109:8)
- u. let their children be beggars (109:10)
- v. let burning coals fall upon them (140:10)
- w. cast them into a deep pit (140:10)

G. The Degree or Ascent Psalms (explanation of meaning below)

1. Who wrote them? A commonly held theory is that they were composed by three men.
 - a. Hezekiah wrote ten of them (120, 121, 123, 125, 126, 128, 129, 130, 132, 134).
 - b. Solomon wrote one of them (127).
 - c. David wrote four of them (122, 124, 131, 133).
2. Why were they written? Many believe it was because of the following: Around 728 B.C., God healed a Judean king named Hezekiah of a fatal illness. Isaiah (ch. 38) records the prayer of thanksgiving of the grateful king, composed after his recovery. In verse 20 he exclaims:

“The Lord was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord.”

Some scholars believe that these songs of Hezekiah are the ten anonymous “Songs of Degrees” in the group of fifteen (120-134). These Psalms do have a certain similarity of style.

3. How were they to be sung? Here there are various theories:
 - a. An old Jewish tradition explains that they were sung when the choir ascended the semicircular flight of stairs leading up to the court of men in the Temple.
 - b. The ascents may have referred to the stages of pilgrimage to Jerusalem, to be sung along the way by travelers en route to the various annual feast days.
 - c. Ascent means “a song in the higher choir,” the singers being on the stairs of some high place.
 - d. The reference may be musical, signifying that the notes rose by degrees in succession.

H. The Hallel (Hallelujah) Psalms (113–118)

These six Psalms were sung on the night of the Passover.

1. **Psalms 113 and 114 at the beginning of the meal.**

2. Psalms 115 and 116 at the close. These were sung by the Savior and his disciples in Matthew 26:30. They are still recited in Palestine eighteen times a year at various occasions, and twenty-one times yearly by those Jews outside the Holy Land.

I. The Historical Psalms (78, 105, 106)

These three Psalms, which depict the history of Israel, may be summarized as follows:

1. The sins of Israel.

- a. They refused to walk in God's law (78:10).
- b. They forgot his works (78:11, 42; 106:13).
- c. They spoke against him (78:19).
- d. They didn't trust his salvation (78:22).
- e. They lied to him (78:36).
- f. They grieved him (78:40).
- g. They limited him (78:41).
- h. They worshiped graven images (78:58; 106:19).
- i. They envied his leader Moses (106:16).
- j. They despised the Promised Land (106:24).
- k. They murmured in their tents (106:25).
- l. They ate the sacrifices of the dead (106:28).
- m. They mingled among the heathen (106:35).
- n. They sacrificed their sons and daughters to devils (106:37).
- o. They shed innocent blood (106:38).

2. The grace of God.

- a. He remembered his covenant when they cried unto him (105:8-11).
- b. He divided the sea (78:13).
- c. He led them with a cloud by day (78:14).
- d. He led them with a fire by night (78:14).
- e. He provided water for them out of rocks (78:15).
- f. He rained down manna for them (78:24).
- g. He was full of compassion and forgave their iniquity (78:38).
- h. He wrought signs for them in Egypt (78:43; 105:27-36).

- i. He brought them to the border of the Promised Land (78:54).
- j. He cast out the heathen before them (78:55).
- k. He chose David to lead them (78:70-71).
- l. He allowed no man to hurt them (105:14).
- m. He fed them (78:72).
- n. He reproved kings for their sake (105:14).
- o. He elevated them through Joseph (105:17).
- p. He gave them the riches of Egypt (105:37).
- q. He kept them all strong (105:37).
- r. He continually delivered them (106:43).
- s. He continually heard their cry (106:44).

J. The Acrostic Psalms (9, 10, 25, 34, 37, 111, 112, 119, 145)

These nine Psalms are also called the alphabetical Psalms. This is so because each line of these Psalms begins with a successive letter of the twenty-two letters in the Hebrew alphabet.

Psalms 119 is of course the most famous of the acrostic Psalms. It has twenty-two stanzas. Each stanza has eight verses, for a total of 176. Each of these stanzas begins with one of the twenty-two Hebrew letters. Not all of these Psalms are complete in this arrangement; that is, some are missing a letter or more. Thus we find:

1. Psalms 9, 10, 25 are missing several letters.
2. Psalms 34, 45 have all but one letter.
3. Psalms 37, 111, 112, 119 have all the letters.

It is reasonable to suppose that the acrostic device was designed to assist the memory.

K. The Messianic Psalms

1. In the order that Christ fulfilled them in the New Testament.

a. his obedience (40:6-10).

“Sacrifice and offerings thou didst not desire... then said I, Lo, I come: In the volume of the book it is written of me” (compare Heb. 10:5-7).

b. his zeal (69:9).

“The zeal of thine house hath eaten me up” (Jn. 2:17).

c. his rejection (118:22).

“The stone which the builders refused is become the headstone of the comer” (see Mt. 21:42).

d. his betrayal. (41:9; 55:12-14)

“Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me” (41:9).

“For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me...but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company” (55:12-14).

(See Mt. 26:14-16, 21-25.)

e. his sufferings (22:1, 6, 7, 8, 16, 18; 69:21).

“They gave me also gall for my meat; and in my thirst they gave me vinegar to drink” (69:21). (See Mt. 27:34, 48.)

“Into thine hand I commit my spirit” (Ps. 31:5). (See Lk. 23:46.)

“He keepeth all his bones: Not one of them is broken” (34:20). (See Jn. 19:33-36; also 129:3.)

f. his false witnesses. (109:2-3)

“For the mouth of the wicked and the mouth of the deceitful are opened against me: They have spoken against me with a lying tongue. They compassed me about also with words of hatred; and fought against me without a cause” (109:2, 3). (See Mt. 26:59-61; 27:39-44.)

g. his prayers for his enemies. (109:4)

“[In return] for my love they are my adversaries: but I give myself unto prayer” (109:4). (See Lk. 23:34.)

h. his resurrection. (16:10)

“For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption” (16:10; compare with Acts 13:35).

“I will declare thy name unto my brethren: in the midst of the congregation will I praise thee” (22:22; compare with Jn. 20:17).

i. his ascension. (68:18)

“Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men...” (68:18; compare with Eph. 4:8).

j. his triumphal entry. (24:7-8)

“Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle” (24:7, 8). (See Acts 1.)

k. his high priestly work. (110:4)

“The Lord hath sworn, and will not repent, thou art a priest forever after the order of Melchizedek” (110:4). (See Heb. 5-7.)

l. his marriage (45:2, 6, 8, 13, 15). (See Rev. 19.)

m. his destruction of the heathen. (110:1, 6)

“The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool” (Ps. 110:1). (See also Ps. 2.)

“He shall judge among the heathen...” (110:6). (See Rev. 6-19.)

n. his millennial reign (89:27; 102:16-21; 8:6; 72:17).

“Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet” (8:6; compare with Heb. 2).

“His name shall endure forever: his name shall be continued as long as the sun, and men shall be blessed in him. All nations shall call him blessed” (72:17). (See Mt. 23:39; Rev. 11:15.)

Psalms	
BY BOOK DIVISION	
Chapters	How Similar to Pentateuch
1-41	Key word is man (corresponds to Genesis)
42-72	Key word is deliverance (corresponds to Exodus)
73-89	Key word is sanctuary (corresponds to Leviticus)
90-106	Key words are wandering, unrest (correspond to Numbers)
107-150	Key word is word of God (corresponds to Deuteronomy)

BY SUBJECT MATTER	
Subject	Psalms
Penitential	6, 32, 38, 51, 102, 130, 143
Imprecatory	35, 55, 58, 59, 69, 83, 109, 137, 140
Degree or Ascent	120-134
Hallelujah	113-118
Historical	78, 105, 106
Acrostic	9, 10, 25, 34, 37, 111, 112, 119, 145
Messianic	16, 22, 24, 31, 34, 40, 41, 45, 55, 68, 69, 89, 102, 109, 110, 118, 129
BY AUTHORSHIP	
AUTHOR	PSALMS
David: 77	Shepherd Psalms—8, 19, 23, 29, 144 Sinner Psalms—32, 51, 38 Suffering Psalms—3, 4, 5, 6, 7, 11, 12, 13, 14, 17, 22, 25, 26, 27, 28, 31, 34, 35, 39, 40, 41, 53, 54, 55, 56, 57, 58, 59, 61, 62, 63, 64, 69, 70, 86, 109, 140, 141, 142, 143 Satisfied Psalms—2, 9, 15, 16, 18, 20, 21, 24, 30, 36, 37, 52, 60, 65, 68, 72, 95, 101, 103, 105, 108, 110, 122, 124, 131, 133, 138, 139, 145
Korah: 10	42, 44, 45, 46, 47, 48, 49, 64, 85, 87
Asaph: 12	50, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83
Heman: 1	88
Ethan: 1	89
Solomon: 1	127
Moses: 1	90
Hezekiah: 10	120, 121, 123, 125, 126, 128, 129, 130, 132, 134
Anonymous: 37	1, 10, 33, 43, 66, 67, 71, 91, 92, 93, 94, 96, 97, 98, 99, 100, 102, 104, 106, 107, 111, 112, 113, 114, 115, 116, 117, 118, 119, 135, 136, 137, 146, 147, 148, 149, 150

MESSIANIC PSALMS		
Psalm Reference	Feature of Christ Described	New Testament Fulfillment
40:6-10	His Obedience	Hebrews 10:5-7
69:9	His Zeal	John 2:17
118:22	His Rejection	Matthew 21:42
41:9; 55:12-14	His Betrayal	Matthew 26:14-16, 21-25
22:1, 6-8, 16, 18; 31:5; 34:20; 69:21; 129:3	His Sufferings	Matthew 27:34, 48; Luke 23:46; John 19:33-36
109:2, 3	His False Witnesses	Matthew 26:59-61; 27:39-44
109:4	His Prayer for His Enemies	Luke 23:34
16:10	His Resurrection	Acts 13:35
68:18	His Ascension	Ephesians 4:8
24:7, 8	His Triumphal Entry into Glory	Philippians 2:9-11
110:4	His High Priestly Work	Hebrews 5-7
45:2, 6, 8, 13, 15	His Marriage to the Church	Revelation 19:7-10
110:1, 6	His Destruction of the Heathen	Revelation 6-19
89:27; 102:16-21; 72:17	His Millennial Reign	Matthew 23:39; Revelation 11:15

Proverbs	
ELEVEN TIMELY THEMES	
A Good Name	10:7; 22:1
Youth and Discipline	13:24; 19:18; 22:6,15; 23:13,14
Business Matters	11:1; 6:6-11; 10:4, 26
Marriage	5:15,18; 11:22, 29; 12:4; 14:1; 19:13; 21:9,19; 31:10
Immorality	5:3-5; 6:24-32

Evil Companions	1:10-19; 4:17; 23:6-8; 27:19
Wisdom	3:13-18; 8:35
Self-Control	16:32; 25:28
Strong Drink	20:1; 23:29-32
Friendship	17:17; 18:24; 26:6
Words and the Tongue	15:1, 23, 28; 16:24; 17:27; 18:21; 25:11; 26:17, 20; 2

II. The Book of Proverbs.

A. Introduction:

1. **A proverb is a short sentence drawn from long experience.**
2. **There are several authors of the Book of Proverbs.**
 - a. Solomon (1-24). We are told in 1 Kings 4:32 that he wrote three thousand proverbs and composed over one thousand songs. However, chapters 1-24 contain only a fraction of this number.
 - b. the men of Hezekiah (25-29) 25:1 indicates that these Proverbs were uttered by Solomon but copied or recorded by the “men of Hezekiah”.
 - c. Agur (30)
(“gathered”). The author of the sayings contained in Proverbs 30, which the inscription describes as being composed of the precepts delivered by “Agur the son of Jakeh.” Beyond this, everything that has been stated of him, and of the time in which he lived, is pure conjecture. Unger’s Bible Dictionary.
 - d. Lemuel (31)
(belonging “to God”). A person of whom nothing is known....The rabbinical commentators identify Lemuel with Solomon, which seems the most likely conjecture. Unger’s Bible Dictionary
From the Proverb we learn that the words recorded here were taught to him by Lemuel’s mother.
3. **The book tells a story.** It is a picture of a young man starting out in life. His first lesson is given in 1:7. Two schools bid for him and both send out their literature. One is the school of wisdom, and the other, the school for fools.

4. **The key word of Proverbs is, of course, wisdom.**
 - a. Wisdom will protect her students (2:8).
 - b. Wisdom will direct her students (3:5- 6).
 - c. Wisdom will perfect her students (4:18).
5. **There are several classic passages in this book.**
 - a. the warnings of wisdom (1:20-31)
 - b. the rewards of wisdom (3:5, 6)
 - c. the energy of wisdom (6:6-11)
 - d. the godless whore (7:1-27)
 - e. the godly wife (31:10-31)
 - f. the sovereign Savior (8:22-31)
 - g. fifteen famous facts (30:18-31)
 - h. the riotous rebel (30:11-14)
6. **Proverbs is the Old Testament equivalent of the epistle of James.** It is impossible to offer a chronological outline of this book. At least **eleven main subjects are discussed.**
 - a. **A good name:**
 - (1) “The memory of the just is blessed: but the name of the wicked shall rot” (10:7).
 - (2) “A good name is rather to be chosen than great riches, and loving favour rather than silver and gold” (22:1).
 - b. **Youth and discipline:**
 - (1) A man with a level headed son is happy, but a rebel’s mother is sad (10:1; 17:21, 25; 19:13).
 - (2) A wise youth will listen to his father but a young mocker won’t (13:1).
 - (3) “He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes” (13:24).
 - (4) “Chasten thy son while there is hope, and let not thy soul spare for his crying” (19:18).
 - (5) “Train up a child in the way he should go: and when he is old, he will not depart from it” (22:6).
 - (6) “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him” (22:15; 29:15, 17).

(7) “Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell” (23:13, 14).

(8) See 23:15-25.

(9) See 30:11-14.

c. Business matters:

(1) God hates a dishonest scale and delights in honesty (11:1; 16:11; 20:10, 23).

(2) Don’t sign a note for someone you barely know (6:1-5; 11:15; 17:18).

(3) Don’t withhold good when you have the ability to do good (3:27).

(4) God will not let a good man starve to death (10:3).

(5) Lazy men are soon poor; hard workers have an abundant supply (10:4; 22:29).

(6) He that trusts in his riches shall fall (11:28).

(7) It is wrong to accept a bribe to twist justice (17:23).

(8) Develop your business first before building your house (24:27).

(9) “Riches can disappear fast. And the king’s crown doesn’t stay in his family forever—so watch your business interests closely. Know the state of your flocks and your herds; then there will be lamb’s wool enough for clothing, and goat’s milk enough for food for all your household after the hay is harvested, and the new crop appears, and the mountain grasses are gathered in” (27:23-27, The Living Bible).

d. Marriage:

(1) Drink waters out of your own cistern (5:15).

(2) Rejoice with the wife of your youth (5:18).

(3) A beautiful woman lacking discretion and modesty is like a fine gold ring in a pig’s snout (11:22).

(4) He that troubles his own house shall inherit the wind (11:29).

- (5) A virtuous woman is a crown to her husband: but she that makes ashamed is as rottenness in his bones (12:4).
- (6) Every wise woman builds her house; but the foolish one plucks it down with her hands (14:1; 19:13b).
- (7) Whoever finds a wife finds a good thing, and obtains favor of the Lord (18:22).
- (8) It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house (21:9; 25:24).
- (9) It is better to dwell in the wilderness, than with a contentious and angry woman (21:19).
- (10) Who can find a virtuous woman?

Note: The most detailed answer to this question is given in the last chapter of Proverbs (31).

e. Immorality:

- (1) To go unto the harlot is to loose one's way (2:16-19).
- (2) It leads along the road to death and hell (2:15; 7:27; 9:18).
- (3) It pollutes the conscience (5:3-6).
- (4) It causes one to groan in anguish and shame when disease consumes the body (5:11).
- (5) It leads to bitter remorse (5:12-13).
- (6) It will not be hidden from God (5:21).
- (7) It will bring a man to poverty (6:26).
- (8) It will burn the soul as surely as fire burns the skin (6:27-29, 32).
- (9) It can be compared to (7:22-23):
 - (a) an ox going to the butcher
 - (b) as awaiting the death arrow
 - (c) a bird flying into a snare

f. Evil companions:

- (1) Refuse them, for in attempting to trap others they only trap themselves (1:10-19).
- (2) Refuse them, for they eat the bread of wickedness and drink the wine of violence (4:17).
- (3) Refuse them, for their kindness is a trick; they want to use you as their pawn (23:6-8).

- (4) Refuse them, for a man's true character is reflected by the friends he chooses (27:19).

g. Wisdom:

- (1) The fear of God is its root (1:7; 9:10).
- (2) It will gain one many honors (1:9).
- (3) It will keep one from immorality (2:16).
- (4) It will direct all one's paths (3:6).
- (5) It will give one renewal, health, and vitality (3:8).
- (6) It will (as one wisely tithes) fill one's barns with wheat and barley and overflow the wine vats with the finest wines (3:9-10).
- (7) It is better than silver, gold, and precious rubies (3:14; 8:11, 19).
- (8) It gives a long life, riches, honor, pleasure, and peace (3:16-17; 9:11).
- (9) It was God's method in creation (3:19-20).
- (10) It is the principal thing (4:7).
- (11) It should be loved like a sweetheart (7:4).
- (12) It brings the favor of God (8:35).

h. Self-control:

- (1) It is better to have self-control than to capture a mighty city (16:32).
- (2) An uncontrolled man often begins something he can't finish (25:8).
- (3) A man without self-control is as defenseless as a city with broken down walls (25:28).

i. Strong drink:

- (1) It gives false courage and leads to brawls (20:1).
- (2) It fills the heart with anguish and sorrow (23:29).
- (3) It causes bloodshot eyes and many wounds (23:29).
- (4) It bites like a poisonous serpent and stings like an adder (23:32).
- (5) It leads to seeing things and saying things you should avoid (23:33).
- (6) It causes one to be like the sailor tossed at sea (23:34).

- (7) It allows one to be beat up without even being aware of it (23:35).
- (8) It causes leaders to forget their duties and thus pervert justice (31:5).

j. Friendship:

- (1) A true friend is always loyal and is born to help in time of need (17:17).
- (2) Wounds from a friend are better than kisses from an enemy (27:6).
- (3) Never abandon a friend—either yours or your father’s (27:10).
- (4) A friend’s counsel is pleasant as perfume (27:9).
- (5) A friend will sharpen our life (27:17).
- (6) A man who would have friends must himself be friendly (18:24).
- (7) A true friend sticks closer than a brother (18:24).

k. Words and the tongue:

- (1) **The tongue of the just is as choice silver** (10:20).
- (2) **He that refrains from speaking is wise** (10:19; 11:12).
- (3) **The lips of the righteous feed many** (10:21).
- (4) **A hypocrite with his mouth destroys his neighbor** (11:9).
- (5) **A talebearer reveals secrets; but one of a faithful spirit conceals the matter** (11:13).
- (6) **Some speak like the piercings of a sword; but the tongue of the wise is health** (12:18).
- (7) **He who keeps his mouth keeps his life; but he who opens wide his lips shall have destruction** (13:3).
- (8) **A true witness delivers souls** (14:25).
- (9) **A soft answer turns away wrath; but grievous words stir up anger** (15:1).
- (10) **A wholesome tongue is a tree of life; but perverseness is a breach in the spirit** (15:4).
- (11) **A word spoken in due season is good** (15:23).
- (12) **The heart of the righteous studies to answer** (15:28).

- (13) Pleasant words are like a honeycomb: sweet to the soul, and health to the bones (16:24).
- (14) A froward man sows strife; and a whisperer separates chief friends (16:28; 17:9).
- (15) The beginning of strife is like letting out water. Therefore, leave off contention, before it is meddled with (17:14).
- (16) He who has knowledge spares his words (17:27).
- (17) The words of a talebearer are wounds (18:8).
- (18) He who answers a matter before he hears it, it is folly and shame unto him (18:13).
- (19) Death and life are in the power of the tongue (18:21).
- (20) He that speaks lies shall not escape (19:5).
- (21) A word fitly spoken is like apples of gold in pictures of silver (25:11).
- (22) By long forbearing is a prince persuaded, and a soft tongue breaks the (hard) bone (25:15).
- (23) He who passes by, and meddles with strife not belonging to him, is like one who takes a dog by the ears (26:17).
- (24) Where no wood is, there the fire goes out; so where there is no talebearer, strife ceases (26:20).
- (25) Let another man praise you, and not your own mouth (27:2).

I. Various groupings:

(1) Seven things that God hates (6:16-19):

- (a) a proud look
- (b) a lying tongue
- (c) hands that shed innocent blood
- (d) a wicked, plotting heart
- (e) eagerness to do wrong
- (f) a false witness
- (g) sowing discord among brothers

(2) Four things which are never satisfied (30:15-16):

- (a) the grave
- (b) the barren womb

- (c) a barren desert
- (d) fire
- (3) Four wonderful and mysterious things (30:18-19):**
 - (a) how an eagle glides through the sky
 - (b) how a serpent crawls upon a rock
 - (c) how a ship finds its way across the ocean
 - (d) the growth of love between a man and a woman
- (4) Four things which the earth finds unbearable (30:21-23):**
 - (a) a slave who becomes a king
 - (b) a fool when he is filled with meat
 - (c) a bitter woman when she finally marries
 - (d) a servant girl who marries her mistress' husband
- (5) Four small but wise things (30:24-28):**
 - (a) ants (They aren't strong, but store up food for the winter.)
 - (b) cliff badgers (delicate little animals who protect themselves by living among the rocks)
 - (c) the locust (Though they have no leader, they stay together in swarms.)
 - (d) spiders (They are easy to catch and kill, yet are found even in kings' palaces.)
- (6) Four stately monarchs (30:29-31):**
 - (a) the lion, king of animals (He won't turn aside for anyone.)
 - (b) the greyhound
 - (c) the he-goat
 - (d) a king as he leads his army
- (7) Two things Agur requests of God (30:7-9):**
 - (a) Remove from me vanity and lies.
 - (b) Give me neither poverty nor riches—feed me with food convenient for me:
 Lest I be full, and deny thee and say, who is the Lord?
 Lest I be poor, and steal, and take the name of my God in vain.

III. The Book of Ecclesiastes.

Introduction:

1. **The meaning of the word is “to address an assembly.”**
2. **The purpose of the book:**
 - a. “To convince men of the uselessness of any world view which does not rise above the horizon of man himself. It pronounces the verdict of ‘vanity of vanities’ upon any philosophy of life which regards the created world of human enjoyment as an end in life.” (Gleason L. Archer, A Survey of Old Testament Introduction, p. 459)
 - b. “You do not have to go outside the Bible to find the merely human philosophy of life. God has given us in the book of Ecclesiastes the record of all that human thinking and natural religion has ever been able to discover concerning the meaning and goal of life. The arguments in the book, therefore, are not God’s arguments, but God’s record of man’s arguments. This explains why such passages as 1:15; 2:24; 3:3, 4, 8, 11, 19, 20; 8:15 are at positive variance with the rest of the Bible.” (What the Bible Is All About, Henrietta Mears, p. 200)
3. **Did Solomon teach there is no life after death?** The answer is no! (See 3:16; 11:9; 12:14.)
4. **The key words in Ecclesiastes are man** (used forty-seven times), **labor** (thirty-six), **under the sun** (thirty), and **vanity** (thirty-seven).

A. The quest—man’s problems stated (1-2).

Even before he starts the search, Solomon has doubts. In his opinion:

Everything seems so futile (1:2).

Generations come and go, but it seems to make no difference (1:4).

The sun rises and sets, the wind twists back and forth, but neither seems to get any place or accomplish any purpose (1:5, 6).

The river runs into the sea, but the sea is never full. The water returns again to the rivers and flows again to the sea (1:7).

Everything appears so unutterably weary and tiresome (1:8).

No man seems satisfied, regardless of what he has seen or heard (1:8).

History merely repeats itself—absolutely nothing new ever occurs under the sun (1:9, 10).

One hundred years from now everything will have been forgotten, regardless what occurs today (1:11).

Was life truly this way everywhere? Could a wise and healthy man, by searching the length and breadth of the land, find peace and purpose? Solomon would try. This he diligently did by drinking deeply at the wells of the following:

1. Human wisdom.

“I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit” (1:16-17).

Solomon had more natural capacity to accumulate and apply raw facts than any man who ever lived (apart from Christ), but he sadly concluded:

“For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow” (1:18).

2. Pleasure (2:1-3).

But laughter and liquor could in no way soothe man’s soul.

Note the king’s sad conclusion: “I said of laughter, It is mad: and of mirth, What doeth it?” (2:2). (See also 8:15.)

3. Alcohol (2:3).

“I sought in mine heart to give myself unto wine”

4. Great building projects (2:4).

“I made me great works; I builded houses....”

Solomon now attempts to plug that “hole in his soul” by inaugurating a great public works program. Aqueducts, pools, palaces, and gleaming buildings soon grace the Syrian skyland. The court comedians give way to the great architects. But all too soon the building campaign wears thin and is quietly dropped.

5. Beautiful gardens and parks (2:4-6).

“I planted vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits; I made pools of water, to water therewith the wood that bringeth forth trees” (2:4-6).

Now luscious vineyards, graceful gardens, exotic and rare flowers, tropical plants, and other gems of green suddenly sprout up. Jerusalem and the vicinity bloom like the original Garden of Eden. But, alas, before long the frost of disinterest puts the blight to this bloom also!

6. Personal indulgences (2:7).

“I got me servants and maidens, and had servants born in my house” (2:7).

The king now had an individual servant for every wish. But none could serve up his wish for inward peace and purpose.

7. Sex.

“And he had seven hundred wives, princesses, and three hundred concubines...” (1 Ki. 11:3).

8. Massive wealth.

“I had great possessions of herds and flocks above all that were in Jerusalem before me: I gathered also silver and gold, and the peculiar treasure of kings and the provinces...” (2:7, 8).

9. International reputation.

“And she [the Queen of Sheba] said to the king, it was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit, I believed not the words, until I came, and mine eyes had seen it: and behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard” (1 Ki. 10:6, 7).

10. Cattle breeding (2:7).

Great herds of cows, sheep, oxen, goats, and other animals would now graze upon the green Palestinian pastures. But while the skin and meats of these animals might clothe and feed the outer man, the inner person remained naked and starving.

11. Music (2:8).

“I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.” But the missing chord of contentment was not to be found through music, however beautiful the song and talented the singers.

12. Literature.

“And he spoke three thousand proverbs, and his songs were a thousand and five” (1 Ki. 4:32).

13. Natural science.

“And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes” (1 Ki. 4:33).

14. Military power.

“And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen” (1 Ki. 4:26).

“And King Solomon made a navy of ships...on the shore of the Red Sea...” (1 Ki. 9:26).

B. The digest—man’s problems studied (3-10). After completing an exhaustive (and doubtless exhausting) journey, Solomon returns home (4:1) and contemplates his travels. He concludes the following about life apart from God:

- 1. It is utterly futile (2:11).**
- 2. It is filled with repetition (3:1-8).**
- 3. It is permeated with sorrow (4:1)**
- 4. It is grievous and frustrating (2:17).**
- 5. It is uncertain (9:11-12).**
- 6. It is without purpose (4:2-3; 8:15).**
- 7. It is incurable (1:15).**
- 8. It is unjust (7:15; 8:14; 9:11; 10:6-7).**
- 9. It is on the level of animal existence (3:19).**

C. The best—man’s problem solved (11-12). Solomon concludes that even with God, life is a mystery, but apart from him it becomes a horrible nightmare. Therefore, it is best if man:

- 1. Finds God early in his life (11:9-10; 12:1-2).**
- 2. Fears God throughout his life (12:13-14).**

IV. The Song of Solomon.

Background of the story:

A. Act One—The Shulamite Cinderella.

1. **Solomon had a vineyard in the hill country of Ephraim**, just outside the little town of Shunam, about fifty miles north of Jerusalem (8:11).
2. **This vineyard was rented out to a family of sharecroppers** consisting of a mother, two sons, and two daughters. The oldest of these girls was the Shulamite, and the youngest, her little sister (6:13; 8:8).
3. **The Shulamite was the Cinderella of the family**, having great natural beauty, but unnoticed by the world.
4. **Her brothers made her work very hard tending the vineyards**, so that she had little opportunity to care for her personal appearance (1:6).
 - a. She pruned the vines.
 - b. She set traps for the little foxes (2:15).
 - c. She also kept the flocks (1:8).
5. **From being out in the open so often, she became sunburned** (1:6).

B. Act Two—The Shepherd Stranger.

1. **One day a mysterious, handsome stranger comes** to the vineyard and soon wins the heart of the Shulamite girl. Unknown to her, he is really Solomon, disguised as a lowly shepherd.
2. **She asks about his flocks** (1:7).
3. **He answers evasively**, but is very definite concerning his love for her (1:8-10).
4. **He leaves her, but promises he will someday return to her.**
5. **During his absence she dreams of him on two occasions.**
 - a. **First dream**—that they are already married and that one night she awakens to find him missing from her bed. She quickly dresses and goes out looking for him (3:2-4).
 - b. **Second dream**—that her beloved has returned and besought her to open the door and let him in. But she refuses for she is unwilling to reclothe herself and soil her

feet going to the door. Soon however, her heart smites her for this shabby action and she leaps for the door. But alas, he has gone!

We read:

“My beloved put in his hand by the hole of the door...I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock” (5:4-5).

A lovely custom of that day was for the lover to place sweet-smelling myrrh inside the handle of the bride’s door. The bride then began her frantic search for the lover she had so carelessly ignored. During her search the guards of the city mistreated her, and the watchman on the wall tore off her veil. She then pleaded with the women of Jerusalem to aid her in finding her lover and informing him of her love for him (5:6-8).

Suddenly and joyfully she discovers his whereabouts.

“My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved’s and my beloved is mine: he feedeth among the lilies” (6:2-3).

6. **These then, are her two dreams** concerning the mysterious shepherd lover of the Shulamite girl. But why did he leave her? Where did he go? Would he ever return?

C. Act Three—The Mighty Monarch.

1. **One day the little town of Shunam** receives some electrifying news. King Solomon himself is approaching their city. But the lovesick and lonely maiden is not interested, and takes no further notice until word is brought to her that the powerful potentate himself desires to see her.
2. **She is puzzled until she is brought into his presence**, where she recognizes him as her beloved shepherd. He then gently explains to her that although he has already gathered sixty wives, eighty concubines, and unnumbered virgins, that she will be his choice bride and true love (6:8-9). He invites her to come with him and promises to care for her little sister (8:8, 9).

3. **The bride is then placed in the king's chariot**, made from the wood of Lebanon, with silver posts, a golden canopy, and purple seating (3:9-10).
4. **Together they ride off to the royal palace in Jerusalem**, accompanied by sixty mighty swordsmen and experienced body guards (3:7-8).

D. The bride of the story (as described by the bridegroom).

1. **She was the most beautiful girl in the world** (1:8).
2. **She was like a bouquet of flowers in a garden** (1:14).
3. **Her eyes were as soft as doves** (1:15).
4. **She was as a lily among the thorns** as compared to his other wives (2:2).
5. **Her hair fell across her face like flocks of goats** which frisked across the slopes of Gilead (4:1).
6. **Her teeth were as white as sheep's wool** (4:2).
7. **Her lips were like a thread of scarlet** (4:3) and made of honey (4:11).
8. **Her neck was as stately as the Tower of David** (4:4).
9. **Her bosom was as twin fawns of a gazelle**, feeding among the lilies (4:5).
10. **She was like a lovely orchard**, bearing precious fruit (4:13).
11. **She was as a garden fountain**, a well of living water, refreshing as the streams from the Lebanon mountains (4:15).
12. **Her thighs were like jewels**, the work of the most skilled of craftsmen (7:1).
13. **Her navel was as lovely as a goblet filled with wine** (7:2).
14. **Her waist was like a heap of wheat set about with lilies** (7:2).
15. **Her nose was shapely like the Tower of Lebanon** overlooking Damascus (7:4).
16. **He was completely overcome by a single glance of her beautiful eyes** (4:9).

E. The bridegroom of the story (as described by the bride).

1. **He was as swift as a young gazelle leaping** and bounding over the hills (2:9).

2. **He was ruddy and handsome**, the fairest of ten thousand (5:10).
3. **His head was as purest gold**, covered by wavy, raven hair (5:11).
4. **His eyes were as doves** beside the water brooks, deep and quiet (5:12).
5. **His cheeks were like sweetly scented beds of spice** (5:13).
6. **His lips were as perfumed lilies and his breath like myrrh** (5:13).
7. **His arms were as round bars of gold set with topaz** (5:14).
8. **His body was bright ivory encrusted with jewels** (5:14).
9. **His legs were pillars of marble set in sockets of finest gold**, like cedars of Lebanon (5:15).

THE CHAOTIC KINGDOM STAGE

The Chaotic Kingdom Stage (1 Kings 12-22; 2 Kings 1-17; 2 Chronicles 10-36; Obadiah; Joel; Jonah; Amos; Hosea; Micah; Isaiah; Nahum; Zephaniah; Habakkuk; Jeremiah; Lamentations)

This stage covers a period of around 325 years, from 930 B.C. to 605

The Chaotic Kingdom Stage		
The Southern Kingdom		The Northern Kingdom
Rehoboam Abijam Asa	1 Kings 12-22 2 Kings 2 Chronicles 10-36	Jeroboam Nadab Baasha

Jehoshaphat Jehoram Ahaziah Athaliah Joash Amaziah Uzziah Jotham Ahaz Hezekiah Manasseh Amon Josiah Jehoahaz Jehoiakim Jehoiachin Zedekiah	Obadiah Joel Amos Hosea Micah Isaiah Nahum Zephaniah Habakkuk Jeremiah Lamentations	Elah Zimri Omri Ahab Ahaziah Jehoram Jehu Jehoahaz Jehoash Jeroboam II Zechariah Shallum Menahem Pekahiah Pekah Hoshea
The Southern Kingdom		The Northern Kingdom
Referred to as Judah Began in 931 BC First ruler was Rehoboam Last ruler was Zedekiah Total number of rulers: twenty Eight were saved Consisted of two tribes Capital was Jerusalem Captured by the Babylonians in 606 BC Three separate returns from captivity Lasted 325 years: 931—606 BC	Referred to as Israel and Ephraim Began in 931 BC First ruler was Jeroboam Last ruler was Hoshea Total number of rulers: nineteen Not one was saved Consisted of ten tribes Capital was Samaria Captured by the Assyrians in 721 BC No return from captivity Lasted 210 years: 931—721 BC	

The Chaotic Kingdom Stage

I. An Introduction to the Chaotic Kingdom Stage. After the death of Solomon, a tragic civil war split Israel into two opposing kingdoms, the north and the south.

A. The northern kingdom:

- 1. It began in 931 B.C. and lasted 210 years.**
- 2. The first ruler was Jeroboam.**
- 3. The last ruler was Hoshea.**
- 4. The total number of kings was nineteen. Not one was righteous.**
- 5. It consisted of ten tribes.**
- 6. Its capital later became Samaria.**
- 7. It was captured by the Assyrians in 721 B.C.**
- 8. There was no return from captivity.**

B. The southern kingdom:

- 1. It began in 931 B.C. and lasted 326 years.**
- 2. The first ruler was Rehoboam.**
- 3. The last ruler was Zedekiah.**
- 4. The total number of rulers was twenty:** nineteen kings and one queen. Eight of the twenty were righteous.
- 5. It consisted of two tribes (Judah and Benjamin).**
- 6. Its capital remained Jerusalem.**
- 7. It was captured by the Babylonians in 606 B.C.**
- 8. There were three separate returns from captivity.**

Note: The Chaotic Kingdom Stage may thus be divided into two time periods:

- a. The divided kingdom (both north and south)**
- b. The single kingdom (only the south)**

Please note that the exact date of the dividing of the kingdom (somewhere between 931 & 926 BC), and the beginning and ending dates of each king's reign are disputed. The most consistent figures are within 5 years of each other. Since the number of years of each king's reign is given

in the scripture text, we shall confine ourselves to that and leave the task of dating the reigns of the various kings to those more qualified.

II. The Rulers of the Chaotic Kingdom Stage.

Northern rulers:

A. Jeroboam (1 Ki. 11:26–14:20; 2 Chron. 9:29–13:22).

1. **He served as a cabinet member under Solomon**, but fled to Egypt for awhile to escape the king's wrath (1 Ki. 11:28, 40).
2. **He led the revolt of the ten tribes at Shechem.**
3. **His false religion caused Israel to sin.**
4. **His false altar was destroyed**, his arm was paralyzed, and his son stricken by God, all as punishment for his sin.
5. **He was defeated in battle by Abijam**, the second king of the South.
6. **He was stricken with a plague from God and died.**
7. **He ruled for twenty-two years**

B. Nadab (1 Ki. 15:25-28).

1. **He was the son of Jeroboam.**
2. **He was assassinated by a rebel named Baasha.**
3. **Nadab was thus the first of six northern kings to be murdered while in office.**
4. **He ruled for two years**

C. Baasha (1 Ki. 15:27–16:7; 2 Chron. 16:1-6).

1. **He unknowingly fulfilled the prophecy given to Jeroboam's wife** by Ahijah the prophet, in killing Nadab and his relatives. (Compare 1 Ki. 14:14 with 15:29.)
2. **He declared war on Asa** (third king of Judah) and began building a wall fortress at Ramah to control the road to Judah, thus hoping to cut off all trade to Jerusalem (2 Chron. 16:1).
3. **He was rejected by God** because of his sin. Jehu, the prophet, predicted that Baasha's descendants would suffer the same judgment God placed on Jeroboam.
4. **Baasha ruled for twenty-four years**

Note: It can be seen already that some of the reigns overlapped each other—that is, on occasion both father and son may have ruled at the same time. This explains the

difference in the total number of years of all the northern kings as given in the Bible, which is 252 years; and the actual time involved, around 208 years (beginning with Jeroboam in 931 B.C., and ending with Hoshea in 721 B.C.).

D. Elah (1 Ki. 16:6-14).

- 1. He was the son of Baasha.**
- 2. He was assassinated by the commander of his royal chariot troops, a man named Zimri.**
- 3. Elah was drunk at the time.**
- 4. He ruled for two years**

E. Zimri (1 Ki. 16:9-20).

- 1. He fulfilled Jehu's prophecy** by slaughtering all the seed of Baasha. (Compare 1 Ki. 16:7 with 16:12.)
- 2. Zimri was then trapped by Omri**, Israel's new commander-in-chief, in the palace, which resulted in a fiery suicidal death.
- 3. He reigned but seven days**

F. Omri (1 Ki. 16:23-28).

- 1. He moved the northern capital from Tirzah to Samaria.**
- 2. He arranged the political marriage of his son Ahab to Jezebel**, daughter of Ethbaal, king of the Sidonians.
- 3. He ruled for twelve years**

G. Ahab (1 Ki. 16:28–22:40; 2 Chron. 18:1-34).

- 1. He married Jezebel.**
- 2. He was allowed to defeat the Syrians on two occasions.**
- 3. He was denounced often by Elijah.**
 - a. for encouraging Baal-worship
 - b. for his part in the murder of Naboth
 - c. for sparing the life of a godless Syrian king
- 4. He tricked godly king Jehoshaphat** (fourth king of Judah) into a twofold compromise:
 - a. a matrimonial alliance, whereby his wicked daughter, Athaliah, is given to Joram, son of Jehoshaphat
 - b. a military alliance, whereby Jehoshaphat and Ahab go to war against Syria
- 5. The death of his wicked wife was predicted by Elijah.**

6. **His own death was predicted by both Elijah and the prophet Micaiah.**
 7. **He was slain in battle with the Syrians.**
 8. **He ruled for twenty-two years**
- H. Ahaziah** (1 Ki. 22:40–2 Ki. 1:18; 2 Chron. 20:35-37).
1. **He was the oldest son of Ahab and Jezebel.**
 2. **He persuaded Jehoshaphat to enter into a shipbuilding enterprise with him at Ezion-geber (2 Chron. 20:35-37).**
 3. **He suffered a severe (and later fatal) fall in his palace at Samaria.**
 4. **He turned to the pagan god Baal-zebub for healing, but received instead the condemnation of Elijah, whom he unsuccessfully attempted to arrest.**
 5. **He ruled for two years**
- I. Jehoram** (2 Ki. 3:1–9:25; 2 Chron. 22:5-7).
1. **He was the youngest son of Ahab and brother of Ahaziah.**
 2. **He also persuaded Jehoshaphat to enter into an alliance, this time a military campaign against the Moabites. The prophet Elisha at this time worked a miracle on the battlefield (for Jehoshaphat's sake) which resulted in an allied victory over the Moabites.**
 3. **Elisha later helped Jehoram by warning him of several planned Syrian ambushes.**
 4. **Elisha then refused to allow him to slaughter some enemy Syrian soldiers who had been supernaturally blinded by God.**
 5. **Jehoram was on the throne when God used the four lepers to save the city of Samaria from starvation.**
 6. **He was later murdered by Jehu in the Valley of Jezreel.**
 7. **He ruled for twelve years**
- J. Jehu** (2 Ki. 9:1–10:36; 2 Chron. 22:7-12).
1. **He was anointed by Elisha and ordered to execute the dynasty of Ahab, which included Jehoram and Jezebel.**
 2. **He rode his chariot to the valley of Jezreel, where he executed both Jehoram and Ahaziah, the sixth king of Judah (not to be confused with the Ahaziah who was Jehoram's older brother).**

3. **He then made his way to the city of Jezreel and killed Jezebel.**
4. **After this he demanded and received the heads of the seventy sons of Ahab** who were living in the city of Samaria.
5. **He continued his blood purge** by slaying even the descendants and friends of Ahab.
6. **He finally, by trickery, assembled all the priests of Baal in a large convention hall in Jezreel**, where he ordered the slaughter of each priest.
7. **He ruled for twenty-eight years**

K. Jehoahaz (2 Ki. 13:1-9).

1. **He was the son of Jehu.**
2. **He was oppressed by the Syrian king Hazael** during his entire reign, and his army was finally reduced to fifty mounted troops, ten chariots, and ten thousand infantry men.
3. **He briefly displayed remorse** (as Ahab had once done, see 1 Ki. 21:27-29), but apparently it was not true repentance.
4. **He ruled for seventeen years**

L. Jehoash (2 Ki. 13:10–14:16; 2 Chron. 25:17-24).

1. **He was the son of Jehoahaz.**
2. **He visited Elisha on his deathbed.**
3. **He defeated Amaziah** (sixth king of Judah) on the battlefield.
4. **He led Amaziah back to Jerusalem as a captive** and left the city, taking both wealth and hostages.
5. **He ruled for sixteen years**

M. Jeroboam II (2 Ki. 14:23-29).

1. **He was the son of Jehoash.**
2. **He ruled longer than any other northern ruler.**
3. **He was also one of the most powerful kings of the north.**
4. **He recovered the lost territories of Israel** surrounding the Dead Sea. God thus allowed him to prosper and enlarge his kingdom in spite of his wicked ways, because of divine mercy upon the pitiful condition of Israel at that time (2 Ki. 14:25, 26).
5. **Jonah the prophet lived and ministered during this time.**
6. **Jeroboam II ruled for forty-one years**

N. Zechariah (2 Ki. 14:29–15:12).

- 1. He was the son of Jeroboam II.**
- 2. He was murdered by a rebel named Shallum.**
- 3. Zechariah was the great-great-grandson of Jehu,** and the fourth ruler in his dynasty. With his death the line would cease, thus fulfilling God's prophecy to Jehu. (See 2 Ki. 10:30; 14:29; 15:8-12.)
- 4. He ruled for six months**

O. Shallum (2 Ki. 15:10-15).

- 1. He was murdered by a cruel warrior named Menahem.**
- 2. He ruled for one month**

P. Menahem (2 Ki. 15:14-22).

- 1. He was one of the most brutal dictators to sit upon the northern throne.**
- 2. He rewarded any opposition on the part of his subjects by a wholesale slaughter,** including the ripping open of pregnant women.
- 3. He bought off the Assyrian king Tiglath-pileser,** who had invaded Israel at that time with a two-million-dollar bribe.
- 4. He ruled for ten years**

Q. Pekahiah (2 Ki. 15:22-26).

- 1. He was the son of Menahem.**
- 2. He was assassinated by his army commander, Pekah.**
- 3. He ruled for two years**

R. Pekah (2 Ki. 15:27-31; 2 Chron. 28:5-8).

- 1. He joined Syria in an unsuccessful attack against the Judean king Ahaz** to punish the southern kingdom for refusing to team up with them in an effort to stop the growing Assyrian threat.
- 2. During his reign Tiglath-pileser, the Assyrian king, invaded Israel** and captured some of its northern and eastern cities.
- 3. Pekah was assassinated by Hoshea.**
- 4. He ruled for twenty years**

S. Hoshea (2 Ki. 15:30–17:6).

1. **He was the last ruler of the northern kingdom.**
2. **After becoming a vassal to the Assyrian king,** Shalmaneser, Hoshea joined with Egypt in rebelling against Assyria.
3. **For this he was imprisoned** and the people were exiled to Assyria (2 Ki. 17:4-6). Hoshea thus became the last of the northern kings.

Eight died natural deaths, seven were murdered, one died a suicide, one in battle, one under judgment of God, one in a fall. **Not a single ruler turned to God.** From this captivity, **the ten tribes have never been restored to Palestine.** In fact, they would soon lose their very tribal identity (but not their ancestry). The future restoration of all twelve tribes of Israel will be consummated at the Second Coming of Christ. (See Mt. 24:27-31.) The righteous God had to cut off Israel for their sin. (See 2 Ki. 17:7-18.)

- a. The King of Assyria then transplanted colonies of people from various foreign countries into the depopulated land of northern Israel (2 Ki. 17:24).
 - b. Soon after their arrival, a plague of man-eating lions, sent by God, terrified the land. In desperation, the colonists sent a message to the Assyrian ruler, asking for the ministry of a Jehovah prophet, that the plague be stopped (17:25, 26). This lion plague had been predicted by Moses centuries back. (See Ex. 23:29; Lev. 26:21, 22.)
 - c. A prophet arrived and began his ministry from Bethel. The lion plague disappeared and a form of Jehovah-worship appeared, but only in form, as the people continued with their idol-worship as well (2 Ki. 17:27-34). This is the beginning of the Samaritan race and religion which was prevalent in the time of Jesus. (See Jn. 4.)
4. **Hoshea ruled for nine years (732-723 B.C.).**

Northern Rulers	
1. JEROBOAM	
Duration 22 years	
Scripture 1 Kings 11:26—14:20; 2 Chronicles 9:29—13:22	

1. He served as a cabinet member under Solomon, but fled to Egypt to escape the king's wrath.
2. He led the revolt of the ten tribes at Shechem.
3. His false religion caused Israel to sin.
4. His pagan altar was destroyed, his arm paralyzed, and his son stricken by God due to his sin.
5. He was defeated in battle by Abijam, the second king of the south.
6. He was stricken with a plague from God and died.

2. NADAB

Duration 2 years

Scripture 1 Kings 15:25-28

1. He was the son of Jeroboam.
2. He was assassinated by a rebel named Baasha.

3. BAASHA

Duration 24 years

Scripture 1 Kings 15:27—16:7; 2 Chronicles 16:1-6

1. He killed Nadab and thus fulfilled Ahijah the prophet's prediction. Compare 1 Kings 14:4 with 15:29.
2. He fought with Asa (third king of the south) and built a wall to cut off trade to Jerusalem.
3. His seed was predicted to suffer the same judgment as that of Jeroboam.

4. ELAH

Duration 2 years

Scripture 1 Kings 16:6-14

1. He was the son of Baasha.
2. He was assassinated by a soldier rebel while drunk.

5. ZIMRI

Duration 7 days

Scripture 1 Kings 16:9-20

1. He fulfilled prophecy by slaughtering Baasha's seed.
2. He was trapped by rebel soldiers in his own palace, resulting in a fiery suicidal death.

6. OMRI

Duration 12 years

Scripture 1 Kings 16:15-28

1. He made Samaria the northern capital.
2. He was the most powerful king up to his time.
3. He arranged the marriage of his son Ahab to Jezebel.

7. AHAB

Duration 22 years

Scripture 1 Kings 16:28—22:40; 2 Chronicles 18:1-34

1. He married Jezebel.
2. His Baal-worshipping practices caused a great famine to fall upon the land.
3. He was allowed to defeat the Syrians on two occasions to prove a point.
4. He tricked godly King Jehoshaphat (fourth king of Judah) into a twofold compromise—matrimonial and military.
5. His death for his many sins was predicted by three prophets (1 Kings 20:42; 21:19; 22:17, 28).
6. The death of Jezebel, his wife, was also predicted by Elijah.
7. He experienced a brief (but temporary) fox-hole type conversion (1 Ki. 21:29).
8. He was killed in a battle with Syria.

8. AHAZIAH

Duration 2 years

Scripture 1 Kings 22:40—2 Kings 1:18; 2 Chronicles 20:35-37

1. He was the oldest son of Ahab and Jezebel.
2. He persuaded Jehoshaphat to enter into a ship-building enterprise with him at Ezion-Geber.
3. He suffered a severe fall (which proved fatal) in his palace in Samaria.
4. He turned to the pagan god Baal-Zebub for healing.
5. He was rebuked for this by Elijah, whom he unsuccessfully attempted to arrest.

9. JEHORAM

Duration 12 years

Scripture 2 Kings 3:1—9:25; 2 Chronicles 22:5-7

1. He was the youngest son of Ahab and Jezebel.
2. He persuaded Jehoshaphat to ally with him against Syria.
3. Elisha the prophet performed a miracle (for Jehoshaphat's sake) which won the battle.
4. Elisha later helped Jehoram by warning him of several planned Syrian ambushes.
5. Elisha would, however, prevent him from slaughtering some supernaturally blinded Syrian troops.
6. He was on the throne when Naaman came to be healed of leprosy.
7. He was on the throne when God used four lepers to save Samaria from starvation.
8. He was finally murdered by Jehu in the Valley of Jezreel.

10. JEHU

Duration 28 years

Scripture 2 Kings 9:1—10:36; 2 Chronicles 22:7-12

1. He was anointed by a messenger from Elisha.
2. He was known for his bloodletting. He executed:
 - Judah's King Ahaziah (not to be confused with Ahab's oldest son), grandson of Jehoshaphat
 - The northern king Jehoram
 - Jezebel
 - Ahab's seventy sons, relatives, and friends
 - Forty-two royal princes of Judah
 - The Baal-worshippers

11. JEHOAHAZ

Duration 17 years

Scripture 2 Kings 13:1-9

1. He was the son of Jehu.
2. He saw his army almost wiped out by the Syrians.
3. He experienced a brief period of remorse over his sins, but apparently not genuine repentance.

12. JEHOASH

Duration 16 years

Scripture 2 Kings 13:10—14:16; 2 Chronicles 25:17-24

1. He visited Elisha on his deathbed.
2. He defeated Amaziah (sixth king of Judah) on the battlefield.
3. He related one of the two Old Testament fables to ridicule the arrogant claims of Amaziah.
4. He plundered Jerusalem, taking many hostages and much wealth.

13. JEROBOAM II

Duration 41 years

Scripture 2 Kings 14:23-29

1. He ruled longer than any other northern king.
2. He was one of the most powerful kings of the north.
3. He recovered much of Israel's lost territory.

14. ZECHARIAH

Duration 6 months

Scripture 2 Kings 14:29—15:12

1. He was the great-great-grandson of Jehu, and fourth ruler in his dynasty.
2. He was murdered by a rebel named Shallum, thus fulfilling God's prophecy against Jehu. See 2 Kings 10:30; 14:29; 15:8-12.

15. SHALLUM

Duration 1 month

Scripture 2 Kings 15:10-15

He was murdered by a cruel soldier named Menahem.

16. MENAHEM
<p>Duration 10 years Scripture 2 Kings 15:14-22</p> <ol style="list-style-type: none"> 1. He was one of Israel's most brutal dictators. 2. He bought off Assyrian king Tiglath-Pileser with a two-million-dollar bribe.
17. PEKAHIAH
<p>Duration 2 years Scripture 2 Kings 15:22-26</p> <ol style="list-style-type: none"> 1. He was the son of Menahem. 2. He was killed by his army commander, Pekah.
18. PEKAH
<p>Duration 20 years Scripture 2 Kings 15:27-31; 2 Chronicles 28:5-8</p> <ol style="list-style-type: none"> 1. Only eight years are in view here (740-732), It is thought that the first twelve years (752-740) were shared by a co-regency arrangement with both Menahem and Pekahiah. 2. He joined Syria in an unsuccessful attempt to punish Judah for their refusal to team up against Assyria. 3. He saw Assyria capture some of Israel's northern and eastern cities. 4. He was assassinated by Hoshea.
19. HOSHEA
<p>Duration 9 years Scripture 2 Kings 15:30—17:6</p> <ol style="list-style-type: none"> 1. He was Israel's final king. 2. He joined with Egypt in rebelling against Assyria. 3. For this he was imprisoned in Assyria.

Southern rulers:

- A. Rehoboam** (1 Ki. 11:43–14:31; 2 Chron. 9:31–12:16).
 - 1. He was the son of Solomon.**
 - 2. His stupidity caused the civil war of Israel.**
 - 3. He had eighteen wives and sixty concubines.** They gave him twenty-eight sons and sixty daughters.
 - 4. His favorite wife was Maachah,** the evil daughter of Absalom.
 - 5. He was invaded by Shishak of Egypt.**
 - 6. He ruled seventeen years**
- B. Abijam** (1 Ki. 14:31–15:8; 2 Chron. 13:1–22).
 - 1. He defeated (by supernatural intervention) the northern king, Jeroboam, on the battlefield.**
 - 2. In spite of God’s help at this time, he later degenerated into a wicked king.**
 - 3. He ruled three years**
- C. Asa** (1 Ki. 15:8–24; 2 Chron. 14:1–16:14).
 - 1. He was Judah’s first righteous king.**
 - 2. He led Judah in a revival and was a great builder.**
 - 3. God answered his prayer and delivered him from a massive Ethiopian attack.**
 - 4. He even deposed his own grandmother Maachah because of her idolatry.**
 - 5. He later was rebuked by a prophet for his sin and responded by throwing him in prison.**
 - 6. He died with a foot disease** which problem he refused to take to God.
 - 7. He ruled forty-one years**
- D. Jehoshaphat** (1 Ki. 22:41–50; 2 Chron. 17:1–20:37).
 - 1. He was the second righteous king of Judah.**
 - 2. He instituted a nationwide Bible education program.**
 - 3. He compromised with Ahab and his two sons, Ahaziah and Jehoram.**
 - 4. He ruled for twenty-five years**
- E. Joram** (2 Ki. 8:25–29; 2 Chron. 21:1–20).

1. **He married Athaliah, daughter of Jezebel and Ahab.**
 2. **He began his reign by murdering his six brothers.**
 3. **He received a posthumous message from Elijah** predicting judgment upon him because of his wicked and murderous reign.
 4. **He was attacked and defeated by the Philistines and Arabians.**
 5. **He died of a horrible disease** and was unmourned at the funeral.
 6. **He ruled for eight years**
- F. Ahaziah** (2 Ki. 8:24–9:29; 2 Chron. 22:1-9).
1. **He was killed by Jehu (tenth northern king)**
 2. **He ruled for one year**
- G. Athaliah** (2 Ki. 11:1-16; 2 Chron. 22:10–23:21).
1. **She was the mother of the slain Ahaziah.**
 2. **At his death she slaughtered all his children except one who was hidden from her.**
 3. **She herself was later executed.**
 4. **She ruled for six years**
- H. Joash** (2 Ki. 11:21–12:21; 2 Chron. 24:1–24:27).
1. **He was the surviving heir of Athaliah's bloodbath.**
 2. **For awhile he lived for God but later became a cruel leader.**
 3. **He sanctioned the stoning of Zechariah**, the godly Jewish high priest who had rebuked Judah's sin and called for national repentance.
 4. **He was executed by his own palace guard.**
 5. **He ruled for forty years**
- I. Amaziah** (2 Ki. 14:1-20; 2 Chron. 25:1-28).
1. **He was a good king for awhile**, and executed the men who had assassinated his father, Joash. But he did not kill their children, obeying the Mosaic law which said the sons were not to be killed for the sins of their fathers (Deut. 24:16; Ezek. 18:4, 20). (See 2 Chron. 25:1-4; 2 Ki. 12:21; 14:1-6).
 2. **Amaziah then organized the army of Judah** and found he had an army of 300,000. He then hired 100,000 experienced

mercenary soldiers from Israel for \$200,000 to help him fight against Edom (2 Chron. 25:5, 6).

3. **He was warned against this by a prophet.** The king reluctantly sent these mercenaries home, bitterly resenting the lost money he had paid them. But the prophet reassured him, “**The Lord is able to give thee much more than this**” (2 Chron. 25:9). Here is a precious spiritual gem that should be carefully considered whenever God requires us to give up our time, talent, treasure, or anything close and precious to us. See Jesus’ stirring words to Peter in Matthew 19:27-29.

Mat 19:27-29 **Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 19:29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.**

4. **The Israelite troops returned home**, also angry and frustrated. On the way they raided several cities of Judah and killed 3000 people (2 Chron. 25:13).
5. **Amaziah went into battle with only his own troops** and soundly defeated Edom, killing 20,000 enemy soldiers (25:11). But the foolish king brought back with him some Edomite idols and began worshiping them. God warned the king, through a prophet, of his divine anger. Amaziah refused to listen and curtly dismissed him, but not before the king’s doom was predicted (25:14-16).
6. **The overconfident Amaziah then declared war on northern king Jehoash**, for the disgraceful action of the returning Israelite mercenaries (25:17). Northern king Jehoash responded to Amaziah’s challenge by relating the second (and final) Old Testament fable. (For the first one, see Jdg. 9:8-15.) Note the language of this fable:

“The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and

there passed by a wild beast that was in Lebanon, and trode down the thistle” (2 Chron. 25:18).

7. **Jehoash was at this point warning Amaziah** not to let his Edomite victory blind him to reality but to withdraw his arrogant declaration of war. But the plea fell on deaf ears.

Amaziah was soundly defeated by Jehoash at Beth-shemesh and was led as a common prisoner back to his own capital in Jerusalem. Upon arriving, Jehoash dismantled 200 yards of the city walls to effect an impressive victory celebration. He then carried off all the treasures of the Temple and palace. Finally the northern king left, taking with him many hostages (2 Chron. 25:21-24).

8. **He ruled for twenty-nine years**

- J. **Uzziah also called Azariah** (2 Ki. 15:1-7; 2 Chron. 26:1-23).

1. **He was a mighty warrior and builder.**
2. **He attempted to intrude into the office of the priest.**
3. **He was punished for this sin by leprosy.**
4. **He ruled for fifty-two years**

- K. **Jotham** (2 Ki. 15:32-38; 2 Chron. 27:1-9).

1. **He was a good king** (2 Chron. 27:6).
2. **He built the upper gate of the Temple** and erected fortresses and towers.
3. **He defeated the Ammonites** and received a huge annual tribute of silver and wheat from them.
4. **He ruled for sixteen years**

- L. **Ahaz** (2 Ki. 16:1-20; 2 Chron. 28:1-27).

1. **He was perhaps the second worst king of Judah.**
2. **He sacrificed his own children to devilish gods.**
3. **He was the first person to hear about the virgin birth.**
4. **He ruled sixteen years**

- M. **Hezekiah** (2 Ki. 18:1–20:21; 2 Chron. 29:1–32:33).

1. **He was the second best king of Judah.**
2. **He was also the richest of all.**
3. **He organized the greatest Passover celebration since the days of Solomon.**

4. **He saw the death angel defeat the Assyrian enemies** which had surrounded Jerusalem.
 5. **He was supernaturally healed** and given an additional fifteen years to live.
 6. **He ruled for twenty-nine years**
- N. Manasseh** (2 Ki. 21:1-18; 2 Chron. 33:1-20).
1. **He ruled longer than any northern or southern king.**
 2. **He was the worst of all the kings.**
 3. **He experienced the new birth prior to his death.**
 4. **He ruled fifty-five years**
- O. Amon** (2 Ki. 21:19-26; 2 Chron. 33:21-25).
1. **He was, like his father Manasseh, a wicked sinner.**
 2. **He was, unlike his father Manasseh, unrepentant.**
 3. **He was executed by his own household servants.**
 4. **He ruled two years**
- P. Josiah** (2 Ki. 22:1-23:30; 2 Chron. 34:1-35:27).
1. **He was the best king since David.**
 2. **The book of Moses was discovered in the Temple during his reign.**
 3. **He led his people in a great revival.**
 4. **He was the last good king of Judah.**
 5. **He was killed in a battle with the Egyptians.**
 6. **He ruled for thirty-one years**
- Q. Jehoahaz** (2 Ki. 23:31-34; 2 Chron. 36:1-4).
1. **This middle son of Josiah had both a sinful (2 Ki. 23:32) and short-lived (2 Ki. 23:30, 31) reign.** He was deposed by Pharaoh Necho (who had previously killed his father, Josiah, in battle), after but ninety days on the throne (2 Ki. 23:33). Necho then leveled a tax against Judah totaling \$230,000. Jehoahaz was eventually carried into Egypt where he died in captivity (2 Ki. 23:34).
 2. **Jehoahaz's younger brother, Eliakim (renamed Jehoiakim by Necho), was chosen by the Egyptian king to succeed him on the throne of Judah** (2 Ki. 23:34).
 3. **He ruled for three months**

R. Jehoiakim (2 Ki. 23:34–24:6; 2 Chron. 36:5-8).

- 1. He was the brother of Jehoahaz.**
- 2. He was probably Judah's third worst king.**
- 3. He persecuted Jeremiah the prophet.**
- 4. He experienced the first of Nebuchadnezzar's fearsome "visits" to Jerusalem.**
- 5. During this time Daniel and other Hebrew young people were taken to Babylon by Nebuchadnezzar.**
- 6. He died, and as Jeremiah had predicted, received the burial of an ass.**
- 7. He ruled for eleven years**

S. Jehoiachin (2 Ki. 24:6-16; 2 Chron. 36:8-10).

- 1. He was the son of Jehoiakim**, and grandson of Josiah. Jehoiachin was also called Coniah (Jer. 22:24, 28; 37:1).
- 2. He began ruling at eighteen** (2 Ki. 24:8). Note: There is a textual problem here, for 2 Chronicles 36:9 informs us he was eight years old. It is believed that his true age was 18 as it is said that he had wives (2 Kings 24:15), unless he inherited wives from his father which at times was done. The error would be in the miscopying of the number from the original manuscripts.
- 3. He was an evil king** (2 Ki. 24:9). Because of this:
 - a.** Both Ezekiel (19:5-9) and Jeremiah (22:24-26) predicted that he would be carried off into the Babylonian captivity.
 - b.** He was to be regarded as childless, as none of his children would ever sit upon the throne of David or rule in Judah.

The New Scofield Bible observes: "This declaration does not mean that he would have no children, for in 1 Chron. 3:17, 18, some are named (Cf. Mt. 1:12). By divine judgment, this king was to be written childless, i.e., no physical descendant would occupy a place in the list of Israel's kings.

Consequently, if our Lord Jesus, who is to occupy David's throne (Lk. 1:32, 33), had been begotten by Mary's husband, Joseph, who was of the line of Jeconiah (Mt. 1:12, 16), it would have contradicted this divine prediction. Christ's dynastic right to the throne came through his foster father, Joseph, from Jeconiah, but the physical descent of Jesus from

David came through Mary, whose genealogy is traced to David through Nathan, rather than through Solomon.” (Compare Lk. 3:31 with Mt. 1:17.) (pp. 793, 794)

4. **Jehoiachin was captured during the eighth year of Nebuchadnezzar’s reign** (2 Ki. 24:12) and carried into Babylon, along with 10,000 other Jewish captives (Jer. 24:1; 29; 2 Ki. 24:14, 15). Ezekiel was also carried away at this time.
 5. **He then appointed Zedekiah (Jehoiachin’s great uncle) to occupy the throne of Judea** (2 Ki. 24:17).
 6. **Jehoiachin was placed in a Babylonian prison**, where he remained for thirty-six years, until the death of Nebuchadnezzar. He was then released by the new Babylonian monarch, Evil-Merodach, who not only freed him, but gave him a seat at the king’s own table and an allowance for his support (2 Ki. 25:27-30; Jer. 52:31-34).
 7. **He ruled for three months**
- T. Zedekiah** (2 Ki. 24:17–25:30; 2 Chron. 36:11-21).
1. **He was the youngest son of Josiah.**
 2. **He rebelled against Nebuchadnezzar.** For this he was blinded and carried off as a captive to Babylon.
 3. **He ruled for eleven years**

Southern Rulers	
1. REHOBOAM	
Duration 17 years	Scripture 1 Kings 11:42—14:31; 2 Chronicles 9:31—12:16
<ol style="list-style-type: none"> 1. He was the son of Solomon. 2. His stupidity and tactlessness sparked the civil war. 3. He had eighteen wives and sixty concubines. 4. His favorite wife was Maachah, the evil daughter of Absalom. 5. He sees his capital, Jerusalem, invaded by Shishak, Pharaoh of Egypt. 	
2. ABIJAM	
Duration 3 years	Scripture 1 Kings 14:31—15:8; 2 Chronicles 13:1-22

1. He defeated (by supernatural intervention) the northern king Jeroboam on the battlefield.
2. In spite of God's help, he degenerated into a wicked king.

3. ASA

Duration 41 years

Scripture 1 Kings 15:8-14; 2 Chronicles 14:1—16:14

1. He was Judah's first saved king.
2. He led Judah in a revival.
3. He was a great builder.
4. He saw God answer his prayer by delivering Jerusalem from a massive Ethiopian attack (2 Chronicles 14:11).
5. He deposed Maacah (his grandmother) because of her idolatry.
6. He later backslid and threw into prison a prophet who had rebuked his sin.
7. He died of a foot disease, which problem he refused to take to God.

4. JEHOSHAPHAT

Duration 25 years

Scripture 1 Kings 22:41-50; 2 Chronicles 17:1—20:37

1. He instituted a national religious education program by sending out teachers of the Word of God.
2. He later marred his testimony by compromising with three ungodly northern kings.
3. He appointed a religious director and a civil director, thus recognizing the separation of church and state.
4. When Jerusalem was threatened by a massive Moabite invasion, God heard his prayer and supernaturally intervened.

5. JORAM

Duration 8 years

Scripture 2 Kings 8:16-24; 2 Chronicles 21:1-20

1. He married Athaliah, daughter of Ahab and Jezebel.
2. He began his reign by murdering his six brothers.
3. He received a posthumous message from Elijah predicting judgment upon him because of his wicked and murderous reign.
4. He was attacked and defeated by the Philistines and Arabians.

5. He died of a horrible disease and was unmourned at the funeral.

6. AHAZIAH

Duration 1 year

Scripture 2 Kings 8:24—9:29; 2 Chronicles 22:1-9

1. He was the son of Joram and Athaliah.
2. He was killed by Jehu (tenth northern king)

7. ATHALIAH

Duration 6 years

Scripture 2 Kings 11:1-20; 2 Chronicles 22:1—23:21

1. At the death of Ahaziah, her son, she took over the throne of Judah, slaughtering all the royal seed but one (Joash) who was hidden from her.
2. After a rule of six years, she herself was executed.

8. JOASH

Duration 40 years

Scripture 2 Kings 11:1—12:21; 2 Chronicles 22:10—24:27

1. He alone had survived Athaliah's bloody purge.
2. For awhile he lived for God, but later became a cruel tyrant.
3. He sanctioned the stoning of Judah's own high priest, Zechariah, who had fearlessly rebuked the sin among the people.
4. He was executed by his own palace guard.

9. AMAZIAH

Duration 29 years

Scripture 2 Kings 14:1-20; 2 Chronicles 25:1-28

1. He was a good king for awhile, executing the killers of his father, Joash.
2. He was rebuked by a prophet for hiring some mercenary Israeli soldiers to help him fight against Edom.
3. He reluctantly dismissed these paid soldiers and, with God's help, defeated Edom with his own soldiers.
4. He foolishly brought back some of the Edomite gods for worshiping purposes.
5. The reckless king then declared war on northern Israel and was soundly defeated.

10. UZZIAH

Duration 52 years

Scripture 2 Kings 15:1-7; 2 Chronicles 26:1-23

1. He was a mighty warrior and builder.
2. He attempted, however, to intrude into the office of the priesthood and was punished for this by leprosy.

11. JOTHAM

Duration 16 years

Scripture 2 Kings 15:32-38; 2 Chronicles 27:1-9

1. He was a good king.
2. He built the upper gate of the Temple and erected fortresses and towers.
3. He defeated his enemies and received huge annual tribute from them.

12. AHAZ

Duration 16 years

Scripture 2 Kings 16:1-20; 2 Chronicles 28:1-27

1. He was perhaps the second worst king of Judah.
2. He sacrificed his own children to devil gods.
3. He was the first person to hear about the virgin birth. (See Isa. 7:1-25.)
4. He ordered the construction of a pagan Assyrian altar and placed it in the Temple to appease Tiglath-Pileser.

13. HEZEKIAH

Duration 29 years

Scripture 2 Kings 18:1—20:21; 2 Chronicles 29:1—32:33

1. He was Judah's second best king and the richest of all.
2. He repaired the Temple, organized an orchestral group, and appointed a Levitical singing choir.
3. He carried out the greatest Passover celebration since Solomon.
4. He saw the death angel defeat the Assyrian enemies which had surrounded Jerusalem.
5. He was supernaturally healed of a terminal disease and given an additional fifteen years to live.
6. He added fifteen Psalms to the Old Testament Canon.

7. He foolishly showed the wealth of Judah to some nosy Babylonian ambassadors.

14. MANASSEH

Duration 55 years

Scripture 2 Kings 21:1-18; 2 Chronicles 33:1-20

1. He ruled longer than any other king of north or south.
2. He was the most wicked king of all.
3. He experienced the new birth while in an enemy prison.

15. AMON

Duration 2 years

Scripture 2 Kings 21:19-26; 2 Chronicles 33:21-25

1. He was wicked like his father, Manasseh, but did not repent as did his father.
2. He was executed by his own household servants.

16. JOSIAH

Duration 31 years

Scripture 2 Kings 22:1—23:30; 2 Chronicles 34:1—35:27

1. He was the godliest king since David.
2. He was Judah's last godly king.
3. The book of Moses was accidentally discovered among the debris in the Temple at the beginning of his reign.
4. He used this to lead Judah in a great revival.
5. He also conducted a larger Passover celebration than that of Hezekiah his great-grandfather.
6. He fulfilled a three-hundred-year-old prophecy. Compare 1 Kings 13:1, 2 with 2 Kings 23:15.
7. He was killed in a battle with the Egyptians.

17. JEHOAHAZ

Duration 3 months

Scripture 2 Kings 23:31-33; 2 Chronicles 36:1-4

1. He was the middle son of Josiah.
2. He was deposed after only ninety days by the Pharaoh who had killed his father.
3. He was carried into Egyptian captivity where he eventually died.

18. JEHOIAKIM

Duration 11 years

Scripture 2 Kings 23:34—24:5; 2 Chronicles 36:5-7

1. He was the oldest brother of Jehoahaz.
2. He was put on the throne by the Egyptian Pharaoh.
3. He was later made vassal by Nebuchadnezzar after the Babylonians had defeated the Egyptians.
4. He was totally materialistic and self-centered. He can be considered Judah's third worst king.
5. He murdered the innocent and often persecuted Jeremiah.
6. He burned a copy of a part of God's Word. (See Jer. 36:22-32.)
7. He experienced the first of three fearful "visits" Nebuchadnezzar made to the city of Jerusalem.
8. During this visit (606 BC) Daniel and other Hebrew young people were carried off into captivity.
9. At his death he received the burial of an ass, as Jeremiah had predicted.

19. JEHOIACHIN

Duration 3 months

Scripture 2 Kings 24:6-16; 2 Chronicles 36:8-10

1. He was the son of Jehoiakim and grandson of Josiah.
2. He incurred a curse from God, stating that his sons would not sit upon Judah's throne.
3. Both Ezekiel (19:5-9) and Jeremiah (22:24-26) predicted he would be carried off into Babylonian captivity.
4. This happened during Nebuchadnezzar's second "visit" (597) to Jerusalem. Ezekiel was also carried away at this time.
5. He eventually died in Babylon.

20. ZEDEKIAH

Duration 11 years

Scripture 2 Kings 24:17—25:30; 2 Chronicles 36:11-21

1. He was the youngest son of Josiah and uncle to Jehoiachin.
2. Jeremiah was persecuted during his reign.
3. He rebelled against Babylon along with Egypt.
4. He was captured, blinded, and carried off into Babylonian captivity by Nebuchadnezzar.
5. Jerusalem was burned to the ground and the Temple destroyed at this time.

The two important oral prophets:

A. Elijah.

A chronological consideration of his life:

1. **He announces to wicked King Ahab that a long drought can be expected as a punishment for sin** (1 Ki. 17:1). The New Testament writer James refers to this terrible drought as an example of the tremendous power of prayer (Jas. 5:17). James says the drought lasted three-and-a-half years. The lack of rain was a divine punishment for sin. (See Deut. 11:13-17; 28:24; 2 Chron. 7:12-15.)
2. **God then orders his prophet to hide himself** (from the king's wrath) by the Brook Cherith at a place east of where it enters the Jordan (17:2). Here he would be fed supernaturally by some ravens.
3. **Elijah is now ordered to proceed to a city called Zarephath**, where God has commanded a widow to feed him.
Again God does the unexpected thing. His prophet who has been fed by some ravens now has his needs met by a lonely and poverty-stricken old widow. Elijah asks the starving widow and her son to share their last available meal with him and promises them that God himself will see to it that their oil and flour containers will always be full until it rains and the crops grow again. By faith the widow shares with him and finds God's promise to be true (1 Kings 17:10-16).

4. **With no warning whatsoever, the widow's son dies.** In her grief-stricken statement at this time, the widow brings out two significant things (1 Ki. 17:18):
 - a. The testimony of Elijah. Note her phrase, “**O thou man of God.**” Here was a woman who had seen the prophet out of his pulpit and before he had drunk his first cup of coffee in the morning. She saw him as he really was, and still could call him a man of God. The acid test of a man's true religion is the home test.
 - b. Her own uneasy conscience. She asks him if he was sent to call her sin to remembrance. Perhaps some shameful and secret deed in her past had constantly plagued her conscience.
5. **Elijah carries the lad upstairs,** stretches himself upon the lifeless body three times, and prays that God will raise the boy. God hears his prayer. This marks the first of eight body resurrections in the Bible (not counting the resurrection of Christ). These are:
 - a. Elijah raises the widow's boy (1 Ki. 17:22).
 - b. Elisha raises the son of a Shunammite woman (2 Ki. 4:35).
 - c. Elisha's bones raise a man whose dead body touches them during a graveyard burial (2 Ki. 13:21).
 - d. Christ raises the daughter of Jairus (Mt. 9:25).
 - e. Christ raises the son of a widow (Lk. 7:14).
 - f. Christ raises Lazarus (Jn. 11:43-44).
 - g. Peter raises Dorcas (Acts 9:40-41).
 - h. Paul raises Eutychus (Acts 20:12).
6. **Elijah is promised by God that he will soon send rain** and orders his prophet to confront Ahab again. En route to the palace, Elijah is met by Obadiah, a backslidden believer, who served as household administrator under Ahab. Obadiah attempts to impress Elijah with his good works (he has hidden 100 prophets in a cave from the murderous wrath of Jezebel) and reluctantly and fearfully agrees to inform Ahab of Elijah's presence (1 Ki. 18:1-16).
7. **At their summit meeting,** Ahab blames Elijah for all Israel's trouble.

- 8. Elijah, however, refuses to accept Ahab's stupid accusation** and challenges Ahab and pagan priests of Baal to a "fire-consuming sacrifice" contest on Mt. Carmel, with the following rules:
- Two bullocks would be sacrificed and laid upon two altars, one dedicated to Baal, the other to God.
 - Both deities would be prayed to, and the real god could prove himself by sending down fire from heaven to Consume his sacrifice (1 Ki. 18:23-25).
- 9. The priests of Baal pray first**, agonizing, screaming, dancing, and even cutting themselves to attract their god's attention, but all in vain. During this time Elijah mocks them. We read that about noontime, Elijah began mocking them.
- ““You'll have to shout louder than that,' he scoffed, 'to catch the attention of your god! Perhaps he is talking to someone, or is out sitting on the toilet, or maybe he is away on a trip, or is asleep and needs to be awakened’” (1 Ki. 18:27, The Living Bible).
- 10. Then it was evening, and Elijah's turn.** He took twelve stones and rebuilt an old torn-down altar of God in that very area. He then dug a three-foot wide trench around the altar and dumped twelve barrels of sea water into it. Finally, he stepped back and prayed (18:36-37).
- 11. The fire immediately fell from heaven** and consumed the sacrifice. Note the order in which the things at the altar were consumed:
- The burnt-sacrifice. This speaks of ourselves! (See Rom. 12:1-3.)
 - The wood. This speaks of our efforts. It is tragically possible for a pastor on a Sunday morning to experience either fire without wood or wood without fire. The first occurs when he isn't studied up, and the second when he isn't prayed up.
 - The stones. This speaks of the difficult things in our lives.
 - The dust. This speaks of the useless things in our lives.
 - The water. This speaks of the impossible things in our lives (18:38).

- 12. Elijah then executed the prophets of Baal.**
- 13. Finally, after a sevenfold prayer meeting, there was a great rain** (1 Kings 18:45). God often works in a roundabout way, but he does so to accomplish certain specific things. Thus, through all this:
- a. Elijah received valuable training for his future ministry.
 - b. A disrespectful king learned the fear of the Lord.
 - c. A heathen woman believed on the name of the Lord.
 - d. A young man was raised from the dead.
 - e. A backslidden believer was restored to fellowship.
 - f. The nation Israel experienced a temporary revival.
 - g. A large number of God's enemies were destroyed.
- 14. Upon hearing of Elijah's action, Jezebel vowed to kill him** in twenty-four hours, and Elijah ran for his life (1 Kings 19:2). This points out two important spiritual truths:
- a. The infallibility of the Word of God. No mere human author would have included the sad account we read here. This part in the life of a fearless man of God would have simply been denied or ignored.
 - b. The fallibility of the man of God. Elijah, like David, was a man who failed God in what was supposedly his strongest point. In David's case it was his purity and in Elijah's situation it was his courage. But both fell on their faces. They needed the lesson God taught Paul in 2 Corinthians 12:1-10.
- 15. Elijah fled eastward and after a day's journey he fell exhausted under a juniper tree**, praying that God would kill him (1 Kings 19:4). This was prayed some twenty-eight centuries ago and God had yet to answer it. Elijah, like Enoch, participated in God's first and second space shot. (Compare Gen. 5:24 with 2 Ki. 2:11.) But someday the Lord will allow his prophet to lay down his life for Jesus. (Compare Mal. 4:5, 6 with Rev. 11:3-12.) Both Moses (Num. 11:15) and Jonah (4:3) had also prayed this despondent prayer.
- 16. As he slept, an angel touched him and fed him** (1 Kings 19:5). God often allows his angels to participate in his dealing with man. (See Heb. 1:14; 1 Pet. 1:12.)

Elijah was by now totally exhausted, having traveled 150 miles from Jezreel to Beersheba. But now he desperately needed food. Our spiritual and physical natures are so closely entwined that one automatically affects the other. Part of his terrible soul depression was due to the mistreatment of his body. The stomach can affect the soul. (See Ps. 127:2.)

- 17. God himself finally spoke through a still, small voice** to Elijah in a cave, perhaps the same one where Moses had viewed God's glory some five centuries before. (Compare 19:9 with Ex. 33:21-23.) In spite of his objections to the contrary, Elijah was ordered immediately to perform four tasks:
- a. Get back and start preaching again. Besides, he was not alone as he claimed, for God still had 7000 followers in Israel who had not bowed to Baal (19:15, 18).
 - b. Anoint a man named Hazael to be king of Syria (19:15).
 - c. Anoint a man named Jehu to be king of Israel (19:16).
 - d. Begin training Elisha to succeed him (19:16). In passing, it should be noted (19:10) that Elijah's prayer here is the only example of an Israelite believer making intercession against his own beloved nation Israel. Paul specifically states that this was indeed the case. (See Rom. 11:1-4.) Needless to say, God has never and will never honor this kind of praying. James and John later expressed the same vindictive spirit concerning some unbelieving Samaritans. (See Lk. 9:55.)
- 18. Elijah returned and found Elisha plowing in a field.** Elijah went over to him and threw his coat across his shoulders.. Elisha thereupon prepared a farewell feast for his family and servants and followed Elijah (1 Kings 19:19-21).
- 19. Elijah confronted wicked Ahab in the vineyard of Naboth.** There he predicted the divine death penalty judgment upon both Ahab and Jezebel for their part in the cold-blooded murder of godly Naboth (1 Ki. 21:17-24).
- 20. Sometime later, King Ahaziah, wicked northern ruler (and eldest son of Ahab) suffered a severe fall** off the upstairs porch of his palace in Samaria. Fearing the worst, he sent messengers to the Philistine temple dedicated to Baalzebub at

Ekron to ask this pagan god whether he would recover (2 Ki. 1:1-3). This ungodly son of Ahab was apparently unaware of Israel's history, for had he been aware, he certainly would not have trusted in a pagan god who was utterly powerless to save his own worshipers against the wrath of the Ark of God (in 1 Samuel 5:10-12). Elijah was instructed by God's angel to intercept these messengers and send them back to Ahaziah with his prophecy, that due to the king's idolatry, he would indeed soon die (2 Kings 1:3-6).

Ahaziah correctly guessed the identity of this fearless hairy man with the wide leather belt and sent out a captain with fifty men to arrest him. As the soldiers approached him, Elijah called down fire from heaven and they were consumed. Another fifty were sent out and suffered the same fate. The captain of the third group fell to his knees and begged Elijah to spare their lives and come with them. The prophet agreed and soon stood before the king where he repeated similar words he had once said to Ahab, Ahaziah's father. Shortly after this, Ahaziah died and was succeeded by his younger brother Jehoram (2 Ki. 1:7-17). He had reigned for but two short years.

21. Elijah's magnificent ministry had now come to a close and he would soon be taken heavenward by means of a whirlwind, without dying. He quickly traveled his circuit for the final time, moving rapidly from Gilgal to Bethel to Jericho to the Jordan River. At the first three stops he tested the determination of Elisha by suggesting that he might want to drop the hectic life of the prophet and return to his quiet farm. But on each occasion (2 Kings 2:2-6) he refused by uttering these five fearless words: **"I will not leave thee!"** Elisha, like Ruth, thus proved worthy for the blessings of God! (See Ruth 1:15-17.) Both at Bethel and Jericho Elisha spoke with the sons of the prophets living in those areas. These men may have been able to trace their heritage back to the prophetic schools of Samuel's day (1 Sam. 19:20). But what a sorry lot they were.

- a. They were cowardly (1 Ki. 18:4).
- b. They attempted to discourage Elisha (2 Ki. 2:3, 5)
- c. They lacked faith (2 Ki. 2:16-18).

When they came to the Jordan River, Elijah folded his cloak together and struck the water with it; and the river divided, allowing them to cross on dry ground (2:8).

22. Elijah then asked Elisha what wish he would have granted before his heavenly departure. Elisha asked for a double portion of his master's power. He was told this was a hard thing, but that if he were present at Elijah's translation the request would be granted (2 Kings 2:9-10).

23. Suddenly a chariot of fire, drawn by horses of fire, appeared and drove between them, separating them, and Elijah was carried by a whirlwind into heaven (2 Kings 2:11). He thus became the second of two individuals who saw glory without the grave. (See Gen. 5:24 for the other person.)

Elijah	
Elijah and King Ahab	
Announcing the three-and-a-half year drought (1 Ki. 17:1)	
Challenging him to a contest on Mt. Carmel (17:17-19)	
Predicting the end of the drought (18:41-46)	
Pronouncing the death sentence upon him and his wife (21:17-24)	
Elijah and the Ravens of Cherith	
He is supernaturally fed by some ravens beside a drying brook (1 Ki. 17:2-7)	
Elijah and a Widow at Zarephath	
He is supernaturally fed by God through a widow (1 Ki. 17:8-16)	
He raises the dead son of that widow (17:17-24)	
Elijah and a Backslider Named Obadiah	
Obadiah was a secret believer who had ministered to 100 prophets (1 Ki. 18:1-15)	
He reluctantly and fearfully arranges a meeting between Elijah and Ahab (1 Ki. 18:16)	
Elijah and the Nation Israel	
He rebukes and challenges Israel on Mt. Carmel (1 Ki. 18:20-24)	

Elijah and the Priests of Baal
The priests of Baal are unable to pray down the fire (1 Ki. 18:25-29) He has them killed for their paganism (18:40)
Elijah and the Lord God
He flees Israel to escape Jezebel's revenge (1 Ki. 19:1-3) He is ministered to by an angel (19:4-7) He hears God's still small voice in a cave (19:8-18)
Elijah and Elisha the Prophet
He calls Elisha to special service (1 Ki. 19:19-21) He prepares Elisha for special service (2 Ki. 2:1-10)
Elijah and Northern King Ahaziah
He predicts wicked Ahaziah will die from a fall (2 Ki. 1:1-18) He prays down fire to destroy two companies of soldiers sent to arrest him (1:9-12) He spares the third company, led by a captain who begs for mercy (1:13-16)
Elijah and a Chariot of Fire
He parts the River Jordan and stands on the eastern bank (2 Ki. 2:1-8) He receives a last request from Elisha (2:9, 10) He is carried into heaven without dying (2:11)

B. Elisha.

1. Parting the waters at Jordan (2 Ki. 2:14).

When Elijah had disappeared from view, Elisha picked up his master's cloak and returned to the Jordan River bank to see if his request for power had been granted. Striking the river with Elijah's cloak, he thundered out, **"Where is the Lord God of Elijah?"** Immediately the Jordan waters parted. This marked the third time such a miracle had happened in Israel's history. (Compare Josh. 3:17; 2 Ki. 2:8, 14.) Today, in our desperate world, the cry is: "Where are the Elijahs of the Lord God?"

All this was watched by the students from the but these pessimistic prophets found it difficult to believe Elijah really went all the way to heaven and therefore suggested that some of their best athletes form a search party; **"Lest peradventure**

the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley” (2 Ki. 2:16). After repeated urging, Elisha agreed to the search. After the fifty men combed the entire area for three days, the hunt was called off (2 Ki. 2:17, 18).

Elisha now employed his supernatural powers to their greatest extent. No other Old or New Testament individual (apart from the Savior), with the possible exception of Moses, could match the sheer number of his miracles.

2. Purifying the waters at Jericho (2 Ki. 2:19-22).

At Jericho Elisha purified a polluted city well, which was believed by the citizens to be causing miscarriages, by pouring a bowl of salt into the noxious water (2 Ki. 2:19-22). Moses did a similar miracle at Marah centuries before. (See Ex. 15:23-25.)

3. Judging some hoodlums at Bethel (2 Kings 2:23-24).

En route to Bethel he was surrounded by a gang of young hoodlums from that city who ridiculed his bald head and mocked the recent translation of Elijah. Elisha caused two female bears to appear, and forty-two of these arrogant rebels were clawed as a divine punishment (2 Ki. 2:23-25). The Hebrew word **yeled**, translated “**little children**,” should doubtless be rendered “**young lads**.” The same word is found in 1 Samuel 16:11, referring to David, and by then David had already established a reputation as “**a mighty man of valor**” (1 Sam. 16:18), having killed a lion and a bear (1 Sam. 17:34-37). Note their taunt, “**Go up, thou bald head**,” an obvious effort to ridicule the rapture of Elijah. (See Lev. 26:21, 22.)

4. Causing some empty ditches to fill with water (2 Ki. 3:16-27).

This took place during the days of Jehoshaphat, king of Judah. Jehoshaphat was again tricked by the Ahab dynasty into an unholy alliance. This time (the fourth and final), King Jehoram, Ahab’s youngest son, persuaded him into a fighting alliance to defeat the Moabites, who had rebelled against Israel by refusing to pay their tribute after Ahab’s death (3:1-8).

The two allied armies met in the wilderness of Edom and immediately were faced with the problem of water. In desperation both kings turned to Elisha when it was discovered he was secretly traveling with them. Elisha utterly spurned the pleas of wicked Jehoram, but agreed to help for Jehoshaphat's sake. At his order, great trenches were dug and the next day God had filled them all with water (3:9-20).

The Moabites were now aware of the impending attack and began to marshal their forces along the frontier. On the day of the battle, the Moabites mistook the rays of the sun shining across the water-filled trenches for blood, and immediately attacked, concluding that their enemies were fighting a bloody battle among themselves (3:21-23).

This reckless action led them into a trap which resulted in their total defeat. The Moabite king made one last effort to break through the siege by leading an attack of 700 swordsmen. When this failed, he took his oldest son and, to the horror of the watching allied armies, killed and sacrificed him as a burnt offering to his pagan god (3:22-27).

5. Creating oil in empty vessels (2 Kings 4:1-7).

At Samaria he rescued a poverty-stricken widow of a God-fearing man from her creditor, who was threatening to enslave her two sons for non-payment. Elisha ordered the woman to borrow every possible container from her neighbors and then pour her remaining jar of olive oil into these vessels. She did this and every container was supernaturally filled, thus solving her indebtedness problem (2 Ki. 4:1-7). God loves to use little things.

- a. He used Moses' rod (Ex. 4:2).
- b. He used Aaron's rod (Num. 17:8).
- c. He used David's sling (1 Sam. 17:49).
- d. He used Gideon's trumpet (Jdg. 7:18).
- e. He used the widow's handful of meal (1 Ki. 17:12).
- f. He used a little boy's lunch (Jn. 6:9-11).

6. Raising a dead boy at Shunem (2 Ki. 4:18-21, 32-37).

In Shunem he was given a sleeping room by a prominent woman of that city and her husband. To reward her kindness for his prophet's chamber, Elisha promised she would have a

son. The son was born, but fell sick some years later and died. In desperation the mother found Elisha and begged him to do something. He then sent his carnal servant Gehazi who laid the prophet's staff upon the dead child's face, but all in vain. Elisha then arrived and stretched his body across the child. The lad became warm, sneezed seven times, and opened his eyes (2 Ki. 4:8-37). Elisha would later advise this woman to leave the land during a divinely sent seven-year famine. Upon return, she went to the northern king (Jehoram) to get her land back. Gehazi happened to be there and was relating to the king how Elisha had once raised a boy from the dead. At that very moment she walked in. The king was so impressed he restored all her land (2 Ki. 8:1-6).

7. Purifying a poisonous stew at Gilgal (2 Ki. 4:38-41).

In Gilgal a student prophet had unknowingly prepared some harmful stew for the students' lunch hour by adding some poisonous wild gourds. Upon discovering this, Elisha purified the soup by throwing some meal into it (2 Ki. 4:38-41).

8. Feeding 100 men by supernaturally increasing twenty loaves of bread and a sack of corn (2 Ki. 4:42-44).

Near Baal-shalishah he fed 100 men supernaturally from a sack of fresh corn and twenty loaves of barley bread. Again the prophet's servant Gehazi displayed his carnality by doubting this could be done. He acted here as Philip and Andrew would later respond prior to the feeding of the 5000 performed by our Lord in John 6:5-13. (See 2 Ki. 4:42-44.)

9. Healing of Naaman (2 Ki. 5:1-19).

The Syrian king at this time had an army commander whose name was Naaman. This general was honorable, brave, and successful, but he had a problem, for he was also a leper (2 Ki. 5:1). A little Israeli slave girl who was serving in the Naaman household told her master about the miraculous power of the prophet Elisha in Israel. Acting upon her testimony, the Syrian king sent Naaman to Jehoram (Israel's ruler) carrying \$20,000 in silver, \$60,000 in gold, and ten units of clothing, along with a personal royal letter requesting healing (5:2-6).

Jehoram was filled with both wrath and fear at this impossible request and concluded Syria demanded this as an

excuse to invade the land again. However, Elisha soon learned the purpose of Naaman's visit, and bid the leprous general to visit him (5:7- 8). Naaman arrived and waited outside Elisha's home where he was instructed by a servant to wash seven times in the Jordan River, which would cure his leprosy. The Syrian soldier was furious at such "impersonal treatment" but finally was persuaded by his own servants to obey. This he did and was immediately healed (5:9-14).

Naaman arrived back at Elisha's home and was this time greeted by the prophet, but his offered reward was refused. Elisha's servant, Gehazi, coveted the money and later told Naaman that his master had changed his mind. Naaman gave him \$4,000 and two expensive robes. Elisha discovered this, and Gehazi was divinely punished by being afflicted with the kind of leprosy of which Naaman was cured (5:15-27).

10. Predicting the judgment of leprosy upon Gehazi (2 Ki. 5:15-27).

11. Recovering a lost axehead (6:1-7).

At the river Jordan, Elisha caused an axehead which had accidentally fallen into the water to float on top (2 Ki. 6:1-7).

12. Revealing the secret war plans of Syria (2 Ki. 6:8-12).

Elisha the prophet, who had once refused to help Jehoram, the northern king, now aided him by warning the monarch of several planned Syrian ambushes (2 Ki. 6:8-10).

The Syrian king concluded a traitor in his camp must be informing Israel of their plans, but was told by one of his officers that Elisha was supernaturally revealing these plans (6:11- 12). Syrian troops were immediately dispatched to arrest Elisha at Dothan. The prophet awakened the next day and found himself surrounded by a great army of chariots and horses (6:13-15).

13. Praying that his servant could see an invisible angelic army and blinding the Syrian army (2 Ki. 6:15-23).

His servant, Gehazi, was terrified, but was soon reassured by Elisha.

"And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the

Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha” (6:16-18).

Elisha then led these sightless Syrian soldiers into Samaria, where their eyes were opened. King Jehoram (the northern king) determined to slay his helpless enemies, but was forbidden to do so by Elisha (6:19-23). This little account by itself totally refutes the devilish claim of liberals and unbelievers that the Old Testament is one huge bloody “eye-for-an-eye” slaughter story. Here an entire Syrian army was defeated by sheer kindness. (See Rom. 12:20, 21; Prov. 25:21, 22; Mt. 5:43-45.)

14. Blinding the entire Syrian army (2 Ki. 6:18-23).

15. Predicting the salvation of Samaria from starvation (2 Ki. 7).

Some years later (perhaps after Naaman’s death) the Syrians invaded Israel and besieged the city capitol of Samaria, causing a great famine. This must have been indescribably horrible, for even a donkey’s head sold for \$50.00 and a pint of dove’s dung brought \$3.00. Things became so desperate that even cannibalism was practiced (6:29).

All this was tragically prophesied over five centuries before by Moses. (See Lev. 26:27-29.) The southern kingdom of Judah would later be reduced to this same pit of despair during the destruction of Jerusalem. (Compare Deut. 28:53 with Lam. 4:10; see 2 Kings 6:25-29.) The northern king, Jehoram, bitterly remembered how Elisha had once refused to allow him to kill the blinded Syrian soldiers some years back, and vowed to execute the prophet, blaming him for the present terrible situation (6:31). The unruffled Elisha ignored the king’s threats and predicted that within twenty-four hours food would be so plentiful that two gallons of flour and four gallons of barley grain would only bring a dollar in the Samaritan market. He also prophesied that the king’s chief officer, an

especially arrogant man, would see this food but never live to eat it (7:1-2).

Outside the gate of the city sat four starving lepers who decided in desperation to surrender to the Syrians and began walking toward their camp (7:3-4). But God caused their very footsteps to resemble the clatter of speeding chariots and horses. In panic, the Syrians fled, concluding that Samaria must have hired the Hittites and Egyptians to attack them (7:5-7).

God had employed this method before. (See 2 Sam. 5:23, 24; Jdg. 7:16-21; 2 Chron. 20:20-25.) After looting the camp, the four lepers reported the good news to Samaria. Soon thousands of frantically happy men and women were rushing out from the main gate to gather food. In their mad drive, the king's official, attempting to control the traffic, was knocked down and crushed to death, just as Elisha had predicted. That very day two gallons of flour and four gallons of barley grain did indeed sell for a dollar (7:8-20).

16. Predicting the death of Ben-hadad, King of Syria, and the subsequent reign of Hazael over Syria (2 Ki. 8:7-15).

Elisha went to Damascus to visit Ben-hadad, the ailing Syrian king. En route he was greeted by Hazael, an important Syrian official who presented the prophet with forty camel loads of the best products of the land. Hazael was instructed to inquire whether Ben-hadad would recover from his illness. Elisha gave the strange answer that he would indeed get well, but would still die (2 Ki. 8:7-10).

Elisha then predicted that Hazael would become the next king of Syria and that his reign would shed much Israelite blood. Hazael denied this, but the very next day he smothered to death his master, Ben-hadad (8:11-15).

Hazael would later oppress Israel without mercy. (See 2 Ki. 13:22.) Elisha instructed one of his young prophets to locate a professional charioteer in Ramoth-gilead named Jehu and anoint him the next king over Israel. This was done and Jehu was ordered by God to execute the dynasty of Ahab, including Jezebel, whom the dogs would later eat (2 Ki. 9:1-10). Note: The anointing of both Hazael and Jehu was ordered by God to

be performed by Elijah, but for some reason he did not accomplish this. (See 1 Ki. 19:15, 16.)

17. Predicting Israel's three victories over Syria (2 Ki. 13:14-19).

On his deathbed Elisha was visited by Jehoash, a wicked northern king of Israel. In spite of his evil ways he did apparently have some affection for Elisha. Jehoash visited the dying prophet and wept over his impending death. Following Elisha's strange command, the king shot an arrow from his bedroom window. This was to symbolize Israel's victory over the Syrians. He was then instructed to strike the floor with some arrows, which he timidly did three times, thus angering Elisha, who told him he should have hit the ground five or six times, for each strike assured him of a victory over Syria (2 Ki. 13:14-19).

During the period that followed, Jehoash reconquered the cities his father had previously lost, and defeated the Syrians on three specific occasions, just as Elisha had predicted (2 Ki. 13:22-25).

18. Raising a man from the dead years after the prophet himself had died (2 Ki. 13:20, 21).

Elisha died and was buried. After some years, a corpse was being buried near the prophet's grave and was accidentally allowed to touch the bones of Elisha. The dead man suddenly revived and jumped to his feet (13:20, 21).

Elisha	
Elisha and Eighteen Exciting Events	
1. Parting the waters at Jordan	2 Kings 2:14
2. Purifying the waters at Jericho	2 Kings 2:19-22
3. Judging some hoodlums at Bethel	2 Kings 2:23, 24
4. Causing some empty ditches to fill with water	2 Kings 3:16-27
5. Creating oil in empty vessels	2 Kings 4:1-7
6. Raising a dead boy at Shunam	2 Kings 4:18-21, 32-37
7. Purifying a poisonous stew at Gilgal	2 Kings 4:38-41

8. Feeding. 100 men by supernaturally increasing twenty loaves of bread and a sack of corn	2 Kings 4:42-44
9. Healing of Naaman from leprosy	2 Kings 5:1-14
10. Predicting the judgment of leprosy upon Gehazi	2 Kings 5:15-27
11. Recovering a lost axehead from the Jordan	2 Kings 6:1-7
12. Revealing the secret war plans of Syria to Israel	2 Kings 6:8-12
13. Praying that his servant would see an invisible angelic army	2 Kings 6:13-17
14. Blinding the entire Syrian army	2 Kings 6:18-23
15. Promising deliverance to the starving citizens of Samaria	2 Kings 6:24–7:20
16. Predicting the death of Benhadad, king of Syria, and the subsequent reign of Hazael over Syria	2 Kings 8:7-15
17. Predicting three victories by Israel over Syria	2 Kings 13:14-19
18. Raising a dead man years after Elisha himself had died	2 Kings 13:20, 21

THE CAPTIVITY STAGE

The Captivity Stage covers the books of Daniel and Ezekiel which we cover in other classes thus only the outline from Willington's Guide to the Bible is given here.

Introducing The Captivity Stage

1. Psalm 137 describes the beginning of this period, while Psalm 126 describes the end.
2. Israel is cured of the *sin* of idolatry while in the *city* of idolatry.
3. Two eyewitnesses write of this era. One was a prime minister, the other a priest.
4. This historical period includes:
 - a. Three men who wouldn't bend or burn (Dan. 3).

- b. A *review* of Babylon's greatest king (Nebuchadnezzar, Dan. 1-4) and a *preview* of Greece's greatest king (Alexander the Great, Dan. 7:6; 8:5-8, 21, 22; 11:3, 4).
 - c. A fight between a Persian ram and a Greek goat
 - d. An aimless hand (of God) that wrote and a lifeless band (of men) that walked (Dan. 5; Ezek. 37).
 - e. The only description of God the Father in the Bible (Dan. 7:9-14).
 - f. Great prophecies revealed through the falling of a stone (Dan. 2) and the felling of a tree (Dan. 4).
 - g. The second of three attempts to consolidate religion around an image (1) Genesis 11 (2) Daniel 3 (3) Revelation 13.
 - h. The real story of when the Bear comes over the mountain (Ezek. 38-39).
 - i. The future and final earthly temple (Ezek. 40-48).
5. God blesses a basic diet and curses a blasphemous feast (Dan. 1, 5).
 6. Both archangels, Gabriel and Michael, are referred to during this period (Dan. 8, 12).
 7. This era has more to say about the ministry of the heavenly cherubim than any other period (Ezek. 1, 10).
 8. This era has more to say about the ministry of the hellish antichrist than any other period (Dan. 7, 8, 9, 11).
 9. Ezekiel denounces the materialistic city of Tyre (ch. 26) and describes the millennial city of God (ch. 48).
 10. Ezekiel begins by describing the removal of God's glory cloud (Ezek. 10:18), and concludes by predicting the return of this glory cloud (Ezek. 43:2).

THE RETURN STAGE

The Return Stage covers Ezra; Esther; Nehemiah; Haggai; Zechariah; Malachi. We will only examine Ezra, Esther, and Nehemiah as we cover the other books in other classes.

Introducing The Return Stage

1. This period describes Satan's attempts to harass the Jews in Palestine (the book of Nehemiah) and hang them in Persia (the book of Esther).
2. It covers the construction of the second Old Testament Temple, and the completion of the Old Testament canon.
3. Its duration is approximately 140 years.
4. It begins with the historical ministry of Ezra the scribe (Ezra 7:6-10), and ends with the prophetic ministry of Elijah the prophet (Mal. 4:5, 6).
5. We read of the spirit-induced midnight mission of Nehemiah (Neh. 2) and the satanic-induced midnight mission of Haman (Est. 6).
6. We are told of a plot against a pagan king (Est. 2:21-23) and one against the King of kings (Zech. 11:12, 13).
7. This era includes the restoration of the feast of tabernacles (Neh. 8:13-18) and the institution of the feast of Purim (Est. 9:20-32).

EZRA (445 B.C.)

Introduction:

1. Zedekiah, Judah's last king, was carried away into captivity by Nebuchadnezzar in 597 B.C. The city of Jerusalem was destroyed and the Temple burned on July 18, 586, B.C. (see 2 Ki. 24).
2. Many citizens of Judah along with Daniel and Ezekiel were also transported to Babylon. Both ministered and wrote there. One was a priest, the other a prime minister.

3. On October 29, 539 B.C., Babylon fell to the invading armies of the Medes and Persians, led by Cyrus the Great. The Babylonian king at that time, Belshazzar, was executed. (See Dan. 5.)
4. Cyrus then placed his able general, Darius the Mede (also the Gobryas of history) as king over the city of Babylon.
5. During Cyrus' first year reigning, he issued the decree, which permitted the Jews to return and rebuild their temple at Jerusalem.
 - a. Jeremiah had predicted the length of the captivity. (See 25:11, 12; 29:10.)
 - b. Isaiah had actually called Cyrus by name some 170 years before. (See Isa. 44:28; 45:1.)
6. There were three separate returns by the Jewish remnant.
 - a. Zerubbabel led the first in 536 B.C.
 - b. Ezra led the second in 455 B.C.
 - c. Nehemiah led the third in 445 B.C.
7. In 535 B.C. the construction on the Temple began. For a while it was halted by various satanic activities.
8. During this time Haggai and Zechariah ministered to the discouraged remnant.
9. In October of 516 the Temple was completed and dedicated.
10. There were at least five Persian kings associated in some way with the period of the return. They are:
 - a. Cyrus the Great (539-530), the victor over Babylon, and king who issued the decree (Ezra 1:1-4).
 - b. Cambyses (530-522 B.C.), the son of Cyrus.
 - c. Smerdis (522-520 B.C.).
 - d. Darius the Great (520-486 B.C.). This was not the same as Darius the Mede. Darius the Great established order and saved the Persian empire after the chaos which followed Cambyses' death. He allowed the Temple work to continue.
 - e. Xerxes I (486-465 B.C.). He was the son of Darius the Great, and also the Ahasuerus of the book of Esther.
 - f. Artaxerxes (465-424). He was the son of Xerxes I, and on the throne when both Ezra and Nehemiah returned (Ezra 7:1, 8; Neh. 2:1).

The material, which follows was prepared by Mr. Jim Cochran and is taken from his O.T. Survey notes.

III. EZRA

FOCUS	RESTORATION of the TEMPLE		REFORMATION of the PEOPLE	
DIVISIONS	First Return to Jerusalem	Construction of the Temple	Second Return to Jerusalem	Restoration of the People
Chapters	1 2	3 6	7 8	9 10
TOPICS	Zerubbabel		Ezra	
TOPICS	First Return of 49,897		Second Return of 1,754	
PLACE	Persia to Jerusalem (900 mi. trip)		Persia to Jerusalem	
TIME	22 Years (538-516 B.C.)		1 Year (458-457 B.C.)	

A. AUTHOR: Ezra, Is Not Specifically Mentioned as the author but he is certainly the best candidate. Jewish tradition (the Talmud) attributes the book to Ezra, and portions of the book (7:28-9:15) are written in the first person, from Ezra's point of view.

1. WRITTEN: Probably by Ezra between 457 B.C. and 444 B.C., when Nehemiah arrived in Jerusalem. During the time covered by this book:

- Gautama Buddha (c. 560-480 B.C.) was in India
- Confucius (551-479 B.C.) was in China
- Socrates (470-399 B.C.) was in Greece.

B. MAIN CHARACTERS: Zerubbabel and Ezra

C. TIME SPAN: 538 - 457 B.C.

538 - 515 B.C.	483 - 473 B.C.
Zerubbabel	Esther
Ezra 1 - 6	Book of Esther
First Return to Palestine	—————

457 B.C.	444 to about 425 B.C.
Ezra	Nehemiah
Ezra 7 - 10	Book of Nehemiah
Second Return	Third Return

D. ORGANIZATION:

1. SECTION 1 Restoration of the Temple of God (1-6)
2. SECTION 2 Reformation of the People of God (7-10)

E. THEME:

The basic theme of Ezra is spiritual, moral, and social restoration of the returned Remnant in Jerusalem under the leadership of Zerubbabel and Ezra. Israel's worship was revitalized and its people were purified. God's faithfulness is seen in the way He sovereignly protected His people by a powerful empire while they were in captivity. Ezra continues the story exactly where Second Chronicles ends.

Israel's second exodus — this time from Babylon — is less impressive than the exodus from Egyptian bondage because only a remnant chose to leave. (Less than 50,000 out of more than 3 million.)

F. SECTION 1 Restoration of the Temple of God (1-6)

1. The First Return to Jerusalem under Zerubbabel

King Cyrus of Persia overthrew Babylon in 539 B.C. and issued a decree the next year to allow the exiled Jews to return to their homeland. Isaiah prophesied two centuries before this that the temple would be rebuilt and actually named Cyrus as the one who would bring it about (Isaiah 44:28 — 45:4). Cyrus may well have read and responded to that passage.

Barely a remnant (around 2%) took advantage of the decree. Only the most committed were willing to leave a life of relative comfort in Babylon to endure a trek of 900 miles and face further hardship by rebuilding a destroyed temple and city.

2. The Construction of the Temple

Zerubbabel, a "prince" of Judah and direct descendant of David, led the faithful back to Jerusalem. Primarily members of the tribes of Judah, Benjamin and Levi are among the group, though later others of the ten tribes eventually returned as well. His priorities were right. First he restored the altar and religious feasts.

Then he began work on the temple itself. The foundation of the temple was laid in 536 B.C., but opposition arose and the work ceased from 534 to 520 B.C. The prophets Haggai and Zechariah exhort the people to get back to building the temple and the work begins again. A Persian governor protests to King Darius I about the temple building and challenges their authority to continue. King Darius finds the decree of Cyrus and confirms it, even forcing the governor to provide whatever is needed to complete the work. It is finished in 515 B.C.

G. SECTION 2 Reformation of the People of God (7-10)

1. The Second Return to Jerusalem under Ezra

A smaller return under Ezra takes place in 457 B.C. Ezra, a priest, is given authority by King Artaxerxes I to bring people and contributions for the temple in Jerusalem. God protects this band of less than 2,000 men and they safely reach Jerusalem with their valuable gifts from Persia.

Many priests but few Levites return with Zerubbabel and Ezra.

2. The Restoration of the People

God uses Ezra to rebuild the people spiritually and morally.

When Ezra learns that the people and the priests have intermarried with foreign women, he identifies with the sin of his people and offers a great intercessory prayer on their behalf. During the 58 year gap shown in the table, the people fall into a confused spiritual state and Ezra is alarmed.

They quickly respond to Ezra's confession, weeping, making a covenant to put away their foreign wives and to live in accord with God's laws. This brings about a great revival and changes their lives.

The following introduction is from Willington's Guide to the bible. The notes, which follow it are from Mr. Jim Cochran's O.T. survey notes.

NEHEMIAH (445 B.C.)

Introduction:

1. The year was 445 B.C. The Jews had already been in Jerusalem for some ninety years. A number had remained in Babylon and Persia.
2. One of the Jews still living in Persia was Nehemiah. This capable man had been elevated to the position of cup bearer (personal press secretary and valet) to King Artaxerxes, monarch of all Persia.
3. Upon being saddened and then challenged concerning the desperate need about Jerusalem's wall-less and defenseless city, Nehemiah goes to the Holy City and builds the necessary walls.
4. Nehemiah was a younger contemporary of Ezra.
 - a. Ezra was a priest and Bible teacher. His main job concerned the purification of the people of Jerusalem.
 - b. Nehemiah was a politician and builder. His main job concerned the protection of the people of Jerusalem.
5. King Artaxerxes had shown kindness to Ezra some ten years before, and would also honor Nehemiah's request to return to Jerusalem. This king was the son of Xerxes and therefore the stepson of Esther. His stepmother no doubt had much influence upon Artaxerxes' attitude toward Ezra and Nehemiah.
6. Nehemiah is the last historical book in the Old Testament.
7. The book of Nehemiah is the autobiography of his "call to the wall."

IV. NEHEMIAH (notes by Jim Cochran)

FOCUS	RESTORATION of the WALL				RESTORATION of the PEOPLE			
DIVISIONS	Preparation to Reconstruct the Wall around Jerusalem		Reconstruction of the Wall		Renewal of the Covenant		Obedience to the Covenant	
Chapters	1	2	3	7	8	10	11	13
TOPICS	Political				Spiritual			
TOPICS	Construction				Instruction			
PLACE	Jerusalem							
TIME	19 Years (444 – 425 B.C.)							

A. AUTHOR: Much of this book clearly came from Nehemiah's personal memoirs. The reporting is candid and vivid. Some portions are clearly the "words of Nehemiah." Some think Nehemiah composed those portions and compiled the rest. Others think that Ezra wrote some and compiled the rest making use of Nehemiah's diary. A third view that neither wrote it seems least likely from the evidence.

- 1. WRITTEN:** The book fits within the reign of Artaxerxes I of Persia (464 - 423 B.C.) Esther is Artaxerxes' stepmother, and it is possible that she is instrumental in Nehemiah's appointment as the king's cupbearer.

Nehemiah left Persia and returned to Persia 12 years later, then left again for Jerusalem perhaps about 425 B.C. This book could not have been completed until after his second visit to Jerusalem.

Malachi lived and ministered at the same time. A comparison of the books shows that many of the evils encountered specifically by Nehemiah were denounced by Malachi. The coldhearted indifference toward God in both books remains a problem in Israel during the 400 years before Christ, during which there is no further revelation from God.

B. MAIN CHARACTERS: Nehemiah

C. TIME SPAN: 444 B.C. to around 425 B.C.

Ezra 1-6	Esther	Ezra 7-10		Nehemiah
Restoration under Zerubbabel	58 Year Gap	Reformation under Ezra	13 Year Gap	Reconstruction under Nehemiah
538 - 515		457		444 - c. 425
Temple		People		Walls
Haggai, Zechariah		—		Malachi
First Return about 50,000 people		Second Return about 2,000 people		Third Return

D. ORGANIZATION:

1. SECTION 1 The Reconstruction of the Wall (1-7)
2. SECTION 2 The Restoration of the People (8-13)

E. THEME:

1. SECTION 1 The Reconstruction of the Wall (1-7)

The role of prayer in Nehemiah's life is striking. Nehemiah demonstrated a balanced blend of dependence, discipline, prayer, and planning. His prayers were generally short but fervent. This book is filled with leadership principles, with spiritual principles and with moral and social principles.

a. Preparation

Nehemiah's prayer lifted up God in praise, confessed the sins of himself and his people, and reminded the LORD of his promises to Moses. He asked God to give him favor with the king of Babylon. "Give your servant success today by granting him favor in the presence of this man." I was cupbearer to the king.

b. Reconstruction

Their enemies around Jerusalem plotted to stop their rebuilding. He writes, When our enemies heard that we were aware of their plot and that God had frustrated it, we all returned to the wall, each to his own work. From then on half the men worked and the other half were armed for protection.

Then I said to the nobles, the officials and the rest of the people, "The work is extensive and spread out, and we are

widely separated from each other along the wall. Wherever you hear the sound of the trumpet, join us there. Our God will fight for us!" So we continued the work with half the men holding spears, from the first light of dawn till the stars came out.

2. SECTION 2 The Restoration of the People (8-13)

a. Renewal

All the people assembled as one man in the square before the Water Gate. They told Ezra the scribe to bring out the Book of the Law of Moses and he read it aloud from daybreak till noon, facing the men and women and all who were able to understand. All the people listened attentively.

On the twenty-fourth day of the same month, the Israelites gathered together, fasting and wearing sackcloth and having dust on their heads. Those of Israelite descent had separated themselves from all foreigners. They stood in their places and confessed their sins and the wickedness of their fathers. They stood where they were and read from the Book of the Law of the LORD their God for a quarter of the day, and spent another quarter in confession and in worshipping the LORD their God.

They reiterated the history of Israel, God's blessings and their sinfulness and self-seeking and idolatry. Then they said, "Now therefore, O our God, the great, mighty and awesome God, who keeps his covenant of love, do not let all this hardship seem trifling in your eyes --the hardship that has come upon us, upon our kings and leaders, upon our priests and prophets, upon our fathers and all your people, from the days of the kings of Assyria until today.

In all you have been just while we did wrong. Our kings, our leaders, our priests and our fathers did not follow your law; they did not pay attention to your commands or the warnings you gave them. Even while they were in their kingdom, enjoying your great goodness to them in the spacious and fertile land you gave them, they did not serve you or turn from their evil ways.

"But see, we are slaves today, slaves in the land you gave our forefathers so they could eat its fruit and the other good things it produces. Because of our sins, its abundant harvest goes to the kings you have placed over us. They rule over our bodies and our cattle as they please. We are in great distress. "In view of all this, we are making a binding agreement, putting it in writing, and our leaders, our Levites and our priests are affixing their seals to it." "We promise not to give our daughters in marriage to the peoples around us or take their daughters for our sons.

b. Obedience

At the dedication of the wall of Jerusalem, the Levites were sought out from where they lived and were brought to Jerusalem to celebrate joyfully the dedication with songs of thanksgiving and with the music of cymbals, harps and lyres. The singers also were brought together from the region around Jerusalem, for the singers had built villages for themselves around Jerusalem. When the priests and Levites had purified themselves ceremonially, they purified the people, the gates and the wall.

I had the leaders of Judah go up on top of the wall. I also assigned two large choirs to give thanks. One was to proceed on top of the wall toward the Dung Gate. The second choir proceeded in the opposite direction. The two choirs that gave thanks then took their places in the house of God; so did I, together with half the officials, as well as the priests with their trumpets. And on that day they offered great sacrifices, rejoicing because God had given them great joy. The women and children also rejoiced. The sound of rejoicing in Jerusalem could be heard far away.

On that day the Book of Moses was read aloud in the hearing of the people and there it was found written that no Ammonite or Moabite should ever be admitted into the assembly of God, because they had not met the Israelites with food and water but had hired Balaam to call a curse down on them. (Our God, however, turned the curse into a

blessing.) When the people heard this law, they excluded from Israel all who were of foreign descent.

But while all this was going on, I was not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I had returned to the king. Some time later I asked his permission and came back to Jerusalem.

Nehemiah learned of things that weren't right. A man was given a room in which to live within the house of God. Meanwhile the house of God itself was being neglected. People were working on the Sabbath and selling . He rebuked the leaders for permitting such evils to go on, just as they had before the Captivity. He locked the gates before the Sabbath and stationed consecrated Levites to protect the city from Sabbath desecration.

Moreover, in those days he saw men of Judah who had married women from Ashdod, Ammon and Moab. Half of their children spoke the language of Ashdod or the language of one of the other peoples, and did not know how to speak the language of Judah. He rebuked them and called curses down on them. He beat some of the men and pulled out their hair. He made them take an oath in God's name and said: "You are not to give your daughters in marriage to their sons, nor are you to take their daughters in marriage for your sons or for yourselves.

THE INTRODUCTION THAT FOLLOWS IS FROM WILLINGTON'S GUIDE TO THE BIBLE.

ESTHER (478-464 B.C.)

Introduction:

1. Esther is one of the two Old Testament books named after a woman. (The other is Ruth.)
2. The name Esther means "star."
3. The books give the story of those Jews living in Persia who did not return to Jerusalem after Cyrus' decree. To pinpoint the historical account here, consider the following:

- a. The Jews first went back to Jerusalem under Zerubbabel in 536 B.C.
- b. The Temple was completed in 516 B.C.
- c. Esther became queen in 478 B.C.
- d. She saved her people in 473 B.C.
- e. Ezra returned to Jerusalem in 455 B.C.
- f. Nehemiah returned in 445 B.C.

Thus Esther appears upon the scene about sixty years after the decree of Cyrus and approximately thirty-five years before Nehemiah returned.

- 4. The name of God never appears in this book. It is also not to be found in the Song of Solomon. For this reason the early church at first was somewhat reluctant to accept the book of Esther as a part of the inspired canon, but soon it was regarded as such.
- 5. In spite of the omission of any name for deity, there is no other book in all the Bible where God is more evident, working behind the scenes, than in this book.
- 6. The key in understanding Esther is the word “providence,” literally meaning, “to provide in advance.” Providence has been defined by the great theologian Strong as follows:

“Providence is that continuous agency of God by which He makes all events of the physical and moral world fulfill the original design with which He created it.”

Providence has also been defined as “the hand of God in the glove of history.” Providence is the last of three great facts which make up the sovereignty of God as witnessed by man. These are:

- a. Creation—which accounts for the existence of this universe (Gen. 1:1).
 - b. Preservation—which accounts for the continuation of this universe (Heb. 1:3; Col. 1:16, 17).
 - c. Providence—which accounts for the progress and development of this universe (Ps. 135:6-10; Dan. 4:35).
- 7. One may with full justification pen the words of Romans 8:28 across the book of Esther.

The material which follows is from Mr. Jim Cochran's notes.

V. ESTHER

FOCUS	THREAT to the JEWS		TRIUMPH of the JEWS	
DIVISIONS	Selection of Esther as Queen	Formulation of the Plot by Haman	Triumph of Mordecai over Haman	Triumph of Israel over Her Enemies
Chapters	1 — 2:20	2:21 — 4:17	5:1 — 8:3	8:4 — 10:3
TOPICS	Feasts of Ahasuerus		Feasts of Esther and Purim	
TOPICS	Grave Danger		Great Deliverance	
PLACE	Persia to Jerusalem			
TIME	1 Year (458-457 B.C.)			

A. AUTHOR: A young contemporary of Mordecai most likely composed the book. Some think Mordecai wrote it, but it is more likely that another Persian Jew wrote it using his records and perhaps the Book of the Chronicles of the Kings of Media and Persia (2:23; 10:2).

1. WRITTEN: Shortly after King Ahasuerus died in 464 B.C. (10: 2-3)

- a. Esther is a drama, more so than any other book in the Bible.
- b. Some have opposed the acceptance of Esther as divinely inspired.

No form of the name of God appears in the book of Esther, while there are 187 references to the Persian king. Nor is there any mention of the Law or anything supernatural. It is never quoted in the New Testament. It has been challenged because of the bloodthirsty spirit of chapter 9.

Here are some reasons the book omitted mention of God:

- Written in Persia, it would be censored or profaned by substitution of a pagan god's name in their eyes.

- The general disobedience of the Jews in preferring the comfort of Persia to the hardships of rebuilding their homeland may be another factor.

- The silence was intentional to illustrate the hidden but providential care of God in spite of outward appearances. This is a subtle form of revelation that shows the hand of God behind every event.

- The name of Yahweh (YHWH) does appear in acrostic form four times in the Hebrew text (1:20; 5:4,13; 7:7).

Incidentally, the word "Jews" appears 43 times in the plural and 8 times in the singular. It was derived from "Judah" because of the predominance of this tribe.

c. Comparing three views of Jewish history in contrast:

JUDGES	RUTH	ESTHER
Immorality	Fidelity, righteousness, purity	Fidelity, righteousness, purity
Idolatry	Followed the true God	Trusted herself to God
Decline, debasement, disloyalty	Devotion	Obedience
Lust	Love	Love
War	Peace	Pogrom
Cruelty	Kindness	Faith and respect
Disobedience leads to sorrow	Obedient faith leads to blessing	Obedient faith saves her people
Spiritual darkness	Spiritual light	Spiritual light
	A gentile woman	A Jewish woman
	Lived among the Jews	Lived among the Gentiles
	Married a Jewish man in the royal line of David	Married a gentile man who ruled an empire
	A story of faith and blessing	A story of faith and blessing

B. MAIN CHARACTERS: Esther, King Ahasuerus, Mordecai, and Haman.

C. TIME SPAN: 483 – 473 B.C. 10 years

D. ORGANIZATION:

1. SECTION 1 The Threat to the Jews (1-4)
2. SECTION 2 The Triumph of the Jews (5-10)

E. THEME:

1. SECTION 1 The Threat to the Jews

The king provides a lavish banquet and display of royal glory for the people of Susa, Ahasuerus' winter palace. He proudly sought to make Queen Vashti's beauty a part of the program. She refused to appear and the king was enraged. His counsel said he should put her away and seek another Queen to keep all the women of the Kingdom from rebelling against their husbands.

A careful, protracted search goes on for a replacement queen. Four years after the banquet it is Esther's turn to appear before the king. She pleases him more than anyone he had seen and he crowns her as his queen.

Her uncle Mordecai had been raising her since her mother and father both died. Mordecai had told her not to reveal that she was a Jewess and she obeyed him as she always had. Mordecai overhears a plot to assassinate the king and tells Esther, who tells the king and says Mordecai had provided the information. That fact was dutifully recorded in the palace records.

Later, the king honors a man named Haman, elevating him to be the captain of princes. Mordecai, at the king's gate, refuses to bow to Haman and the other officials question his action. When he strongly refuses to bow they tell Haman, to see if such action will be permitted. Haman is now enraged, and upon learning that Mordecai is a Jew, decided punishing him alone was not enough. All Jews throughout the empire should be destroyed for their "politically incorrect" attitudes. His rage and hatred grew. (*purim*) He cast lots daily to determine the best day to have them massacred. Through bribery and lies he convinces Ahasuerus to issue an edict that all Jews in the empire were to be slain eleven months from then, on a single day. Haman conceives his plot in envy and with a vengeful spirit, and he executes it with malice and planning.

The decree creates a state of confusion. Mordecai asks Esther to appeal to the king to spare the Jews. Esther sent this reply to Mordecai: "Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my maids will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish." So Mordecai went away and carried out all of Esther's instructions. At the peril of her life, Esther decides to see the king and reveal her nationality in a desperate attempt to change his mind.

2. SECTION 2 The Triumph of the Jews (5-10)

After fasting, Esther appeared before the king and wisely invites him to a banquet along with Haman. At the banquet she requests that they attend a second banquet, as she seeks the right moment to divulge her request. Haman is flattered that the king and queen are so treating him. But later he is enraged at Mordecai who continues to refuse to bow to him. He takes his wife's suggestion to build a large gallows for Mordecai because he can't wait the full eleven months for Mordecai to be slain.

See God's Timing and Use of Evil Intentions to Accomplish His Purposes

That night Ahasuerus decides to treat his insomnia by reading the palace records. Reading about Mordecai's deed, he wants him to be honored. Haman, mistakenly thinks the king wants to honor him and tells the king how the honor should be bestowed. To his consternation, the reward is for his hated enemy. He is humbled and infuriated even more by being forced to honor the man he loathes.

At Esther's second banquet Ahasuerus offers her as much as half of his kingdom for the third time. She then makes her plea for her people and accuses Haman of his treachery. The infuriated king has Haman hanged on his own gallows, built to hang Mordecai upon. This gallows, 75 feet high, was designed to make Mordecai's downfall a city-wide spectacle. Ironically, it provided Haman with unexpected public attention—posthumously.

Persian law sealed with the king's ring could not be revoked. At Esther's request the king issues a new decree to all the provinces that the Jews may assemble and defend themselves on the day when they are attacked by their enemies. This decree changes the outcome intended by the first order, and produces great joy. Mordecai is also elevated and set over the house of Haman. When the fateful day of the two decrees arrives, the Jews defeat their enemies in their cities throughout the Persian provinces, but do not take the plunder. The next day becomes a day of celebration an annual Jewish holiday, "Purim". The word is derived from the Assyrian word "Pur" for "lot," referring to the lots cast by Haman to determine the day to be decreed for the Jewish annihilation. The narrative closes with Mordecai being elevated to a position second only to the king.

This concludes our Old Testament Survey class and lays the foundation for a closer examination of the Prophets.