

400 stores with 46 restaurants
own zip code & police station

50 x 20 136
6" trunk
about

Joshua
18:1

pk 23-26-31
and
u.s. news
& world report
10-11-93
p. 37

October 10, 1993

"Samuel"

I Samuel 1-12

2 stones early comment
WA
Couples Class
Wendell Alford, 10 wife
Teacher
"Ten Commandments" Sec 15: 20

I. While the Israelites were in transit between Egypt and the land (Canaan) promised to Abraham, one of the instructions (Exod. 25:10-23) given by God to Moses was to construct and carry with them an ark in which was to be carried the Ten Commandments, a pot of manna, and the rod of Aaron (Heb. 9:4). This ark and its contents were a symbol of God's deliverance from Egyptian slavery and protection for forty years while the Israelites wandered in the Sinaitic Wilderness (desert). In a sense it represented God's presence where all of Israel could congregate. But what was to be done with the ark when the nation became scattered into 12 semiautonomous provinces? Its location was shifted about for many years primarily among the Levitical families living in the border villages in eastern Judah. Its final resting place was in Solomon's Temple from which it was probably taken by Nebuchadnezzar to Babylon in about 586 BC, Jer. 39:5-10. At the time of Samuel's birth, the ark was located at Shiloh in the area given to Ephraim.

→ in 1988 there were 1,591,000 abortions in the USA: u.s. statistics

II. As we have seen throughout the early centuries of Israeli history, barrenness of Hebrew women was considered a withholding of God's blessing. During the period of Judges in Israel, there lived in Ramah a man named Elkanah who had two wives, Peninnah and Hannah. The former was blessed by God with many children, but Hannah could bear no child. Each year Elkanah took his family to Shiloh to worship the Lord and offer him a sacrifice. The father would divide the sacrifice equally among Peninah and her sons and daughters to offer to the priests, but to Hannah he gave a double portion because of his love for her and because of her barrenness. On these occasions Peninah and her children would tease and taunt Hannah for her inability to conceive. In fact, they did this maliciousness year after year, and one year the ridicule became more than Hannah could bear. She cried profusely and lost her desire for food. Elkanah, noting her unhappiness, asked Hannah what troubled her, intimating that he was as devoted to her as ten sons would be. Nevertheless, Hannah was terribly unhappy about her childlessness, and one evening she went to the place of worship and devotedly opened her heart and soul to the Lord. She promised God that if he would let her bear a son, she would give him up for the Lord's service as a Nazarite. She prayed for a long time at the altar, and Eli, the high priest, noted her passionate appeal to the Lord. He thought that she was drunk with alcohol and admonished her to stop her drinking. When she told Eli the agony of her soul, he realized her extreme sorrow and promised her that Israel's God would grant her her wish. Her personality changed immediately, and she was happy as they returned home to Ramah. In due time Hannah bore the promised son and named him Samuel meaning, "Heard by God." God had indeed answered her prayer. Hannah kept Samuel at home until she had nursed him as a child (10-12 years?), and then went again with the family to Shiloh to worship. She left her only son with Eli at the place of worship for the Lord's service, and God thereafter gave her three more sons and two daughters.

III. Samuel began his service under Eli's tutelage which was especially pleasing to the high priest, because his own two sons were sacrilegious and took advantage of their father's position. Eli grew old and blind and God spoke to Samuel one night as he slept. The Lord told Samuel that Eli's sons were evil because their father had not chastised and reared them properly. The result was that God made Samuel the chief prophet in Israel. Even so, the Phillistines overpowered Israel and killed over 30,000 men including Eli's two sons. Eli was 98 years of age at this time, and when he heard that the Phillistines had killed his sons and confiscated the very Ark of the Covenant, he fell over dead. The Phillistines desecrated the ark and so did the Israelis when they retrieved it. Samuel warned the Hebrews concerning their idolatrous practices, but they would not heed his message. The Phillistines continued to plague the Israelis, and in I Sam. 7:5-12 Samuel leads his only military action by defeating the Phillistines. This leadership made him a political judge in addition to his position as religious leader, a prophet. He went regularly to Bethel, Gilgal, and Mizpeh to exercise the responsibilities which the Lord had given him.

*reaping sowing
to Shiloh to word*

*overcome
fall +
trouble the
neck*

*placed
it in
their
temple &
asked
to be
destroyed*

*Read +
note vs. 12
Eli was
blind
he was
old
Eli was
blind
he was
old
Eli was
blind
he was
old*

13

*in middle
of map*

IV. Samuel had two sons, Joel and Abiah, who had become judges in Beersheba. They were evil and took bribes for their services. When the elders of Israel realized that these sons would likely succeed Samuel, they approached Samuel and asked that Israel have a king like the surrounding nations. This request saddened Samuel, for he knew that if Israel would do God's will (Moses' commandments) their future would be secure. He asked God what should be done, and God told him to follow the people's wishes. They were rejecting the Lord himself, not Samuel. They were to be told, however, what having a king would do to them. Samuel, Israel's last prophet and judge, informed the people what God had said: a king would use their sons and daughters for his own use and they would pay to him a tax as though they were paying a tribute to a captor. In effect, he reminded the Israelites of what God had told them at Deut. 17:14-20 concerning kings. The people still wanted a king so Samuel sent them back to their homes, and he would consult God on how to proceed. The Lord told Samuel to search throughout the land, and he would learn who should be Israel's first king. The day before Samuel was to enter the province of Benjamin, God told him that on the next day the appropriate man would be seen. Sure enough, the next day a tall young Benjaminite appeared to Samuel, and God indicated that the astonished Saul, the son of Kish, was to be anointed King of Israel. Samuel's death is recorded at I Sam. 25:1. He represents the independence of the moral law, of the divine will, as distinct from legal or sacramental requirements which challenged all of the prophets afterwards. Samuel's influence was far-reaching since he established schools for prophets where he taught. The first such school (Sons of the Prophets) was located in his home town, Ramah, but he later established such schools at Bethel, Jericho, and Gilgal, I Sam. 19:20; II Kings 2:3,5; 4:38. Samuel was, therefore, the founder of the first regular institutions of religious instruction, and communities for the purposes of education. Samuel is mentioned at three places in the New Testament, Acts 3:24; 13:20, and Heb. 11:32

*rich,
influence
man of
tribe of
Benjamin*

+ Num. 34:40

*vs. 24-26 + vs. 21
↑
Peter's sermon Paul's
Sermon*

October 10, 1993

"Samuel"
I Samuel 1-12

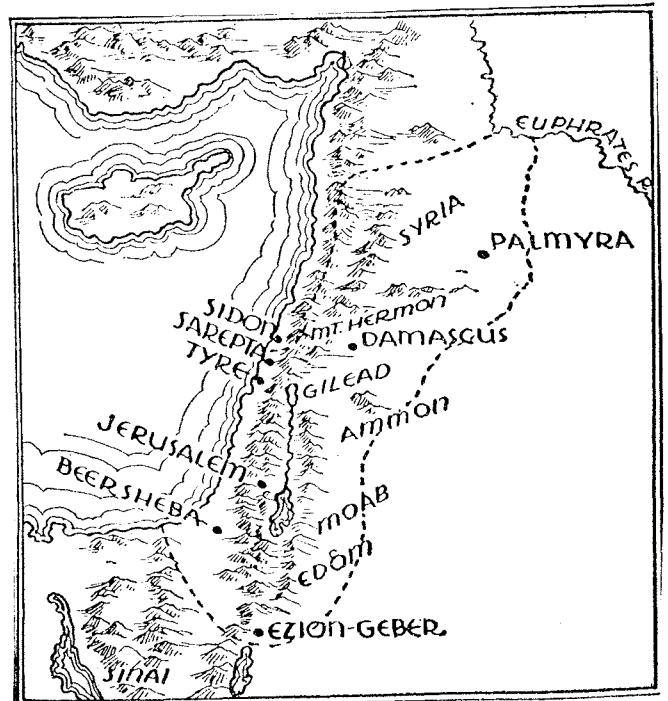
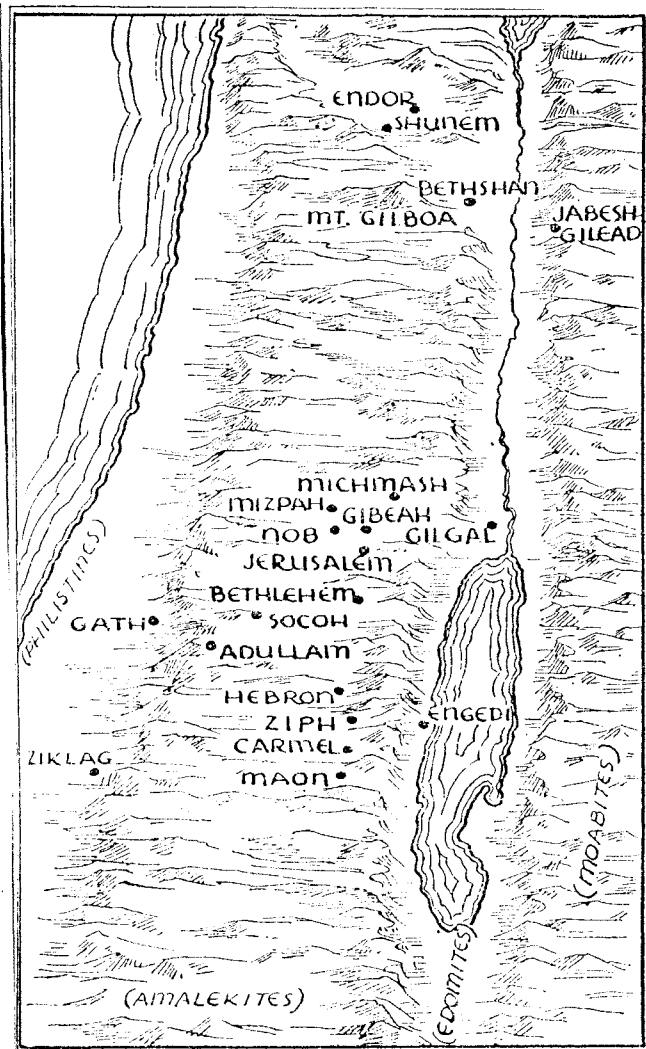
Couples Class
Wendell Alford,
Teacher

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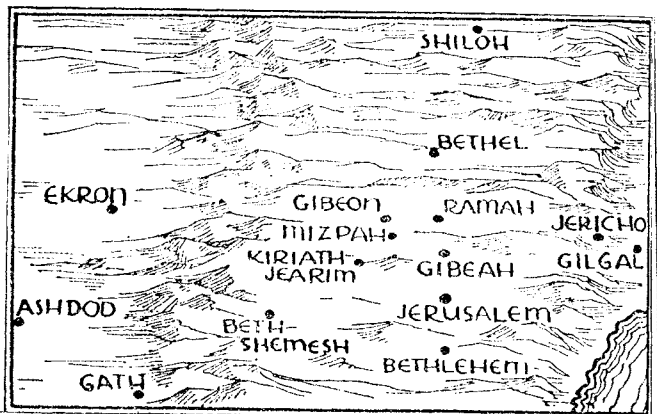
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Dotted line indicates extent of Solomon's kingdom.



Scene of Samuel's Ministry.

October 17, 1993

"Saul"
I Samuel 9-31Couples Class
Wendell Alford,
Teacher

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II. Samuel called the Israelites together to Mizpeh for the public announcement concerning what God had done relating to their request for a king. In Samuel's opening remarks he related how God had been merciful to his people, the Israelites, by delivering them from Egypt and their enemies in the Promised Land. This God they were rejecting in taking a king as their ruler. The ceremony went through a process in which Saul was chosen, but at this point in the procedure Saul had hidden himself among the luggage of all the people who had come from every tribe of Israel. Although there were rebels against Saul's monarchy from the beginning, he was confirmed as Israel's king at Gilgal by Samuel and the people. Samuel allied his own reputation with the choice and admonished the people that they should still consider God as superior to the new human leader and keep God's commandments if they were to prosper, I Sam. 12:13-25. (See also Lk 13:31-32; Acts 4:19.)

III. It took ³⁰⁴ ~~Saul~~ ^{Pharisee threatened Jesus with Herod} ~~about~~ ^{they had with} ~~two~~ ^{the man where there is} ~~years~~ ^{conflict} to adjust to the idea of being king of Israel. However, at the end of that period he had organized his affairs, conscripted an army of 3,000 men, and placed 1,000 of them under his son, Jonathan, at Gibeah. The other 2,000 were directly under his own command at Michmash in the Bethel Mountain range. The command of Jonathan overcame a garrison of Phillistines stationed at Gibeah. With this taste of Israeli victory the people despised their perpetual enemy all the more. Saul gathered the Israelites together again at Gilgal with his army. The Phillistines learned of the gathering and came toward them with 30,000 chariots, 6,000 horsemen, and a large host of citizens nearby at Michmash. When the Hebrews realized what was happening, they began to scatter

about and hide wherever possible. Some even crossed the Jordan, but Saul was at Gilgal where Samuel had told him to remain for seven days and where he would join the king. Saul grew restless and, instead of waiting for Samuel, the new king offered his own sacrifices to God for God's blessing. This improper act of Saul angered Samuel who told the king that his impertinate religious usurpation had cancelled his effectiveness as Israel's leader, I Sam. 13:13-14.

IV. Saul's biggest difficulty in his performance as king appears to have been the relationship of his political authority and his priestly responsibility, if any, of the latter. In the terminology of twentieth-century America, he confused church-state relations. Saul's military accomplishments were not consistent. He never really divided the old system (theocracy) from the new monarchy. Compounding his frustration was his own mental disposition. He was compulsive and conducted his kingly activities erratically. For example, on one occasion he commanded his troops to fast for a period even while in combat. The weakened soldiers were exhausted and unable to perform adequately. Saul sought counsel of God, but God answered him not. Then Samuel advised Saul, and the battle with the Amalekites was successful, except that Saul, defying God's will, saved some of the best animals for his people to sacrifice. Afterwards, Samuel told Saul the immortal truth of God: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams," I Sam. 15::22b. At this time Samuel informed Saul that he no longer had God's blessings as king of Israel. Never again did Samuel consult with Saul, rather Samuel was instructed by the Lord to ask another to become kind of Israel. Samuel obeyed God and found Jesse's son, David and anointed him. Immediately thereafter God's Spirit left Saul and was with David, I Sam. 16:13-14.

V. Saul had mental problems (illness) [fits of severe depression, complicated by paranoia-WA] which were tempered somewhat by instrumental music. David was a harpist and was brought to the king's home to console Saul. At first the relationship was amicable, but soon David's abilities aggravated Saul to jealousy. The king sought several times and ways to kill young David, but, of course, he failed each time. In return David treated Saul loyally, saving the king's life on occasions. Saul went from bad to worse and slayed God's priests, consulted a witch (a female soothsayer) at Endor asking her to "bring up" Samuel (who had already died) for consultation, and was killed by the Phillistines along with Jonathan, Abinadab, and Melchishuo, Saul's sons. Actually, Saul's death was a suicide. After the Phillistines had severely wounded him, Saul commanded his armorbearer to slay him with a sword, but the servant would not obey him. Saul fell upon his own sword and took his own life. The Phillistines mutilated Saul, his sons, and his armorbearer. They put Saul's head in various temples of their gods, his armor in the temple of Astaroth, and the bodies they drooped over the city wall of Bathshan, I Sam. 31:8-13. *Reasons for Saul's death I Chron. 10:13-14*

VI. Mental illnesses: Mental retardation, Dementia, Psychosis, Psychoneurosis, Depression. Treatments: Psychotherapy, Drugs, Hypnosis, Hospitalization. [Discussion]

Back of tentacles Supp

buried in Gabash
vs. 12
but final burial
in II Sam. 21:14
David rebuked at
Zelah by

October 17, 1993

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I Samuel 9-31

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Wendell Alford,
Teacher

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October 24, 1993

"David"

I Sam. 16 - I Kings 2:12

Couples Class
Wendell Alford,
Teacher

I. God placed David in Saul's household ostensibly, simply to make music to soothe the mind of Saul who was affected with mental illness, but the long-term result also was that David became familiar with the details of the monarchy. Actually, from his youth David was being prepared for bringing Israel's enemies under control and delivering the land promised to Abraham and his descendants. David was the youngest son of a family of ten, born at Bethlehem in about 1070 BC. The anointing of David by Samuel was done at the command of the Lord during a time of sacrifice at Bethlehem. Samuel feared for his life at the hand of Saul if King Saul knew what Samuel was really doing, I Sam. 16:2, announcing a royal successor. God directed Samuel to anoint David in the presence of his family, and, as he did so, God's Spirit came upon Jesse's son, David. The young man was redheaded, handsome, short, bright eyed, and generally pleasing in appearance, I Sam. 16:12; 17:42. Led by God's Spirit, David had a strong faith in God's purpose for his people, the Israelites. When the Phillistines gathered to do battle against Israel at Shocoh in the tribe of Judah, the young David could not understand why the military impasse between Israel and her perpetual enemy. Was not Israel God's chosen one? David saw the impasse was being created by a giant Phillistine who for forty days had defied the armies of Israel. The giant's name was Goliath and he stood 10.5 feet high. [Goliath was probably a descendant of the old Rephaim (Giants) of whom a scattered remnant took refuge with the Phillistines after their dispersion by the Ammonites, Deut. 2:20-21; II Sam. 21:18-22. - WA]

on King
purpose
of Bethel
Goliath
on King
purpose

AM + PM

descendants of Beamunim, son of Jet by his young wife daughter
see on middle of page
Jan 19 38

some people
don't know
of David's
birth
met 14:14

II. On each of the forty days of the impasse, Goliath would tramp down by the brook and challenge any of the "brave" Israelites to meet him and prove who should be victorious. David in his innocent faith took five small pebbles from the small stream which ran along the valley between the two hills on which the two armies were camped. He was an excellent marksman with his slingshot which he had learned to use in shepherding Jesse's sheep. Goliath felt humiliated and infuriated with the situation, facing this youngster of unknown notoriety. To show his disdain for David, he approached him after advancing his shield proclaiming that he would take this young upstart with his bare hands in the name of his gods. The accuracy and force of the first pebble attested to David's proclamation that he came, not with man-made arms, but in the name of the Lord of hosts, the God of the armies of Israel, whom the Phillistines had defied, I Sam. 17:40-46. With the two armies witnessing every movement below, David stunned the giant with that pebble, drew the sword of the downed Goliath, and decapitated him with his own weapon. This act of unprecedented valor changed David's life completely, for he was thereafter not only a hero to his own people but was respected by their most dreaded enemy, the Phillistines. The victory over Goliath began a long and successful career for David as a warrior. Jonathan, Saul's son, felt a strong affinity with David and was encouraged by his strength. In fairly rapid succession David became Saul's armorbearer, captain over a thousand soldiers, and,

X

Young J of ...
Saul (after split) moved with ...
David took her back (Saul's daughter)

Phillistine kind of ...
25:44

after his marriage to Saul's daughter, Michal, was raised to captain of the king's body-guard, second only, if not equal to, Abner, the captain of the host. David was saved from Saul by Jonathan and Michal on several occasions, warned by one and assisted by the other. David was made a fugitive by Saul's jealousy, and he even was forced to live at the court of Achish, among the Phillistines. When discovered by the enemy, he escaped by feigning madness. He went then to the cave of Adullam where his family joined him, along with a group of debtors and outcasts (about 400). Soon he allied with Abiathar (I Sam. 23:6), and his force increased to 600, I Sam. 23:13. David then married Abigail at Gilboa and heard of the death of Saul and Jonathan (I Sam 31:8). He was anointed king of Judah at Hebron, II Sam. 2:4, at this time.

III. David reigned as king of Judah at Hebron for 7.5 years. Gradually his power increased, and after the murders of Abner, brother of Kish (Saul's father), and Ishbosheth, son of Saul, David was anointed king for the third time, this time over the whole of Israel, I Chron. 12:38. His coronation was the occasion for much celebration and the mustering of all the military forces from all 12 tribes together. The total army consisted of 340,200 soldiers equipped with armaments for battle, I Chron. 12:23-40. David, now only 30 years old, organized the military leaders and told them that they would take the ark of the covenant, which had been ignored during Saul's reign, to a new site. After further fighting (God would not permit David to build a temple because of his much fighting, I Chron. 28:3), he took the strong hold of Zion, the City of David, Jerusalem, and there placed the ark in a special tent. The slayer of Goliath had now become a valiant king, known throughout the entire region. He made alliances with those political leaders who were so disposed and conquered all those who felt otherwise, including the dreaded Phillistines. David now "sat in his house, and the Lord gave him rest round about from his enemies," II Sam. 7:1. Even though the young king had married many wives and concubines, and had many children (II Sam. 5:13-16), his self-control was not without difficulty. On an occasion when his troops were in the field securing the safety of his kingdom, David from his castle window saw a beautiful young woman bathing nearby. The king learned that she was Bathsheba, wife of one of David's soldiers, Uriah. He sent for her, lay with her, and she sent word to David later that she was pregnant. He attempted to cover his sin of adultery, but only killing Uriah made the way clear for David to marry Bathsheba. After marrying, Bathsheba had a son of his adultery, but the son soon sickened and died breaking David's heart. Nathan, the Lord's prophet, pointed out to David his sin in the whole sordid affair. The next son born to Bathsheba by David was Solomon. After forty years as king, David grew old and made arrangements for his favorite son, Solomon, to become his successor. He charged his son to exercise wisdom and then "slept with his fathers," I Kings 2:1-12. David's prophetic ability concerning the coming of the long-expected Messiah was perhaps above all other prophets in the Old Covenant if one attributes most of the Psalms to him. In the New Covenant David's relationship with Jesus, the Messiah, is fully given at Matt. 1:1,6,16; 22:41-46, both physically and spiritually.

high priest ...
Saul ...
Abner ...
David's room ...

Sam. 2:52 ...
David ...
Uriah ...

see on big map ...

2:43-32

Room 1:3
David ...
Psalm 110:1

12 Psalms contains about ...
note Page 22

October 24, 1993

"David"

I Sam. 16 - I Kings 2:12

Couples Class
Wendell Alford,
Teacher

I. God placed David in Saul's household ostensibly, simply to make music to soothe the mind of Saul who was affected with mental illness, but the long-term result also was that David became familiar with the details of the monarchy. Actually, from his youth David was being prepared for bringing Israel's enemies under control and delivering the land promised to Abraham and his descendants. David was the youngest son of a family of ten, born at Bethlehem in about 1070 BC. The anointing of David by Samuel was done at the command of the Lord during a time of sacrifice at Bethlehem. Samuel feared for his life at the hand of Saul if King Saul knew what Samuel was really doing, I Sam. 16:2, announcing a royal successor. God directed Samuel to anoint David in the presence of his family, and, as he did so, God's Spirit came upon Jesse's son, David. The young man was redheaded, handsome, short, bright eyed, and generally pleasing in appearance, I Sam. 16:12; 17:42. Led by God's Spirit, David had a strong faith in God's purpose for his people, the Israelites. When the Phillistines gathered to do battle against Israel at Shocoh in the tribe of Judah, the young David could not understand why the military impasse between Israel and her perpetual enemy. Was not Israel God's chosen one? David saw the impasse was being created by a giant Phillistine who for forty days had defied the armies of Israel. The giant's name was Goliath and he stood 10.5 feet high. [Goliath was probably a descendant of the old Rephaim (Giants) of whom a scattered remnant took refuge with the Phillistines after their dispersion by the Ammonites, Deut. 2:20-21; II Sam. 21:18-22. - WA]

II. On each of the forty days of the impasse, Goliath would tramp down by the brook and challenge any of the "brave" Israelites to meet him and prove who should be victorious. David in his innocent faith took five small pebbles from the small stream which ran along the valley between the two hills on which the two armies were camped. He was an excellent marksman with his slingshot which he had learned to use in shepherding Jesse's sheep. Goliath felt humiliated and infuriated with the situation, facing this youngster of unknown notoriety. To show his disdain for David, he approached him after advancing his shield proclaiming that he would take this young upstart with his bare hands in the name of his gods. The accuracy and force of the first pebble attested to David's proclamation that he came, not with man-made arms, but in the name of the Lord of hosts, the God of the armies of Israel, whom the Phillistines had defied, I Sam. 17:40-46. With the two armies witnessing every movement below, David stunned the giant with that pebble, drew the sword of the downed Goliath, and decapitated him with his own weapon. This act of unprecedented valor changed David's life completely, for he was thereafter not only a hero to his own people but was respected by their most dreaded enemy, the Phillistines. The victory over Goliath began a long and successful career for David as a warrior. Jonathan, Saul's son, felt a strong affinity with David and was encouraged by his strength. In fairly rapid succession David became Saul's armorbearer, captain over a thousand soldiers, and,

after his marriage to Saul's daughter, Michal, was raised to captain of the king's body-guard, second only, if not equal to, Abner, the captain of the host. David was saved from Saul by Jonathan and Michal on several occasions, warned by one and assisted by the other. David was made a fugitive by Saul's jealousy, and he even was forced to live at the court of Achish, among the Phillistines. When discovered by the enemy, he escaped by feigning madness. He went then to the cave of Adullam where his family joined him, along with a group of debtors and outcasts (about 400). Soon he allied with Abiathar (I Sam. 23:6), and his force increased to 600, I Sam. 23:13. David then married Abigail at Gilboa and heard of the death of Saul and Jonathan (I Sam 31:8). He was anointed king of Judah at Hebron, II Sam. 2:4 at this time.

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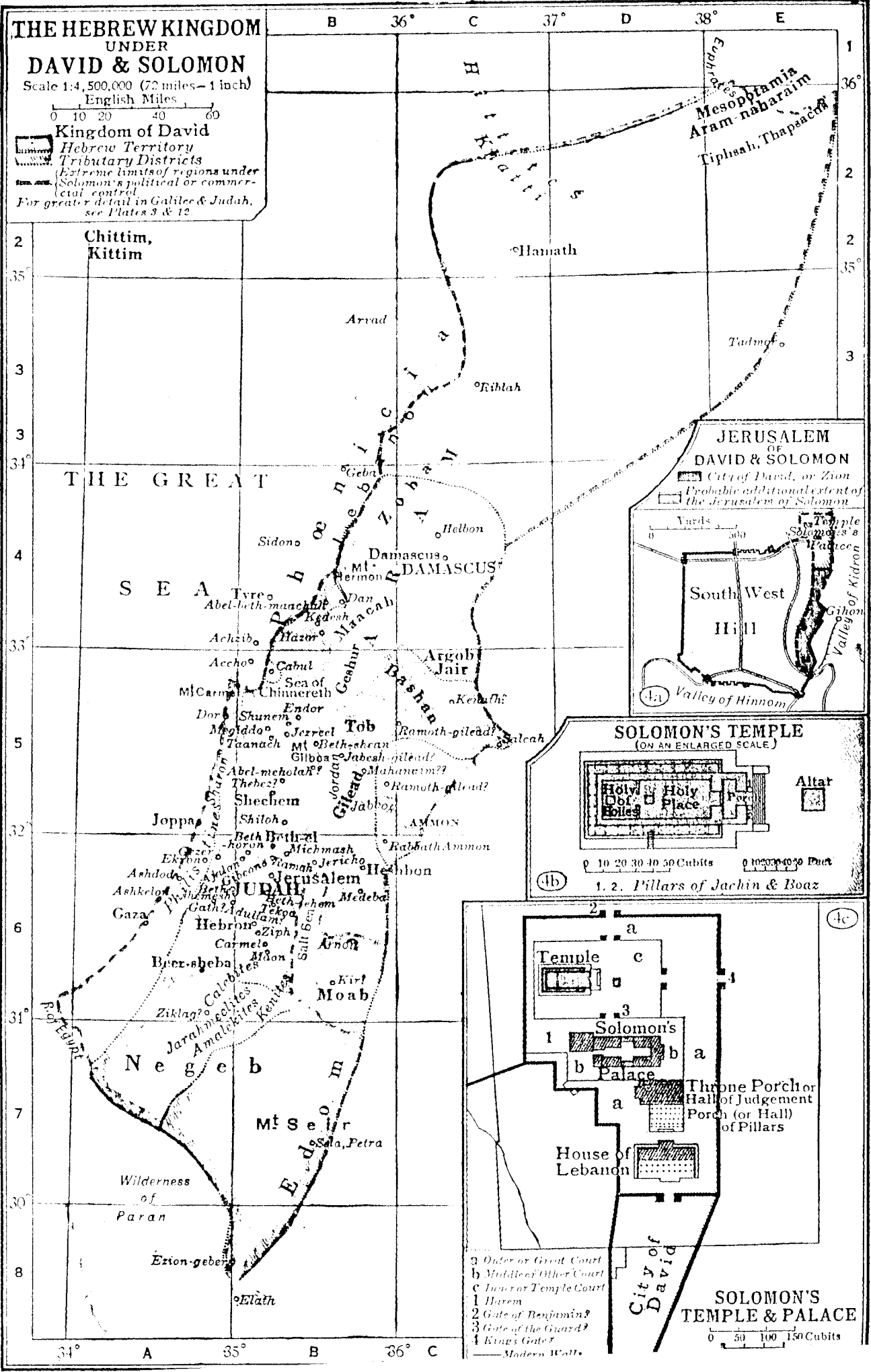
THE HEBREW KINGDOM

UNDER DAVID & SOLOMON

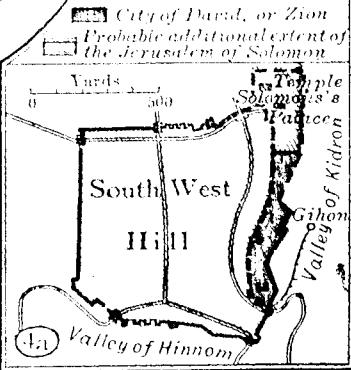
Scale 1:4,500,000 (72 miles = 1 inch)
English Miles

0 10 20 40 60

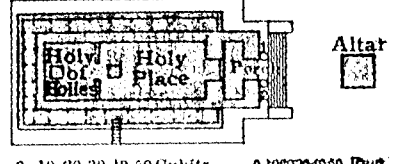
Kingdom of David
Hebrew Territory
Tributary Districts
(Extreme limits of regions under Solomon's political or commercial control)
For greater detail in Galilee & Judah, see Plates 3 & 12



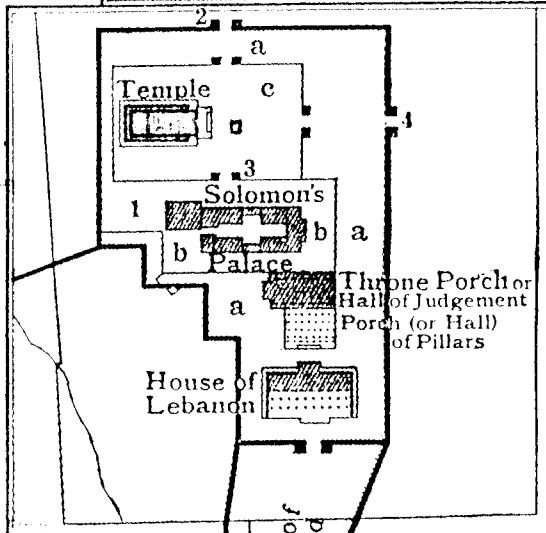
JERUSALEM OF DAVID & SOLOMON



SOLOMON'S TEMPLE (ON AN ENLARGED SCALE)



1. 2. Pillars of Jachin & Boaz



- a Outer or Great Court
- b Middle or Other Court
- c Inner or Temple Court
- 1 Harem
- 2 Gate of Benjamin?
- 3 Gate of the Guard?
- 4 King's Gate?

SOLOMON'S TEMPLE & PALACE

0 50 100 150 Cubits

October 31, 1993

"Solomon"
I Kings 2:12 - 11:43

Couples Class
Wendell Alford,
Teacher

I. David left the Kingdom of Israel well organized with governors (princes) over each of the twelve tribes, heads over the main responsibilities of the nation (military affairs, treasurer, agriculture, cabinet of advisors, etc.), I Chron. 27:1-34. Further, he had left materials and plans for a place of worship (Temple), because God had told him that his warring activities (shedding of blood) disqualified him to build the Temple, I Chron. 28:3. David told Solomon that God wanted the latter to build the Temple in a given pattern, I Chron. 28:10-21. The materials which David accumulated for the Temple are noted in I Chron. 29:1-8 and consisted of gold, silver, brass, iron, wood, precious stones, and marble. He also prepared the people with a positive attitude and motive to desire, promote, and be willing to support a glorious place of worship (God's House), I Chron. 29:9.

II. Although David had laid a firm groundwork for Solomon to succeed him, there were enemies of the new king, and he found it necessary to purge some men of influence. Adonijah was the fourth son of David and found himself to be the oldest living son when the three older ones (including Absalom) were killed. Adonijah in consort with Abiathar (chief priest) and Joab (top military commander) had tried to succeed David by force. When Solomon became king, he had Adonijah executed, even though the king's mother, Bathsheba, spoke in his behalf, I Kings 2:13-25. Solomon removed Abiathar as chief priest and replaced him with Zadok. The new king had Joab executed, and asked Shimei, son of Gera, not to leave Jerusalem, because he had been disloyal to David. After three years he left for several days, and Solomon had him executed. Following the purging of his most dangerous domestic enemies, Solomon turned to relations with the nation he considered to be his most valiant foe, Egypt. His fear of Egypt was prompted by his need for a long period of peace to build the Temple, his own palace, and secure the capital, Jerusalem, with an impenetrable wall. Solomon neutralized Egypt's Pharaoh by marrying his daughter and bringing her to Jerusalem. Immediately after this marriage Solomon began to "sacrifice and burn incense in high places," an act of idolatry, Deut. 12:11-14. He left Jerusalem to offer such a sacrifice at Gibeon, and the Lord appeared to him there in a dream and asked Solomon what his prime need was. The king asked that, since he was so young, he needed an understanding heart so that he could distinguish right from wrong as he judged God's people, I Kings 3:1-15. Solomon then returned to Jerusalem and sacrificed in the presence of the ark of the covenant, the symbol of God's presence. The king was constantly tempted to live in ways contrary to God's will. For example, he loved strange women including, in addition to Pharaoh's daughter, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites. He had 700 wives, princesses, and 300 concubines who corrupted his ways, I Kings 11:1-3. Solomon made an alliance with Hiram, king of Tyre (Phoenicia), and Babylon and Assyria on the east were too weak to offer resistance. The glory and fame of Israel under Solomon were known throughout the whole area. The ships of Tarshish took word of Israel's fame

wherever they sailed. One concrete example of this widely known fame is the visit of Sheba's queen to see and consult with Solomon.

III. Solomon's wisdom was beyond reproach [except in relating to women - WA]. Few people, even today, do not know of his famous judgment regarding the two women who had just each given birth to an infant. One child died and afterwards both claimed the child who remained alive. Solomon's threat to cut the live child in half with a sword and give one half to each mother proved whose child had died. Such events strengthened Solomon's position with all the people of Israel. Their loyalty permitted him to gather a large labor force from all the tribes involving 30,000 men to bring items from Tyre in constructing the new Temple. Adoniram (also tribute collector, later stoned to death, I Kings 12:18) was put in charge of the work force. He sent 10,000 men at a time to Lebanon to gather lumber (cedar and fir). There were 70,000 laborers and 80,000 who quarried stone in the mountains. King Hiram agreed to aid Solomon in the project. During Solomon's forty-year reign, the Temple construction began in his fourth year and completed in the eleventh year, I Kings 6:1,37,38. During the Temple building, in the seventh year of his reign, he began also building the king's palace and completed it in the twentieth year of his reign, I Kings 7:1,2; II Chron. 8:1. After the Temple, the palace, and a special house for his wife (Pharaoh's daughter), he built fortifications and cities in the other areas of Israel, II Chron. 8:1-6. Solomon's wealth was most impressive. He received tributes from all the nations in the area annually (1,998,000 lbs. of pure gold - 666 talents) worth well over one billion dollars at today's prices. He had such surplus gold that he made for the Forest of Lebanon Room in his palace 200 large shields of pure gold, each worth over a quarter million dollars. Also hanging there were 300 smaller pure gold shields worth \$150,000 each. All of his eating vessels were of pure gold. His throne was made of ivory and overlaid with pure gold. Leading up to the throne were six pure gold steps and a footstool of gold. Along side of each step was a gold lion. No seat of authority of such worth could be found anywhere else! Around the country he had 40,000 stalls for horses, and 12,000 horsemen. His realm stretched from the Euphrates River on the east, to the Mediterranean on the west, to Egypt in the south, and beyond Syria on the north.

IV. Solomon's achievements included many literary works. In I Kings 4:32-33 it is stated that he gave 3,000 proverbs, 1,005 songs, and many biological treatises (on both plants and animals). We have a collection of some of the proverbs and none of the songs. His writings were a lifelong project. The Song of Solomon (Song of Songs) was written in his youth, the Proverbs in midlife giving his practical and prudential ideas, and in Ecclesiastes he proclaims the philosophical, universal vanity of all men's temporary lives in the flesh and the ultimate authority and sovereignty of the Lord. Some provocative quotes from Ecclesiastes: 7:16, "Be not righteous over much; neither make thyself over wise; why shouldest thou die before thy time?" 12:1, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

with; it made a nation in mass. So that
Nov, 28-9 Jtd & type of answer

means "Peaceful"
David's 3rd king + born in
David's last year + Solomon was
his old age. Solomon's
to give attention absorbed
rebelled. NA

October 31, 1993

"Solomon"

I Kings 2:12 - 11:43

Couples Class
Wendell Alford,
Teacher

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X

Sidonians

more later

Israel had a merchantile navy
trained by King Hiram who also
had a navy

WA

wherever they sailed. One concrete example of this widely known fame is the visit of Sheba's queen to see and consult with Solomon.

I Kings 10:1
Matt. 12:42
Pr 11:31

I Kings 10:1-13

also 3600
supernatural

value of
all gold
is up to
11 billion

I Kings 4:26

document
the sheet
Hiram

Solomon
for 204
what
at end of
20 yrs. ago
Hiram's
town in
Middle

unless one
includes
Ps. 72:4
127

Gal.
Matt 23:35
Rom. 12:20

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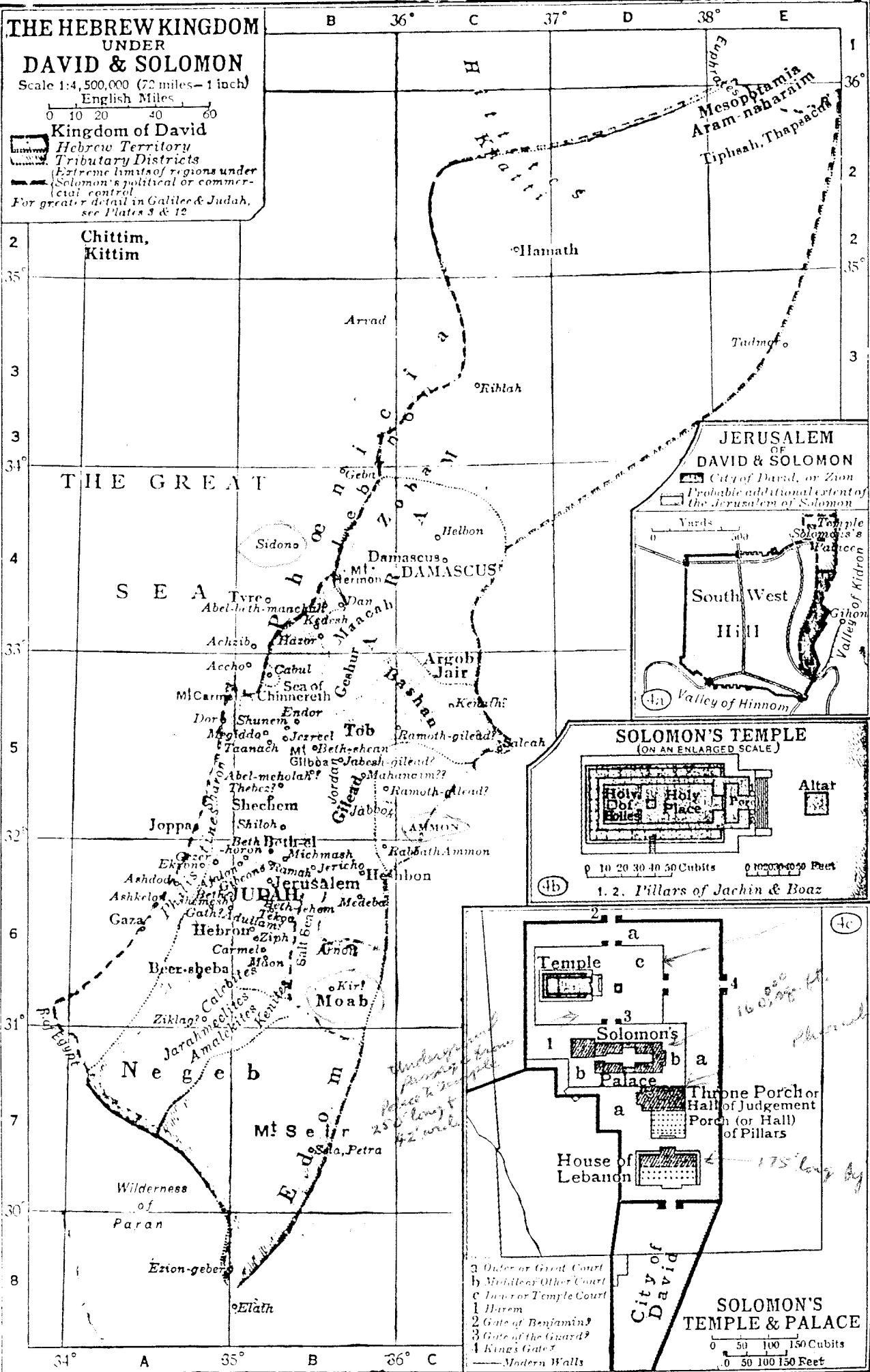
If time; Read noted ver. in Eccles. 8, 9, 11 marked x p. 374

THE HEBREW KINGDOM UNDER DAVID & SOLOMON

Scale 1:4,500,000 (72 miles - 1 inch)

English Miles
0 10 20 40 60

Kingdom of David
Hebrew Territory
Tributary Districts
Extreme limits of regions under Solomon's political or commercial control
For greater detail in Galilee & Judah, see Plates 5 & 12



one cubit = 18" or 1 1/2"

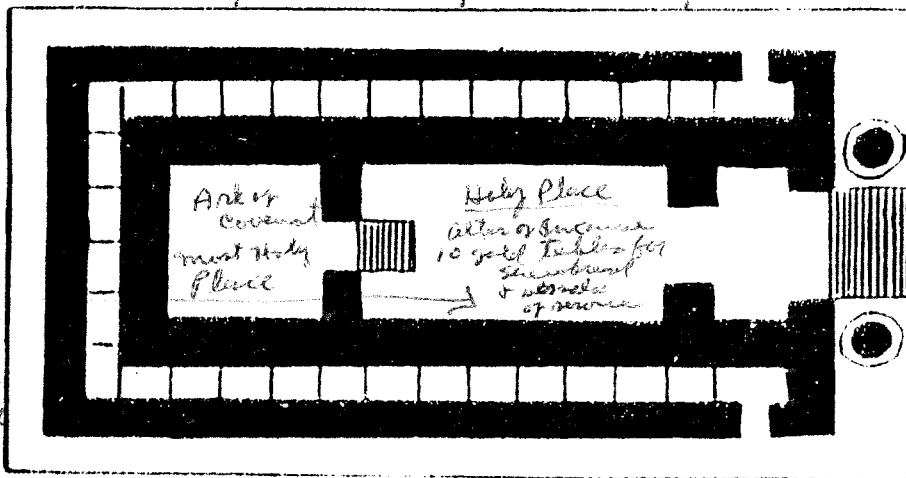
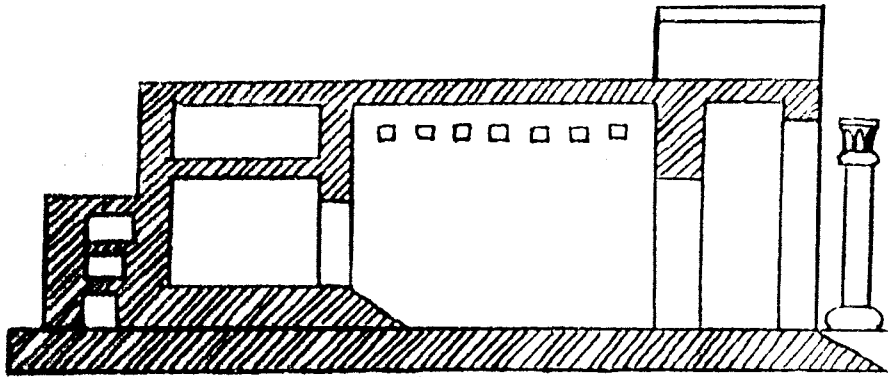
cut 60' x 49'

160' x 110' (Palace)

175' long by 98' wide by 52' high

- a Outer or Great Court
- b Middle or Other Court
- c Inner or Temple Court
- 1 Harem
- 2 Gate of Benjamin?
- 3 Gate of the Guard?
- 4 King's Gate?
- Modern Walls

SOLOMON'S TEMPLE & PALACE
0 50 100 150 Cubits
0 50 100 150 Feet



Shewbread, 12 loaves
"Bread of the Face"
through which God
is seen (that which
contains the spirit
as bread sustains the
body. One loaf
for each for 12 tribes
of Israel sprinkled with
incense & left to the
next Sabbath. Renewed
each Sabbath.

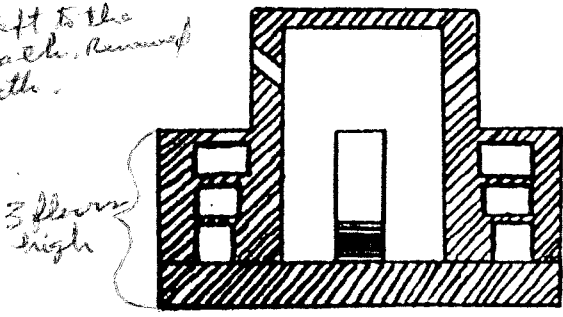
165' long by
80' wide by
55' high (columns)

I Kings 6:2
60 cubits long
20 cubits wide
30 cubits high
90' long
30' wide
45' high

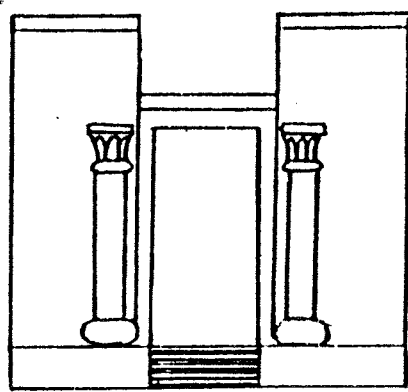
main

1 cubit = 1.5'

10 20 30 cubits = 1 1/2 (18")



3 floors high



I Kings 6:3
Portico 20 cubits long
10 cubits wide
30 cubits wide
10 cubits high

20 cubits long
30 cubits high

15' wide
20' long
45' high (columns)

SOLOMON'S TEMPLE

TOP VIEW: A side view
CENTER: Floor plan. The Temple was on a platform approached by ten steps, on either side of which were twin pillars. After the vestibule, the Holy Place (45 ft. by 30 ft. by 60 ft.) is entered. In this room stood the golden candlesticks, the table of shewbread, and a small altar of cedar inlaid with gold leaf. High windows provided light. The Holy of Holies was reached by another flight of steps.
BOTTOM: These sketches indicate the approach to the Temple and a cross section showing storage rooms.

Gold and silver in the Temple was worth between four and five billion dollars. No tools were used at the Temple site, rather all such work was done away from the Temple area, I Kings 6:7.

November 7, 1993

"Elijah"
I Kings 16:28 - II Kings 2

Couples Class
Wendell Alford,
Teacher

I. Last Sunday we noted the pinnacle of Israel's material success under Solomon. To maintain this high level of affluence, he had to tax heavily both the Israelites and his other subjects. After forty years so taxed, the people were determined to change. Israel had been more or less unified for 120 years under three kings, each having served 40 years. The results of this period which ended in about 931 BC were: the nation of Israel had become internationally important; a magnificent center of worship (Temple) had been established; a transition from an agricultural to a commercial people was furthered; respect for legal justice was exemplified; and proverbial, common sense in religious faith had been codified (written) in David's Psalms and Solomon's writings.

II. When Solomon died, the kingdom fell apart for several reasons. Two men had made preparations to lead politically, Rehoboam (an impetuous young man) and Jeroboam who was skilled in influencing manual workers. In addition to the tax unrest, jealousy had developed between Judah and Benjamin in the south and the ten tribes in the north. Northern Israel was on the great highways to Egypt and Babylonia. Southern Judah was more isolated. The tribes never completely coalesced, but rather formed a loose federation. Fear of a dictatorship based upon Solomon's style and encouraged by the brash Rehoboam frightened the people. Lastly, the apostasy tendencies practiced by Solomon as influenced by his alien wives were bringing sinful and devastating practices to the Hebrews (I Kings 9:2-9; 11:2) neutralizing their national will. The net results was that Rehoboam became king of Judah (south) and Jeroboam king of Israel (north). Jeroboam had had to escape to Egypt in the last days of Solomon's reign and while there married a sister of the Egyptian queen. His religious faith was corrupted by the Egyptian influence, and he immediately set up golden calves (for Baal worship) at both Dan and Bethel to offset the annual pilgrimages to Jerusalem. Likewise, Rehoboam, son of Solomon, was unfaithful to Jehovah. He had 18 wives, 60 concubines, 28 sons, and 60 daughters. Jerusalem was conquered by Egypt during his 17 year reign, and peace was saved only by relinquishing the Jerusalem treasures garnered by Solomon.

III. Again, the Israelites had been splintered similar to the period of the Judges. The Kingdom of Israel (north) continued for about 200 years and the Kingdom of Judah (south) for about 350 years. During these periods, Israel had 19 kings and Judah had 20. All of the kings of Israel were bad, and 12 of Judah's kings were bad. The very worst of Israel's kings was Ahab who reigned from 875 to 854 BC (22 years) at Samaria, a city 30 miles north of Jerusalem. Ahab married Jezebel, daughter of Ethbaal, king of Tyre. In obedience to her wishes, Ahab built a temple where Baal and Ashtoreth were worshiped. [Baal was the supreme male divinity of the Phoenicians and Canaanites and represented the sun. Ashtoreth was their supreme female divinity and at different times referred to the moon, venus or Aphrodite by different peoples (Ishtar by the Assyrians and Astarte by the Greeks and Romans), I Kings 11:5,33; II Kings 23:13.

Baal was the male divinity and Ashtoreth was their female divinity representing the sun and moon respectively, their "god-family" of heaven. Having the two genders in their religion prompted licentious (sexual) activities in their worship. Diseases associated with intimate contact spread rapidly when these conditions existed, Numb. 25:1-18, especially vs. 5, and see Rev. 2:20. - WA] Ahab was like putty in the hands of his queen Jezebel, I Kings 21:25. The first effect of her influence was the immediate establishment of Phoenician worship on a grand scale in the very court of Ahab, KING OF ISRAEL! At her table were supported no less than 450 prophets of Baal and 400 of Ashtoreth, I Kings 16:31-32; 18:19. She also had the prophets of Jehovah murdered, I Kings 18:4.

IV. While Ahab ruled the northern kingdom, Israel, God became so displeased with his people that he sent a prophet against Ahab and the evil practices of the Israelites. His name was Elijah which means "my God is Jehovah." He was perhaps the grandest, most decisive character that lived during this period of Israel's history. He was a Tishbite of Gilead. He had long, thick hair hanging down his back. He wore a girdle of leather and a mantle (cape) of sheepskin. One day he suddenly appeared before Ahab (c. 850 BC) proclaiming the vengeance of Jehovah for the apostasy of the king in the form of a severe three-year drought. Jezebel's threat caused Elijah to request that God take his own life, for he was so discouraged. He had escaped to Judah territory, and there an angel of God asked him to go to a brook Cherith and eat. He did but the brook soon dried up from the drought, and God sent him to Sidon. There he met a widow and asked her for food, but she had only enough for her one child. Elijah performed a miracle and made her meal and oil to multiply. Later her son became lifeless and Elijah miraculously restored him to life. Again the Lord sent Elijah to see Ahab where he again condemned the king for his idolatry in worshipping Baal. Elijah challenged Ahab to make his false prophets outperform his own call upon Jehovah. The diety who answered by fire would be known as the real God. The Baal priests begged their god to consume the sacrifice with fire. They even cut themselves with knives and swords, but their sacrifice was untouched. Elijah arranged his altar with 12 stones for the 12 tribes of Israel. He called upon the God of Abraham, Isaac, and Israel to consume the sacrifice. The Lord's fire came down and completely obliterated the meat, the wood, the stones, the dust, and even licked up the water in the trench around the structure. Elijah asked the people not to falter between Baal and Jehovah, and after the fire miraculously came down, the people prostrated themselves, proclaimed Jehovah to be the real God, and killed the Baal priests. This infuriated Jezebel, and Elijah again fled to Judah and again asked God to take his life. Elijah told God that he was the only one left who was faithful to God, but the Lord informed him that there were still 7,000 faithful ones loyal in Israel. The Lord again instructed Elijah to go see Ahab. This time the prophet told Ahab that the king would be killed along with every male among them and Jezebel. Ahab was killed in a fight with Syria, and the dogs licked up his blood. Afterwards Jezebel was thrown over the Jezreel wall by Jehu where she died and dogs ate her carcass. I Kings 21:23; 22:33; II Kings 9:30-37.

November 7, 1993

"Elijah"

I Kings 16:28 - II Kings 2

Couples Class
Wendell Alford,
Teacher

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WA

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South-Solomon's son

North

states rights

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+ Sidon

"with Baal"
reigned c. 940-908 BC (32 yrs)

Sometimes Bel plural Baalim See II Kings 1:2-16 and Matt. 12:22-34 - Baalzebub plural Ashtoreth

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opening vs. 5 Baal-zebub vs. 9 24,000 died in plague

See Jer. 19:5 children of herit probably would be born as per her birth was bit control

Rocky Ridge Mountain Range Baal, an ornamental plant grow

East of Jordan Kings 17:2-7 Ravens feed Elijah bread & meat AM & PM

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Six chapters but only 1/3 to 1/2 given to other things

See Jer. 19:5 children of herit probably would be born as per her birth was bit control

one Mt. Lebanon near Haifa Harbor

I Kings 19:10-18 in a cave

But finally

II Kings 2:7-11

Elijah taken up in chariot of fire like Enoch

always to south to Mt. Horeb (Sinai)

Matt 11:14-15

I. The historic setting

- A. Author: unknown but Jewish tradition indicates Jeremiah
- B. I Kings begins with the Hebrew nation at the peak of its glory. II Kings ends with the nation in ruins. The period covered by the two books was 1000 - 600 BC.
- C. I Kings
 1. Chaps. 1-2 Israel gets a new king
 - a. Solomon, born of Bathsheba and chosen by David, becomes king. Adonijah was heir expectant but revolted while David lay dying.
 - b. Nathan, the prophet, thwarted Adonijah's succession plans.
 2. Chap. 3 When God gave Solomon choice of any asset, he chose wisdom. His choice pleased God.
 3. Chaps. 4-8 Because of David's previous military prowess, Solomon inherited the throne of the most powerful kingdom in the area. In this period of peace and prosperity, Solomon had vast business enterprises; produced vast literary works including the books of Proverbs, Ecclesiastes, and the Song of Solomon; and scientific works on botany and zoology (4:32-33). He constructed a Temple in seven years (1012-1005 BC) using 183,600 Jews and Canaanites including 70,000 manual laborers, 80,000 hewers of wood and stone, and 3,600 supervisors. The gold and silver alone used for the Temple would be worth about 20 to 30 billion dollars today.
 4. Chaps. 9-10 The splendor of Solomon's kingdom
 - a. For various reasons at this time, Greece, Egypt, Assyria, and Babylon were all weak, and the Hebrew nation was looked to for instruction and strength. (I Chron. 9:26-30; 10:1, 5, 14, 24-25)
 - b. Solomon built a navy which brought in wealth to the nation. (9:26-28; 10:11, 22-23)
 - c. The army was very powerful. There were 1,400 chariots, 12,000 horsemen, and 4000 stalls for horses.
 5. Chap. 11 Solomon's wives and apostasy (Note instructions to Israel regarding their kings in Deut. 17:14-20)
 - a. Solomon had 700 wives and 300 concubines including idolaters and daughters of heathen princes, married for the sake of political alliances.
 - b. Along side of Jehovah God's glorious Temple were built heathen altars where gross idolatry was practiced.
 - c. Solomon's idolatry in the last years of his life was most pitiful and represent what can happen, even to the best of people, through luxury, wealth, and ceaseless pleasure.
 6. Chap. 12 The great kingdom is divided in 931 BC after 120 years.
 - a. The northern kingdom (ten tribes) under Jeroboam adopted the calf worship of Egypt and used name, Israel.
 - b. The southern kingdom (two tribes, Judah and Benjamin) under Rehoboam retained Jehovah worship (although many of the kings were idolatrous) and used the name, Judah.
 7. Chaps. 13-16 Idolatry takes its toll.
 - a. Relates situation in northern kingdom from Jeroboam to Ahab, 933-875 BC

- b. Ahab was king 875-854 BC, 22 years, and was the wickedest of all the kings of Israel primarily because of his submission to his wife, Jezebel, a Sidonian princess and devotee of Baal worship. She abolished Jehovah worship, killed his prophets, built a temple for Baal in Samaria, and maintained 850 prophets of Baal and Ashtoreth in the Baal temple. She was imperious, unscrupulous, vindictive, determined, devilish, and a demon incarnate. Jezebel is mentioned in Rev. 2:20 as an example of idol worship (sexual and food) influence appearing in the church in Thyatira.

II. Chap. 17 The stage is set for Elijah.

A. Elijah (my God is Jehovah)

1. A Tishbite, a native of the town of Tishbeh
2. The town was in Gilead (a rocky region), the mountain range across the Jordan from Samaria.
3. Probably a Bedowin with an impulsive disposition
4. A prophet of the Lord God of Israel

B. vs. 1 Elijah appears abruptly before King Ahab and tells him that rain and dew are not to come for three years unless he, Elijah, commands it.

C. vss. 2-7 The Lord instructs Elijah to go to the brook Cherith where he can have water and the ravens would feed him. The brook dried up.

D. vss. 8-24

1. The Lord told Elijah to go to the city of Zarephath in Zidon where a woman would take care of him. He went.
2. The woman, a widow, about to eat her last food with her only son and die, was saved by Elijah's faith in God's word. The little oil and meal she had was multiplied miraculously to sustain them until rain came again.
3. The widow's son became ill and stopped breathing, died. Elijah prayed for the child and he revived. The widow declared thereafter that Elijah was indeed a man of God.

- I. I Kings 18 Elijah and showdown with idolatry
- A. vss. 1-2 Well into the third year of the drought in Israel, the Lord instructs Elijah to return to King Ahab. The meeting is to bring about an end to the severe drought and famine in Samaria.
- B. vss. 3-6 Ahab and Obadiah, his chief executive officer, go across the nation into different areas to salvage any water available to assure the welfare of the horses and mules. Parenthetically the information is given that Obadiah is a secret believer in Jehovah as Lord, in fact, he has hidden 100 of Jehovah's prophets in caves and supplied them with food and water.
- C. vss. 7-16 Elijah and Ahab meet a second time.
1. Obadiah is surprised to run into Elijah in his search for water and further surprised to learn that Elijah wants to see Ahab.
 2. For fear that Elijah will fail to keep an appointment with Ahab, Obadiah is reluctant to tell Ahab. Elijah swears by Jehovah's life that he will meet with Ahab, and the meeting is consummated.
- D. vss. 17-40 Jehovah God vs Baal
1. Ahab accuses Elijah of bringing the drought trouble to Israel, but Elijah points to Ahab and his father Omri and their turning Israel from Jehovah to Baal and Ashtoreth as the real problem.
 2. Elijah tells Ahab to assemble the Israelites together with the 450 Baal prophets and the 400 Ashtoreth prophets (which eat at Jezabel's table) at Carmel. Ahab did so.
 3. With the crowd hushed, Elijah confronts them with their wrong choice of gods rather than Jehovah God. He exhorts the Israelites to stop straddling the spiritual fence and to follow Jehovah alone.
 4. Elijah states that he alone will represent Jehovah in a test against the Baal prophets and outlines the rules to be followed in the contest. Two bulls are to be slaughtered, cut in pieces, laid on wood, and no fire is to be lit in the wood, one bull for the Baal prophets and one likewise for Elijah. The Baal prophets are to try first to see whether their gods would answer by fire, and then Elijah would call on Jehovah to answer by fire.
 5. After the Baal prophets had tried all day, even to the point of letting their own blood, nothing happened. Elijah mocked and chided them in their efforts.
 6. Elijah's time came to prove whose God was real. He rebuilt the old torn down altar of Jehovah by assembling twelve stones representing the twelve tribes of Israel and placed the wood and bull thereon. In addition, he dug a ditch about three feet wide around the altar, poured twelve barrels of water over the sacrifice, filled the ditch with water, and fervently prayed to the Lord God of Abraham, Isaac, and of Israel.
 7. The Lord sent fire that consumed the sacrifice, the wood, the stones, the earth under the sacrifice, and even licked up the water in the trench.
 8. The contest was over, Jehovah had won by all accounts, and the Israelites confessed that Jehovah is the true God alone.
 9. Elijah took the false prophets down to Kishon creek and killed them there.
- E. The rains came and Elijah advised Ahab to get to higher ground lest he bog down in the deluge. Elijah himself, in God's strength, outran Ahab on his horse.

- I. I Kings 19 Elijah escapes Jezebel's wrath
 - A. vs. 1 Ahab tattletales on Elijah to Jezebel about the loss of her prophets.
 - B. vs. 2 Jezebel sends Elijah a messenger to tell him that his life will last no longer after the next 24 hours.
 - C. vs. 3 Elijah believes Jezebel's threat, flees southward (about 100 miles) to Beer-sheba in Judah, and leaves his servant there.
 - D. vss. 4-8 Onward to Mt. Horeb (Mt. Sinai, the mount of God)
 1. Alone, Elijah continues south about 24 miles (a days journey) and claims the comfort of the shade of a small juniper tree.
 2. Thoroughly discouraged, Elijah prays for death claiming that he has failed as had his ancestors.
 3. God's messenger (an angel) told Elijah as he slept that he should get up and eat. The food, baked cake and water, was supplied.
 4. A second time the angel awoke him and told him to eat again, for a long journey was ahead to Mt. Horeb (another 200 miles).
 - E. vss. 9-18 The Lord has a word with Elijah.
 1. The Lord asked Elijah what he considered his situation to be.
 2. Elijah vouches for his loyalty to Jehovah in the midst of idolatry. He relates how the Israelites have forsaken God's covenant, destroyed God's altars, and killed God's prophets.
 3. Elijah's position is that he alone represents Jehovah, and now his life is in jeopardy.
 4. The Lord instructs Elijah to go up on Mt. Sinai (Horeb). Elijah did so and stood at the entrance of a cave while there passed by a very strong wind, an earthquake, and a fire. God was in none of these, but came thereafter in a still (calm), small (whisper) voice.
 5. The Lord repeated his question (E,1 above), and Elijah repeated his answer (E,3 above).
 6. The Lord gives assignments to Elijah.
 - a. Return to Damascus through the desert (350 miles to the northeast)
 - b. Ancient Hazael to be King of Syria
 - c. Ancient Jehu to be King of Israel
 - d. Ancient Elisha to be the prophet to replace himself, Elijah
 7. Jehovah reveals to Elijah that he is not alone in his loyalty to the Lord but that there are 7,000 others.
 - F. vss. 19-21 Elisha picked as Elijah's successor
 1. Elijah finds Elisha plowing and, in passing, threw his mantle on his shoulders.
 2. After telling his parents farewell, killing and eating his oxen, Elisha follows and takes care of Elijah.

II. Overcoming discouragement as God's people

A. Courage (Lat., cor = heart) and synonyms

1. Courage = firmness of mind and will in the face of danger or extreme difficulty
2. Mettle = ingrained capacity for meeting strain or difficulty with fortitude and resilience
3. Spirit = a quality of temperament enabling one to hold one's own or keep one's morale positive when opposed or threatened
4. Resolve = firm determination to achieve one's ends
5. Tenacity = Resolve plus stubborn persistence and unwillingness to accept defeat

B. The heart and mind (Matt. 22:37-38)

1. Emotion and the situation, now or immediate (Lk 22:42)
2. Intellect and the promise, longterm or finally (Isa. 1:18)

C. The Christian's strength and courage

1. Never alone, the Holy Spirit (the same Spirit that was in Christ Jesus). Any situation does not change, alter, or modify the eternal oneness with God and his undergirding (supporting).
2. The social reinforcement of the fellowship of other Christians
3. Courage comes not from doing (earning) but from faith in Jesus Christ and his love and righteousness. (I John 4:18; Gal. 3:11)
4. The Christian's life is eternal (John 10:28)
5. The Christian's eternal life is not subject to termination by anyone. (John 10:28-29)
6. Being in the world (during mortal life) does not mean that eternal (spiritual life) life has not already begun. (John 10:10)
7. "Yea, though I walk through the valley of the shadow of death (mortal death), I will fear no evil: for thou art with me - -" (Psa. 23:4)

II. Absolute choices individuals have in life

A. Choices we cannot make

1. Being created - made by parents who had no choice in their own creation, ad infinitum
2. Where we will be born and/or grow up in childhood - made by parents or others
3. Circumstances/culture - even in a democracy social implications cannot be eliminated

B. The one, and the only one, absolute choice any individual has in life is to accept or reject God's grace through his only plan of spiritual redemption from being separated from God eternally, i.e., through his Son, Jesus Christ.

III. What choice makes a person a Christian

A. Choices concerning ones physical welfare (Numb. 21:8-9; Gal. 3:24-26)

B. Choices concerning ones spiritual welfare (John 3:14-15) "believeth in him"

1. Personal, individual acceptance of Jesus' death to abrogate (to abolish by authoritative action) ones separation from his or her Creator
2. Virgin birth of Jesus Christ (Matt. 1:18-23)
3. Resurrection (Rom. 6:6-11; 10:9; II Cor. 4:13-14; Eph. 1:19-20)

- I. I Kings 20 Ahab and his foreign policy
 - A. Syria's King Ben-hadad with a league of 32 neighboring political leaders jointly approach Israel and send messengers to King Ahab telling him to surrender.
 - B. Ahab agrees to capitulate, but Ben'hadad sent again to tell Ahab that he would demean the Israelites by personally searching their property to determine their integrity.
 - C. Ahab takes a prophet's advice and **decides** to oppose Ben-hadad. After two attacks by the Syrians, Ahab wins decidedly. The prophet of Jehovah was intimidated by the Syrians announcement that Israel's God was powerful only in the hills but not in the valleys.
- II. I Kings 21 Ahab and his domestic policy
 - A. vss. 1-4 Ahab becomes frustrated when Naboth, a neighboring Jezreelite, refused to sell or trade for a piece of property which adjoined the king's place. Ahab wanted a herb garden. Naboth's refusal was legally based on Hebrew religious tradition, i.e., the land belonged to his family through inheritance and was to be passed on to his heirs. Ahab went to bed and would not eat.
 - B. vss. 5-16 Jezebel found Ahab and questioned him about his sadness. He told her about Naboth, and she reminded him of his political position, i.e., that he was king. Jezebel said to him, "Don't worry, be happy, I will get the land for you." Jezebel thereafter usurped the king's authority and, improperly using Hebrew tradition, proclaimed a regional fast in Naboth's area. Under the king's seal she commanded that Naboth be placed on trial and that two "worthless fellows" swear that Naboth had blasphemed God and the king. (Regarding two witnesses see: Deut. 17:6; 19:15; Matt. 18:16; 26:60-61) Naboth was to be condemned, carried outside the town, and stoned to death. Jezebel's command was implemented promptly and to the letter, and Naboth was dead. Ahab received his herb garden. (See also II Kings 9:26)
 - C. vss. 17-24 Elijah was told by the Lord to visit Ahab. Elijah found the king in the murdered-for garden, and after accusing him of the deed, told Ahab that at the same place where the dogs had licked Naboth's blood would Ahab's blood be licked. Ahab's posterity was to end and therefore his dynasty cease. Jezebel's flesh was to be consumed by dogs, and Ahab's family members were to be either eaten by dogs in the city or by vultures out in the countryside.
 - D. vss. 25-29 Ahab is declared by Elijah to be the worst of Israel's kings because of the influence of his wife, Jezebel, and his having followed her idols. After Elijah's indictment, Ahab tore his clothes, donned sackcloth, fasted, and repented humbly of his sins against Jehovah. Because of Ahab's honest humility, Jehovah withheld abolishing his dynasty until the next generation.

III. Elijah's continuing role in God's plan of justice

- A. Joel 2:28-32 Jehovah to pour out his Spirit upon all flesh before "the great and terrible day of the Lord" comes.
- B. Mal. 3:1-2a; 4:5-6 Elijah to come before the coming of the great and dreadful day of the Lord.
- C. Matt. 11:7-14 Jesus said that if the Jews would receive him as the Messiah, John the Baptist was Elijah who had been promised.
- D. Matt. 16:14 Jesus disciples said that some people thought that Jesus was the promised Elijah. Peter confessed Jesus to be the promised Messiah instead, and Jesus confirmed the confession.
- E. Matt. 17:3-6; Lk 9:51-56 Jesus corrects some further misunderstandings about his own relationship to Elijah, i.e., that he, Jesus, was not to be equated with Moses or Elijah nor was it Jesus' intent or purpose to destroy but rather to save people's lives.
- F. Lk 1:13-17 An angel tells Zacharias, John the Baptist's father, that his son will go forth in the spirit and power of Elijah. In John 1:21, however, John the Baptist denies that he is actually Elijah.

- G. Acts 2:16-21 Peter in his first sermon quotes Joel 2 (III, A above) and states that the establishment of the first church was a fulfillment of the beginning of Joel's promise of things to happen before that great and notable day of the Lord come.
- H. Rom. 11:2-12 Paul states that just as God had a remnant in Elijah's time (even though Elijah thought otherwise) so has he a remnant of Jews (Paul was one.) who are believers in Christ as the Messiah during the Christian era. Further, in Lk 4:23-26 Jesus makes it clear that not all people accept God's plan of salvation as it was also true in Elijah's time.
- I. II Pet. 3:10-14 Peter outlines the events to accompany the coming of the day of God as a terrible time but encourages believers to be at peace in their faith. (See also Joel 2:2-3; Matt. 24:21)
- J. I Thes. 5:1-10 Paul says that the day of the Lord will come as a thief in the night, but not so for believers.

- D. vss. 7-8 With the prophets and Elisha watching, Elijah hit the Jordan River with his mantle, the water parted, and Elijah and Elisha passed through on dry ground.
 - E. vss. 9-11 Elijah asked Elisha what wish he wanted granted. Elisha asked for a double portion of Elijah's spirit (power). Elijah said that, although difficult, his request would be granted if Elisha would witness his departure from the earth. Firey horses and chariot separated the two, and Elijah was taken up by a whirlwind into heaven.
 - F. vss. 12-15 Elisha demonstrated his grief by tearing his clothes in two pieces. He afterwards picked up Elijah's mantle which had fallen, and reparted the Jordan River and passed through. The watching prophets were assured by this act that truly Elisha was Elijah's successor.
 - G. vss. 16-18 The prophets wanted to search for Elijah, but Elisha would not permit it. After much insistance, they were allowed to search, but after three days found nothing.
 - H. vss. 19-22 At Jericho Elisha exercises another miracle by purifying bad water which had sterilized the soil.
 - I. vss. 23-25 On his return toward Samaria at Bethel, Elisha cursed a group of young, rowdy boys for belittling his baldness. As a result, two female bears came out of the bushes and mauled 42 of the boys.
- IV. Developing potential for serving the Father
- A. Confessing and trusting Jesus as God's Savior and Lord (Jn 6:37; 14:6)
 - B. Bear other Christians' burdens (Gal. 6:2)
 - C. Think positively (Phip. 4:8)
- V. Translation of God's precious ones
- A. Enoch (Gen. 5:24; Heb. 11:5)
 - B. Elijah (II Kings 2:11)
 - C. Believers in Jesus Christ (II Thes 4:13-18)