

August 1, 1993

"Adam and Eve"  
Genesis 1-5

Couples Class  
Wendell Alford,  
Teacher

Spect.  
Fall of

UA

I. Adam is a shortened form of Hebrew "Adamah" which means "redness of color." Adam itself means "red earth," and without doubt relates the first representative of humankind to the earth (dust) from which his physical being was formed. This being was the pinnacle of the Creator's efforts in creating the earth, including all chemicals, plants, and animals. The first such creature, later to become man, was named "Adam" and was created by God Almighty as a special animal with the ability to control or subdue all other parts of God's earthly creation. That which made that animal distinctive from all other parts of God's earthly creation was that he was created by God with a special, unique potential to receive his own (God's) eternal nature. This potential is referred to in the Genesis account (King James Version) as "image." A pronounced distinction is made in the Genesis record from God to his creation when the creation of man is first noted in Gen. 1:26, but "in our image" at that time indicates only the potential to be created "after our likeness" later. This being with an eternal (spiritual) potential was created in the image of God in Day Six of the creation of the world, and both genders were created with the ability to multiply (procreate their own kind). In the seventh division of God's "creating time," Day Seven, God made of one of the male beings which he had created in Day Six an eternal being (in his, God's, own likeness) by breathing into his physical being (nostrils) an eternal spirit which made a component of the being eternal (God's likeness), Gen. 2:7. This male being now, for the first time, can justifiably be called appropriately, MAN. Man as a physical being was indeed made from the earth even as the other animals were, and therefore needed physical nourishment from earth's soil to maintain his physical life, Gen. 2:7, 19. Adam was a physical animal created in God's image (with the potential of receiving an eternal spirit from God) in Day Six, but he could not be defined as a man in the final sense of that term until Day Seven when God breathed into him an eternal spirit. Now the creature was a man with an eternal soul, and he had God's likeness in that respect, Gen. 5:1. A man is identified with the lower animals, because a part of his being can physically die and become earth, dust again. He is also identified with his Creator, because he has an eternal component (soul) which never ceases to exist. Adam's spirit was alive (with God) as long as the will of God was followed, but Adam disobeyed God and his spirit died (became separated from God). All men (human beings) after Adam were subject to physical death because of Adam's sin. Likewise, when a human becomes conscious of his or her rebellious-against-God's will, he or she must be spiritually quickened by God. This quickening must be at the individual's request upon realizing ones spiritual condition before God. Becoming properly related to God is an exercise of the individual's will, John 3:6, 14-16; Rev. 22:17. God's final and only Mediator to bring about such a reconciliation is God's Son and Savior of those who exercise faith in him, Jesus Christ. Jesus was a special creation of God through the power and person of one of the triune Godhead, the Holy Spirit. As Adam became the first man through a miraculous act of the Creator God, so through God's Holy Spirit

Gen. 9:6  
20  
17:11  
Human body  
Temple of  
God's Spirit  
1 John 3:19  
Gen. 6:19

Gen. 6:1-8  
+  
Gen. 18:  
23  
and all  
note at II,  
next page  
at "physic  
and spiritual

note also  
3:2 "Adam"  
+ generic  
+ both  
+ woman  
+ They  
+ soul (heart  
+ mind)  
Gen 3:28  
Seth in  
3:3 Adam  
+ Eve's  
+ young wife  
+ soul  
+ body

+ Gen. 3:11  
+ Gen. 1:2  
I Cor. 15:22

AN

not a created being like Adam but through the cooperation of a woman

his Son, Jesus the Messiah (Christ), was also created, Gen. 2:7; Matt. 1:20; Lk 3:38. As God promised Satan in Gen. 3:15 (to use the female of the species), he used a female (Mary, later wife of Joseph) to give birth to Jesus, the only begotten Son of God. This Jesus God made the agent to undo Satan's confusion which caused mankind first to disobey his Creator, Jehovah God, Acts 2:29-36. Before sending Jesus Christ to earth as the God-man to salvage any human spirit who will trust his (Jesus') righteous living, being crucified for sin (that which separates people from God), and being raised to life after death, God had worked with a special people, the Israelites, to receive proper living standards (the Law) for all human beings to follow. The Israelites were physical descendants of one Abraham who exercised an acceptable (to God) faith in God's promise to deliver mankind from their disobedience. God's mission for the Israelites (Jews) was to incorporate his will (given to Moses some 400 years after Abraham first exercised faith in God) into their daily living, and then by example communicate God's will and plan to all humanity. The Jews failed God's assignment, and God thereafter turned primarily to the remainder of Adam's descendants (nonJews) for those who would honor his (God's) will through faith. Jesus promised that he would return to God's immediate presence but would return to earth (at God the Father's discretion) and claim those who, in his absence, had placed their trust in Him. At that time all who are or who have trusted God's Savior, Jesus Christ, will receive new bodies for their spirits, I Cor. 15:50-58.

Gen 2:18

Gen 5:2

II. After Adam became a man (an eternal being), he followed God's suggestion by associating with and naming all the lower animals, but he (Adam) became dissatisfied with this arrangement, Gen. 2:20. As a result, God agreed that he needed one of his own kind and determined to create Adam a comparable companion. For a reason not explained explicitly in Scripture, God did not breathe into a female adamitic creature an eternal spirit as he had done with the male Adam. Instead, he involved Adam, the man, in creating the first woman, Eve, to have an eternal spirit. With this arrangement their offspring were both physical and spiritual in their being, Gen. 5:3; I Cor. 15:44-46. I believe God's reason for using the male in the process of creating the female was to establish his (God's) approval of the proper relationship in sexual intimacy constituting marriage, one male and one female publicly and singularly dedicated to one another. In that way God sanctified (blessed, approved) marriage as an institution, Matt. 19:4-8. In the history of mankind's spiritual development, the female has held a special place in God's plan for bringing about mankind's spiritual reclamation. God told Satan in Gen. 3:15 that he (God) would make a seed (offspring) of the female an adversary of Satan and that that offspring would defeat Satan's purpose in enticing God's created mankind away from God. As one follows that term seed through the Scriptures, an interesting picture unfolds. In Psa. 22, a Psalm of David and definitely Messianic in content, David states in vs. 30 that a seed shall serve the Lord and that that period of service shall be accounted for the Lord as a generation. In Lk 21:32 Jesus said that his second coming would happen after that generation (period of service) was completed. (See Gen. 22:18; Isa. 53:8,10; Lk 11:30; Acts 8:33; Gal. 3:16.)

But note in Gen. 6:25 that men could still mate with pre-eternal creatures made in God's image but not in God's likeness.

Read together #1

LK 21:32 + 32  
Read together #2

#3  
Mt 8:38

✓ 776  
9/29

Genl: 26

Strong's enumeration

1823 ~~image~~ Likeness  
6754 Likeness image  
not the same meaning

1823. 7770? = dem-ooth

6754. 7771? = tsek-lem

see over

likeness - [with spirit]  
Gen. 1:26; 5:1,3  
Ex. 20:4  
Deut. 4:16,17,18,23,25; 5:8  
Psa 17:15; Isa. 40:18  
Ezek. 1:5  
Acts 14:11  
Rom. 6:5; 8:3  
Philip 2:7

image - [with body]  
Gen. 1:26, 27; 9:6; 5:3  
Rom. 1:23  
I Cor. 11:7; 15:49  
II Cor. 3:18  
Heb. 1:3; 10:1

See over

August 1, 1993

"Adam and Eve"  
Genesis 1-5

Couples Class  
Wendell Alford,  
Teacher

I. Adam is a shortened form of Hebrew "Adamah" which means "redness of color." Adam itself means "red earth," and without doubt relates the first representative of humankind to the earth (dust) from which his physical being was formed. This being was the pinnacle of the Creator's efforts in creating the earth, including all chemicals, plants, and animals. The first such creature, later to become man, was named "Adam" and was created by God Almighty as a special animal with the ability to control or subdue all other parts of God's earthly creation. That which made that animal distinctive from all other parts of God's earthly creation was that he was created by God with a special, unique potential to receive his own (God's) eternal nature. This potential is referred to in the Genesis account (King James Version) as "image." A pronounced distinction is made in the Genesis record from God to his creation when the creation of man is first noted in Gen. 1:26, but "in our image" at that time indicates only the potential to be created "after our likeness" later. This being with an eternal (spiritual) potential was created in the image of God in Day Six of the creation of the world, and both genders were created with the ability to multiply (procreate their own kind). In the seventh division of God's "creating time," Day Seven, God made of one of the male beings which he had created in Day Six an eternal being (in his, God's, own likeness) by breathing into his physical being (nostrils) an eternal spirit which made a component of the being eternal (God's likeness), Gen. 2:7. This male being now, for the first time, can justifiably be called appropriately, MAN. Man as a physical being was indeed made from the earth even as the other animals were, and therefore needed physical nourishment from earth's soil to maintain his physical life, Gen. 2:7,19. Adam was a physical animal created in God's image (with the potential of receiving an eternal spirit from God) in Day Six, but he could not be defined as a man in the final sense of that term until Day Seven when God breathed into him an eternal spirit. Now the creature was a man with an eternal soul, and he had God's likeness in that respect, Gen. 5:1. A man is identified with the lower animals, because a part of his being can physically die and become earth, dust again. He is also identified with his Creator, because he has an eternal component (soul) which never ceases to exist. Adam's spirit was alive (with God) as long as the will of God was followed, but Adam disobeyed God and his spirit died (became separated from God). All men (human beings) after Adam were subject to physical death because of Adam's sin. Likewise, when a human becomes conscious of his or her rebellious-against-God's will, he or she must be spiritually quickened by God. This quickening must be at the individual's request upon realizing ones spiritual condition before God. Becoming properly related to God is an exercise of the individual's will, John 3:6,14-16; Rev. 22:17. God's final and only Mediator to bring about such a reconciliation is God's Son and Savior of those who exercise faith in him, Jesus Christ. Jesus was a special creation of God through the power and person of one of the triune Godhead, the Holy Spirit. As Adam became the first man through a miraculous act of the Creator God, so through

*all men & women today  
have that image, but  
Jesus said they almost  
barred again  
(from above)  
to have  
eternal life, 1  
John 3.*

August 1993

"Adam and Eve"  
Genesis 1-5

Couples Class  
Wendell Alford,  
Teacher

I. Adam is a shortened form of Hebrew "Adamah" which means "redness of color." Adam itself means "red earth," and without doubt relates the first representative of humankind to the earth (dust) from which his physical being was formed. This being was the pinnacle of the Creator's efforts in creating the earth, including all chemicals, plants, and animals. The first such creature, later to become man, was named "Adam" and was created by God Almighty as a special animal with the ability to control or subdue all other parts of God's earthly creation. That which made that animal distinctive from all other parts of God's earthly creation was that he was created by God with a special, unique potential to receive his own (God's) eternal nature. This potential is referred to in the Genesis account (King James Version) as "image." A pronounced distinction is made in the Genesis record from God to his creation when the creation of man is first noted in Gen. 1:26, but "in our image" at that time indicates only the potential to be created "after our likeness" later. This being with an eternal (spiritual) potential was created in the image of God in Day Six of the creation of the world, and both genders were created with the ability to multiply (procreate their own kind). In the seventh division of God's "creating time," Day Seven, God made of one of the male beings which he had created in Day Six an eternal being (in his, God's, own likeness) by breathing into his physical being (nostrils) an eternal spirit which made a component of the being eternal (God's likeness), Gen. 2:7. This male being now, for the first time, can justifiably be called appropriately, MAN. Man as a physical being was indeed made from the earth even as the other animals were, and therefore needed physical nourishment from earth's soil to maintain his physical life, Gen. 2:7,19. Adam was a physical animal created in God's image (with the potential of receiving an eternal spirit from God) in Day Six, but he could not be defined as a man in the final sense of that term until Day Seven when God breathed into him an eternal spirit. Now the creature was a man with an eternal soul, and he had God's likeness in that respect, Gen. 5:1. A man is identified with the lower animals, because a part of his being can physically die and become earth, dust again. He is also identified with his Creator, because he has an eternal component (soul) which never ceases to exist. Adam's spirit was alive (with God) as long as the will of God was followed, but Adam disobeyed God and his spirit died (became separated from God). All men (human beings) after Adam were subject to physical death because of Adam's sin. Likewise, when a human becomes conscious of his or her rebellious-against-God's will, he or she must be spiritually quickened by God. This quickening must be at the individual's request upon realizing ones spiritual condition before God. Becoming properly related to God is an exercise of the individual's will, John 3:6,14-16; Rev. 22:17. God's final and only Mediator to bring about such a reconciliation is God's Son and Savior of those who exercise faith in him, Jesus Christ. Jesus was a special creation of God through the power and person of one of the triune Godhead, the Holy Spirit. As Adam became the first man through a miraculous act of the Creator God, so through God's Holy Spirit

~~God's Holy Spirit~~ his Son, Jesus the Messiah (Christ), was also created, Gen. 2:7; Matt. 1:20; Lk 3:38. As God promised Satan in Gen. 3:15 (to use the female of the species), he used a female (Mary, later wife of Joseph) to give birth to Jesus, the only begotten Son of God. This Jesus God made the agent to undo Satan's confusion which caused mankind first to disobey his Creator, Jehovah God, Acts 2:29-36. Before sending Jesus Christ to earth as the God-man to salvage any human spirit who will trust his (Jesus') righteous living, being crucified for sin (that which separates people from God), and being raised to life after death, God had worked with a special people, the Israelites, to receive proper living standards (the Law) for all human beings to follow. The Israelites were physical descendants of one Abraham who exercised an acceptable (to God) faith in God's promise to deliver mankind from their disobedience. God's mission for the Israelites (Jews) was to incorporate his will (given to Moses some 400 years after Abraham first exercised faith in God) into their daily living, and then by example communicate God's will and plan to all humanity. The Jews failed God's assignment, and God thereafter turned primarily to the remainder of Adam's descendants (nonJews) for those who would honor his (God's) will through faith. Jesus promised that he would return to God's immediate presence but would return to earth (at God the Father's discretion) and claim those who, in his absence, had placed their trust in Him. At that time all who are or who have trusted God's Savior, Jesus Christ, will receive new bodies for their spirits, I Cor. 15:50-58.

II. After Adam became a man (an eternal being), he followed God's suggestion by associating with and naming all the lower animals, but he (Adam) became dissatisfied with this arrangement, Gen. 2:20. As a result God agreed that he needed one of his own kind and determined to create Adam a comparable companion. For a reason not explained explicitly in Scripture, God did not breathe into a female adamic creature an eternal spirit as he had done with the male Adam. Instead, he involved Adam, the man, in creating the first woman, Eve, to have an eternal spirit. With this arrangement their offspring were both physical and spiritual in their being, Gen. 5:3; I Cor. 15:44-46. I believe God's reason for using the male in the process of creating the female was to establish his (God's) approval of the proper relationship in sexual intimacy constituting marriage, one male and one female publicly and singularly dedicated to one another. In that way God sanctified (blessed, approved) marriage as an institution, Matt. 19:4-8. In the history of mankind's spiritual development, the female has held a special place in God's plan for bringing about mankind's spiritual reclamation. God told Satan in Gen. 3:15 that he (God) would make a seed (offspring) of the female an adversary of Satan and that that offspring would defeat Satan's purpose in enticing God's created mankind away from God. As one follows that term seed through the Scriptures, an interesting picture unfolds. In Psa. 22, a Psalm of David and definitely Messianic in content, David states in vs. 30 that a seed shall serve the Lord and that that period of service shall be accounted for the Lord as a generation. In Lk 21:32 Jesus said that his second coming would happen after that generation (period of service) was completed. (See also Gen. 22:18; Isa. 53:8,10; Mk. 8:38; Lk. 11:30; 21:32; Acts 8:33; Gal. 3:16.)

August 1, 1993  
Spec. Supp. for  
Pastor Doug.

"Image and Likeness"

Couples Class  
Wendell Alford,  
Teacher

IMAGE, , tsehlem - P. 511 in Strong's Main Concordance; No. 6754 on p. 99 of his The Hebrew Bible: resemblance or a representative figure.

LIKENESS, , demooth - p. 606 in Strong's Main Concordance; No. 1823 on p. 31 of his The Hebrew Bible: fashioned like (from No. 1819 , damah which means "comparable")

The fact that two terms (communicative concepts) are used here, Gen. 1:26, is highly significant, I believe. Connotational differences are differentiated by our English "representative" (image) versus "in-fashion-of" or "comparable" (eternal Spirit [spirits]), i.e., the "image" is not comparable but the "likeness" can withstand the definition of comparison (both eternal following a given human being's creation by God). God is Spirit (John 4:24), and the Bible, I believe, gives no hint of any physical identity in which God the Father inhabits. In the person of the Holy Spirit he resided in our Lord as a human being and in believers, I Cor. 3:15; II Cor. 6:16. Believers are said to be at one (atonement) with God the Father through faith in his only begotten (by means of the Holy Spirit the same Spirit that was in Jesus Christ) Son Jesus, the Savior.



August 1, 1993

"Adam and Eve"  
Genesis 1-5

Couples Class  
Wendell Alford,  
Teacher

I. Adam is a shortened form of-Hebrew "Adamah" which means "redness of color." Adam itself means "red earth," and without doubt relates the first representative of humankind to the earth (dust) from which his physical being was formed. This being was the pinnacle of the Creator's efforts in creating the earth, including all chemicals, plants, and animals. The first such creature, later to become man, was named "Adam" and was created by God Almighty as a special animal with the ability to control or subdue all other parts of God's earthly creation. That which made that animal distinctive from all other parts of God's earthly creation was that he was created by God with a special, unique potential to receive his own (God's) eternal nature. This potential is referred to in the Genesis account (King James Version) as "image." A pronounced distinction is made in the Genesis record from God to his creation when the creation of man is first noted in Gen. 1:26, but "in our image" at that time indicates only the potential to be created "after our likeness" later. This being with an eternal (spiritual) potential was created in the image of God in Day Six of the creation of the world, and both genders were created with the ability to multiply (procreate their own kind). In the seventh division of God's "creating time," Day Seven, God made of one of the male beings which he had created in Day Six an eternal being (in his, God's, own likeness) by breathing into his physical being (nostrils) an eternal spirit which made a component of the being eternal (God's likeness), Gen. 2:7. This male being now, for the first time, can justifiably be called appropriately, MAN. Man as a physical being was indeed made from the earth even as the other animals were, and therefore needed physical nourishment from earth's soil to maintain his physical life, Gen. 2:7,19. Adam was a physical animal created in God's image (with the potential of receiving an eternal spirit from God) in Day Six, but he could not be defined as a man in the final sense of that term until Day Seven when God breathed into him an eternal spirit. Now the creature was a man with an eternal soul, and he had God's likeness in that respect, Gen. 5:1. A man is identified with the lower animals, because a part of his being can physically die and become earth, dust again. He is also identified with his Creator, because he has an eternal component (soul) which never ceases to exist. Adam's spirit was alive (with God) as long as the will of God was followed, but Adam disobeyed God and his spirit died (became separated from God). All men (human beings) after Adam were subject to physical death because of Adam's sin. Likewise, when a human becomes conscious of his or her rebellious-against-God's will, he or she must be spiritually quickened by God. This quickening must be at the individual's request upon realizing ones spiritual condition before God. Becoming properly related to God is an exercise of the individual's will, John 3:6,14-16; Rev. 22:17. God's final and only Mediator to bring about such a reconciliation is God's Son and Savior of those who exercise faith in him, Jesus Christ. Jesus was a special creation of God through the power and person of one of the triune Godhead, the Holy Spirit. As Adam became the first man through a miraculous act of the Creator God, so through

God's Holy Spirit his Son, Jesus the Messiah (Christ), was also created, Gen. 2:7; Matt. 1:20; Lk 3:38. As God promised Satan in Gen. 3:15 (to use the female of the species), he used a female (Mary, later wife of Joseph) to give birth to Jesus, the only begotten Son of God. This Jesus God made the agent to undo Satan's confusion which caused mankind first to disobey his Creator, Jehovah God, Acts 2:29-36. Before sending Jesus Christ to earth as the God-man to salvage any human spirit who will trust his (Jesus') righteous living, being crucified for sin (that which separates people from God), and being raised to life after death, God had worked with a special people, the Israelites, to receive proper living standards (the Law) for all human beings to follow. The Israelites were physical descendants of one Abraham who exercised an acceptable (to God) faith in God's promise to deliver mankind from their disobedience. God's mission for the Israelites (Jews) was to incorporate his will (given to Moses some 400 years after Abraham first exercised faith in God) into their daily living, and then by example communicate God's will and plan to all humanity. The Jews failed God's assignment, and God thereafter turned primarily to the remainder of Adam's descendants (nonJews) for those who would honor his (God's) will through faith. Jesus promised that he would return to God's immediate presence but would return to earth (at God the Father's discretion) and claim those who, in his absence, had placed their trust in Him. At that time all who are or who have trusted God's Savior, Jesus Christ, will receive new bodies for their spirits, I Cor. 15:50-58.

II. After Adam became a man (an eternal being), he followed God's suggestion by associating with and naming all the lower animals, but he (Adam) became dissatisfied with this arrangement, Gen. 2:20. As a result God agreed that he needed one of his own kind and determined to create Adam a comparable companion. For a reason not explained explicitly in Scripture, God did not breathe into a female adamic creature an eternal spirit as he had done with the male Adam. Instead, he involved Adam, the man, in creating the first woman, Eve, to have an eternal spirit. With this arrangement their offspring were both physical and spiritual in their being, Gen. 5:3; I Cor. 15:44-46. I believe God's reason for using the male in the process of creating the female was to establish his (God's) approval of the proper relationship in sexual intimacy constituting marriage, one male and one female publicly and singularly dedicated to one another. In that way God sanctified (blessed, approved) marriage as an institution, Matt. 19:4-8. In the history of mankind's spiritual development, the female has held a special place in God's plan for bringing about mankind's spiritual reclamation. God told Satan in Gen. 3:15 that he (God) would make a seed (offspring) of the female an adversary of Satan and that that offspring would defeat Satan's purpose in enticing God's created mankind away from God. As one follows that term seed through the Scriptures, an interesting picture unfolds. In Psa. 22, a Psalm of David and definitely Messianic in content, David states in vs. 30 that a seed shall serve the Lord and that that period of service shall be accounted for the Lord as a generation. In Lk 21:32 Jesus said that his second coming would happen after that generation (period of service) was completed. (See also Gen. 22:18; Isa. 53:8,10; Mk. 8:38; Lk. 11:30; 21:32; Acts 8:33; Gal. 3:16.)

WA

August 8, 1993

"Abraham and Sarah"  
Genesis 11-25

Couples Class  
Wendell Alford,  
Teacher

I. The first major character in the Old Covenant was Adam; the second, Noah who had three sons, Shem, Ham, and Japheth; and the third was Abraham. Abraham means, "the father of many nations, a multitude," because of God's promise to him to make of his posterity many nations. His name originally given by his father, Terah, was Abram which means "exalted father," Gen. 17:5. Abram was a descendant of Noah's son, Shem (Gen. 11:10-26), through whom God was eventually to produce the "seed" who was to destroy Satan's effect (spiritual separation from God) on humanity through the disobedience of Adam and Eve in the Garden of Eden, Gen. 3:15. It is noteworthy that God took the initiative in blessing Abram at 12:1. The Lord asked Abram to leave the area of his birth, childhood, and his father's household at age 75. Terah had left the town of Ur of the Chaldees with his family of two sons, Abram and Nahor. One son, Haran, had died at Ur, but Terah, on his way to the land of Canaan, stopped in an area [because of failing health?] which he called Haran after his son who had died at Ur, Gen. 11:31-32; Acts 7:2-4. Before his death Haran fathered a son Lot, who went with Terah as did Abram and Sarai, Abram's wife. Haran also had two daughters: Milcah who married her uncle Nahor and Iscah. It should be noted that Sarai (my princess) was a daughter of Terah, half sister of Abram, her husband, Gen. 20:12. She was extremely attractive physically, Gen. 12:11,14. One must be aware of the scarcity of available spouses for the males in those places at that time, e.g., Abram's nephew, Lot, was living in the mountainous area out of Zoar in a cave for protection at one time. He had two daughters and the three of them lived in the cave. After a long time, the older daughter realized that under these conditions she and her sister would become spinsters and die childless, a terrible fate for a woman at that time and place with no one to care for them in their old age. She devised a plan whereby the two of them could conceive. On a given night "they made their father drink wine" until he was not conscience of his actions. The elder slept with her father that night, and the younger did the same the following night. The results were that the elder daughter later gave birth to a son, the forefather of the Moabites, and the younger also gave birth to a son, the forefather of the Ammonites, Gen. 19:30-38. (Noah, Abram's forefather, also had an experience with alcohol consumption earlier, Gen. 9:20-24.)

4th son of  
from  
Gen. 10:16  
9 Sons,  
Sidon  
Jusemiciam  
Celestus

later to  
eliter

II. After Terah, Abram's father, died in Haran in northern Mesopotamia, Abram took his wife Sarai and his nephew Lot and, under the Lord's command, went south into the Negev wilderness (desert). A famine there made life difficult causing Abram to move on eastward into Egypt. Abram knew that Sarai's striking beauty would put both him and her in danger if the political leader (Pharaoh) learned of her. Sure enough, Pharaoh's lieutenants saw Sarai and reported her beauty to him who took her to his palace. By prearrangement he was told that she was Abram's sister. He gave Abram a large dowry for her and made plans to marry her, but the Lord sent plagues indicating to the Pharaoh that he should not have Sarai. Pharaoh

# of Troops  
Jan. 14, 19

confronted Abram with the lie, sent him away with Sarai and the dowry which consisted of many animals and servants. Their stay in Egypt made both Abram and Lot rich (Abram was very rich, Gen. 13:2.). They journeyed back through the Negev to Bethel where Abram had evidently built an altar on his way down from Haran, Gen. 13:3-4. As they began to settle in this place, Lot and Abram became concerned, because their enormous herds were overgrazing the land. Abram told Lot to choose the area he wanted to have so Lot went into the Jordan plain to the east while Abram stayed to the west in the land of Canaan. In struggles with the clans in the area, Lot was captured and his goods taken. Abram rescued Lot and retrieved his possessions. At that time Abram met the king of Salem (later Jerusalem), Melchizedek, who was God's priest (Heb. 7:1-4) and to whom Abram paid a tithe of the spoils of the wars he had just won.

III. The Lord appeared to Abram and promised him that he would protect him, but Abram complained that he had no children which God had promised. After ten years in Canaan, Sarai gave up on God and decided to take matters under her own control. She implemented her decision by persuading Abram to impregnate her maid, an Egyptian named Hagar. At this time Abram was 86 years of age. Immediately after Hagar became pregnant, Sarai began to mistreat her and she (Hagar) fled into the desert. There an angel of the Lord told her to return and submit herself again to Sarai. God promised her that she would prosper with an innumerable posterity as a result of the child she was to bear. He even named the child for her, Ishmael. This incident intensified Abram's desire for a child by Sarai, and for 13 more years (age 99 for Abram) Abram wrestled with God's promise of an heir by Sarai. Then the Lord appeared to him as he was overcome with emotion, fell on his face, and listened as God addressed him. God again renewed the promise adding that, not only would his family multiply exceedingly, but he would father a multitude of nations. This promise was highly significant, because it magnified the role for descendants of Abram in God's plan. The change was so expanded that God changed the names of both Abram and Sarai at this time to Abraham and Sarah and promised him and his seed after him the land of Canaan for an everlasting possession. Abraham laughed nervously when God told him he would yet become a father by Sarah. Not only was Abraham listening to the Lord, but so was Sarah within the tent. She laughed also. Abraham had reminded the Lord that he was 100 years old and Sarah was 90, well beyond the child bearing age. The Lord told Abraham that as God he was able to do what appeared impossible to mankind. Sarah demonstrated her character by, in her fear of God, denying that she had laughed at God's promise. However, the Lord visited Sarah with a miracle, and she conceived and bare Abraham a son in God's own time. And guess what name Abraham gave to his long-awaited son: LAUGHTER (Isaac)! Not only that, but Sarah nursed the child Isaac herself! Throughout his life Abraham had faith in God's promise although that faith was sorely tested at times. "By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed. - - For he was waiting for a city with firm foundations, whose builder and maker is God. Through faith also Sarah herself received strength, because she judged him faithful who had promised. And these all through faith received not the promise - - - [because] without us they are not complete," Heb. 11:9-11, 39-40.

Sarai died  
age 127  
Hebron  
Gen. 23:1-4  
Abraham died  
age 175  
for removing  
the children  
Gen. 25:7-8

175  
137(127+10)  
38

WA

August 8, 1993  
Supplement

"Adam's Sin"  
8-1-93 Follow Up

Couples Class  
Wendell Alford,  
Teacher

Love-  
embraces  
sin-  
separates  
see  
I John  
4:18  
look at  
22-24  
+  
3:8 together

The following is a response to a question about what the Bible has to say regarding a sentence in the 8-1-93 outline on Adam and Eve as follows: "All men (human beings) after Adam were subject to physical death because of Adam's sin." I believe that Adam did transgress God's commandment (Gen. 2:16-17; 3:6), and that he did die spiritually and physically as a result of that disobedience. The spiritual death (separation from God) was immediate due to the fact that Adam was no longer in his complete (perfect) spiritual condition (innocent), Gen. 3:17, 22-24. His physical death (return to dust), of course, is stated simply in Gen. 5:5. God was with Adam and Eve in the Garden of Eden before their disobedience, i.e., they were spiritually alive, Gen. 3:8. God's separating the two from himself was, I believe, an act of mercy as expressed in Gen. 3:22-24. The "live forever" in vs. 22 is continuing to live eternally and physically apart from God's love, mercy, and peace (separated from God).

So much for my interpretation of Gen. 2-5. The most explicit explanation of the effect of Adam's sin on humanity found elsewhere in Scripture appears in Paul's letter to the church at Rome at 5:12-21. Here and in I Cor. 15:21-22 "death" could mean either physical or spiritual or both, but remember believers all die physically but will not only live eternally (with God) spiritually but will also receive a new body as well, I Cor. 15:51-53. I admit that this position is interpretive, but I feel comfortable with this conclusion based upon what little I know of the whole of Scripture. However, this still does not speak directly to the final condition of the human spirit of an infant who experiences physical death at, say, three months of age. Personally, I believe that God's grace will make every such spirit (innocent) welcome into his presence as he fellowshiped early with Adam and Eve in the Garden during the period of their innocence. The two Bible references which would affirm my belief are II Sam. 12:15-23 and Lk 18:15-16.

I cannot agree with many people who profess Christianity and who interpret this account of Adam's and Eve's activity as "original sin" because of the procreative act they performed. The Scripture (both Covenants) make sexual activity itself acceptable to God as he ordained it: two people, one male and one female who are publicly committed exclusively to one another, and who honor God's will in relating to each other (mutually recognizing each other's spiritual autonomy and honoring each other's concerns during the remainder of their physical lives together). God even encouraged such sexual activity, Gen. 1:28; 8:17; 9:7; 35:11.

I also believe that all physical death is due to sin but not necessarily due to the given person experiencing physical death. Before Adam's disobedience there was no death (separation) in the Garden, and God has promised a coming state of life for all with faith in our Lord Jesus Christ in which, not only will there be no death, but also there will be no tears even! We will again have access to the tree of life and this time be able to eat of it freely, Rev. 21:4; 22:2! What joy God brought to the earth in Jesus Christ!

August 8, 1993

"Abraham and Sarah"  
Genesis 11-25

Couples Class  
Wendell Alford,  
Teacher

I. The first major character in the Old Covenant was Adam; the second, Noah who had three sons, Shem, Ham, and Japheth; and the third was Abraham. Abraham means, "the father of many nations, a multitude," because of God's promise to him to make of his posterity many nations. His name originally given by his father, Terah, was Abram which means "exalted father," Gen. 17:5. Abram was a descendant of Noah's son, Shem (Gen. 11:10-26), through whom God was eventually to produce the "seed" who was to destroy Satan's effect (spiritual separation from God) on humanity through the disobedience of Adam and Eve in the Garden of Eden, Gen. 3:15. It is noteworthy that God took the initiative in blessing Abram at 12:1. The Lord asked Abram to leave the area of his birth, childhood, and his father's household at age 75. Terah had left the town of Ur of the Chaldees with his family of two sons, Abram and Nahor. One son, Haran, had died at Ur, but Terah, on his way to the land of Canaan, stopped in an area [because of failing health?] which he called Haran after his son who had died at Ur, Gen. 11:31-32; Acts 7:2-4. Before his death Haran fathered a son Lot, who went with Terah as did Abram and Sarai, Abram's wife. Haran also had two daughters: Milcah who married her uncle Nahor and Iscah. It should be noted that Sarai (my princess) was a daughter of Terah, half sister of Abram, her husband, Gen. 20:12. She was extremely attractive physically, Gen. 12:11,14. One must be aware of the scarcity of available spouses for the males in those places at that time, e.g., Abram's nephew, Lot, was living in the mountainous area out of Zoar in a cave for protection at one time. He had two daughters and the three of them lived in the cave. After a long time, the older daughter realized that under these conditions she and her sister would become spinsters and die childless, a terrible fate for a woman at that time and place with no one to care for them in their old age. She devised a plan whereby the two of them could conceive. On a given night "they made their father drink wine" until he was not conscience of his actions. The elder slept with her father that night, and the younger did the same the following night. The results were that the elder daughter later gave birth to a son, the forefather of the Moabites, and the younger also gave birth to a son, the forefather of the Ammonites, Gen. 19:30-38. (Noah, Abram's forefather, also had an experience with alcohol consumption earlier, Gen. 9:20-24.)

II. After Terah, Abram's father, died in Haran in northern Mesopotamia, Abram took his wife Sarai and his nephew Lot and, under the Lord's command, went south into the Negev wilderness (desert). A famine there made life difficult causing Abram to move on eastward into Egypt. Abram knew that Sarai's striking beauty would put both him and her in danger if the political leader (Pharaoh) learned of her. Sure enough, Pharaoh's lieutenants saw Sarai and reported her beauty to him who took her to his palace. By prearrangement he was told that she was Abram's sister. He gave Abram a large dowry for her and made plans to marry her, but the Lord sent plagues indicating to the Pharaoh that he should not have Sarai. Pharaoh

confronted Abram with the lie, sent him away with Sarai and the dowry which consisted of many animals and servants. Their stay in Egypt made both Abram and Lot rich (Abram was very rich, Gen. 13:2.). They journeyed back through the Negev to Bethel where Abram had evidently built an altar on his way down from Haran, Gen. 13:3-4. As they began to settle in this place, Lot and Abram became concerned, because their enormous herds were overgrazing the land. Abram told Lot to choose the area he wanted to have so Lot went into the Jordan plain to the east while Abram stayed to the west in the land of Canaan. In struggles with the clans in the area, Lot was captured and his goods taken. Abram rescued Lot and retrieved his possessions. At that time Abram met the king of Salem (later Jerusalem), Melchizedek, who was God's priest (Heb. 7:1-4) and to whom Abram paid a tithe of the spoils of the wars he had just won.

III. The Lord appeared to Abram and promised him that he would protect him, but Abram complained that he had no children which God had promised. After ten years in Canaan, Sarai gave up on God and decided to take matters under her own control. She implemented her decision by persuading Abram to impregnate her maid, an Egyptian named Hagar. At this time Abram was 86 years of age. Immediately after Hagar became pregnant, Sarai began to mistreat her and she (Hagar) fled into the desert. There an angel of the Lord told her to return and submit herself again to Sarai. God promised her that she would prosper with an innumerable posterity as a result of the child she was to bear. He even named the child for her, Ishmael. This incident intensified Abram's desire for a child by Sarai, and for 13 more years (age 99 for Abram) Abram wrestled with God's promise of an heir by Sarai. Then the Lord appeared to him as he was overcome with emotion, fell on his face, and listened as God addressed him. God again renewed the promise adding that, not only would his family multiply exceedingly, but he would father a multitude of nations. This promise was highly significant, because it magnified the role for descendants of Abram in God's plan. The change was so expanded that God changed the names of both Abram and Sarai at this time to Abraham and Sarah and promised him and his seed after him the land of Canaan for an everlasting possession. Abraham laughed nervously when God told him he would yet become a father by Sarah. Not only was Abraham listening to the Lord, but so was Sarah within the tent. She laughed also. Abraham had reminded the Lord that he was 100 years old and Sarah was 90, well beyond the child bearing age. The Lord told Abraham that as God he was able to do what appeared impossible to mankind. Sarah demonstrated her character by, in her fear of God, denying that she had laughed at God's promise. However, the Lord visited Sarah with a miracle, and she conceived and bare Abraham a son in God's own time. And guess what name Abraham gave to his long-awaited son: LAUGHTER (Isaac)! Not only that, but Sarah nursed the child Isaac herself! Throughout his life Abraham had faith in God's promise although that faith was sorely tested at times. "By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed. - - For he was waiting for a city with firm foundations, whose builder and maker is God. Through faith also Sarah herself received strength, because she judged him faithful who had promised. And these all through faith received not the promise - - - [because] without us they are not complete," Heb. 11:9-11,39-40.

August 8, 1993  
Supplement

"Adam's Sin"  
8-1-93 Follow Up

Couples Class  
Wendell Alford,  
Teacher

The following is a response to a question about what the Bible has to say regarding a sentence in the 8-1-93 outline on Adam and Eve as follows: "All men (human beings) after Adam were subject to physical death because of Adam's sin." I believe that Adam did transgress God's commandment (Gen. 2:16-17; 3:6), and that he did die spiritually and physically as a result of that disobedience. The spiritual death (separation from God) was immediate due to the fact that Adam was no longer in his complete (perfect) spiritual condition (innocent), Gen. 3:17,22-24. His physical death (return to dust), of course, is stated simply in Gen. 5:5. God was with Adam and Eve in the Garden of Eden before their disobedience, i.e., they were spiritually alive, Gen. 3:8. God's separating the two from himself was, I believe, an act of mercy as expressed in Gen. 3:22-24. The "live forever" in vs. 22 is continuing to live eternally and physically apart from God's love, mercy, and peace (separated from God).

So much for my interpretation of Gen. 2-5. The most explicit explanation of the effect of Adam's sin on humanity found elsewhere in Scripture appears in Paul's letter to the church at Rome at 5:12-21. Here and in I Cor. 15:21-22 "death" could mean either physical or spiritual or both, but remember believers all die physically but will not only live eternally (with God) spiritually but will also receive a new body as well, I Cor. 15:51-53. I admit that this position is interpretive, but I feel comfortable with this conclusion based upon what little I know of the whole of Scripture. However, this still does not speak directly to the final condition of the human spirit of an infant who experiences physical death at, say, three months of age. Personally, I believe that God's grace will make every such spirit (innocent) welcome into his presence as he fellowshiped early with Adam and Eve in the Garden during the period of their innocence. The two Bible references which would affirm my belief are II Sam. 12:15-23 and Lk 18:15-16.

I cannot agree with many people who profess Christianity and who interpret this account of Adam's and Eve's activity as "original sin" because of the procreative act they performed. The Scripture (both Covenants) make sexual activity itself acceptable to God as he ordained it: two people, one male and one female who are publicly committed exclusively to one another, and who honor God's will in relating to each other (mutually recognizing each other's spiritual autonomy and honoring each other's concerns during the remainder of their physical lives together). God even encouraged such sexual activity, Gen. 1:28; 8:17; 9:7; 35:11; Prov. 5:18-19; Heb. 13:4.

I also believe that all physical death is due to sin but not necessarily due to the given person experiencing physical death. Before Adam's disobedience there was no death (separation) in the Garden, and God has promised a coming state of life for all with faith in our Lord Jesus Christ in which, not only will there be no death, but also there will be no tears even! We will again have access to the tree of life and this time be able to eat of it freely, Rev. 21:4; 22:2! What joy God brought to the earth in Jesus Christ!



God's Holy Spirit his Son, Jesus the Messiah (Christ), was also created, Gen. 2:7; Matt. 1:20; Lk 3:38. As God promised Satan in Gen. 3:15 (to use the female of the species), he used a female (Mary, later wife of Joseph) to give birth to Jesus, the only begotten Son of God. This Jesus God made the agent to undo Satan's confusion which caused mankind first to disobey his Creator, Jehovah God, Acts 2:29-36. Before sending Jesus Christ to earth as the God-man to salvage any human spirit who will trust his (Jesus') righteous living, being crucified for sin (that which separates people from God), and being raised to life after death, God had worked with a special people, the Israelites, to receive proper living standards (the Law) for all human beings to follow. The Israelites were physical descendants of one Abraham who exercised an acceptable (to God) faith in God's promise to deliver mankind from their disobedience. God's mission for the Israelites (Jews) was to incorporate his will (given to Moses some 400 years after Abraham first exercised faith in God) into their daily living, and then by example communicate God's will and plan to all humanity. The Jews failed God's assignment, and God thereafter turned primarily to the remainder of Adam's descendants (nonJews) for those who would honor his (God's) will through faith. Jesus promised that he would return to God's immediate presence but would return to earth (at God the Father's discretion) and claim those who, in his absence, had placed their trust in Him. At that time all who are or who have trusted God's Savior, Jesus Christ, will receive new bodies for their spirits, I Cor. 15:50-58.

II. After Adam became a man (an eternal being), he followed God's suggestion by associating with and naming all the lower animals, but he (Adam) became dissatisfied with this arrangement, Gen. 2:20. As a result God agreed that he needed one of his own kind and determined to create Adam a comparable companion. For a reason not explained explicitly in Scripture, God did not breathe into a female adamic creature an eternal spirit as he had done with the male Adam. Instead, he involved Adam, the man, in creating the first woman, Eve, to have an eternal spirit. With this arrangement their offspring were both physical and spiritual in their being, Gen. 5:3; I Cor. 15:44-46. I believe God's reason for using the male in the process of creating the female was to establish his (God's) approval of the proper relationship in sexual intimacy constituting marriage, one male and one female publicly and singularly dedicated to one another. In that way God sanctified (blessed, approved) marriage as an institution, Matt. 19:4-8. In the history of mankind's spiritual development, the female has held a special place in God's plan for bringing about mankind's spiritual reclamation. God told Satan in Gen. 3:15 that he (God) would make a seed (offspring) of the female an adversary of Satan and that that offspring would defeat Satan's purpose in enticing God's created mankind away from God. As one follows that term seed through the Scriptures, an interesting picture unfolds. In Psa. 22, a Psalm of David and definitely Messianic in content, David states in vs. 30 that a seed shall serve the Lord and that that period of service shall be accounted for the Lord as a generation. In Lk 21:32 Jesus said that his second coming would happen after that generation (period of service) was completed. (See also Gen. 22:18; Isa. 53:8,10; Mk. 8:38; Lk. 11:30; 21:32; Acts 8:33; Gal. 3:16.)

August 15, 1993

"Ishmael and Hagar"  
Genesis 16-25

Couples Class  
Wendell Alford,  
Teacher

I. When Abraham left the town of Haran in Mesopotamia, he, for the first time, was completely independent to make life's decisions without the supervision and domination of his Father, because his Father, Terah, had died. God told Abraham to continue on his trek to a promised land where the patriarch would establish a nation. Rather than continue on around the "fertile crescent" area, Abraham chose to go south which took him into an arid land, the Negev Desert area. Initially this decision appeared to be a catastrophe and could have been the end of the family. However, God's position and reputation were in the balance, because he had promised Abraham a significant future. Abraham broke camp and moved westward into Egypt. There, because of events which we examined last week, Abraham was helped immensely materially. Among the possessions he received and carried away to Canaan Land were several servants, both males and females. Among the female servants given to Abraham was a young maiden named Hagar.

II. Hagar evidently was chosen by Abraham's wife, Sarah, to be her maid to perform domestic chores associated with Sarah's responsibilities. Hagar was an Egyptian who had been in servitude all her life, for she was very humble. With ten years in Canaan, Sarah believed (contrary to God's promise) that she would never bear a child of her own. Consequently, she made Hagar to be Abraham's concubine with the hope that at least through her there would be a baby in their lives. Sure enough, Hagar became pregnant by Abraham. When Sarah knew that Hagar was with child, she (Sarah) became extremely envious and began to browbeat her maid who was now bearing her (Sarah's) husband's (Abraham's) child. Even an humble Egyptian slave girl could not withstand such humiliation. Hagar fled into the desert where a messenger of the Lord appeared to her at an oasis and asked her why she was there. She explained her circumstance, and the messenger assured her that the son she was carrying would be blessed so that his heirs (hers as well) would become a significant people, large in number. Her posterity would be so distinctive in the area that they would be wild and opposed by others out of envy. The angel asked her to return to Abraham's household and become again subject to her mistress, Sarah. Hagar obeyed the Lord's messenger, and she subsequently gave birth to a son. The child was named Ishmael which means "whom God hears." He was born when Abraham was 86 years of age and was the first child of his father. [A tenet of Islam is that Ishmael was the son whom Abraham took to Mt. Moriah for sacrifice, but see Gen. 22.] When Ishmael was 13 years old, God made a covenant with Abraham which required that all males be circumcised. In that covenant (Gen. 17:2-27) God indicated that he had blessed Ishmael so that he would have twelve sons who would be princes and become a mighty nation, vs. 20. But God noted that his (God's) perpetual covenant would not be with Ishmael but with a son yet to be born of Sarah, whose name would be Isaac, vs. 21. After God detailed the covenant with Abraham, the latter took every male including the servants under his command and trimmed the foreskins from their male organs includ-

ing his own, vs. 23. At the time of this first rite of circumcision, Abraham was 99 and Ishmael was 13.

III. As God had promised, and in God's own time, Sarah conceived and bore Abraham a son, Gen. 21:1-2. The son, Isaac, nursed until he was about three years of age. The custom was that when a child was weaned, a festive occasion honoring the event was held. At the affair (a feast) the young teenager (about 16), Ishmael, made fun of his half-brother, Isaac. That probably would have been overlooked by most people, but Isaac's doting mother, Sarah, saw the mocking of her only child. Ishmael's frivolous actions and attitude infuriated Sarah who immediately insisted that Abraham throw Hagar and Ishmael out of the household. Sarah's request (order?) profoundly grieved Abraham who prayed about whether he should comply with Sarah's request. God told Abraham to follow Sarah's wishes (Gen. 21:12-13) for two reasons. One, God promised to take care of Hagar and Ishmael, because the latter was his (Abraham's) son; and second, God would make his covenant continue through Isaac, not Ishmael. Abraham obeyed God by giving Hagar and Ishmael water and food the next morning and sending them from his home. Hagar dutifully left the home she had known for years and went out into the desert area of Beersheba. There she exhausted the food and water and gave up hope. She left the starving, thirsty lad under a shrub and went a distance where she would not witness his demise. Ishmael began to weep, God heard his cry, and said to Hagar, "Go and hold up his hand, for he is to be the father of a great nation." She did so, lifted up her eyes, and saw a well of water where they drank and were refreshed. That incident became the first of the many blessings which prospered Ishmael. He became a well-known hunter with bow and arrow. He moved with his mother eastward into the Wilderness of Paran in the north end of the Sinaitic Peninsula. No doubt his mother felt somewhat more comfortable among her own people, the Egyptians, who occupied the Sinai. She chose for Ishmael a wife from the Egyptians there, Gen. 21:21.

IV. As God had promised Abraham and Hagar, Hagar's son, Ishmael, had twelve sons. Their names are given at Gen. 25:13-15 and I Chron. 1:29-31 as Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish and Kedemah. Nebajoth and Kedar are both named at Isa. 60:1-12 as owners of flocks that will bless Israel at the times the Gentiles also look to Israel for glory and give glory to her. Kedar is mentioned again at Ezek. 27:21 where it is observed that that province (of Kedar) was peopled by Arabians. From this information it is reasonable to believe that the offspring of Ishmael were Arabians who are today, for the most part, Mohammedans. Presently they look to Mohammed as the Jews look to Abraham as the religious founders of their faiths. Both groups need desparately the Way, the Truth, and the Life, Jesus Christ, Jehovah's Savior. I believe that they too will come to accept him eventually, Isa. 45:23; 60:7-9; Rom. 11:25-28; 14:11; Philip. 2:9-11.

August 15, 1993

"Ishmael and Hagar"  
Genesis 16-25

Couples Class  
Wendell Alford,  
Teacher

WA

I. When Abraham left the town of Haran in Mesopotamia, he, for the first time, was completely independent to make life's decisions without the supervision and domination of his Father, because his Father, Terah, had died. God told Abraham to continue on his trek to a promised land where the patriarch would establish a nation. Rather than continue on around the "fertile crescent" area, Abraham chose to go south which took him into an arid land, the Negev Desert area. Iniatially this decision appeared to be a catastrophe and could have been the end of the family. However, God's position and reputation were in the balance, because he had promised Abraham a significant future. Abraham broke camp and moved westward into Egypt. There, because of events which we examined last week, Abraham was helped immensely materially. Among the possessions he received and carried away to Canaan Land were several servants, both males and females. Among the female servants given to Abraham was a young maiden named Hagar.

II. Hagar evidently was chosen by Abraham's wife, Sarah, to be her maid to perform domestic chores associated with Sarah's responsibilities. Hagar was an Egyptian who had been in servitude all her life, for she was very humble. With ten years in Canaan, Sarah believed (contrary to God's promise) that she would never bear a child of her own. Consequently, she made Hagar to be Abraham's concubine with the hope that at least through her there would be a baby in their lives. Sure enough, Hagar became pregnant by Abraham. When Sarah knew that Hagar was with child, she (Sarah) became extremely envious and began to browbeat her maid who was now bearing her (Sarah's) husband's (Abraham's) child. Even an humble Egyptian slave girl could not withstand such humiliation. Hagar fled into the desert where a messenger of the Lord appeared to her at an oasis and asked her why she was there. She explained her circumstance, and the messenger assured her that the son she was carrying would be blessed so that his heirs (hers as well) would become a significant people, large in number. Her posterity would be so distinctive in the area that they would be wild and opposed by others out of envy. The angel asked her to return to Abraham's household and become again subject to her mistress, Sarah. Hagar obeyed the Lord's messenger, and she subsequently gave birth to a son. The child was named Ishmael which means "whom God hears." He was born when Abraham was 86 years of age and was the first child of his father. [A tenet of Islam is that Ishmael was the son whom Abraham took to Mt. Moriah for sacrifice, but see Gen. 22.] When Ishmael was 13 years old, God made a covenant with Abraham which required that all males be circumcised. In that covenant (Gen. 17:2-27) God indicated that he had blessed Ishmael so that he would have twelve sons who would be princes and become a mighty nation, vs. 20. But God noted that his (God's) perpetual covenant would not be with Ishmael but with a son yet to be born of Sarah, whose name would be Isaac, vs. 21. After God detailed the covenant with Abraham, the latter took every male including the servants under his command and trimmed the foreskins from their male organs includ-

Gen. 16:1

vs. 25

light of  
Romans  
1:16, 17  
all of the  
world: vs.  
making possession

Gen. 17:21

Gen. 17: 23-26

ing his own, vs. 23. At the time of this first rite of circumcision, Abraham was 99 and Ishmael was 13.

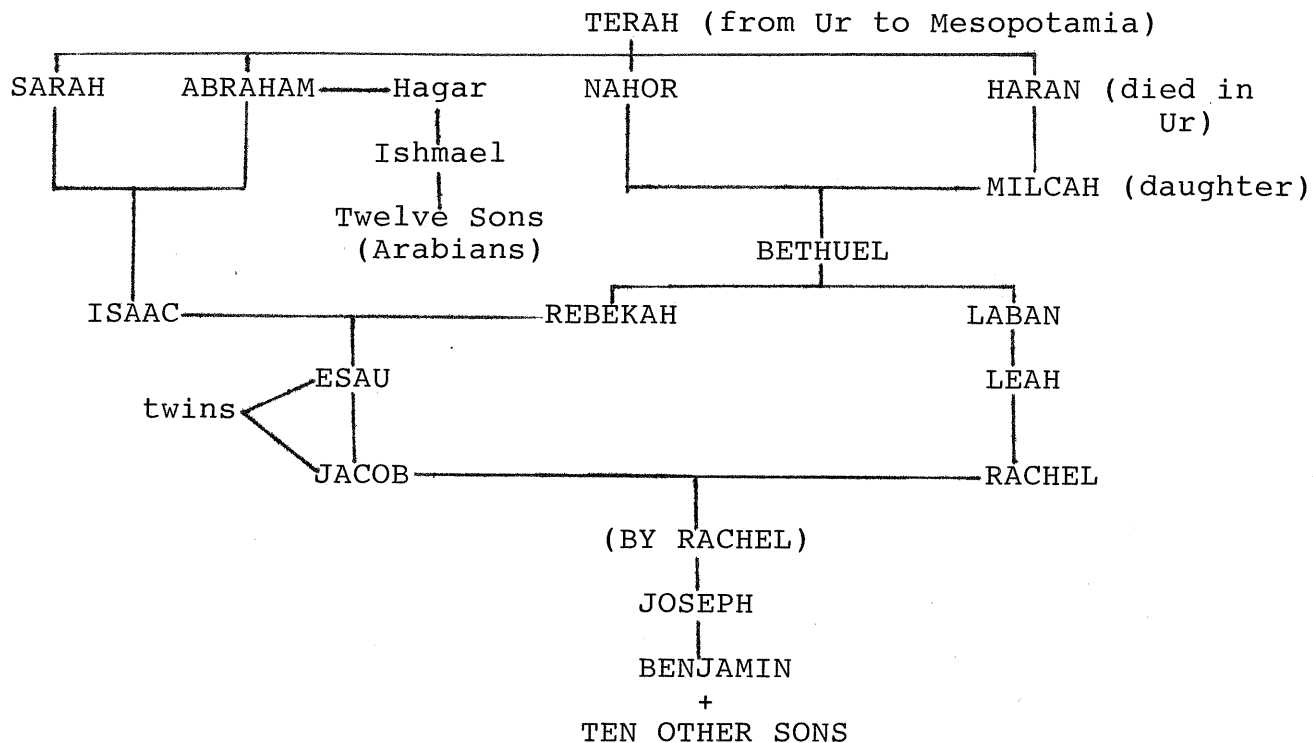
III. As God had promised, and in God's own time, Sarah conceived and bore Abraham a son, Gen. 21:1-2. The son, Isaac, nursed until he was about three years of age. The custom was that when a child was weaned, a festive occasion honoring the event was held. At the affair (a feast) the young teenager (about 16), Ishmael, made fun of his half-brother, Isaac. That probably would have been overlooked by most people, but Isaac's doting mother, Sarah, saw the mocking of her only child. Ishmael's frivolous actions and attitude infuriated Sarah who immediately insisted that Abraham throw Hagar and Ishmael out of the household. Sarah's request (order?) profoundly grieved Abraham who prayed about whether he should comply with Sarah's request. God told Abraham to follow Sarah's wishes (Gen. 21:12-13) for two reasons. One, God promised to take care of Hagar and Ishmael, because the latter was his (Abraham's) son; and second, God would make his covenant continue through Isaac, not Ishmael. Abraham obeyed God by giving Hagar and Ishmael water and food the next morning and sending them from his home. Hagar dutifully left the home she had known for years and went out into the desert area of Beersheba. There she exhausted the food and water and gave up hope. She left the starving, thirsty lad under a shrub and went a distance where she would not witness his demise. Ishmael began to weep, God heard his cry, and said to Hagar, "Go and hold up his hand, for he is to be the father of a great nation." She did so, lifted up her eyes, and saw a well of water where they drank and were refreshed. That incident became the first of the many blessings which prospered Ishmael. He became a well-known hunter with bow and arrow. He moved with his mother eastward into the Wilderness of Paran in the north end of the Sinaitic Peninsula. No doubt his mother felt somewhat more comfortable among her own people, the Egyptians, who occupied the Sinai. She chose for Ishmael a wife from the Egyptians there, Gen. 21:21.

n South  
at 1000  
of sea

IV. As God had promised Abraham and Hagar, Hagar's son, Ishmael, had twelve sons. Their names are given at Gen. 25:13-15 and I Chron. 1:29-31 as Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish and Kedemah. Nebajoth and Kedar are both named at Isa. 60:1-12 as owners of flocks that will bless Israel at the times the Gentiles also look to Israel for glory and give glory to her. Kedar is mentioned again at Ezek. 27:21 where it is observed that that province (of Kedar) was peopled by Arabians. From this information it is reasonable to believe that the offspring of Ishmael were Arabians who are today, for the most part, Mohammedans. Presently they look to Mohammed as the Jews look to Abraham as the religious founders of their faiths. Both groups need desparately the Way, the Truth, and the Life, Jesus Christ, Jehovah's Savior. I believe that they too will come to accept him eventually, Isa. 45:23; 60:7-9; Rom. 11:25-28; 14:11; Philip. 2:9-11.

Paranah  
desert

REMEMBER: Breakfast at 9:00 AM, August 17 (Tuesday), at Shoney's on North Monroe. (Senior Discount on Tuesdays - \$2.79)



PARTIAL GENEALOGY OF TERAH, FATHER OF ABRAHAM (Above)

#### MUHAMMAD AND ISHMAEL

Islam is a religion founded by Muhammad in the 600's AD. He was an Arab (therefore a son of Ishmael) born in Mecca about 570 AD. He taught a strong monotheism referring to God as Allah and asserting that he, Muhammad, was his messenger. Those who accept Muhammad and his teachings are called Muslims which is Arabic for "one who submits" (to God). Islam means in Arabic "submission." Muhammad died in 632 AD after having proclaimed his message for 22 years. The Muslim's holy book giving Muhammad's teachings is called the Koran which is the Arabic word meaning "recitation." Muslims consider the Koran to be the words of Allah himself, spoken to Muhammad by an angel. The Koran contains stories from both the Christian Old Testament and the New, including information about Jesus Christ whom it refers to as the Word of God and a prophet like the Old Testament prophets. Both Jesus and the Old Testament prophets were predecessors of Muhammad who was Allah's (God's) last prophet. There are today about 924,611,500 (1991) Muslims on earth. Their sacred places are Mecca (birthplace), Medina (burial place), and Jerusalem (from where he ascended to Heaven). That arrangement is also the order of importance for them. All must visit Mecca if at all possible during their life time. Probably their ethical teaching which contrasts most with Christianity is their belief in "an eye for an eye and a tooth for a tooth." They eat no pork nor drink alcohol if they follow the teachings of their Koran.

August 22, 1993

"Isaac and Rebekah"  
Genesis 17-25

Couples Class  
Wendell Alford,  
Teacher

I. Abraham first spoke to the Lord about children at Gen. 15:2-4, and the Lord promised he would not only father a son but that that son would multiply innumerable. Even after Abraham had agreed to accept Ishmael (Gen. 17:18) as his inheritor, God again promised him that Sarah would bear him a son. Because of their ages Abraham knew that only a miracle could bring such to happen. The Lord did the miracle and Isaac was born to them, Gen. 21:1-3. Abraham had been living among the Philistines for some time (Gen. 21:34), and during this time he evidently saw these people willing to sacrifice their children to their false gods to indicate their loyalty and devotion to those gods. To see whether Abraham was as devoted to his God, the Lord instructed him to take his only son, Isaac, to Mt. Moriah and offer him as a sacrifice. (Ishmael is not counted as a son for the purpose of inheritance, Gen. 22:2; 25:5.) As Abraham lifted his knife to sacrifice Isaac, God stopped him, telling him that he now knew Abraham's loyalty and faith. The Lord furnished the ram for the sacrifice, Gen. 22:8; John 1:29, 36; Heb. 11:17-19. [Note the similarity of the sacrifice of Isaac and the sacrifice of our Lord. It took Abraham three days to arrive at the place of sacrifice, and for three days Abraham, the father of Isaac, considered him as dead. God the Father of his Son, Jesus, forsook that Son for three days. The big difference, of course, is that God turned his back on his Son for three days to annihilate the sins which separates individuals from God. Those who trust Jesus Christ are not saved from physical death as Isaac was temporarily, but are made spiritually alive eternally. God sealed that promise of eternal life by bringing Jesus back to life after three days, Psa. 22:1; Mk 15:34].

II. Sarah died at age 127 at Hebron (Gen. 23:1-2) when Abraham was 137. (Abraham lived for 38 years after Sarah died.) At Sarah's death Abraham was still living among the Philistines (Canaanites), and Isaac was still single. Abraham was concerned about a spouse for Isaac, for he did not want his heirs to be influenced toward idolatry as he was sure would happen if a Canaanite were brought into the family. To ward off such a possibility, Abraham called his chief overseer, Put, in and made him swear (by placing his hand under Abraham's thigh) that he would ascertain that Isaac would marry a young woman from "back home," a woman from among his own family, Gen. 24:1-4. Put was reluctant to perform such a mission unless Isaac could accompany him back to Mesopotamia. Abraham agreed that, if such a bride could not be found for Isaac, then his vow could be broken. On this basis Put swore to the arrangement.

III. Put took ten camels loaded with appropriate gifts and some servants to help and set out for Nahor in Mesopotamia. As he neared the city, Put put his camels down by a well at about sunset (the cool of the day) when the young maidens would customarily come for water for their households. He was now in the most advantageous place and time to meet a prospective bride for Isaac. In addition to making sure that he had done everything mechanically to assure

the completion of his master's wishes, he prayed. The prayer was a petition to the "Lord God of my master Abraham." He asked God to favor Abraham by letting the right maid permit him (Put) to drink from her draw of water and provide water for his ten camels. When this happened, Put told the Lord that he would consider these acts proof of God's choice of the right maid. While he was still praying, a maid came to the well with a pitcher on her shoulder. She was (probably obvious from her attire) a virgin who had not known a man. She went down into the well, filled her pitcher, and came back up. Put ran over to her as she was leaving the well and ask her for a drink from her pitcher. Not only did she give him a drink, but as he was drinking, she volunteered to bring up water for his camels also. She ran down and up and kept the trough filled until the camels had drunk their fill. As she did this, Put told her nothing of his mission. When she had finished, he asked her who she was. She told him that she was Rebekah, the daughter of Bethuel and the granddaughter of Nahor and Milcah. He gave her a nose ring and two bracelets of gold which weighed altogether about 5.25 ounces. At today's value of gold (\$400/oz.), all three pieces would be worth about \*\$2336.25. As Put gave her the jewelry, he asked her whether her family could provide him and his entourage food and lodging for the night. Rebekah told him that, yes, her family had straw for the camels and sufficient food and sleeping quarters for him and the servants. Her information made Put know for sure that she was, indeed, the very person (from Abraham's family) whom he had come to find. His response was to bow his head and thank Abraham's God. When Rebekah heard the name Abraham, she knew immediately whom Put must represent and ran and told her brother Laban. Laban saw the jewelry (Rebekah had already adorned herself.), spoke to Put, and invited him into their home. He also unsaddled the camels, fed them, and then washed both Put's feet and his servant's. Food was served, but Put told Laban that he wanted to discuss his mission before he ate. Put told him the entire story and asked whether Rebekah could be taken back with him as a bride for Isaac. By this time Bethuel had joined the conversation. They considered the marriage to be the will of God, but her mother and Laban asked for at least a ten-day delay.

IV. Put wanted to leave the next day, but her family was unwilling unless Rebekah wanted to go and leave right away. When asked she wanted to go. She took her nanny and other servants, and they left after Put had given them an ample dowry along with more silver and gold jewelry and clothing to Rebekah. As they neared the homestead of Abraham, Isaac saw the caravan coming in the distance and went toward them. Rebekah dismounted from her camel as Put told her the man approaching was Isaac. She covered her face with a veil, and Put told Isaac the events of the journey. Isaac then took Rebekah to the tent that had been his Mother's, they were thereafter married, and Abraham was pleased. Isaac had been very lonesome following his Mother's death and found comfort with Rebekah. Abraham at this time remarried a woman named Keturah and she bare him six children in his old age. However, he left his entire inheritance to Isaac, Gen. 25:1-5. Abraham then died at age 175.

\*The calculation is based upon 1 shekel=8.9 drams; 1 oz.=16 drams; and therefore, 10.5 shekels=5.84 ozs, and 5.84 ozs.x\$400=\$2336.25.



WA

August 22, 1993

"Isaac and Rebekah"  
Genesis 17-25

Couples Class  
Wendell Alford,  
Teacher

*an altar & graves of Isaac by near here*

*Gal. 4:28-5:1*

I. Abraham first spoke to the Lord about children at Gen. 15:2-4, and the Lord promised he would not only father a son but that that son would multiply innumerable. Even after Abraham had agreed to accept Ishmael (Gen. 17:18) as his inheritor, God again promised him that Sarah would bear him a son. Because of their ages Abraham knew that only a miracle could bring such to happen. The Lord did the miracle and Isaac was born to them, Gen. 21:1-3. Abraham had been living among the Philistines for some time (Gen. 21:34), and during this time he evidently saw these people willing to sacrifice their children to their false gods to indicate their loyalty and devotion to those gods. To see whether Abraham was as devoted to his God, the Lord instructed him to take his only son, Isaac, to Mt. Moriah and offer him as a sacrifice. (Ishmael is not counted as a son for the purpose of inheritance, Gen. 22:2; 25:5.) As Abraham lifted his knife to sacrifice Isaac, God stopped him, telling him that he now knew Abraham's loyalty and faith. The Lord furnished the ram for the sacrifice, Gen. 22:8; John 1:29, 36; Heb. 11:17-19. [Note the similarity of the sacrifice of Isaac and the sacrifice of our Lord. It took Abraham three days to arrive at the place of sacrifice, and for three days Abraham, the father of Isaac, considered him as dead. God the Father of his Son, Jesus, forsook that Son for three days. The big difference, of course, is that God turned his back on his Son for three days to annihilate the sins which separates individuals from God. Those who trust Jesus Christ are not saved from physical death as Isaac was temporarily, but are made spiritually alive eternally. God sealed that promise of eternal life by bringing Jesus back to life after three days, Psa. 22:1; Mk 15:34].

*90 when Isaac was born*

*40 page  
25:20*

II. Sarah died at age 127 at Hebron (Gen. 23:1-2) when Abraham was 137. (Abraham lived for 38 years after Sarah died.) At Sarah's death Abraham was still living among the Philistines (Canaanites), and Isaac was still single. Abraham was concerned about a spouse for Isaac, for he did not want his heirs to be influenced toward idolatry as he was sure would happen if a Canaanite were brought into the family. To ward off such a possibility, Abraham called his chief overseer, Put, in and made him swear (by placing his hand under Abraham's thigh) that he would ascertain that Isaac would marry a young woman from "back home," a woman from among his own family, Gen. 24:1-4. Put was reluctant to perform such a mission unless Isaac could accompany him back to Mesopotamia. Abraham agreed that, if such a bride could not be found for Isaac, then his vow could be broken. On this basis Put swore to the arrangement.

*long fellow's  
country  
wifes  
country  
wifes  
country  
wifes  
country  
wifes*

III. Put took ten camels loaded with appropriate gifts and some servants to help and set out for Nahor in Mesopotamia. As he neared the city, Put put his camels down by a well at about sunset (the cool of the day) when the young maidens would customarily come for water for their households. He was now in the most advantageous place and time to meet a prospective bride for Isaac. In addition to making sure that he had done everything mechanically to assure

*knelt*

the completion of his master's wishes, he prayed. The prayer was a petition to the "Lord God of my master Abraham." He asked God to favor Abraham by letting the right maid permit him (Put) to drink from her draw of water and provide water for his ten camels. When this happened, Put told the Lord that he would consider these acts proof of God's choice of the right maid. While he was still praying, a maid came to the well with a pitcher on her shoulder. She was (probably obvious from her attire) a virgin who had not known a man. She went down into the well, filled her pitcher, and came back up. Put ran over to her as she was leaving the well and ask her for a drink from her pitcher. Not only did she give him a drink, but as he was drinking, she volunteered to bring up water for his camels also. She ran down and up and kept the trough filled until the camels had drunk their fill. As she did this, Put told her nothing of his mission. When she had finished, he asked her who she was. She told him that she was Rebekah, the daughter of Bethuel and the granddaughter of Nahor and Milcah. He gave her a nose ring and two bracelets of gold which weighed altogether about 5.25 ounces. At today's value of gold (\$400/oz.), all three pieces would be worth about \*\$2336.25. As Put gave her the jewelry, he asked her whether her family could provide him and his entourage food and lodging for the night. Rebekah told him that, yes, her family had straw for the camels and sufficient food and sleeping quarters for him and the servants. Her information made Put know for sure that she was, indeed, the very person (from Abraham's family) whom he had come to find. His response was to bow his head and thank Abraham's God. When Rebekah heard the name Abraham, she knew immediately whom Put must represent and ran and told her brother Laban. Laban saw the jewelry (Rebekah had already adorned herself.), spoke to Put, and invited him into their home. He also unsaddled the camels, fed them, and then washed both Put's feet and his servant's. Food was served, but Put told Laban that he wanted to discuss his mission before he ate. Put told him the entire story and asked whether Rebekah could be taken back with him as a bride for Isaac. By this time Bethuel had joined the conversation. They considered the marriage to be the will of God, but her mother and Laban asked for at least a ten-day delay.

know picture  
on board  
person's  
to see of  
hold  
on head

IV. Put wanted to leave the next day, but her family was unwilling unless Rebekah wanted to go and leave right away. When asked she wanted to go. She took her nanny and other servants, and they left after Put had given them an ample dowry along with more silver and gold jewelry and clothing to Rebekah. As they neared the homestead of Abraham, Isaac saw the caravan coming in the distance and went toward them. Rebekah dismounted from her camel as Put told her the man approaching was Isaac. She covered her face with a vail, and Put told Isaac the events of the journey. Isaac then took Rebekah to the tent that had been his Mother's, they were thereafter married, and Abraham was pleased. Isaac had been very lonesome following his Mother's death and found comfort with Rebekah. Abraham at this time remarried a woman named Keturah and she bare him six children in his old age. However, he left his entire inheritance to Isaac, Gen. 25:1-5. Abraham then died at age 175.

Ben.  
24:64  
lead for  
humor

\*The calculation is based upon 1 shekel=8.9 drams; 1 oz.=16 drams; and therefore, 10.5 shekels=5.84 ozs, and 5.84 ozs.x\$400=\$2336.25.

Muslime 950,726,600

1992

Best R1

xin 1,783,660.00

~~They left~~

Henry Wadsworth Longfellow "The Courtship of  
Capt. Myler Standish was a passenger of the Mayflower  
+ the Capt. of Plymouth Colony. Wife <sup>Rose</sup> was 1<sup>st</sup> to die  
of Mayflower passengers

John Alden to Priscilla whose father, mother, and  
brother died in the first harsh winter of 1620-21

A soldier pleaded with a learned man of letters to

Capt. Myler Standish sent John Alden to woo  
Priscilla

August 29, 1993

"Jacob, Esau, and Rachel"  
Genesis 25 - 37

Couples Class  
Wendell Alford,  
Teacher

I. The only child of Abraham and Sarah, Isaac, married Rebekah when he was forty years of age. They were married for twenty years without children. Isaac became disturbed because of their childlessness, and pleaded with God for a child. God answered Isaac's prayer with a double blessing by causing Rebekah to bear two boys, twins. As she was pregnant with the two, she sensed that something was different about her pregnancy. She asked the Lord about her condition. He told her that she was to give birth to twins and that the two would be very different with the younger being superior. The older would serve the younger. It is very noteworthy that Rebekah was told this before the birth occurred, before either had performed one deed, Gen. 25:23; Rom. 9:6-16.

II. According to God's promise, Rebekah gave birth to two boys, the first was named Esau which means "hairy." The second was named Jacob meaning "supplanter," "deceitful," or literally, "one who takes the heel." Jacob was so named because in birth he came forth holding the heel of Esau in his hand. As they grew toward manhood Esau became an outdoors person, a skilled hunter. [He could very well have been mistaken for a gorilla-like animal if seen at a distance, because he was completely covered with hairy fur, Gen. 25:25.] He would kill deer in the woods and bring his father, Isaac, fresh meat to eat. Isaac especially liked venison and grew to prefer and love Esau because of the fresh meat he provided, Gen. 25:28. Jacob, on the other hand, worked around the homesite with his mother, Rebekah. He learned to grow vegetables, cook them, and prepare meals, Gen. 25:28-30,34, and his mother grew to prefer and love him. While Esau would camp out in the woods for long periods, Jacob enjoyed the comfort of tents, Gen. 25:27. [In that verse, Jacob is characterized as being "plain." The same word is used in Job 1:1,8 and, I believe refers to Jacob's sense of perspective.] During their younger days Esau had gone out on a long hunt and came home famished, extremely tired, and begged Jacob to prepare for him Esau's favorite stew, a red pottage. Red appears to have been of significance to Esau probably because of his red-haired body. His posterity became known as Edomites, for Edom means "red" in Hebrew. "Edom" is a variable spelling of "Adam." The stew prepared by Jacob contained lentils (evidently red beans), and Jacob complied with Esau's wishes with one proviso, that Jacob would receive his older brother's birthright, inheritance. At that age Esau saw no profit in his birthright and glibly took the pottage (stew) with bread and ate. Thereafter Esau did not even want to discuss his right of having been born first and in line for the inheritance. Isaac evidently knew nothing of the incident or agreement between the two young twins, Gen. 27:35.

III. Isaac in his last years developed very poor eyesight. As he was nearing death, he asked Esau to go hunting and bring him some fresh meat. While he was at the hunt, Rebekah who had overheard Isaac say that he was about to seal Esau's inheritance with a final blessing, planned other arrangements. She told Jacob to kill two

young goats for Isaac and outlined a plan to fool Isaac. Since Jacob was bare skinned and Esau was hairy all over, Isaac would realize the plot immediately. Rebekah dressed Jacob in Esau's clothing, put the goat skins on Jacob's arms and neck, and the younger son approached his blind father for the blessing. The camouflage worked, and Jacob received the blessing of Esau. When Esau learned of the loss, he begged for a change. Isaac could or would not reverse the arrangement, and Esau planned to kill his brother. Rebekah sent Jacob away to her brother Laban at Haran.

IV. Esau married some Canaanite women, Gen. 26:34-35, including a daughter of Ishmael, Gen. 28:8-9; 36:1-3. His marriages saddened both Isaac and Rebekah. Isaac asked Jacob not to marry a Canaanite but go to Mesopotamia for a bride. On his journey there he was required to spend a night in the wilderness at Bethel. As noted above, he was unaccustomed to outdoor living, and as he slept on bare stones that night, he dreamed. In the dream he saw a ladder extending up into heaven with angels going up and down on it with the Lord at the top. The Lord identified himself as Abraham's and Isaac's God, and related again the covenant he had made with Abraham. Jacob agreed that if God would bring him safely home again, he would claim the Lord as his God. Jacob erected a stone monument to note the place and there confirmed his promise to give God a tenth of all his possessions.

V. Jacob travelled on to Haran and came to a well where shepherds were watering their flocks. He asked them if they knew Laban, Nahor's son. They did, and as they talked, Laban's daughter Rachel came to the well to bring her father's sheep. Jacob moved the stone from the well to accommodate Rachel, kissed her, and wept. When he told her who he was, she ran and told her father who then listened to Jacob's story. Jacob stayed a month and worked for Laban, but they had no agreement concerning wages. Laban suggested that Jacob set a wage, and the latter said that he would work seven years if Rachel would be his wife. After the seven years Laban planned a feast to note Rachel's marriage to Jacob. Although the Bible does not state so, from events that followed alcohol must have been served. Jacob waited for his bride in his tent, and Laban brought Rachel's older sister, Leah, to him. Jacob immediately consummated the marriage. By and by when the morning came, Jacob discovered how Laban had tricked him. Jacob confronted Laban, and his new father-in-law simply told him that the custom there was that the older sister married first. Subsequently, Jacob agreed to work yet another seven years for Rachel. As Abraham and Isaac before him, Jacob could sire no children by Rachel at first. Leah had four sons, Reuben, Simeon, Levi, and Judah, but Rachel remained barren. Jacob was accused by Rachel of her being barren, but the accusation angered Jacob who suggested she blame God. After Sarah's pattern, Rachel gave Jacob her maid, Bildah, to bear a child. Bildah bore Jacob both Dan and Naphtali. Leah became temporarily sterile for a while, and gave Jacob her maid, Zilpah, who bore him Gad and Asher. Then Leah became fertile again and bore Jacob Issachar, Zebulum, and a daughter, Dinah. Finally, Rachel was with child by Jacob and bore Jacob Joseph. She had one other son, Benjamin, whose birth killed Rachael, Gen. 35:16-20. Jacob spent 77 years in Canaan, 20 at Haran, and another 33 years in Canaan, and the last 17 years in Egypt. Abraham lived 175 years, Isaac 180, Jacob 147, and Joseph 110.

August 29, 1993

"Jacob, Esau, and Rachel"  
Genesis 25 - 37

Couples Class  
Wendell Alford,  
Teacher

I. The only child of Abraham and Sarah, Isaac, married Rebekah when he was forty years of age. They were married for twenty years without children. Isaac became disturbed because of their childlessness, and pleaded with God for a child. God answered Isaac's prayer with a double blessing by causing Rebekah to bear two boys, twins. As she was pregnant with the two, she sensed that something was different about her pregnancy. She asked the Lord about her condition. He told her that she was to give birth to twins and that the two would be very different with the younger being superior. The older would serve the younger. It is very noteworthy that Rebekah was told this before the birth occurred, before either had performed one deed, Gen. 25:23; Rom. 9:6-16.

II. According to God's promise, Rebekah gave birth to two boys, the first was named Esau which means "hairy." The second was named Jacob meaning "supplanter, "deceitful," or literally, "one who takes the heel." Jacob was so named because in birth he came forth holding the heel of Esau in his hand. As they grew toward manhood Esau became an outdoors person, a skilled hunter. [He could very well have been mistaken for a gorilla-like animal if seen at a distance, because he was completely covered with hairy fur, Gen. 25:25.] He would kill deer in the woods and bring his father, Isaac, fresh meat to eat. Isaac especially liked venison and grew to prefer and love Esau because of the fresh meat he provided, Gen. 25:28. Jacob, on the other hand, worked around the homesite with his mother, Rebekah. He learned to grow vegetables, cook them, and prepare meals, Gen. 25:28-30,34, and his mother grew to prefer and love him. While Esau would camp out in the woods for long periods, Jacob enjoyed the comfort of tents, Gen. 25:27. [In that verse, Jacob is characterized as being "plain." The same word is used in Job 1:1,8 and, I believe refers to Jacob's sense of perspective.] During their younger days Esau had gone out on a long hunt and came home famished, extremely tired, and begged Jacob to prepare for him Esau's favorite stew, a red pottage. Red appears to have been of significance to Esau probably because of his red-haired body. His posterity became known as Edomites, for Edom means "red" in Hebrew. "Edom" is a variable spelling of "Adam." The stew prepared by Jacob contained lentils (evidently red beans), and Jacob complied with Esau's wishes with one proviso, that Jacob would receive his older brother's birthright, inheritance. At that age Esau saw no profit in his birthright and glibly took the pottage (stew) with bread and ate. Thereafter Esau did not even want to discuss his right of having been born first and in line for the inheritance. Isaac evidently knew nothing of the incident or agreement between the two young twins, Gen. 27:35.

III. Isaac in his last years developed very poor eyesight. As he was nearing death, he asked Esau to go hunting and bring him some fresh meat. While he was at the hunt, Rebekah who had overheard Isaac say that he was about to seal Esau's inheritance with a final blessing, planned other arrangements. She told Jacob to kill two

young goats for Isaac and outlined a plan to fool Isaac. Since Jacob was bare skinned and Esau was hairy all over, Isaac would realize the plot immediately. Rebekah dressed Jacob in Esau's clothing, put the goat skins on Jacob's arms and neck, and the younger son approached his blind father for the blessing. The camouflage worked, and Jacob received the blessing of Esau. When Esau learned of the loss, he begged for a change. Isaac could or would not reverse the arrangement, and Esau planned to kill his brother. Rebekah sent Jacob away to her brother Laban at Haran.

*Read vs. 6-9 "rim of a high band"*

IV. Esau married some Canaanite women, Gen. 26:34-35, including a daughter of Ishmael, Gen. 28:8-9; 36:1-3. His marriages saddened both Isaac and Rebekah. Isaac asked Jacob not to marry a Canaanite but go to Mesopotamia for a bride. On his journey there he was required to spend a night in the wilderness at Bethel. As noted above, he was unaccustomed to outdoor living, and as he slept on bare stones that night, he dreamed. In the dream he saw a ladder extending up into heaven with angels going up and down on it with the Lord at the top. The Lord identified himself as Abraham's and Isaac's God, and related again the covenant he had made with Abraham. Jacob agreed that if God would bring him safely home again, he would claim the Lord as his God. Jacob erected a stone monument to note the place and there confirmed his promise to give God a tenth of all his possessions.

*John  
1:51  
describes  
bridge*

*really son  
Bethuel  
son of Nahor*

V. Jacob travelled on to Haran and came to a well where shepherds were watering their flocks. He asked them if they knew Laban, Nahor's son. They did, and as they talked, Laban's daughter Rachel came to the well to bring her father's sheep. Jacob moved the stone from the well to accommodate Rachel, kissed her, and wept. When he told her who he was, she ran and told her father who then listened to Jacob's story. Jacob stayed a month and worked for Laban, but they had no agreement concerning wages. Laban suggested that Jacob set a wage, and the latter said that he would work seven years if Rachel would be his wife. After the seven years Laban planned a feast to note Rachel's marriage to Jacob. Although the Bible does not state so, from events that followed alcohol must have been served. Jacob waited for his bride in his tent, and Laban brought Rachel's older sister, Leah, to him. Jacob immediately consummated the marriage. By and by when the morning came, Jacob discovered how Laban had tricked him. Jacob confronted Laban, and his new father-in-law simply told him that the custom there was that the older sister married first. Subsequently, Jacob agreed to work yet another seven years for Rachel. As Abraham and Isaac before him, Jacob could sire no children by Rachel at first. Leah had four sons, Reuben, Simeon, Levi, and Judah, but Rachel remained barren. Jacob was accused by Rachel of her being barren, but the accusation angered Jacob who suggested she blame God. After Sarah's pattern, Rachel gave Jacob her maid, Bildah, to bear a child. Bildah bore Jacob both Dan and Naphtali. Leah became temporarily sterile for a while, and gave Jacob her maid, Zilpah, who bore him Gad and Asher. Then Leah became fertile again and bore Jacob Issachar, Zebulum, and a daughter, Dinah. Finally, Rachel was with child by Jacob and bore Jacob Joseph. She had one other son, Benjamin, whose birth killed Rachael, Gen. 35:16-20. Jacob spent 77 years in Canaan, 20 at Haran, and another 33 years in Canaan, and the last 17 years in Egypt. Abraham lived 175 years, Isaac 180, Jacob 147, and Joseph 110. *Moses, 120 yrs.*

*Rebecca for doing this with her treachery*

*Total of 6 by Leah*

*Gen. 30:14*

*In Gen 32:28 Jacob fought with angel & asked angel to bless*

NA

## CHRONOLOGICAL TABLE OF THE PATRIARCHS, FROM ADAM TO MOSES, 2500 YEARS.

The figures at the end of each line show the date of the birth and death of the corresponding person. This table shows the length of each life; what persons were living at the same time; the rapid decrease of life after the deluge.

By the heavy lines it is easy to see through how few persons the early history of the race came down to the patriarchs after the flood. Methuselah lived with Adam 243 years, and with Noah 600 years, and Noah lived within two years of Abraham.

YEARS FROM THE CREATION.	100	200	300	400	500	600	700	800	900	1000	1100	1200	1300	1400	1500	1600	1700	1800	1900	2000	2100	2200	2300	2400	2500	
Adam.....	1	—————																								930
Seth.....	130	—————																							1042	
Enos.....	235	—————																						1140		
Cainan.....	325	—————																					1235			
Mahalaleel.....	395	—————																				1290				
Jared.....	460	—————																			1422					
Enoch.....	622	—————																		987						
Methuselah.....	687	—————																	1656							
Lamech.....	874	—————																1651								
Noah.....	1056	—————															2006									
Shem.....	1558	—————														2158										
Arphaxad.....	1658	—————													2096											
Salah.....	1693	—————												2126												
Eber.....	1723	—————											2187													
Peleg.....	1757	—————										1996														
Reu.....	1787	—————									2026															
Serug.....	1819	—————								2059																
Nahor.....	1849	—————							1997																	
Terah.....	1878	—————						2083																		
Abraham.....	2008	—————					2183																			
Isaac.....	2108	—————				2289																				
Jacob.....	2168	—————			2315																					
Levi.....	2255	—————		2371																						
Kohath.....	2288	—————	2421																							
Amram.....	2367	—————	2504																							
Moses.....	2433	—————	2558																							
YEARS BEFORE CHRIST.	4000	3900	3800	3700	3600	3500	3400	3300	3200	3100	3000	2900	2800	2700	2600	2500	2400	2300	2200	2100	2000	1900	1800	1700	1600	1500

Gen. 5

DELUGE  
A.M. 1656

DELUGE B.C. 2348



CHURCH PROVISIONS FOR SPIRITUAL IMMATURITY

NOW TO MAKE IT POSSIBLE FOR EVERYONE TO ATTEND CHURCH NEXT SUNDAY, WE ARE GOING TO HAVE A SPECIAL "NO EXCUSE SUNDAY!" COTS WILL BE PLACED IN THE FOYER FOR THOSE WHO SAY, "SUNDAY IS MY ONLY DAY TO SLEEP." WE WILL HAVE STEEL HELMETS FOR THOSE WHO SAY, "THE ROOF WILL CAVE IN IF I EVER GO TO CHURCH." BLANKETS WILL BE FURNISHED FOR THOSE WHO THINK THE CHURCH IS TOO COLD AND FANS FOR THOSE WHO THINK IT IS TOO HOT. WE WILL HAVE HEARING AIDS FOR THOSE WHO THINK THE MINISTER TALKS TOO SOFTLY AND COTTON FOR THOSE WHO THINK HE TALKS TOO LOUDLY. SCORECARDS WILL BE AVAILABLE FOR THOSE WHO WISH TO LIST ALL THE HYPOCRITES PRESENT. SOME RELATIVES WILL BE IN ATTENDANCE FOR THOSE WHO LIKE TO VISIT ON SUNDAY. THERE WILL BE TV DINNERS FOR THOSE WHO CANNOT GO TO CHURCH AND COOK ALSO. ONE SECTION WILL BE DEVOTED TO TREES AND GRASS FOR THOSE WHO LIKE TO SEE GOD IN NATURE. FINALLY, THE SANCTUARY WILL BE DECORATED WITH BOTH CHRISTMAS POINSETTIAS AND EASTER LILIES FOR THOSE WHO HAVE NEVER SEEN THE CHURCH WITHOUT THEM.

ALTHOUGH THIS IS COPIED FROM THE SATURDAY EVENING POST, SEE HEBREWS 10:25.

Adam's birth based upon Archbishop James Usher (or Usher) of Dublin, Ireland.

b. Jan. 4, 1581; d. Mar. 20, 1656 at age 75

The biblical chronology is based upon his meticulous attention to ages of Bible characters. It is discredited by many (most) Bible scholars today. The chronology was calculated during 1650-54. In it Adam was born of God in 4004 BC.

CHRONOLOGICAL TABLE OF THE PATRIARCHS, FROM ADAM TO MOSES, 2500 YEARS. BC

The figures at the end of each line show the date of the birth and death of the corresponding person. This table shows the length of each life; what persons were living at the same time; the rapid decrease of life after the deluge. Just after flood, homo-sapientia was rampant. By the heavy lines it is easy to see through how few persons the early history of the race came down to the patriarchs after the flood. Methuselah lived with Adam 243 years, and with Noah 600 years, and Noah lived within two years of Abraham.

from 930-687 = 243

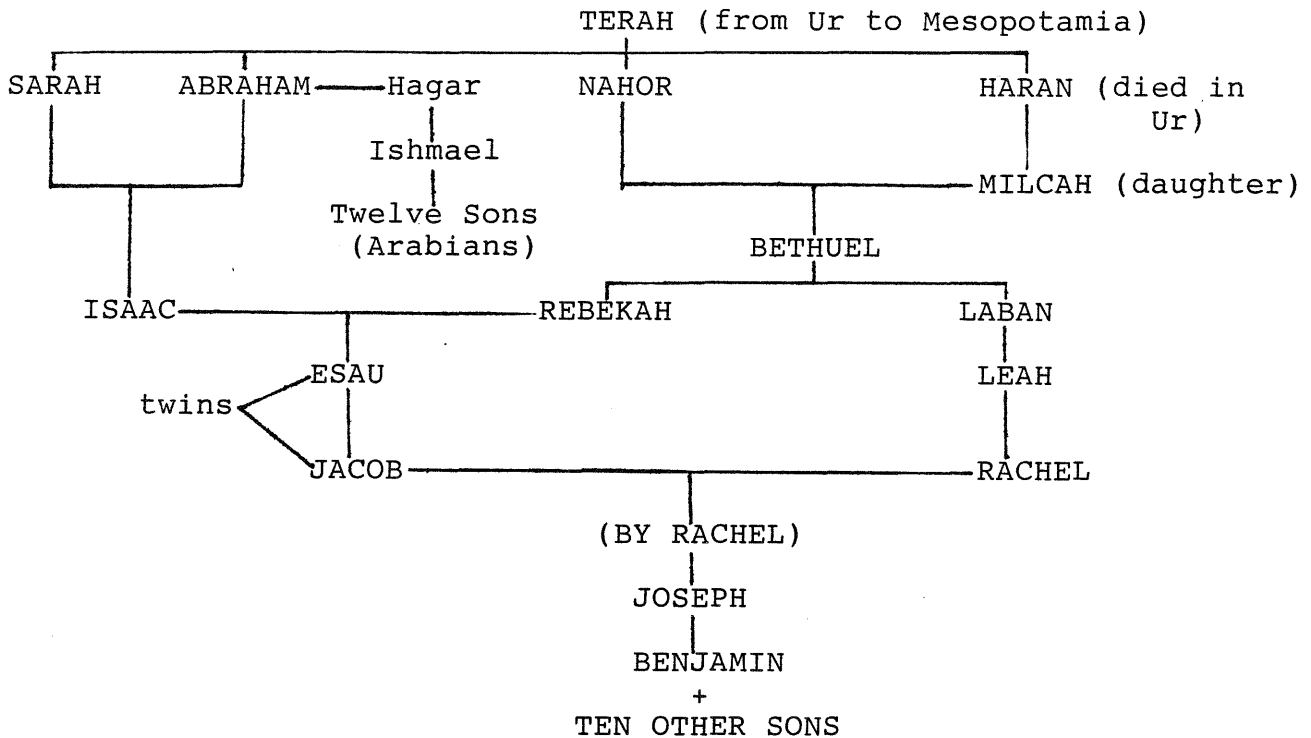
All dates in table are years from creation (top line)

ages determined by taking last yr from first. Moses = 2558 - 2433 = 120 yrs of age at death

YEARS FROM THE CREATION.	100	200	300	400	500	600	700	800	900	1000	1100	1200	1300	1400	1500	1600	1700	1800	1900	2000	2100	2200	2300	2400	2500	
Adam.....	1	-----																								930
Methuselah.....	130	-----																								1042
Enoch.....	235	-----																								1140
Methuselah.....	325	-----																								1235
Methuselah.....	395	-----																								1290
Methuselah.....	460	-----																								1422
Methuselah.....	622	-----																								987
Methuselah.....	687	-----																								1656
Methuselah.....	874	-----																								1651
Noah.....	1056	-----																								2006
Shem.....	1558	-----																								2158
Arphaxad.....	1658	-----																								2096
Salah.....	1693	-----																								2126
Eber.....	1723	-----																								2187
Peleg.....	1757	-----																								1996
Reu.....	1787	-----																								2026
Serug.....	1819	-----																								2059
Nahor.....	1849	-----																								1997
Terah.....	1878	-----																								2083
Abraham.....	2008	-----																								2183
Isaac.....	2108	-----																								2289
Jacob.....	2168	-----																								2315
Levi.....	2255	-----																								2371
Kohath.....	2288	-----																								2421
Amram.....	2367	-----																								2504
Moses.....	2433	-----																								2558
YEARS BEFORE CHRIST.	4000	3900	3800	3700	3600	3500	3400	3300	3200	3100	3000	2900	2800	2700	2600	2500	2400	2300	2200	2100	2000	1900	1800	1700	1600	1500

Literal years BC based upon - see top of this page

WA



PARTIAL GENEALOGY OF TERAH, FATHER OF ABRAHAM (Above)

MUHAMMAD AND ISHMAEL

Islam is a religion founded by Muhammad in the 600's AD. He was an Arab (therefore a son of Ishmael) born in Mecca about 570 AD. He taught a strong monotheism referring to God as Allah and asserting that he, Muhammad, was his messenger. Those who accept Muhammad and his teachings are called Muslims which is Arabic for "one who submits" (to God). Islam means in Arabic "submission." Muhammad died in 632 AD after having proclaimed his message for 22 years. The Muslim's holy book giving Muhammad's teachings is called the Koran which is the Arabic word meaning "recitation." Muslims consider the Koran to be the words of Allah himself, spoken to Muhammad by an angel. The Koran contains stories from both the Christian Old Testament and the New, including information about Jesus Christ whom it refers to as the Word of God and a prophet like the Old Testament prophets. Both Jesus and the Old Testament prophets were predecessors of Muhammad who was Allah's (God's) last prophet. There are today about 924,611,500 (1991) Muslims on earth. Their sacred places are Mecca (birthplace), Medina (burial place), and Jerusalem (from where he ascended to Heaven). That arrangement is also the order of importance for them. All must visit Mecca if at all possible during their life time. Probably their ethical teaching which contrasts most with Christianity is their belief in "an eye for an eye and a tooth for a tooth." They eat no pork nor drink alcohol if they follow the teachings of their Koran.

COUPLES CLASS - 8-15-93 (Supplement)  
 Wendell Alford, Teacher

1992 - 950,726,600  
 1991 - 924,611,500  
 -----  
 26,115,100

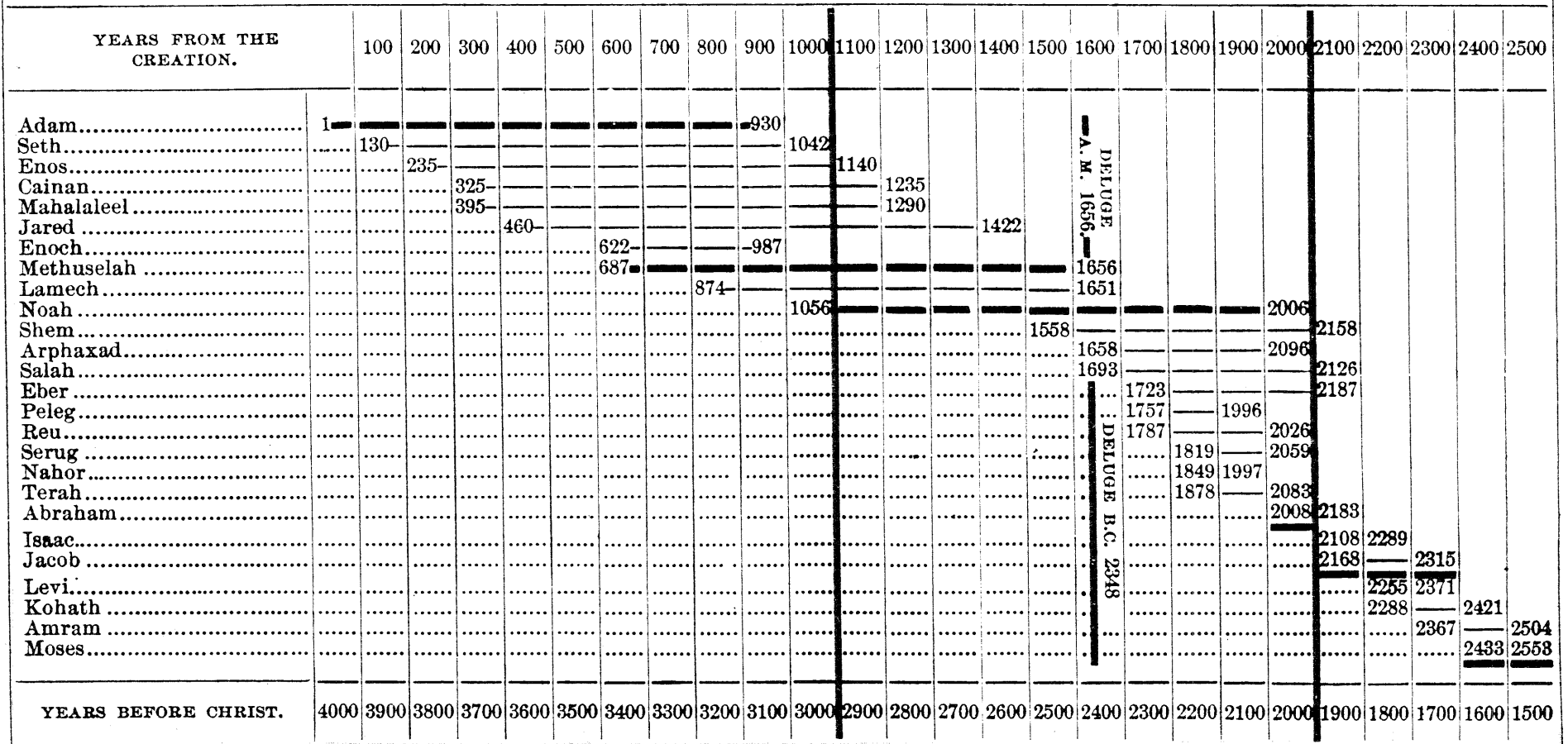
*Mohammedans occupied Jerusalem from 637 AD until 1917, 1280 yrs, + was in Christian control until 1948 when Jews again took over after c. 2600 years.*

*cited in Encyc. Brit. 1992 ypk*

## CHRONOLOGICAL TABLE OF THE PATRIARCHS, FROM ADAM TO MOSES, 2500 YEARS.

The figures at the end of each line show the date of the birth and death of the corresponding person. This table shows the length of each life; what persons were living at the same time; the rapid decrease of life after the deluge.

By the heavy lines it is easy to see through how few persons the early history of the race came down to the patriarchs after the flood. Methuselah lived with Adam 243 years, and with Noah 600 years, and Noah lived within two years of Abraham.



September 5, 1993

"Joseph"  
Genesis 30 - 50

Couples Class  
Wendell Alford,  
Teacher

I. Rachel was so grieved with her barren state that she wanted either children or death, Gen. 30:1. The first child born to Jacob was Reuben by Leah, Rachel's older sister and Jacob's first wife. Leah's having older children proved to be a disadvantage for Rachel, for Reuben stayed with Jacob in the fields as he worked harvesting wheat. While in the field Reuben gathered and brought to his mother, Leah, mandrakes (an herb which promoted human fertility). Rachel begged Leah for the mandrakes, but the latter scolded Jacob's favorite wife and accused her of taking her husband's affection. Rachel conceded that if Leah ate the mandrakes, Jacob would sleep with her that night. It happened so, and Leah conceived and bore Issachar. Leah gave birth to two other children before God answered Rachel's prayer and "opened her womb" with the birth of Joseph, Gen. 30:14-24. By this time Leah had borne Jacob six sons.

II. Just as soon as Rachel bore Joseph, Jacob asked Laban, his father-in-law, to permit him to leave with his wives, children, and possessions and return to his homeland, Canaan. Laban was reluctant, because he realized that Jacob had been prospered by God as a herdsman. Afterwards, Jacob through trickery claimed a disproportionate number of stock and in Laban's absence left without letting anyone in Laban's household know. After three days Laban learned of the departure, caught Jacob, and accused him of stealing household art works (idols). It was Rachel who had taken them, but Laban never discovered them. As Jacob and his entourage journeyed toward Canaan, his possessions increased by more trickery through his sons, relating to their sister, Dinah. Now Jacob was back in the place where God had promised to Abraham, Isaac, and himself. He was also away from the influence of Laban and his family. Rachel and Isaac both died, Rachel while giving birth to Benjamin at Ephrath (Bethlehem), and Isaac at Hebron. Esau and Jacob came together apparently reconciled at their father's funeral, Gen. 35:29.

III. In the new home (Hebron) young Joseph became even more estranged from his older half brothers. They envied him because Jacob showed obvious preference for him including clothing him with better clothing. Joseph was seventeen and had a couple of dreams which he related to his half brothers and father. The dreams made both of Jacob's parents and his eleven brothers subject to the authority of Joseph. Joseph's siblings were especially irritated by his father's giving credibility to the dreams. Joseph's half brothers despised him all the more. Later, Jacob's sons were out herding the sheep at Shechem (34 miles north of Jerusalem) while Joseph stayed at home with Jacob. They had been away from home (Hebron, 20 miles south of Jerusalem) for some time, and Jacob sent Joseph to see how they fared. Joseph had some trouble locating his brothers, because they had moved to Dothan about five miles from Shechem. He was told where the brothers were, found them, and as he approached, the group plotted to kill him. However, Reuben, the oldest, persuaded the others to throw Joseph into an inescapable pit rather than kill him. Reuben secretly intended to rescue Joseph and return him to

his father. They threw him into a dry pit after stripping his special, fancy coat from him. Then they ate while Reuben was away evidently on an errand, took Joseph from the pit, and sold him for twenty coins to a freight caravan of Ishmaelites who were headed for Egypt. When Reuben returned, he was very angry when he thought of how sad Jacob would be. They devised a way to fool Jacob by taking the coat covered with goat blood back home with them. Back home at Hebron, they gave the bloody coat to Jacob telling him that he could be interested since the coat looked somewhat like their brother's. Jacob, of course, knew that the coat was Joseph's and surmised a wild animal had killed him. Jacob grieved sorely about the loss of his favorite son. The Ishmaelites sold Joseph to Potiphar, an officer and captain of the Pharaoh's body guard staff.

IV. Joseph was especially blessed by the Lord and prospered in Potiphar's household where he eventually was given the authority over all of his master's possessions and activities. Even at his young age Joseph's reputation and wise consultations were excellent. His youth and good looks, however, became a liability when Potiphar's wife attempted to seduce him. Joseph bluntly told her that such activity would be contrary to his God's will. The woman demonstrated a daily persistence, and one day she clutched at him pulling his outer garment from him. She kept the coat and used it as proof that Potiphar's "trusted Hebrew overseer" was taking advantage of him in his absence. Joseph was thrown into prison where he remained for about two years. Even there he demonstrated leadership and gained respect. In prison two servants of Pharaoh (a butler and a baker) each dreamed and were curious about what their dreams meant. The butler was to be reinstated after three days and the baker was to be executed. Joseph asked the butler to speak well of him to the Pharaoh. Later, the butler forgot about Joseph until Pharaoh dreamed, and no one could interpret it. At that point, the butler remembered Joseph in prison and told Pharaoh about him. The young Hebrew was called, Pharaoh outlined his dream, and Joseph told him that God wanted him to know what was forthcoming. There was to be a seven-year period when the land would produce abundant food followed by a severe seven-year drought. Pharaoh believed Joseph and placed him in charge of reconciling the fourteen year unevenness. Events proved Joseph correct, and the drought covered all Egypt and up through Canaan where Jacob and his clan lived. Jacob was forced to send ten of his sons to Egypt to beg for grain sales or die of starvation. He kept only Benjamin at home. In Egypt the ten brothers came to Joseph where the latter recognized them, but they did not know Joseph. By now Joseph was second in authority only to the Pharaoh himself. The drought continued and the brothers had to make another procurement visit. At Joseph's insistence, they brought Benjamin this time, and Joseph cleared the area of all others but his family. He then disclosed his identity and wept before them, but they were frightened as they remembered what they had done to Joseph. The word spread and Pharaoh insisted that Joseph send for his entire family and meet their needs. Jacob rejoiced to learn of the safety of Joseph and came to Egypt with all his possessions and household, seventy persons (males) in all, Gen. 46:8-27. Jacob died in Egypt where Joseph had his servants embalm him and return him to Canaan for burial. His posterity remained in Egypt for 430 years and grew to be a vast number [I believe to about two million - WA] by the time of Moses. Joseph died at the age of 110, Gen. 50:22. See Acts 7:6-20 for a synopsis.

ppa. 8:1-9 man's image of God is dominion over other forms of God's creation.

WA

September 5, 1993

"Joseph"

Ph 3:38  
Gen 5:3

Seth, not Cain  
Couples Class

Genesis 30 - 50

Wendell Alford,  
Teacher

I. Rachel was so grieved with her barren state that she wanted either children or death, Gen. 30:1. The first child born to Jacob was Reuben by Leah, Rachel's older sister and Jacob's first wife. Leah's having older children proved to be a disadvantage for Rachel, for Reuben stayed with Jacob in the fields as he worked harvesting wheat. While in the field Reuben gathered and brought to his mother, Leah, mandrakes (an herb which promoted human fertility). Rachel begged Leah for the mandrakes, but the latter scolded Jacob's favorite wife and accused her of taking her husband's affection. Rachel conceded that if Leah ate the mandrakes, Jacob would sleep with her that night. It happened so, and Leah conceived and bore Issachar. Leah gave birth to two other children before God answered Rachel's prayer and "opened her womb" with the birth of Joseph, Gen. 30:14-24. By this time Leah had borne Jacob six sons.

Here  
Revel  
Gen 30:  
14-18

II. Just as soon as Rachael bore Joseph, Jacob asked Laban, his father-in-law, to permit him to leave with his wives, children, and possessions and return to his homeland, Canaan. Laban was reluctant, because he realized that Jacob had been prospered by God as a herdsman. Afterwards, Jacob through trickery claimed a disproportionate number of stock and in Laban's absence left without letting anyone in Laban's household know. After three days Laban learned of the departure, caught Jacob, and accused him of stealing household art works (idols). It was Rachel who had taken them, but Laban never discovered them. As Jacob and his entourage journeyed toward Canaan, his possessions increased by more trickery through his sons, relating to their sister, Dinah. Now Jacob was back in the place where God had promised to Abraham, Isaac, and himself. He was also away from the influence of Laban and his family. Rachel and Isaac both died, Rachel while giving birth to Benjamin at Ephrath (Bethlehem), and Isaac at Hebron. Esau and Jacob came together apparently reconciled at their father's funeral, Gen. 35:29.

7 days

34  
laborate  
circumstances  
+  
excitement  
7 Bible  
Reuben  
-49:4  
35:22  
3 Jacob  
stock  
Gen 30:4  
Gen 42:43

Gen.  
35:2  
4

They had reconciled in Gen. 33

III. In the new home (Hebron) young Joseph became even more estranged from his older half brothers. They envied him because Jacob showed obvious preference for him including clothing him with better clothing. Joseph was seventeen and had a couple of dreams which he related to his half brothers and father. The dreams made both of Jacob's parents and his eleven brothers subject to the authority of Joseph. Joseph's siblings were especially irritated by his father's giving credibility to the dreams. Joseph's half brothers despised him all the more. Later, Jacob's sons were out herding the sheep at Shechem (34 miles north of Jerusalem) while Joseph stayed at home with Jacob. They had been away from home (Hebron, 20 miles south of Jerusalem) for some time, and Jacob sent Joseph to see how they fared. Joseph had some trouble locating his brothers, because they had moved to Dothan about five miles from Shechem. He was told where the brothers were, found them, and as he approached, the group plotted to kill him. However, Reuben, the oldest, persuaded the others to throw Joseph into an inescapable pit rather than kill him. Reuben secretly intended to rescue Joseph and return him to

designated  
for  
Rachel  
class  
He was  
a tall  
Gen 37:2

Shechem  
34 miles  
north of  
Jerusalem

called him "the dreamer"

silver shekel  
\$178.00 (silver \$16/oz.)

116

dry well

his father. They threw him into a dry pit after stripping his special, fancy coat from him. Then they ate while Reuben was away evidently on an errand, took Joseph from the pit, and sold him for twenty coins to a freight caravan of Ishmaelites who were headed for Egypt. When Reuben returned, he was very angry when he thought of how sad Jacob would be. They devised a way to fool Jacob by taking the coat covered with goat blood back home with them. Back home at Hebron, they gave the bloody coat to Jacob telling him that he could be interested since the coat looked somewhat like their brother's. Jacob, of course, knew that the coat was Joseph's and surmised a wild animal had killed him. Jacob grieved sorely about the loss of his favorite son. The Ishmaelites sold Joseph to Potiphar, an officer and captain of the Pharaoh's body guard staff.

IV. Joseph was especially blessed by the Lord and prospered in Potiphar's household where he eventually was given the authority over all of his master's possessions and activities. Even at his young age Joseph's reputation and wise consultations were excellent. His youth and good looks, however, became a liability when Potiphar's wife attempted to seduce him. Joseph bluntly told her that such activity would be contrary to his God's will. The woman demonstrated a daily persistence, and one day she clutched at him pulling his outer garment from him. She kept the coat and used it as proof that Potiphar's "trusted Hebrew overseer" was taking advantage of him in his absence. Joseph was thrown into prison where he remained for about two years. Even there he demonstrated leadership and gained respect. In prison two servants of Pharaoh (a butler and a baker) each dreamed and were curious about what their dreams meant. The butler was to be reinstated after three days and the baker was to be executed. Joseph asked the butler to speak well of him to the Pharaoh. Later, the butler forgot about Joseph until Pharaoh dreamed, and no one could interpret it. At that point, the butler remembered Joseph in prison and told Pharaoh about him. The young Hebrew was called, Pharaoh outlined his dream, and Joseph told him that God wanted him to know what was forthcoming. There was to be a seven-year period when the land would produce abundant food followed by a severe seven-year drought. Pharaoh believed Joseph and placed him in charge of reconciling the fourteen year unevenness.

Captain  
wine  
servant  
Taster

Gen. 41:39-44, 46  
Events proved Joseph correct, and the drought covered all Egypt and up through Canaan where Jacob and his clan lived. Jacob was forced to send ten of his sons to Egypt to beg for grain sales or die of starvation. He kept only Benjamin at home. In Egypt the ten brothers came to Joseph where the latter recognized them, but they did not know Joseph. By now Joseph was second in authority only to the Pharaoh himself. The drought continued and the brothers had to make another procurement visit. At Joseph's insistence, they brought Benjamin this time, and Joseph cleared the area of all others but his family. He then disclosed his identity and wept before them, but they were frightened as they remembered what they had done to Joseph. The word spread and Pharaoh insisted that Joseph send for his entire family and meet their needs. Jacob rejoiced to learn of the safety of Joseph and came to Egypt with all his possessions and household, seventy persons (males) in all, Gen. 46:8-27. Jacob died in Egypt where Joseph had his servants embalm him and return him to Canaan for burial. His posterity remained in Egypt for 430 years and grew to be a vast number [I believe to about two million - WA] by the time of Moses. Joseph died at the age of 110, Gen. 50:22. See Acts 7:6-20 for a synopsis.

Gen. 45:3-9  
same had credit

also  
apt  
Simeon  
an  
Gen 42:  
27

after blessing the 12 sons  
Gen. 49:3-28  
Gen. 49:3-28  
Gen. 49:3-28  
Gen. 49:3-28

if time, read

Feb. 11, '22



September 12, 1993

"Moses"  
Exodus-Deuteronomy

Couples Class  
Wendell Alford,  
Teacher

I. Moses' life is the embodiment of Israel's becoming a nation. When the 70 Hebrews came into Egypt under the duress of a natural calamity, a dire drought which threatened their very physical existence, only the promise and power of Almighty God could have brought about the results which followed. Moses' birth and escape immediately thereafter were miraculous events. His parents and all of his relatives were slaves with their enslavement having been a result of a change in the leadership of the line of Pharaohs. The new Pharaoh became alarmed at the number and industry of the Hebrews. His tact in reducing the perceived danger was to increase the work load and to drown every newborn male among them in the river. His plan did not work and the Israelites multiplied immensely. Moses was born during this calamity and was saved, because the daughter of the Pharaoh wanted a baby. She adopted Moses, the Hebrew, as her own child and reared him with every royal advantage. However, Moses' most formative period (infancy) was tutored by his own mother and sister, because the infant needed his mother's milk for sustenance.

II. Moses' early training endeared him to the Hebrews, and at age 40 he witnessed daily how the slaves were being mistreated. One day, in a fit of anger, he slew an Egyptian who was abusing a fellow Israelite. Pharaoh learned of the incident and would have had Moses killed, but the adopted murderer escaped to Midian (Sinai Peninsula). There Moses endeared himself to a family by showing kindness to the prince's seven daughters. He later married one of them and had a son. During this time, the Hebrews in Egypt became so burdened in their slavery that God remembered his covenant with Abraham, Isaac, and Jacob. His reaction was to appear to Moses in the Horeb (Sinai) Mountain Range in a bush which was burning but was not consumed. God identified himself as the Lord of Moses' forefathers and said to him that he wanted Moses to lead the Hebrews out of Egypt back to Canaan. The Lord promised to be with him as he confronted Pharaoh. Moses expressed extreme reluctance with: they will not believe me; my speaking ability is not good; but God replied with: I will enable you to perform indisputable miracles; and Aaron can speak your messages from me.

III. After this tremendous experience, Moses returned to Jethro, his father-in-law, and asked to leave to return to Egypt and do God's bidding. God's new prophet reinstated circumcision, met with Aaron, his brother, returned to Egypt, and gathered the Israelite leaders together to hear God's plan. The descendants believed and worshipped God. Moses approached Pharaoh and requested that the Hebrews be permitted to go into the desert for three days to hold a feast to honor their God Jehovah. Pharaoh questioned the reality of Moses' God and told the Israelites to get back to work and produce even more than before. The chain reaction was that the slaves rejected Moses' position, Moses questioned God's plan, and God reassured Moses that he would condition Pharaoh so that Egypt's leader would end up begging the Israelites to leave. At this juncture God revealed that not only was he all-powerful

(Elohim) but also eternal (I AM, Jehovah), Ex. 6:1-9. God commissioned Moses to be his ambassador with Aaron to be his spokesman. With this new commission Moses went again to Pharaoh even after God told him that Pharaoh would not agree to let God's people leave Egypt. Now 80 years old Moses approached the king and performed a miracle, but Pharaoh refused his permission to permit the slaves to leave. Consequently, God brought ten plagues upon Egypt: river to blood, innumerable frogs, lice like dust, swarms of flies, disease of stock (cattle, horses, donkeys, camels, oxen, and sheep), boils (sores) on people and animals, hail, locusts, darkness, and finally, the death of the firstborn of every Egyptian family. The tenth and last plague was effected even though Pharaoh had agreed to release the Hebrews without their possessions earlier. God promised Moses that the Israelites would be spared the tenth plague if each household would sacrifice an unblemished lamb, prepare it for food in a special way along with specially prepared bread, eat the food, and place the blood from the lamb on either side of the entrance door to each home. This ceremony became the Passover and was proclaimed as a perpetual ceremony for the Israelites.

IV. During the last night the Israelites were in Egypt, every oldest child in every Egyptian home died, but the Hebrew families were passed over. God's people under the leadership of Moses took Joseph's bones and left Succoth in Goshen and went in a way not inhabited lest a confrontation encourage the group to return to Egypt. Pharaoh changed his mind and chased his slaves across the Red Sea. God opened the sea for his people and drowned the Egyptians. For the next 40 years Moses led the Israelites around the tip of Sinai where the people continually complained about the lack of food, water, and the general confusion associated with such a large number of people trying to travel under such adverse circumstances. To facilitate the latter, God gave to Moses the basic commandments which have become known as the Ten Commandments, the first four of which properly relate people to God and the last six properly relating people with people, Ex. 20:1-17; Deut. 5:1-21.

V. God gave the people further instructions regarding their activities through Moses and established a covenant which was ratified with the blood of animals. Even so, the people rebelled against Moses and God by making an idol of gold and worshipping it, giving it credit for delivering them from slavery, Ex. 32:8. Only Moses' interceding to God in their behalf saved them from God's wrath, for God answered Moses' prayer, although all the males who rebelled died before reaching the promised land, Num. 14:22-23. Through Moses God gave the Israelites (and through them to all mankind) God's will as recorded in the Bible books we call Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. God did not allow Moses to enter the land promised to his people, the twelve tribes of Israel, but did permit him to see it across the Jordan River on Mt. Pisgah. He died at age 120 and was buried in Moab in a secret place. Moses was referred to by Jesus at John 5:45-47, and Moses was summoned by Jesus as the latter was transfigured at Matt. 17:3. Also, Moses prophesied of Jesus' coming at Deut. 18:15. Jesus' approval by God is likened to his approval of Moses through miracles, Acts 2:22.

Reverse  
Change lessons for Oct. 10 & 17 - Samuel then Elijah  
a remark re current events in the Middle East - pro Israel but they don't confer Jesus

September 12, 1993

"Moses"

Exodus-Deuteronomy

Couples Class

Wendell Alford,  
Teacher

WA

As promised  
to Alford  
Monday  
at  
bottom

Remember  
Israel's  
weaving  
at 3 yrs.

I. Moses' life is the embodiment of Israel's becoming a nation. When the 70 Hebrews came into Egypt under the duress of a natural calamity, a dire drought which threatened their very physical existence, only the promise and power of Almighty God could have brought about the results which followed. Moses' birth and escape immediately thereafter were miraculous events. His parents and all of his relatives were slaves with their enslavement having been a result of a change in the leadership of the line of Pharaohs. The new Pharaoh became alarmed at the number and industry of the Hebrews. His tact in reducing the perceived danger was to increase the work load and to drown every newborn male among them in the river. His plan did not work and the Israelites multiplied immensely. Moses was born during this calamity and was saved, because the daughter of the Pharaoh wanted a baby. She adopted Moses, the Hebrew, as her own child and reared him with every royal advantage. However, Moses' most formative period (infancy) was tutored by his own mother and sister, because the infant needed his mother's milk for sustenance.

miriam, a prophetess Ex. 15:20-21 (Judges 4:4 - Deborah, a prophetess & judge of Israel)

II. Moses' early training endeared him to the Hebrews, and at age 40 he witnessed daily how the slaves were being mistreated. One day, in a fit of anger, he slew an Egyptian who was abusing a fellow Israelite. Pharaoh learned of the incident and would have had Moses killed, but the adopted murderer escaped to Midian (Sinai Peninsula). There Moses endeared himself to a family by showing kindness to the prince's seven daughters. He later married one of them and had a son. During this time, the Hebrews in Egypt became so burdened in their slavery that God remembered his covenant with Abraham, Isaac, and Jacob. His reaction was to appear to Moses in the Horeb (Sinai) Mountain Range in a bush which was burning but was not consumed. God identified himself as the Lord of Moses' forefathers and said to him that he wanted Moses to lead the Hebrews out of Egypt back to Canaan. The Lord promised to be with him as he confronted Pharaoh. Moses expressed extreme reluctance with: they will not believe me; my speaking ability is not good; but God replied with: I will enable you to perform indisputable miracles; and Aaron can speak your messages from me.

III. After this tremendous experience, Moses returned to Jethro, his father-in-law, and asked to leave to return to Egypt and do God's bidding. God's new prophet reinstated circumcision, met with with Aaron, his brother, returned to Egypt, and gathered the Israelite leaders together to hear God's plan. The descendants believed and worshipped God. Moses approached Pharaoh and requested that the Hebrews be permitted to go into the desert for three days to hold a feast to honor their God Jehovah. Pharaoh questioned the reality of Moses' God and told the Israelites to get back to work and produce even more than before. The chain reaction was that the slaves rejected Moses' position, Moses questioned God's plan, and God reassured Moses that he would condition Pharaoh so that Egypt's leader would end up begging the Israelites to leave. At this juncture God revealed that not only was he all-powerful

Levi  
Kohath  
↓  
Jochebed - Amram

↑  
Miriam - Aaron - Moses - Zipporah

↑ In a sense the founder of  
of Jewish religion

Ex. 7:1

Translated God - plural of Eloah. (Arabic - Allah) El-Shaddai - God Almighty Translated Lord, Adonai

Ex. 12:33 36

unblemished  
Noe's ark

Ex. 12:4-15

(Elohim) but also eternal (I AM, Jehovah), Ex. 6:1-9. God commissioned Moses to be his ambassador with Aaron to be his spokesman. With this new commission Moses went again to Pharaoh even after God told him that Pharaoh would not agree to let God's people leave Egypt. Now 80 years old Moses approached the king and performed a miracle, but Pharaoh refused his permission to permit the slaves to leave. Consequently, God brought ten plagues upon Egypt: river to blood, innumerable frogs, lice like dust, swarms of flies, disease of stock (cattle, horses, donkies, camels, oxen, and sheep), boils (sores) on people and animals, hail, locusts, darkness, and finally, the death of the firstborn of every Egyptian family. The tenth and last plague was effected even though Pharaoh had agreed to release the Hebrews without their possessions earlier. God promised Moses that the Israelites would be spared the tenth plague if each household would sacrifice an unblemished lamb, prepare it for food in a special way along with specially prepared bread, eat the food, and place the blood from the lamb on either side of the entrance door to each home. This ceremony became the Passover and was proclaimed as a perpetual ceremony for the Israelites.

is people multiply, more control needed - Holy Spirit - world's pollution increases - S. + self-control  
Darius did not need laws.

See Ex. 12:3

IV. During the last night the Israelites were in Egypt, every oldest child in every Egyptian home died, but the Hebrew families were passed over. God's people under the leadership of Moses took Joseph's bones and left Succoth in Goshen and went in a way not inhabited lest a confrontation encourage the group to return to Egypt. Pharaoh changed his mind and chased his slaves across the Red Sea. God opened the sea for his people and drowned the Egyptians. For the next 40 years Moses led the Israelites around the tip of Sinai where the people continually complained about the lack of food, water, and the general confusion associated with such a large number of people trying to travel under such adverse circumstances. To facilitate the later, God gave to Moses the basic commandments which have become known as the Ten Commandments, the first four of which properly relate people to God and the last six properly relating people with people, Ex. 20:1-17; Deut. 5:1-21.

and priesthood Ex. 32:7-9

Num. 13:2

V. God gave the people further instructions regarding their activities through Moses and established a covenant which was ratified with the blood of animals. Even so, the people rebelled against Moses and God by making an idol of gold and worshipping it, giving it credit for delivering them from slavery, Ex. 32:8. Only Moses' interceding to God in their behalf saved them from God's wrath, for God answered Moses' prayer, although all the males who rebelled died before reaching the promised land, Num. 14:22-23. Through Moses God gave the Israelites (and through them to all mankind) God's will as recorded in the Bible books we call Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. God did not allow Moses to enter the land promised to his people, the twelve tribes of Israel, but did permit him to see it across the Jordan River on Mt. Pisgah. He died at age 120 and was buried in Moab in a secret place. Moses was referred to by Jesus at John 5:45-47, and Moses was summoned by Jesus as the latter was transfigured at Matt. 17:3. Also, Moses prophesied of Jesus' coming at Deut. 18:15. Jesus' approval by God is likened to his approval of Moses through miracles, Acts 2:22.

body  
Ex. 32:11  
Gen. 6:5  
I Sam. 24:15-11  
I Sam. 12:22-16

Conclusion: Heb. 11:23-29

v. 26 - "to suffer for the promised Christ"

Moses' training: Family, Egyptian, Arabian  
Moses' life: 40 yrs. - Pharaoh's household. Num. Num. ...

September 19, 1993

"Samson"  
Judges 3-16

Couples Class  
Wendell Alford,  
Teacher

I. Moses died and Joshua, his general, took over the leadership of the Israelites. The general was especially equipped to organize the horde (Ex. 12:37; 38:26) of Israelites now capturing the east bank of the Jordan River. Joshua was one of the spies sent into Canaan at Jericho and later went over the river and captured a foothold there. The peoples were divided into twelve tribes named for ten sons of Jacob (Israel) with ten regions assigned to each tribe. The Levites were not given a specific territory but were to live from the tithes of the other tribes, Josh. 13:14. Joseph was not given a territory, but instead his son Manasseh was. The tribe of Gad and Reuben occupied areas east of the river and the other ten on the west. The land forming Gad's and Reuben's and 1/2 of Manasseh's tribes were conquered under Moses with Joshua as general.

II. Joshua died before completely conquering all the land assigned to the twelve tribes, Josh. 13:1-3. Perhaps the people who occupied the land (Canaan) which had been promised to Abraham's descendants and who were most difficult to displace were the Philistines. The Philistines were [in my opinion -- WA] probably a people resulting from a mix breeding of the descendants of Canaan, the fourth son of Ham who was a son of Noah, and another branch of Ham's son Mizraim, Gen. 10:1,6,13-14; I Chron. 1:8-12. Jacob and his sons were descendants of Noah's son, Shem, I Chron. 1:17-34. After Joshua's death there was no one person over all of the Israelites. Instead, a number of supervisors called "Judges" led the tribes. These Judges ruled over different portions of areas occupied by the Israelites, and also, their periods of leadership overlapped with Judges in other areas. Of the 15 Judges from Othniel through Samuel their time intervals would add up to 410 years, but the overlapping reduces the period between the patriarchs and Saul's monarchy to 300 years.

III. The Philistines lived along the coast of the Mediterranean in a very fertile region and were therefore materially well-off. The southern part of that area lay in the area given to the tribe of Dan, Judah, and Simeon. Samson was born and lived in the town of Zoar just across the line from Judah in Dan. Before his birth his mother was barren and longed very fervently to conceive. A messenger of God appeared to her to tell her that she would conceive and bare a son who would be sanctified by God as a Nazarite and who would begin to deliver the land from the Philistines to the Israelites, Judg. 13:1-5. The woman told her husband, Manoah, who prayed that the messenger (angel) would reappear and give them instructions about the son. The messenger cautioned the woman for the third time that to have the child she must refrain from wine and strong drink and follow a strict diet. God's angel would not eat with them but asked them to offer a sacrifice unto the Lord with meat and fire. As the flames went up, the angel ascended up in the flames. The couple feared for their lives, because they had seen God's messenger. However, they were safe, she bore a son, and named him Samson (like the sun).

IV. The Spirit of the Lord directed Samson's activities as a youngster, but when he became a young man, not all of his decisions appeared to be Spirit led. His first choice of a wife was a Philistine from the town of Timnath. His parents disagreed with him, for she was not of their owned circumcised group. Nevertheless, Samson continued seeing her, and on a journey to her one day the Lord's Spirit enabled him to kill a lion bare-handed. On his return he noted that bees had made honey in the lion's carcass, and he ate some of the honey. He determined to marry the Philistine and took his parents for the ceremony. As was custom Samson held a seven-day feast at which he told a riddle and offered a reward for its solution. The riddle was based upon his encounter with the lion. A group threatened to kill her parents if the prospective bride did not divulge the riddle to them. She begged him until Samson told her the secret. Samson was very angry, went to the countryside, killed 30 Philistines, and from their possessions paid the reward.

V. Later Samson went back to visit his intended bride and apparently thought the marriage was a fact, but her father would not let him see her saying that Samson's best man had married her. However, the father offered her younger sister for marriage. This development infuriated Samson and he promised revenge. It was wheat harvest time, and Samson took 300 foxes, tied them together two by two, attached torches to them, and ran them through the ripe wheat of the Philistines. The Philistines learned who had done the deed and burned Samson's bride and her father alive. Samson then went out and killed many more Philistines and escaped to Judah. The men of Judah fearing retaliation tied him and delivered him to the Philistines. In their presence he broke the ties, picked up a donkey jawbone lying near, and killed 100 Philistines with it.

VI. Afterwards, Samson at Gaza on the coast, spent the night with a Philistine prostitute. By this time he had become a wanted man, and locals determined to catch and kill him the next morning. Samson arose at midnight, lifted the city gates and took them away to a mountain top. Next, Samson fell in love with a woman named Delilah. The five rulers of the Philistine area learned of Samson's new love, approached her, and demanded that she learn the source of Samson's immense strength. She was offered a huge sum of money (\$5,000?) for the information. She nagged him continually to tell her the secret, but he told her three false reasons before revealing that his strength was from God. A covenant made before his birth made him sanctified for God's service so long as his hair was not cut. Samson had taken a Nazarite vow, Numb. 6:1-21. Delilah cut his hair as he slept, the Philistines chained him, gouged out his eyes, and made him a grain-grinder in prison. The Philistines made a feast to celebrate his capture and brought Samson to the banquet hall to belittle him publicly. They were celebrating the superiority of their god over Israel's God, Dagon over Jehovah. Samson pleaded with God to return his strength one last time. God heard his prayer, and Samson pushed the two main supporting pillars causing the building to collapse killing himself and over 3000 Philistines. Thus, he killed at his death more than all before. After twenty years as a Judge in Dan, he was buried by his family

Lesson change Oct. 10 Samuel; Oct. 17 Elijah

Jewish New yr. this past week, yr. 5754 - 46 yrs old  
Couples Class  
Wendell Alford, 6000  
Teacher  
on Shur, 16th  
Cosh. Hoshana

September 19, 1993

"Samson"  
Judges 3-16

2 weeks ago  
Shem  
Simeon  
Judges 12:5-6  
could not  
my Sh  
but said  
S  
biblical  
means stream

I. Moses died and Joshua, his general, took over the leadership of the Israelites. The general was especially equipped to organize the horde (Ex. 12:37; 38:26) of Israelites now capturing the east bank of the Jordan River. Joshua was one of the spies sent into Canaan at Jericho and later went over the river and captured a foothold there. The peoples were divided into twelve tribes named for ten sons of Jacob (Israel) with ten regions assigned to each tribe. The Levites were not given a specific territory but were to live from the tithes of the other tribes, Josh. 13:14. Joseph was not given a territory, but instead his son Manasseh was. The tribe of Gad and Reuben occupied areas east of the river and the other ten on the west. The land forming Gad's and Reuben's and 1/2 of Manasseh's tribes were conquered under Moses with Joshua as general.

See chap. 12 for Moses + Joshua land conquered

II. Joshua died before completely conquering all the land assigned to the twelve tribes, Josh. 13:1-3. Perhaps the people who occupied the land (Canaan) which had been promised to Abraham's descendants and who were most difficult to displace were the Philistines. The Philistines were [in my opinion -- WA] probably a people resulting from a mix breeding of the descendants of Canaan, the fourth son of Ham who was a son of Noah, and another branch of Ham's son Mizraim, Gen. 10:1,6,13-14; I Chron. 1:8-12. Jacob and his sons were descendants of Noah's son, Shem, I Chron. 1:17-34. After Joshua's death there was no one person over all of the Israelites. Instead, a number of supervisors called "Judges" led the tribes. These Judges ruled over different portions of areas occupied by the Israelites, and also, their periods of leadership overlapped with Judges in other areas. Of the 15 Judges from Othniel through Samuel their time intervals would add up to 410 years, but the overlapping reduces the period between the patriarchs and Saul's monarchy to 300 years.

Read  
to to card

citizens of Palestine area, also known in Scripture as the land of Canaan, all land west of Jordan

See  
Exod. 15:14  
etc. -  
see card

III. The Philistines lived along the coast of the Mediterranean in a very fertile region and were therefore materially well-off. The southern part of that area lay in the area given to the tribe of Dan, Judah, and Simeon. Samson was born and lived in the town of Zoar just across the line from Judah in Dan. Before his birth his mother was barren and longed very fervently to conceive. A messenger of God appeared to her to tell her that she would conceive and bare a son who would be sanctified by God as a Nazarite and who would begin to deliver the land from the Philistines to the Israelites, Judg. 13:1-5. The woman told her husband, Manoah, who prayed that the messenger (angel) would reappear and give them instructions about the son. The messenger cautioned the woman for the third time that to have the child she must refrain from wine and strong drink and follow a strict diet. God's angel would not eat with them but asked them to offer a sacrifice unto the Lord with meat and fire. As the flames went up, the angel ascended up in the flames. The couple feared for their lives, because they had seen God's messenger. However, they were safe, she bore a son, and named him Samson (like the sun).

on individuals in OT but

Exod. 31:13 for this

IV. The Spirit of the Lord directed Samson's activities as a youngster, but when he became a young man, not all of his decisions appeared to be Spirit led. His first choice of a wife was a Philistine from the town of Timnath. His parents disagreed with him, for she was not of their own circumcised group. Nevertheless, Samson continued seeing her, and on a journey to her one day the Lord's Spirit enabled him to kill a lion bare-handed. On his return he noted that bees had made honey in the lion's carcass, and he ate some of the honey. He determined to marry the Philistine and took his parents for the ceremony. As was custom Samson held a seven-day feast at which he told a riddle and offered a reward for its solution. The riddle was based upon his encounter with the lion. A group threatened to kill her parents if the prospective bride did not divulge the riddle to them. She begged him until Samson told her the secret. Samson was very angry, went to the countryside, killed 30 Philistines, and from their possessions paid the reward.

July 14:4  
Exercise  
community  
Subterfuge

V. Later Samson went back to visit his intended bride and apparently thought the marriage was a fact, but her father would not let him see her saying that Samson's best man had married her. However, the father offered her younger sister for marriage. This development infuriated Samson and he promised revenge. It was wheat harvest time, and Samson took 300 foxes, tied them together two by two, attached torches to them, and ran them through the ripe wheat of the Philistines. The Philistines learned who had done the deed and burned Samson's bride and her father alive. Samson then went out and killed many more Philistines and escaped to Judah. The men of Judah fearing retaliation tied him and delivered him to the Philistines. In their presence he broke the ties, picked up a donkey jawbone lying near, and killed 1000 Philistines with it.

Clipping

VI. Afterwards, Samson at Gaza on the coast, spent the night with a Philistine prostitute. By this time he had become a wanted man, and locals determined to catch and kill him the next morning. Samson arose at midnight, lifted the city gates and took them away to a mountain top. Next, Samson fell in love with a woman named Delilah. The five rulers of the Philistine area learned of Samson's new love, approached her, and demanded that she learn the source of Samson's immense strength. She was offered a huge sum of money (\$5,000?) for the information. She nagged him continually to tell her the secret, but he told her three false reasons before revealing that his strength was from God. A covenant made before his birth made him sanctified for God's service so long as his hair was not cut. Samson had taken a Nazarite vow, Numb. 6:1-21. Delilah cut his hair as he slept, the Philistines chained him, gouged out his eyes, and made him a grain-grinder in prison. The Philistines made a feast to celebrate his capture and brought Samson to the banquet hall to belittle him publicly. They were celebrating the superiority of their god over Israel's God, Dagon over Jehovah. Samson pleaded with God to return his strength one last time. God heard his prayer, and Samson pushed the two main supporting pillars causing the building to collapse killing himself and over 3000 Philistines. Thus, he killed at his death more than all before. After twenty years as a Judge in Dan, he was buried by his family.

Samuel  
also  
next time  
together

next - end of Judges + beginning of Kings



# ✓ Palestine, Land of the Philistines

Pertinent Scriptural references:

Gen. 10:14; Exod. 15:14; Isa. 14:29, 31; Psa. 60:8; 83:7;  
87:4; 108:9; Joel 3:4

How term "Palestine" relates to other designations:

1. Canaan Land - when promised to Abraham
2. Palestine
3. Israel (David + Solomon)
4. Holy Land (Terra Sancta)

The prize spot in the entire area is Jerusalem

1. Canaan Land - when promised to Abraham, Exod. 6:4.
2. Israel - David and Solomon period
3. Judea - when Jesus Christ was here
4. Palestine - During Muslim control, 637<sup>AD</sup> - 1917 AD
5. Holy Land (Terra Sancta)

*Jed. Journ. 9-14-93 p. 4a*

### Having a chance *Israel*, to live side-by-side

"The interim period gives both sides a chance to live together and demonstrate that cooperation works," said one senior Clinton administration official said. "It will be an entirely different situation from the standpoint of their mutual psychology a couple years down the road when they begin to tackle those questions."

That's the hope.

But Israeli Prime Minister ~~Yitzhak~~ Rabin left no doubt about his own views on such questions at a news conference Monday afternoon.

"One united Jerusalem must remain united under Israel's sovereignty and our capital forever," Rabin said.

In addition, he said, Israel does not envision "uprooting Israeli settlements and destruction of Israeli towns" in the disputed area, as happened following the 1979 Israeli accord with Egypt.

*S. Shmuel mixed blood*  
"The test will be in Gaza," Rabin said. "Gaza: three quarters of a million Palestinians: Less than 5,000 Israelis in the settlements. All the miseries you can find there ... Will the world take the price tag? ... Will the world, who speaks so much about peace, will it be ready to take even more than that ..?"

Sat, 9-18-93  
P. 5A

878 8188

Tallahassee Democrat

WORLD

MIDEAST

# Palestinians protest Israeli-PLO accord

*A general strike, called by Muslim fundamentalists, virtually shuts down the Gaza Strip.*

DEMOCRAT NEWS SERVICES

Hundreds of Arabs opposed to the Palestinian autonomy agreement marched through the Nuseirat refugee camp in the Occupied Gaza Strip after Muslim prayers Friday and vowed to destroy the PLO-Israeli peace plan.

Claiming the peace plan sold them out, they pledged to escalate armed struggle against Israel "until the liberation of all Palestine."

In Gaza City, small groups of Islamic militants dressed in black and armed with axes promised to step up suicide bombings and other attacks against Israel.

A general strike ordered by the Muslim fundamentalist Hamas movement to protest the accord paralyzed the Gaza Strip. Stores were closed throughout the coastal strip, and the few cars on the road were stoned.

The march came a day after PLO chief Yasser Arafat's mainstream Palestinian Fatah faction said in Tunis, Tunisia, it had reached an agreement with Hamas to avoid violence between PLO and Hamas supporters over the peace pact.

Although there was no violence during the march, the protesters warned Arafat that he could be assassinated.

The pact would start Palestinian self-rule in Gaza and the West Bank city of Jericho, leading to a permanent accord based on Israeli withdrawal from occupied territories.

About 400 people participated in the Nuseirat march, and organizers said the turnout was limited due to the general strike. The two largest Islamic groups, Hamas and Islamic Jihad, also took part in the march.

Activists from the Popular Front for the Liberation of Palestine, based in Syria, led the march, waving axes and shouting: "Arafat, be patient, the Palestinian people will dig your grave!"

Marchers wearing hoods of leopard-print cloth shouted through a megaphone: "In reality, they have done nothing except sell the problems of our people for a plate of lentils — in order to take the seats of power."

The strike was called to mark the monthly anniversary of the deportation of over 400 Islamic activists to Lebanon in Dec. 17 for allegedly inciting anti-Israeli activities.

The Gaza City protesters said in a statement that they "will avenge our martyrs and will not stop our struggle until the liberation of Palestine. . . . Wait for our decisive attacks."

Meanwhile, Palestinian officials said Friday that the PLO hopes to reopen an office in Washington next month if Congress can cancel several anti-PLO laws off the books by then.

The Clinton administration, as well as Congress, has discussed reopening of such an office with officials of the PLO, State Department spokesman Michael McCurry said.

But administration and congressional officials cautioned that next month might be too soon.

"Their optimism on how quickly that might be done could not be shared by Congress. We'll have to see," McCurry said.

400 stores with 46 restaurants  
own zip code + police station

1 1/2 x 1 1/2 x 2 1/2  
Cubit = 1.824"  
56" x 2.736"  
Elbow to tip of middle finger  
about 18" Lip bit 2 1/4 x 3 1/4

October 10, 1993

"Samuel"  
I Samuel 1-12

2 stones  
Wendell Alford, 10 yrs  
Couples Class  
Teacher  
"commandments" sk 18:20  
"Decalogue"

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.

Joshua 18:1

sk 23:26-31 → in 1988 there were 1,591,000 abortions in the USA: u.s. state abstracts

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.

And  
u.s. state  
abstracts  
p. 37

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.

*weeping young women who came to Shiloh to work*  
*overcoming*  
*fell & broke his neck*  
*placed it in their temple & Ashdod & Bezon*

*Read + note vs. 12*  
*Ebenezer*  
*place where 3 stones of Ebenezer were*  
*Stone of Help*

#13

*in middle sized 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, influential man of the tribe of Benjamin*

*+ vs. 39+40*

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

October 10, 1993

"Samuel"  
I Samuel 1-12

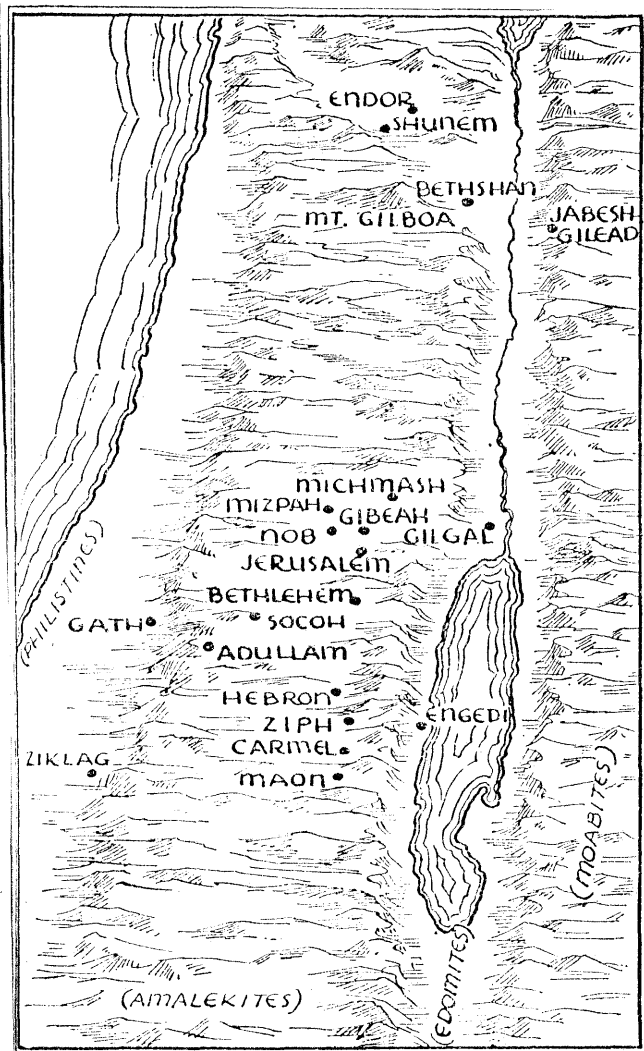
Couples Class  
Wendell Alford,  
Teacher

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.

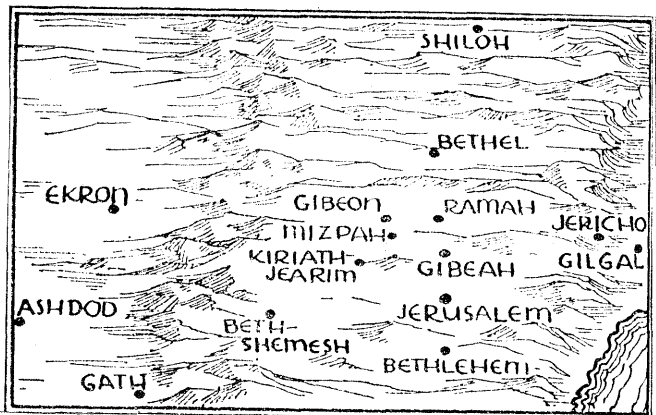
II. As we have seen throughout the early centuries of Israeli history, barrenness of Hebrew women was considered a withholding of God's blessing. During the period of Judges in Israel, there lived in Ramah a man named Elkanah who had two wives, Peninnah and Hannah. The former was blessed by God with 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.

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



Dotted line indicates extent of Solomon's kingdom.



Scene of Samuel's Ministry.



October 17, 1993

"Saul"  
I Samuel 9-31

Couples Class  
Wendell Alford,  
Teacher

I. We learned last week of Samuel's turning over his duties as a judge (political authority) in Israel to the nation's first king, Saul, son of Kish. Samuel did this in a private ceremony, I Sam. 9:25-10:1. This ceremony happened while Saul was on a trip searching for his father's herd of donkeys which had strayed away. He had been gone on the mission for three days when his servant suggested that, since they were in the vicinity of Samuel, the Seer (Prophet), perhaps the man of God could enlighten them concerning the lost asses. Samuel asked Saul to accompany him away from the place of worship and out of the city, even asking Saul to send his servant on ahead. Then Samuel took a flask of oil and, pouring it over Saul's head, announced that the Lord wanted the young, tall man to become Israel's first king. Further, Samuel kissed Saul indicating that he himself would be loyal to Saul, God's king. Saul, of course, was astonished at this rather sudden happening. To assure the surprised young Benjaminite that God really approved the new assignment, Samuel prophesied (predicted) concerning several events which were about to happen to Saul. Samuel promised Saul that when these events had transpired, the new king would receive the Spirit of the Lord, prophesy with a group of prophets who would join him, and become as another person. The events happened exactly as Samuel had promised.

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 Saul about two years 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

*Pharisee threatened Saul with Herod they had with the man where there is conflict*

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 king 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 buried in Jabesh*

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

*Back of tentacles Sugg*

*but final burial in II Sam. 21:14 David reburied at Zelah by*

October 17, 1993

"Saul"  
I Samuel 9-31

Couples Class  
Wendell Alford,  
Teacher

I. We learned last week of Samuel's turning over his duties as a judge (political authority) in Israel to the nation's first king, Saul, son of Kish. Samuel did this in a private ceremony, I Sam. 9:25-10:1. This ceremony happened while Saul was on a trip searching for his father's herd of donkeys which had strayed away. He had been gone on the mission for three days when his servant suggested that, since they were in the vicinity of Samuel, the Seer (Prophet), perhaps the man of God could enlighten them concerning the lost asses. Samuel asked Saul to accompany him away from the place of worship and out of the city, even asking Saul to send his servant on ahead. Then Samuel took a flask of oil and, pouring it over Saul's head, announced that the Lord wanted the young, tall man to become Israel's first king. Further, Samuel kissed Saul indicating that he himself would be loyal to Saul, God's king. Saul, of course, was astonished at this rather sudden happening. To assure the surprised young Benjaminite that God really approved the new assignment, Samuel prophesied (predicted) concerning several events which were about to happen to Saul. Samuel promised Saul that when these events had transpired, the new king would receive the Spirit of the Lord, prophesy with a group of prophets who would join him, and become as another person. The events happened exactly as Samuel had promised.

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 Saul about two years 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.

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

October 17, 1993 - Mental Disease Supp. - Wendell Alford, Teacher

I. Mental Disease: All illnesses whose manifestations are primarily behavioral disturbances, whether the primary cause be physical or psychological, and also those diseases, often called "psychosomatic," in which there is a mixture of emotional cause and physical effect. A. Mental retardation - due to congenitive or hereditary defects and can be contracted through illness or abnormal conditions of the mother during pregnancy.

B. Dementia - loss of mental/emotional capacity through physical changes in the brain which can be due to brain destruction through accident, cancer, infection (can be sexually or intimately transmitted), or hardening of the arteries through diet/age.

C. Psychoneurosis - disorders so designated are illnesses when the problem progresses beyond a certain degree and thereby impairs ones capacity to carry on satisfactorily the personal business of living. Basic to neuroses is a sense of anxiety and ways to overcome the causes of that anxiety. These causes can be real or imagined. Fear or real danger to ones well-being is normal as is actions to relieve the danger. However, there are obsessive fears (phobias) such as fears of closed spaces, high places, crossing the street, certain animals, crowds, public speaking, etc., which can be real or mental fabrications. Mild depression caused by certain neuroses can be normal such as grief caused by natural events, e.g., loss of a loved one, loss of ones livelihood. Everyone experiences mild neuroses from such events beyond ones control, and such experience is normal. Prolonged neuroses which are intense enough to effect normal acitivities should have professional attention.

D. Psychosis - a major, serious mental disease which should be referred to a professional. A person so inflicted can suffer serious confusion of facts with fiction (unreality), hallucinary, or delusionary ideas. Prolonged, intense negative feelings of ones own self worth or the opposite, elated feelings of self, and especially such feelings (positive and negative) following each other reveal psychotic illness. Prolonged (days) of intense feelings of depression (inability to overcome profound anxiety) also constitutes psychotic illness. Sometimes suicidal impulses occur during deep depression. Pronounced suspicion of others intentions of harm to oneself (paranoia) can fall into this illness. One who is psychotically ill is a danger to him or herself and/or others also.

II. Treatments for mental illness:

A. Psychotheraphy - most commonly administered. Social (one to one or group) context for awareness of normality.

B. Drugs - establishing chemical balance to achieve normal mental processes, e.g., lithium, prozac, sedative. MD prescription only.

C. Hypnosis - by specialists exclusively.

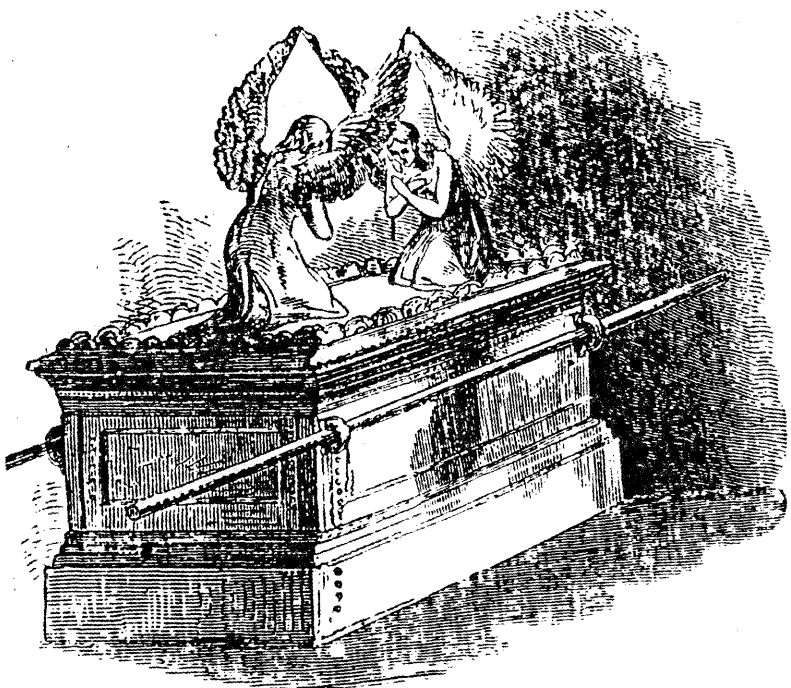
D. Hospitalization - for dietary, laboratory checks, and controlled treatment by specialists for either short or long-term care. Usually for special or more serious cases.

III. Character disorders - some people find it difficult to accept as illness: certain sexual practices, e.g., homosexuality, pedophile and pederast behavior; social activities, e.g., criminal and other antisocial behavior; individualistic behavior such as substance abuse (including alcohol), self-destructiveness.

chizophrenia  
follow-up  
group  
with  
normality  
older  
mentia  
recept  
amaters  
lamenta

all clipping

Cherubim of gold  
shittim wood  
overlaid with pure  
gold



6'4" long  
2'8" wide + high

Ark of the Covenant.



Figure of Ashtoreth.

Ashtoreth in outline

October 17, 1993

Mental Disease Supp.

Wendell Alford, Teacher

I. Mental Disease: All illnesses whose manifestations are primarily behavioral disturbances, whether the primary cause be physical or psychological, and also those diseases, often called "psychosomatic," in which there is a mixture of emotional cause and physical effect. A. Mental retardation - due to congenital or hereditary defects and can be contracted through illness or abnormal conditions of the mother during pregnancy. B. Dementia: loss of mental/emotional capacity through physical changes in the brain which can be due to brain destruction through accident, cancer, infection (can be sexually or intimately transmitted), or hardening of the arteries through diet/age. C. Psychoneuroses: disorders so designated are illnesses when the problem progresses beyond a certain degree and thereby impairs ones capacity to carry on satisfactorily the personal business of living. Basic to neuroses is a sense of anxiety and ways to overcome the causes of that anxiety. These causes can be real or imagined. Fear or real danger to ones well-being is normal as is actions to relieve the danger. However, there are obsessive fears (phobias) such as fears of closed spaces, high places, crossing the street, certain animals, crowds, public speaking, etc., which can be real or mental fabrications. Mild depression caused by certain neuroses can be normal such as grief caused by natural events, e.g., loss of a loved one, loss of ones livelihood. Everyone experiences mild neuroses from such events beyond ones control, and such experience is normal. Prolonged neuroses which are intense enough to effect normal activities should have professional attention. D. Psychoses: major, serious mental diseases which should be referred to a professional. A person so afflicted can suffer serious confusion of facts with fiction (unreality), hallucinatory, or delusionary ideas. Prolonged, intense negative feelings of ones own self worth or the opposite, elated feelings of self, and especially such feelings (positive and negative) following each other reveal psychotic illness. Prolonged (weeks) of intense feelings of depression (inability to overcome profound anxiety) also constitutes psychotic illness. Sometimes suicidal impulses occur during deep depression. Pronounced suspicion of others intentions of harm to oneself (paranoia) can fall into this illness. One who is psychotic is a danger to him or herself and/or others also. II. Treatments for mental illness: A. Psychotherapy - most commonly administered. Social (one to one or group) context for awareness of normality. B. Drugs - establishing chemical balance to achieve normal mental processes, e.g., lithium, prozac, sedatives, MD prescription only. C. Hypnosis - by specialists exclusively. D. Hospitalization for dietary, laboratory checks, and controlled treatment by specialists for either short or long-term care, usually for special or more serious cases. III. Character disorders - some people find it difficult to accept as illness: certain sexual practices, e.g., paraphilias: homosexuality, pedophilia, masochism, sadism, exhibitionism, bestiality, and other deviant behaviors; certain social activities, e.g., criminal and other antisocial behavior; certain individual behavior such as substance abuse (including alcohol), and mental or physical self abuse.

October 17, 1993 - Mental Disease Supp. - Wendell Alford, Teacher

I. Mental Disease: All illnesses whose manifestations are primarily behavioral disturbances, whether the primary cause be physical or psychological, and also those diseases, often called "psychosomatic," in which there is a mixture of emotional cause and physical effect. A. Mental retardation - due to congenitive or hereditary defects and can be contracted through illness or abnormal conditions of the mother during pregnancy.

B. Dementia - loss of mental/emotional capacity through physical changes in the brain which can be due to brain destruction through accident, cancer, infection (can be sexually or intimately transmitted), or hardening of the arteries through diet/age.

C. Psychoneurosis - disorders so designated are illnesses when the problem progresses beyond a certain degree and thereby impairs ones capacity to carry on satisfactorily the personal business of living. Basic to neuroses is a sense of anxiety and ways to overcome the causes of that anxiety. These causes can be real or imagined. Fear or real danger to ones well-being is normal as is actions to relieve the danger. However, there are obsessive fears (phobias) such as fears of closed spaces, high places, crossing the street, certain animals, crowds, public speaking, etc., which can be real or mental fabrications. Mild depression caused by certain neuroses can be normal such as grief caused by natural events, e.g., loss of a loved one, loss of ones livelihood. Everyone experiences mild neuroses from such events beyond ones control, and such experience is normal. Prolonged neuroses which are intense enough to effect normal acitivities should have professional attention.

D. Psychosis - a major, serious mental disease which should be referred to a professional. A person so inflicted can suffer serious confusion of facts with fiction (unreality), hallucinary, or delusional ideas. Prolonged, intense negative feelings of ones own self worth or the opposite, elated feelings of self, and especially such feelings (positive and negative) following each other reveal psychotic illness. Prolonged (days) of intense feelings of depression (inability to overcome profound anxiety) also constitutes psychotic illness. Sometimes suicidal impulses occur during deep depression. Pronounced suspicion of others intentions of harm to oneself (paranoia) can fall into this illness. One who is psychotically ill is a danger to him or herself and/or others also.

II. Treatments for mental illness:

A. Psychotheraphy - most commonly administered. Social (one to one or group) context for awareness of normality.

B. Drugs - establishing chemical balance to achieve normal mental processes, e.g., lithium, prozac, sedative. MD prescription only.

C. Hypnosis - by specialists exclusively.

D. Hospitalization - for dietary, laboratory checks, and controlled treatment by specialists for either short or long-term care. Usually for special or more serious cases.

III. Character disorders - some people find it difficult to accept as illness: certain sexual practices, e.g., homosexuality, pedophile and pederast behavior; social activities, e.g., criminal and other antisocial behavior; individualistic behavior such as substance abuse (including alcohol), self-destructiveness.



WA

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  
map so  
of Bethleh  
Search  
on King  
map

AM + PM

descendants of Beammie, son of Lot by his younger daughter  
See on middle map  
Jan 19 38

power said,  
to permit the  
All one  
two to  
of am  
down of  
Matt. 19:14

X

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,

She later would not sleep with David, II Sam. 6:20-23

youngest of seven daughters  
Dorcy - 100 dead Phillistines, David killed 200  
She saved David from Saul's assassin  
Saul (after split) married her to another (I Sam. 25:44)  
David took her back (Saul's death)

a Phillistine kind of Gath (on big map)

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.

high priest when Saul killed the priests, he escaped, anointed, urged to David when at home Abiathar, David's son, rebelled.

see on big map back of assignment sheet

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.

Abiathar high priest king after Saul's death David's son II Sam 2:13-32

above I Sam. 25:2-44 had been to work in labal but was kind David, Nathan and David married her

human progenitor of David Rom. 1:3  
Divine Redeemer Jesus reference to Psa 110:1

12 Psa's contains direct references to the coming messiah - note Psa 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.

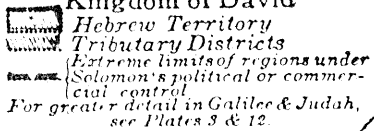
III. David reigned as king of Judah at Hebron for 7.5 years. Gradually his power increased, and after the murders of Abner, brother of Kish (Saul's father), and Ishbosheth, son of Saul, David was anointed king for the third time, this time over the whole of Israel, I Chron. 12:38. His coronation was 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.

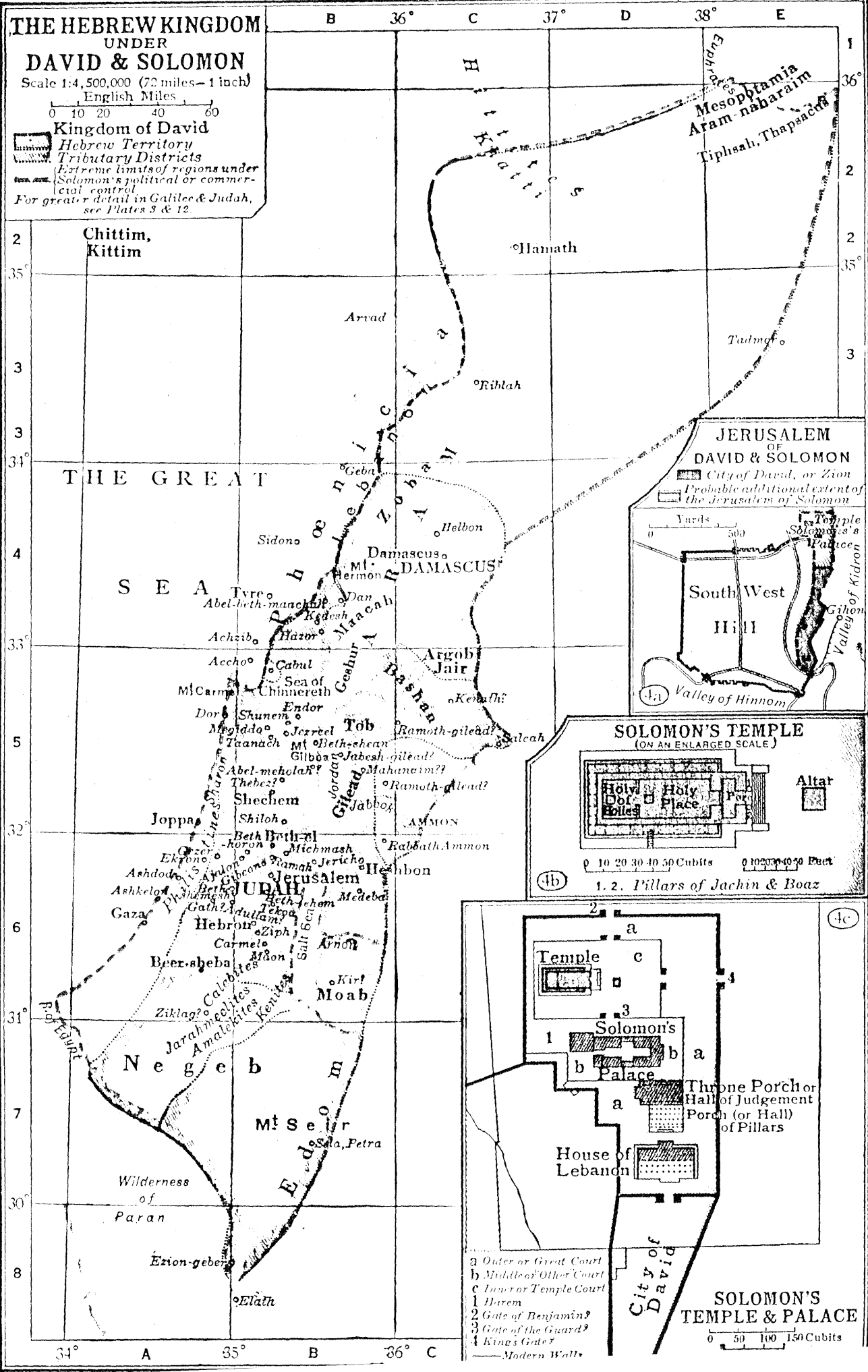
# THE HEBREW KINGDOM

## 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



Chittim, Kittim

Hamath

Arrad

Riblah

JERUSALEM OF DAVID & SOLOMON

THE GREAT SEA

Sidone

Helbon

DAMASCUS

Tyre

Abel-bath-mancheth

Achzib

Accho

Mc Carmel

Dor

Shunem

Megiddo

Taanach

Abel-meholah

Thebez

Shechem

Shiloh

Joppa

Beth-el

Ekron

Ashdod

Ashkelon

Gaza

Hebron

Beer-sheba

Carmel

Arnon

Moab

Edom

Wilderness of Paran

Ezion-geber

Elath

Negeb

Edom

Moab

Edom

Edom

Edom

Edom

Edom

Edom

Edom

Edom

Edom

Edom

Edom

Edom

Edom

Edom

Edom

Edom

Edom

bits of it made & eaten in Mass. So sad  
Nov. 28-9 Total Ec lipse of sun

means "Peaceful"  
Solomon's 3rd King + born in  
David's last son Solomon was  
his old age when Absalom  
rebelled. WA

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

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.

1 Kings 10:1

I Kings 10:1-13

Matt. 12:42  
Lk 11:31

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. \* Here go to Temple sheet

Also 3600 supervisors

Value of gold would be up to 11 billion

I Kings 4:26

Solomon's for 2000 wheat & olive oil at end of 20 yrs. given them in Philistia

unless one includes page 72 + 127

Somebody like that Jefferson

See: Deut 32:3-36 Rom. 12:1-20

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 shouldst 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."

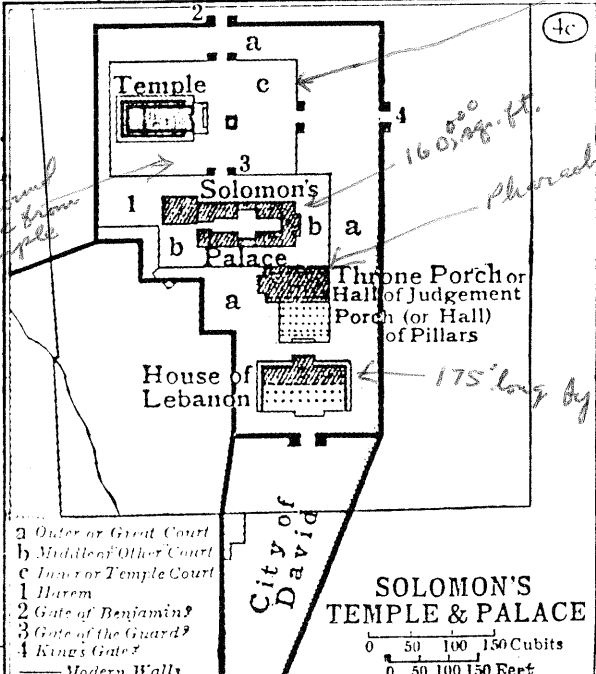
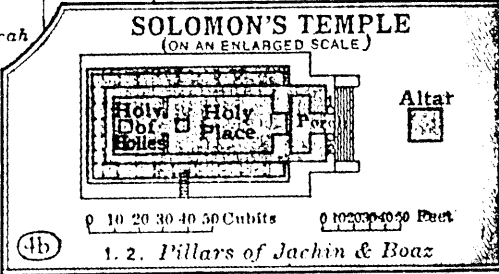
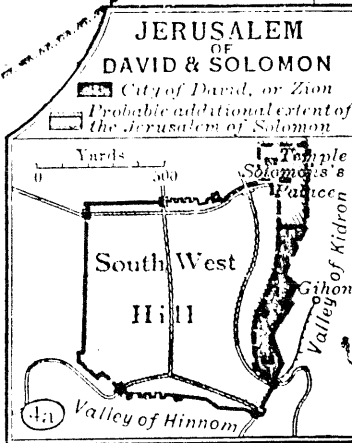
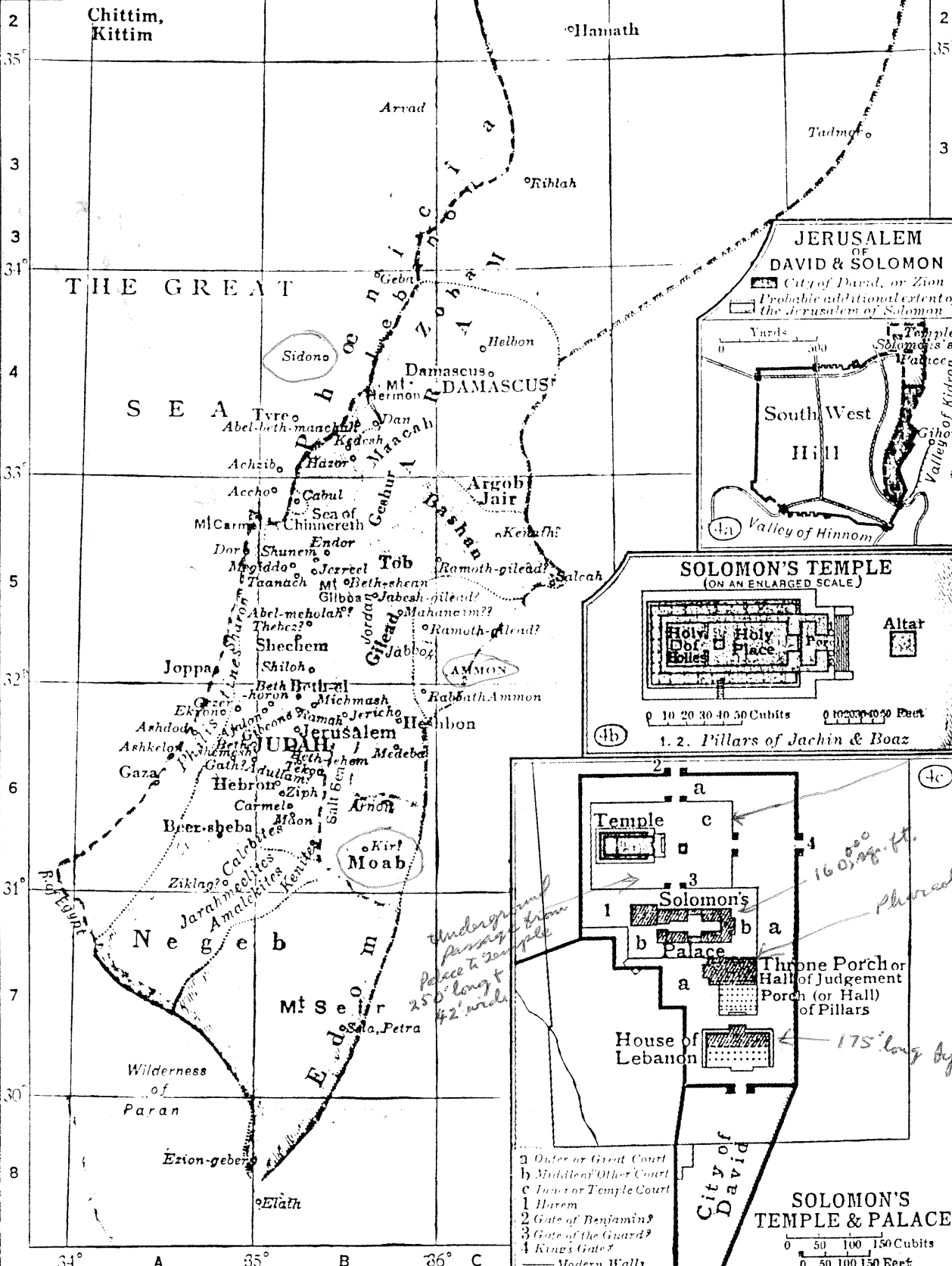
If time; Read notes on Eccles. 8, 9, 11 marked x p. 574

**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



one cubit = 0.18" or 1/2"

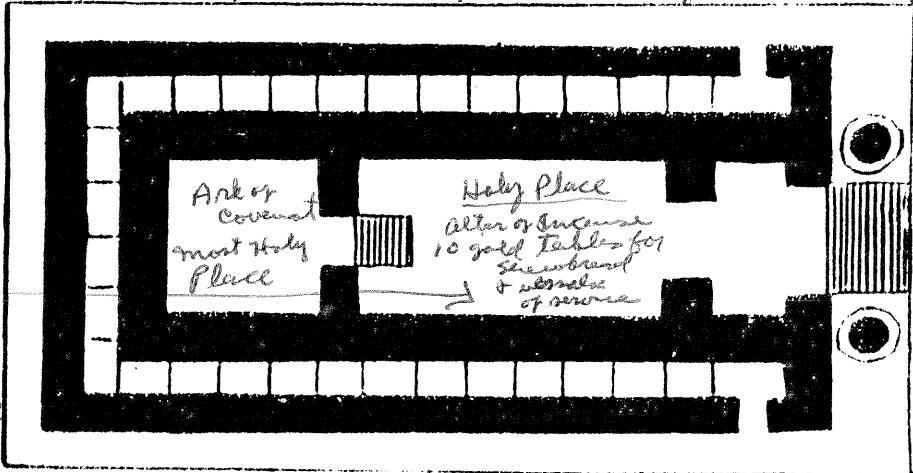
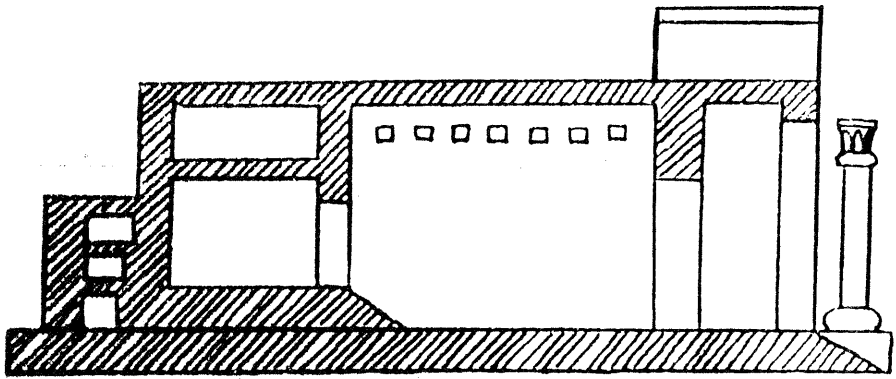
count 600' sq.

160' x 88' ft.  
 Pharaoh's daughter's (Palace)

175' long by 88' wide by 52' high



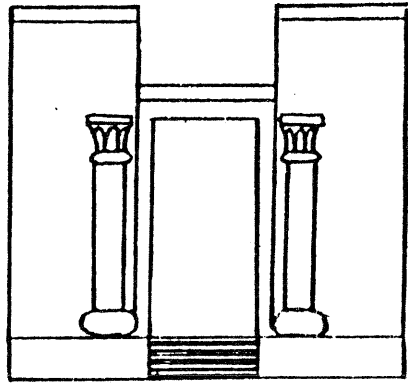
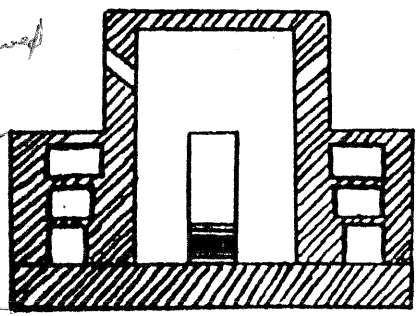
WA



Shewbread, literally "Bread of the Face" through which God is seen (that which sustains 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.

0 10 20 30 cubits = 1 1/2 (18")

3 floors high



165' long by 80' wide by 55' high (columns)  
 I Kings 6:2  
 60 cubits long  
 20 cubits wide  
 30 cubits high  
 main 90' long  
 30' wide  
 45' high  
 1 cubit = 1.5'

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

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 shouldst 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."

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 worshiping 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.

WA

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 result 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.

South - Solomon's son

North

states rights

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.

+ 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

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. - WAJ 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.

See jar. 19:50 children of heretics probably would die from disease as soon as they were born we built control

opening vs. 5 Baal-see vs. 9 24,000 died we plague

Rocky Ridge mountain range Baalim, an aromatic plant grows

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

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.

Six chapters but only 1/4 to 1/2 given to other things

See reign dates in II Kings

one mt. born near Haifa Harbor

I Kings 19:10 - in a cave 18

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

November 14, 1993

"Job"  
Book of Job

Couples Class  
Wendell Alford,  
Teacher

I. Probably the greatest enigma the human mind can ponder is the problem of human suffering. How can an infinite, holy, righteous Creator allow his perfect purpose to be thwarted by that which is less than perfect (complete, whole, or without fault)? Even the innocent suffer while the guilty live in apparent freedom of punishment and apparently enjoy painless lives. Should not the righteous always prosper, and the evil doers always suffer? Is sinning a sure indication that the sinner will suffer? If a person is suffering, is that sure evidence that that person has sinned? (see John 9:1-5) Why can a human's intellect pose questions which that intellect cannot answer? (Who made God? Did God die on a cross? Can life be measured on a scale? Is there a limit to space? When did time begin? How can a perfect God forgive imperfect sin?) The communication of God to mankind (God's Word) looks at the problem of human suffering in the Book of Job. When one attempts to understand the problem from this account, it is extremely important that he or she remember that it was written without internal reference to God's Covenant People or their history. In fact, its origin and date are matters of considerable obscurity.

II. Many Bible scholars believe that Job was written by Moses during his Midian experience. His connections there became Arabian which was Job's setting. Others suggest Solomon or Elihu wrote the drama, but I believe its authorship took place much earlier than Moses or Solomon although Moses or another could have put in writing what had been oral tradition. I am persuaded that the story originated in the Land of Uz where Job(ab) lived. In other words, it is historically factual. Job was probably a native of Idumean Arabia south of the Dead Sea and was a member of the Edomite race. Recall that Edom means "red" in Hebrew, the name given to Esau because of his being covered all over with red hair, Gen. 25:25. The geneology of Job could be traced in Gen. 36:6,8,28,31-33; I Chron. 1:34,42,44. If I am correct, Job(ab) was an offspring of Abraham (a Semite) through his grandson, Esau. Job was a good man who was perfect, upright, a God fearer, and a hater of evil. Not only was he righteous, but he was very rich with 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and a mansion for his home. In fact, he was the richest and best known man in the entire region. His children were well disciplined, and Job prayed for them continually. Job's wife remained with him throughout the period.

III. The stage is set at the beginning of this poetic drama after Job's blameless integrity is established in 1:1-5. God sits in the judgment seat which has brought before it the angels and the perennial adversary, Satan. The Lord asks Satan where he has been, and Satan says that he has been everywhere. "In your travels," the Lord asks, "have you noted my devoted and loyal servant, Job?" Satan replied that Job's devotion is very understandable since he was God's pet upon whom God had lavished exorbitant possessions and given unlimited protection. Satan said further, "Take away



his possessions and Job will curse you to your face." God gave Satan permission to take everything, except Job's body he could not hurt. Satan caused the Sabeans and Chaldeans to steal the stock except the sheep, and God himself burned the sheep. Job's ten children were killed in a storm. Job's reaction was to worship God by declaring that at birth he had nothing, and all his possessions had been gifts from God. During the terrible calamities Job did nothing to offend God. At another tribunal God gave Satan permission to destroy Job's health, but would not give permission for him to be killed. Satan struck Job's body with putrid, open sores over his entire body. Now even his wife counseled Job to "curse God and die." Job rebuked her by saying that when God delivers good and a person accepts it, should that same person not also accept trouble when it comes?

IV. The scene now changes and Job with his health broken is visited by three of his friends, Eliphaz the Temanite (offspring of Ishmael, Gen. 25:15), Bildad (from Chaldaea), and Zophar (probably a Syrian). They sat with Job for seven days speechless because of Job's misery. Job then spoke to say that he wonders about why he was born only to have such an adverse result. The overall position of the three friends was that Job's suffering was a result of his sin, but they could not persuade Job of their case. Elihu, another friend, after hearing the previous discussion, reprimanded the three friends, for he insisted that Job's suffering was not due to overt sin but covert pride (secret sin). Elihu's idea seemed to be that suffering was not so much punishment for sin, but rather to keep people from sinning. Job related his innocence regarding sexual sins, abuse of his power over others, and idolatry, 31:1-12, 13-23, 26-28. Finally God himself answers Job in Chapter 38 out of a whirlwind and tells him of his (God's) exalted position above mankind. Job's response is that he lacks understanding of God but could see himself as in need of repentance. God told Job's three friends that they were wrong and that Job would pray for them. The Lord accepted Job's repentance and restored his wealth, health, family, and he lived happily another 140 years.

V. The nature of God and of his creatures, mankind, is treated in the Book of Job. God is in complete control of his creation, Rom. 9:20, Satan himself is subject to God's will, and, although God does not tempt anyone to sin (Jam. 1:13), he is aware of Satan's rebellious activities among people and mankind's weaknesses. God's Son, Jesus Christ, was not immune to Satan's efforts, for Jesus was tempted as all people are, Heb. 4:15. Suffering is universal among all people, whether due to a given individual's own sin or the sin of all humanity's pair of physical parents, Adam and Eve, Rom. 5:12. But God's New Covenant which is sealed by the sacrifice of his only Son once and forever (Heb. 10:1-18), assured God's final triumph over the effect of Satan's power of temptation (I Cor. 10:13) and which ultimately eliminates all human suffering for those who trust in the righteousness of God in Christ, Rom. 9:24-10:3. Trust-ers in Jesus Christ even rejoice in suffering, Rom. 5:1-5. Tribulations breed patience with believers even as it did with Job, Jam. 5:11, and our reward will be the elimination of all suffering, Rev. 21:4. Mankind cannot understand God's complete nature and must rely on faith in his promise to please him, Heb. 11:6. The best knowledge we have of God's nature is the life of Jesus Christ, for God was in Christ reconciling the world to himself, II Cor. 5:19.

*Gray - Solomon*  
WA

November 14, 1993

"Job"

Couples Class  
Wendell Alford,  
Teacher

*has been called "The Epic of the Summerlife"*  
*Job's struggle against doubt*  
Book of Job

I. Probably the greatest enigma the human mind can ponder is the problem of human suffering. How can an infinite, holy, righteous Creator allow his perfect purpose to be thwarted by that which is less than perfect (complete, whole, or without fault)? Even the innocent suffer while the guilty live in apparent freedom of punishment and apparently enjoy painless lives. Should not the righteous always prosper and the evil doers always suffer? Is sinning a sure indication that the sinner will suffer? If a person is suffering, is that sure evidence that that person has sinned? (see John 9:1-5) Why can a human's intellect pose questions which that intellect cannot answer? (Who made God? Did God die on a cross?) Can life be measured on a scale? Is there a limit to space? When did time begin? How can a perfect God forgive imperfect sin?) The communication of God to mankind (God's Word) looks at the problem of human suffering in the Book of Job. When one attempts to understand the problem from this account, it is extremely important that he or she remember that it was written without internal reference to God's Covenant People or their history. In fact, its origin and date are matters of considerable obscurity.

X  
*driver of social & force system*

? of Trinity

II. Many Bible scholars believe that Job was written by Moses during his Midian experience. His connections there became Arabian which was Job's setting. Others suggest Solomon or Elihu wrote the drama, but I believe its authorship took place much earlier than Moses or Solomon although Moses or another could have put in writing what had been oral tradition. I am persuaded that the story originated in the Land of Uz where Job lived. In other words, it is historically factual. Job was probably a native of Idumean Arabia south of the Dead Sea and was a member of the Edomite race. Recall that Edom means "red" in Hebrew, the name given to Esau because of his being covered all over with red hair, Gen. 25:25. The geneology of Job could be traced in Gen. 36:6,8,28,31-33; I Chron. 1:34,42,44. If I am correct, Job was an offspring of Abraham (a Semite) through his grandson, Esau. Job was a good man who was perfect, upright, a God fearer, and a hater of evil. Not only was he righteous, but he was very rich with 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and a mansion for his home. In fact, he was the richest and best known man in the entire region. His children were well disciplined, and Job prayed for them continually. Job's wife remained with him throughout the period.

*Sons of Ishmael (descendants) and Keturah wife of Abraham after Isaac died*

*Herod was of this stock + tried to kill Jesus + his son with Pilate involved in trial of Jesus*

X  
*is found said as in Job 1:8; 2:3*

*Lk 10:18-20; John 12:28-32; I John 3:8*

*a male chauvinist would commit Samson + wait.*

III. The stage is set at the beginning of this poetic drama after Job's blameless integrity is established in 1:1-5. God sits in the judgment seat which has brought before it the angels and the perennial adversary, Satan. The Lord asks Satan where he has been, and Satan says that he has been everywhere. "In your travels," the Lord asks, "have you noted my devoted and loyal servant, Job?" Satan replied that Job's devotion is very understandable since he was God's pet upon whom God had lavished exorbitant possessions and given unlimited protection. Satan said further, "Take away

WA

his possessions and Job will curse you to your face." God gave Satan permission to take everything, except Job's body he could not hurt. Satan caused the Sabeans and Chaldeans to steal the stock except the sheep, and God himself burned the sheep. Job's ten children were killed in a storm. Job's reaction was to worship God by declaring that at birth he had nothing, and all his possessions had been gifts from God. During the terrible calamities Job did nothing to offend God. At another tribunal God gave Satan permission to destroy Job's health, but would not give permission for him to be killed. Satan struck Job's body with putrid, open sores over his entire body. Now even his wife counseled Job to "curse God and die." Job rebuked her by saying that when God delivers good and a person accepts it, should that same person not also accept trouble when it comes?

9:17  
with  
bad  
10:20  
skin of my  
teeth

the Shunite  
See Gen.  
25:2  
Keturah +  
Brahman after  
with died

re Bezile  
ice Gen.  
22:21  
Abraham's  
rather Nebora  
son, Abra-  
ham's nephew

Tornadoes, hurricanes, floods, fires, AIDS from blood transfusion + infants born with AIDS

IV. The scene now changes and Job with his health broken is visited by three of his friends, Eliphaz the Temanite (offspring of Ishmael, Gen. 25:15), Bildad (from Chaldaea), and Zophar (probably a Syrian). They sat with Job for seven days speechless because of Job's misery. Job then spoke to say that he wonders about why he was born only to have such an adverse result. The overall position of the three friends was that Job's suffering was a result of his sin, but they could not persuade Job of their case. Elihu, another friend, after hearing the previous discussion, reprimanded the three friends, for he insisted that Job's suffering was not due to overt sin but covert pride (secret sin). Elihu's idea seemed to be that suffering was not so much punishment for sin, but rather to keep people from sinning. Job related his innocence regarding sexual sins, abuse of his power over others, and idolatry, 31:1-12, 13-23, 26-28. Finally God himself answers Job in Chapter 38 out of a whirlwind and tells him of his (God's) exalted position above mankind. Job's response is that he lacks understanding of God but could see himself as in need of repentance. God told Job's three friends that they were wrong and that Job would pray for them. The Lord accepted Job's repentance and restored his wealth, health, family, and he lived happily another 140 years. Age would put his period of life ahead of Moses @ 120

the answer is not to know even and affect rational but to know the God is reliable to keep his promise  
37:5  
at  
compassion  
41:1

V. The nature of God and of his creatures, mankind, is treated in the Book of Job. God is in complete control of his creation, Rom. 9:20, Satan himself is subject to God's will, and, although God does not tempt anyone to sin (Jam. 1:13), he is aware of Satan's rebellious activities among people and mankind's weaknesses. God's Son, Jesus Christ, was not immune to Satan's efforts, for Jesus was tempted as all people are, Heb. 4:15. Suffering is universal among all people, whether due to a given individual's own sin or the sin of all humanity's pair of physical parents, Adam and Eve, Rom. 5:12. But God's New Covenant which is sealed by the sacrifice of his only Son once and forever (Heb. 10:1-18), assured God's final triumph over the effect of Satan's power of temptation (I Cor. 10:13) and which ultimately eliminates all human suffering for those who trust in the righteousness of God in Christ, Rom. 9:24-10:3. Trust-ers in Jesus Christ even rejoice in suffering, Rom. 5:1-5. Tribulations breed patience with believers even as it did with Job, Jam. 5:11, and our reward will be the elimination of all suffering, Rev. 21:4. Mankind cannot understand God's complete nature and must rely on faith in his promise to please him, Heb. 11:6. The best knowledge we have of God's nature is the life of Jesus Christ, for God was in Christ reconciling the world to himself, II Cor.

why place  
it is  
and in  
the N.T.

5:19. LGE factor  
The Love, Grace, &

Have faith in God without regard to circumstances, sometimes we progress See Matt. 10:22 cannot know  
Jonah next week  
No that is enduring not the

November 21, 1993

"Jonah"  
Book of Jonah

Couples Class  
Wendell Alford,  
Teacher

[Conclusion of "Job" from 11-14-93]

V. The nature of God and of his creatures, mankind, is treated in the Book of Job. God is in complete control of his creation, Rom. 9:20, Satan himself is subject to God's will, and, although God does not tempt anyone to sin (Jam. 1:13), he is aware of Satan's rebellious activities among people and mankind's weaknesses. God's Son, Jesus Christ, was not immune to Satan's efforts, for Jesus was tempted as all people are, Heb. 4:15. Suffering is universal among all people, whether due to a given individual's own sin or the sin of all humanity's pair of physical parents, Adam and Eve, Rom. 5:12. But God's New Covenant which is sealed by the sacrifice of his only Son once and forever (Heb. 10:1-18), assures God's final triumph over the effect of Satan's power of temptation (I Cor. 10:13) and which ultimately eliminates all human suffering for those who trust in the righteousness of God in Christ, Rom. 9:24-10:3. Trust-ers in Jesus Christ even rejoice in suffering, Rom. 5:1-5. Tribulations breed patience with believers even as it did with Job, Jam. 5:11, and our reward will be the elimination of all suffering, Rev. 21:4. Mankind cannot understand God's complete nature and must rely on faith in his promise to please him, Heb. 11:6. The best knowledge we have of God's nature is the life of Jesus Christ, for God was in Christ reconciling the world to himself, II Cor. 5:19.

I. To understand the attitude and actions of Jonah (dove) one must realize the religious and political situation at his time and place. David had captured all nations near enough to Israel to be an immediate threat to his nation, and following him Solomon had further secured the nation's position by marrying Egypt's royalty. The political climate of Israel was serene. However, the following period (c. 930-760 BC), about 170 years, Israel and Judah divided, and both became targets for corruption from within and pillage, pilferage, and plundering from without. A new threat developed during this time, to Israel's east. The Egyptian Empire ruled the middle east area from c. 1600-1000 BC while the Hebrews grew prolifically during Joseph's life and beyond. Afterwards, beginning in c. 900 BC, Assyria, along the Tigris River, began to prosper commercially and politically. The empire's name came from Asshur who was Shem's son, Gen. 10:11, and who in later times was worshiped by the Assyrians as their chief god. Asshur established the city of Nineveh just after the Flood.

II. When Jeroboam II became king of Israel in 793 BC, affairs of the nation (northern kingdom) became somewhat more prosperous. He reigned longer than any other king of Israel, 41 Years. At the start of his reign, Jonah became a prophet of Israel. Since Assyria was just beginning its period of strength, Jeroboam II was able to repel Syrian invaders and even captured their capital, Damascus, II Kings 14:28. A part of Jonah's first responsibility as a prophet was to Israel when some of the citizens began to have hopes that the Lord was about to restore Israel to its former glory under Solomon, even though signs of Assyria's strength were growing. (Assyria

finally captured Israel in 722 BC.) Assyria's religion was polytheistic and supported immoral and sensual practices along with gross violence. Needless to say, the Assyrians were hated and despised by the Hebrews, especially the prophet Jonah.

III. Jonah, the fifth of the minor prophets, was the son of Amittai and a native of Gath-hepher, II Kings 14:25-27. Jonah was having a rather easy time of his ministry, because things were fairly settled. At least Israel was not openly against God like the Assyrians were with their ancestor worship (Asshur). But the Lord assigned Jonah to become a missionary to that great, but evil, empire, Assyria. Not only was Assyria evil but now it had become Israel's dreaded enemy. The Assyrians flaunted their power before Israel's God and others through numerous acts of heartless cruelty. So when Jonah heard God's call to go to Assyria and call the people to repentance, his humanity shifted in the opposite direction, to Tarshish, Spain. The Book of Jonah relates his flight and how God miraculously stopped him and reversed his direction to God's original assignment. It is much profounder than an interesting story about a man of God and a fish of questionable abilities. It is a sequence of biographical facts which reveal a God of universal love, mercy, and grace. Perhaps no people at that time deserved God's favor less than the people of Assyria's capital, Nineveh. Jonah knew their moral degradation, but he inwardly believed that God would forgive and bless them if they turned from their sin and worshiped Jehovah. He was aware also of the power of God's message, and somehow he sensed that his weak, reluctant preaching would bring about a positive response. They would thereby be spared God's judgment. But, still, Jonah hated the Assyrians, and his basal humanity told him that he, representing God's people and will, would rather see vengeance than mercy. He ran westward to the sea at Joppa (Tel Aviv) rather than eastward to Nineveh. On the ship a storm threatened the crew and passengers, and Jonah asked to be thrown overboard after confessing that he was a Hebrew and that the God he worshiped, Jehovah, was punishing him for disobedience. The crew obliged and a large fish swallowed the disobedient prophet. God caused the fish to disgorge Jonah onto land after he had been fishborn for three days, Matt. 12:38-41; Lk 11:29-32. Jonah prayed while in the fishy dungeon and, on land safe again, he was ready and willing to do God's will. Therefore, when God the second time instructed him to go to Nineveh, he set out on God's missionary assignment. As he entered the city, he proclaimed a message of God's wrath, the people were to repent of their sins, turn to God, and change their evil ways in 40 days or be destroyed. The message was universally received, and even the king proclaimed a fast, disrobed, and sat in ashes. Their reaction to Jonah's message from God saved them from destruction which displeased Jonah immensely. Today we cannot understand the prophet's attitude concerning Nineveh's conversion. He was exceedingly irritated and angry, and told God, in effect, "I told you so." He, like Elijah before, told God to take his life. Jonah wanted to see whether his evangelistic message would be really carried out so he moved to the suburb, set up a tent, and waited. God made a gourd to grow over him to ward off the sun, but Jonah was still unhappy. The Scripture gives no hint that Jonah ever agreed with God's position. His last statement was, "It is better for me to die than to live." Probably his strong animosity was caused by either a strong feeling of narrow nationalism or he had earlier prophesied against Assyria at home and did not want his friends back home to know of his changed position.

WA

November 21, 1993

"Jonah"

Couples Class  
Wendell Alford,  
Teacher

Book of Jonah  
*How long was Job defeated? 1 yr 1/2 yrs.  
Everything doubled - children? 1st 10 in heaven + therefore double test!*

[Conclusion of "Job" from 11-14-93]

V. The nature of God and of his creatures, mankind, is treated in the Book of Job. God is in complete control of his creation, Rom. 9:20, Satan himself is subject to God's will, and, although God does not tempt anyone to sin (Jam. 1:13), he is aware of Satan's rebellious activities among people and mankind's weaknesses. God's Son, Jesus Christ, was not immune to Satan's efforts, for Jesus was tempted as all people are, Heb. 4:15. Suffering is universal among all people, whether due to a given individual's own sin or the sin of all humanity's pair of physical parents, Adam and Eve, Rom. 5:12. But God's New Covenant which is sealed by the sacrifice of his only Son once and forever (Heb. 10:1-18), assures God's final triumph over the effect of Satan's power of temptation (I Cor. 10:13) and which ultimately eliminates all human suffering for those who trust in the righteousness of God in Christ, Rom. 9:24-10:3. Trust-ers in Jesus Christ even rejoice in suffering, Rom. 5:1-5. Tribula-tions breed patience with believers even as it did with Job, Jam. 5:11, and our reward will be the elimination of all suffering, Rev. 21:4. Mankind cannot understand God's complete nature and must rely on faith in his promise to please him, Heb. 11:6. The best knowledge we have of God's nature is the life of Jesus Christ, for God was in Christ reconciling the world to himself, II Cor. 5:19.

*only place  
Job's men  
were in  
N.T.*

I. To understand the attitude and actions of Jonah (dove) one must realize the religious and political situation at his time and place. David had captured all nations near enough to Israel to be an immediate threat to his nation, and following him Solomon had further secured the nation's position by marrying Egypt's royalti-ty. ~~The political climate of Israel was serene. However, the follo-wing period (c. 930-760 BC), about 170 years, Israel and Judah divid-ed, and both became targets for corruption from within and pillage, pilferage, and plundering from without. A new threat developed during this time, to Israel's east. The Egyptian Empire ruled the middle east area from c. 1600-1000 BC while the Hebrews grew prolifi-cally during Joseph's life and beyond. Afterwards, beginning in c. 900 BC, Assyria, along the Tigris River, began to prosper commer-cially and politically. The empire's name came from Asshur who was Shem's son, Gen. 10:11, and who in later times was worshiped by the Assyrians as their chief god. Asshur established the city of Nineveh just after the Flood.~~

*nation  
divided*

*had 13 major + many minor gods*

II. When Jeroboam II became king of Israel in 793 BC, affairs of the nation (northern kingdom) became somewhat more prosperous. He reigned longer than any other king of Israel, 41 Years. At the start of his reign, Jonah became a prophet of Israel. Since Assyria was just beginning its period of strength, Jeroboam II was able to repel Syrian invaders and even captured their capital, Damascus, II Kings 14:28. A part of Jonah's first responsibility as a prophet was to Israel when some of the citizens began to have hopes that the Lord was about to restore Israel to its former glory under Solo-mon, even though signs of Assyria's strength were growing. (Assyria

finally captured Israel in 722 BC.) Assyria's religion was polytheistic and supported immoral and sensual practices along with gross violence. Needless to say, the Assyrians were hated and despised by the Hebrews, especially the prophet Jonah.

III. Jonah, the fifth of the minor prophets, was the son of Amittai and a native of Gath-hepher, II Kings 14:25-27. Jonah was having a rather easy time of his ministry, because things were fairly settled. At least Israel was not openly against God like the Assyrians were with their ancestor worship (Asshur). But the Lord assigned Jonah to become a missionary to that great, but evil, empire, Assyria. Not only was Assyria evil but now it had become Israel's dreaded enemy. The Assyrians flaunted their power before Israel's God and others through numerous acts of heartless cruelty. So when Jonah heard God's call to go to Assyria and call the people to repentance, his humanity shifted in the opposite direction, to Tarshish, Spain. The Book of Jonah relates his flight and how God miraculously stopped him and reversed his direction to God's original assignment. It is much profounder than an interesting story about a man of God and a fish of questionable abilities. It is a sequence of biographical facts which reveal a God of universal love, mercy, and grace. Perhaps no people at that time deserved God's favor less than the people of Assyria's capital, Nineveh. Jonah knew their moral degradation, but he inwardly believed that God would forgive and bless them if they turned from their sin and worshiped Jehovah. He was aware also of the power of God's message, and somehow he sensed that his weak, reluctant preaching would bring about a positive response. They would thereby be spared God's judgment. But, still, Jonah hated the Assyrians, and his basal humanity told him that he, representing God's people and will, would rather see vengeance than mercy. He ran westward to the sea at Joppa (Tel Aviv) rather than eastward to Nineveh. On the ship a storm threatened the crew and passengers, and Jonah asked to be thrown overboard after confessing that he was a Hebrew and that the God he worshiped, Jehovah, was punishing him for disobedience. The crew obliged and a large fish swallowed the disobedient prophet. God caused the fish to disgorge Jonah onto land after he had been fishborn for three days, Matt. 12:38-41; Lk 11:29-32. Jonah prayed while in the fishy dungeon and, on land safe again, he was ready and willing to do God's will. Therefore, when God the second time instructed him to go to Nineveh, he set out on God's missionary assignment. As he entered the city, he proclaimed a message of God's wrath, the people were to repent of their sins, turn to God, and change their evil ways in 40 days or be destroyed. The message was universally received, and even the king proclaimed a fast, disrobed, and sat in ashes. Their reaction to Jonah's message from God saved them from destruction which displeased Jonah immensely. Today we cannot understand the prophet's attitude concerning Nineveh's conversion. He was exceedingly irritated and angry, and told God, in effect, "I told you so." He, like Elijah before, told God to take his life. Jonah wanted to see whether his evangelistic message would be really carried out so he moved to the suburb, set up a tent, and waited. God made a gourd to grow over him to ward off the sun, but Jonah was still unhappy. The Scripture gives no hint that Jonah ever agreed with God's position. His last statement was, "It is better for me to die than to live." Probably his strong animosity was caused by either a strong feeling of narrow nationalism or he had earlier prophesied against Assyria at home and did not want his friends back home to know of his changed position.

like salesman  
in F. B. I.  
muddy - no  
roady home  
today, 3 hope,  
5 hope, 4 hope

to Jerusalem  
in prison - further  
love people  
know at that  
time.  
and wanted  
to go there for  
a reason  
Jerusalem  
II Chron.  
20:36

where  
Peter is  
acts so  
actually  
acknowledges  
that Christ  
accepted  
himself  
bravery  
not want  
to go  
to Nineveh

next week  
Daniel +  
prophecy

God has always loved all people & his plan was that the Jews would follow his will & take his message to everyone. They refused &

November 28, 1993

"Daniel"  
Book of Daniel

Couples Class  
Wendell Alford,  
Teacher

I. Last week we noted that in 722 BC the northern kingdom (Israel) fell to Assyria. Judah (southern kingdom) continued as a national entity until 586 BC when Jerusalem was destroyed by Nebuchnezar, king (606-561 BC) of Babylonia, II Chron. 36:4-20. (Assyria was overcome by Babylonia in 606 BC, and Media-Persia Empire ruled 536-330 BC, Greek Empire 330-146 BC, Roman Empire 146 BC-476 AD+.) Israel as a nation ceased to exist from 586 BC until 1948 AD, some 2534 years. Nebuchnezar's cruelty is best seen in Jer. 39:5-10 when he conquered Judah's last king Zedekiah (597-586 BC) who succeeded Jehoiachin (597 BC, 3 mos.) who succeeded Jehoiakim, 608-597 BC. In the third year of Jehoiakim's reign (605 BC), Daniel was taken to Babylon as a young (16?) man some 13 years before Jerusalem was completely destroyed. (Ezekiel was taken there also about 3 years after Daniel in 602 BC.) Daniel served during the reign of two Babylonian kings, Nebuchnezar and Belshazar, and two Media-Persian kings, Darius and Cyrus.

II. Daniel was of noble birth (1:3), very fit physically, well above average intellectually, and comfortable in adapting to new and different situations. He learned the new Chaldean language and culture readily. He was deported and lived with three other Hebrews Hananiah, Mishael, and Azariah. Their names were changed to Chaldean in order to further encourage cultural integration into Babylonian society, 1:7. The one very strong reservation which Daniel held most vigorously was his religious faith. As a Hebrew he objected to violating God's injunction against eating certain unclean meats, Lev. 11:1-47. Daniel means "God is my judge," and he was faithful to his name when influences disputed his early training and beliefs. And so, when he was introduced to the king's choice fare, he requested that he be allowed to eat only vegetables. When his request was refused, he persuaded the king's representative to let the Hebrew youngsters change their diets for just ten days. Daniel won and his reputation soared in the king's household and throughout the area. So great was his faithfulness, ability, and attainments that Nebuchnezar soon "made him to rule over all the province of Babylon and to be chief governor over all the wise men of Babylon," 2:48. Like Joseph in Egypt, one of the blessings of God was his ability to interpret dreams.

III. In chaps. 2 and 4 Daniel interpreted dreams by the kings which the royal astrologers, sorcerers, and magicians could not unveil. In the first, not only did Daniel tell Nebuchnezar what he had dreamed but also the interpretation, a beast whose head represented the present kingdom of Babylon and the kingdoms which were to follow. The king recognized Daniel's God as supreme and promoted him in the king's court. Nebuchnezar made a bust of gold and ordered everyone to bow down and worship it. The Hebrews, of course (Ex. 20:4-5), refused to do so and immediately were forced to suffer the king's command, to be thrown into a fired furnace. Since Daniel was in the King's Palace, he did not go near the image, but his three friends did and were thrown in the furnace. God saved them alive, and,



in fact, was in the furnace with them in the person of his Son, 3:25. In the second dream (chap. 4) Daniel interpreted Nebuchnezar's vision of a tree grown tall and strong as his own reign during which he would become as a beast of the field. The king did immediately become wild and eat grass with the oxen, but his recognition of Jehovah God as the King of heaven restored him to rationality.

IV. Succeeding Nebuchnezar was Belshazar (prince of Bel, i.e., Baal), son of Nebuchnezar, 5:2. Belshazar was a lustful, partying monarch who enjoyed giving large feasts with much alcohol for all his guests. On one such occasion when all his princes, wives, and concubines were gathered, he brought out the sacred, gold vessels which his father had brought from the Temple in Jerusalem to be used for the drinks. At the height of the debauchery, human fingers mysteriously wrote a message on the wall. His soothsayers could not read the message, and Daniel was brought in to interpret. The hand writing on the wall stated: God has judged you and your kingdom, found you short of God's expectations, and now your kingdom will be taken by the Medes and the Persians. That very night the prince of Bel was slain by Darius, the Median king, with whom Daniel fared well. Darius gave Daniel second-in-command responsibilities, but those under Daniel sought to discredit him. They did this by subtly enticing Darius to sign a decree that for 30 days anyone who prayed to any being other than Darius would be fed to the lions. Daniel was discovered to be praying to Jehovah God three times daily. He was fed to the lions, but God saved him. Darius decreed as a result of this miracle that Daniel's God was "alive and steadfast for ever."

V. Chaps. 7-12 of the Book of Daniel are distinguishable from chaps. 1-6 in that the latter tell of a series of visions which the prophet had during the reigns of Belshazar, chaps. 7-8; Darius, chap. 9; and Cyrus, chaps. 10-12. These dreams dramatically outline God's future plans, beginning with Babylon and continuing to the end of the ages. They give a preview of God's redemption and have been called the key to all biblical prophecy. They relate that God is, in fact, sovereign over all the affairs of all mankind at all times. Just as he was in control of Babylon's activities, he has always controlled the destinies of all people in all ages and will do so through the age that ends all ages. Even as Daniel in 2:2 states, "He [God] revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." Central to God's revelation through Daniel was the reference to "the Ancient of days," 7:9,13,22, which has proved to be none other than God in the flesh, Jesus the Christ (Messiah), and our Lord. Since Ezekiel, Daniel, and John (Revelation) all went through similar experiences, (humanly speaking, apparent hopelessness for God's faithful), all three were given similar assurances from God that the culmination of the ages will see God's faithful incomparably rewarded for their faith in God through his Son, Jesus Christ, Ezek. 36-39; Dan. 7-12; Rev. 18-22. Those of us who trust, or those who have ever trusted, Jesus Christ are assured of being cared for eternally, regardless of what happens to anyone else. [As time permits, we will examine Matt. 24:15; Dan. 9:26-27; 11:31; 12:1,4,9,11; Ezek. 38:2,14-15,18;39:11-12,27-29; Matt. 24:27-31; I Thes. 4:8-5:11.]

November 28, 1993

"Daniel" Couples Class  
Book of Daniel *Heb. dialect of* Wendell Alford,  
2:4 - 7:28 *Aramaic Chaldean* Teacher

45 min

started 7:00 pm

crushed  
Egypt  
at least  
in 605

p 660

I. Last week we noted that in 722 BC the northern kingdom (Israel) fell to Assyria. Judah (southern kingdom) continued as a national entity until 586 BC when Jerusalem was destroyed by Nebuchnezar, king (606-561<sup>st</sup> BC) of Babylonia, II Chron. 36:4-20. (Assyria was overcome by Babylonia in 606 BC, and Media-Persia Empire ruled 536-330 BC, Greek Empire 330-146 BC, Roman Empire 146 BC-476 AD+.) Israel as a nation ceased to exist from 586 BC until 1948 AD, some 2534 years. Nebuchnezar's cruelty is best seen in Jer. 39:5-10 when he conquered Judah's last king Zedekiah (597-586 BC) who succeeded Jehoiachin (597 BC, 3 mos.) who succeeded Jehoiakim, 608-597 BC. In the third year of Jehoiakim's reign (605 BC), Daniel was taken to Babylon as a young (16?) man some 13 years before Jerusalem was completely destroyed. (Ezekiel was taken there also about 3 years after Daniel in 602 BC.) Daniel served during the reign of two Babylonian kings, Nebuchnezar and Belshazar, and two Media-Persian kings, Darius and Cyrus. *Point here is that Daniel lived through 72 yrs after arriving in Babylon*

*He saw kingdoms rise and fall*

II. Daniel was of noble birth (1:3), very fit physically, well above average intellectually, and comfortable in adapting to new and different situations. He learned the new Chaldean language and culture readily. He was deported and lived with three other Hebrews Hananiah, Mishael, and Azariah. Their names were changed to Chaldean in order to further encourage cultural integration into Babylonian society, 1:7. The one very strong reservation which Daniel held most vigorously was his religious faith. As a Hebrew he objected to violating God's injunction against eating certain unclean meats, Lev. 11:1-47. Daniel means "God is my judge," and he was faithful to his name when influences disputed his early training and beliefs. And so, when he was introduced to the king's choice fare, he requested that he be allowed to eat only vegetables. When his request was refused, he persuaded the king's representative to let the Hebrew youngsters change their diets for just ten days. Daniel won and his reputation soared in the king's household and throughout the area. So great was his faithfulness, ability, and attainments that Nebuchnezar soon "made him to rule over all the province of Babylon and to be chief governor over all the wise men of Babylon," 2:48. Like Joseph in Egypt, one of the blessings of God was his ability to interpret dreams.

*Revelation is an unwelcome*

III. In chaps. 2 and 4 Daniel interpreted dreams by the kings which the royal astrologers, sorcerers, and magicians could not unveil. In the first, not only did Daniel tell Nebuchnezar what he had dreamed but also the interpretation, a beast whose head represented the present kingdom of Babylon and the kingdoms which were to follow. The king recognized Daniel's God as supreme and promoted him in the king's court. Nebuchnezar made a bust of gold and ordered everyone to bow down and worship it. The Hebrews, of course (Ex. 20:4-5), refused to do so and immediately were forced to suffer the king's command, to be thrown into a fired furnace. Since Daniel was in the King's Palace, he did not go near the image, but his three friend's did and were thrown in the furnace. God saved them alive, and,

in fact, was in the furnace with them in the person of his Son, 3:25. In the second dream (chap. 4) Daniel interpreted Nebuchnezar's vision of a tree grown tall and strong as his own reign during which he would become as a beast of the field. The king did immediately become wild and eat grass with the oxen, but his recognition of Jehovah God as the King of heaven restored him to rationality.

*one of chief gods of Assyria*

*Nebuchnezar* - *EMPEROR of Rome also Caesar* *Kaiser of Germany*

IV. Succeeding Nebuchnezar was Belshazar (prince of Bel, i.e., Baal), son of Nebuchnezar, 5:2. Belshazar was a lustful, partying monarch who enjoyed giving large feasts with much alcohol for all his guests. On one such occasion when all his princes, wives, and concubines were gathered, he brought out the sacred, gold vessels which his father had brought from the Temple in Jerusalem to be used for the drinks. At the height of the debauchery, human fingers mysteriously wrote a message on the wall. His soothsayers could not read the message, and Daniel was brought in to interpret. The hand writing on the wall stated: God has judged you and your kingdom, found you short of God's expectations, and now your kingdom will be taken by the Medes and the Persians. That very night the prince of Bel was slain by Darius, the Median king, with whom Daniel fared well. Darius gave Daniel second-in-command responsibilities, but those under Daniel sought to discredit him. They did this by subtly enticing Darius to sign a decree that for 30 days anyone who prayed to any being other than Darius would be fed to the lions. Daniel was discovered to be praying to Jehovah God three times daily. He was fed to the lions, but God saved him. Darius decreed as a result of this miracle that Daniel's God was "alive and steadfast for ever."

*old 670*

V. Chap<sup>s</sup> 7-12 of the Book of Daniel are distinguishable from chaps. 1-6 in that the latter tell of a series of visions which the prophet had during the reigns of Belshazar, chaps. 7-8; Darius, chap. 9; and Cyrus, chaps. 10-12. These dreams dramatically outline God's future plans, beginning with Babylon and continuing to the end of the ages. They give a preview of God's redemption and have been called the key to all biblical prophecy. They relate that God is, in fact, sovereign over all the affairs of all mankind at all times. Just as he was in control of Babylon's activities, he has always controlled the destinies of all people in all ages and will do so through the age that ends all ages. Even as Daniel in 2:2 states, "He [God] revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him." Central to God's revelation through Daniel was the reference to "the Ancient of days," 7:9,13,22, which has proved to be none other than God in the flesh, Jesus the Christ (Messiah), and our Lord. Since Ezekiel, Daniel, and John (Revelation) all went through similar experiences, (humanly speaking, apparent hopelessness for God's faithful), all three were given similar assurances from God that the culmination of the ages will see God's faithful incomparably rewarded for their faith in God through his Son, Jesus Christ, Ezek. 36-39; Dan. 7-12; Rev. 18-22. Those of us who trust, or those who have ever trusted, Jesus Christ are assured of being cared for eternally, regardless of what happens to anyone else. [As time permits, we will examine Matt. 24:15; Dan. 9:26-27; 11:31; 12:1,4,9,11; Ezek. 38:2,14-15,18;39:11-12,27-29; Matt. 24:27-31; I Thes. 4:8-5:11.]

*Apocalyptic form for revelation prophetic speaking God's plan, his living program, revealing or disclosure*

*Magog was son of Gapheth, son of Noah, Gen. 10:2; I Chron. 1:5*

*note Heb. 11:39-40*

*go to II Thes. 2:1-17*

December 5, 1993

"Joseph and Mary"  
Matt. 1:18-2:18; Lk 1:26-2:52

Couples Class  
Wendell Alford,  
Teacher

I. Mary was happy as a young woman now after reaching her maturity, because she had met and become engaged to a kind young man named Joseph who was qualified in a trade that assured the family of an adequate livelihood. Carpenters were perpetually needed by the citizens of their home town, Nazareth, and the surrounding region. However, without an appointment, even unexpectedly, an angel (messenger) from God appeared to Mary and disclosed the Lord's message to her, and that message changed her life forever. The angel Gabriel's message did startle Mary, although every young Israeli woman would have been very pleased to learn that she would become the mother of the One whom every Hebrew longed to see, God's long promised Messiah and Savior. Since Gabriel stated clearly that the child would be God's Son, how would the man to whom she was engaged fit into this new arrangement? She knew, and spoke explicitly so to the messenger of God, that she had never had sexual intercourse with a man. How then could she bear a son? She was told that as God had promised her ancient relative David through Nathan, the prophet (II Sam.7:12-17), God himself would cause her to conceive through the agency of his Holy Spirit. Uniquely Mary's first offspring would be unlike any other born of a woman, for he would be the very, only begotten, Son of God. Gabriel said that only God could perform such a feat which is contrary to God's physical laws, Lk 1:26-37. Without hesitation Mary accepted God's plan for her as outlined by his angel, Gabriel, Lk 1:38. When God's Son was conceived by the Holy Spirit in Mary, her cousin Elizabeth had been pregnant for six months, even though she was well beyond child bearing age, with John the Baptist. Gabriel had appeared to Elizabeth and her husband, Zacharias, also to inform them of the miracle which God was working in them. Their son would prepare the Israelites for the coming of God's Messiah by appealing to them in the spirit and power of Elijah, Lk 1:17; Mal. 4:5-6; Matt. 11:7,14-15.

II. At this stage of Mary's willingness to cooperate with God in his plan of the ages, what was she to tell her beloved Joseph to whom she had already promised herself in marriage? Pregnancy, of course, is a condition that cannot be denied, especially to the man who would be her intimate companion soon. Although she loved him and knew that he would patiently hear her story regarding her experience with God's angel and God's Holy Spirit, how could he understand this miracle of all miracles? God is love, and out of his eternal compassion, he understandingly sent a messenger to Joseph just as he had to Mary to explain how he was breaking his own natural laws in bringing about the birth of Israel's [and the world's] Savior, the Messiah. Even before the angel appeared to Joseph, he was sure Mary was telling him truthfully what had happened to her, but he simply did not understand whether he should continue with their wedding plans. Did God want him simply to step out of Mary's life at this time and not make a public spectacle of what had happened to Mary? He certainly was willing to do so in deference to God's plan for Mary. While he was pondering over what he should do and while he slept, in a dream the Lord appeared to him and told him

directly to proceed as they had planned with their marriage. The Lord repeated to him what he had told Mary, that the child Mary was carrying was a miraculous product of God's Holy Spirit's having impregnated her. Further, The Lord told Joseph what name should be given to God's Son, i.e., Joshua (Savior) or Jesus. The Lord also told Joseph that what was happening had been promised to Israel by God's prophet Isaiah, Isa. 7:14, where the Savior is called Emmanuel which means literally, "God with us." [God was uniting with (becoming) a human being, II Cor. 5:18-19.] Joseph and Mary refrained from sexual intercourse until after she gave birth to her firstborn whom they called Jesus, Matt. 1:25. However, Mary and Joseph had other children after Jesus was born named James, Joses, Juda, Simon, and, at least, two daughters, Matt. 13:55-56.

III. Because a tax had been levied by the Roman Emperor Caesar Augustus in Palestine, Joseph and Mary were required to go to Bethlehem, the City of David (both were of David's lineage) to report and pay. While there she delivered the Savior of the world in a cow stall, because there was no public accommodations available. (Bethlehem was a very old city known also as Ephrath or Ephratah, Gen. 35:6; 48:7; Micah 5:2). King Herod heard of Jesus' birth, and while Jesus, Joseph, and Mary were in the Bethlehem-Jerusalem area (Jesus was circumcised eight days after his birth and Mary was purified in Jerusalem, Lev. 12:2-4.), he ordered this "King of the Jews" to be killed even if every infant in Bethlehem had to be murdered. He so ordered. The Lord appeared in a dream to Joseph and told him to take the family to Egypt. He took Jesus and Mary to Egypt by night and stayed there until Herod died in 4 BC. [This date is accurately established from secular history, and causes me to believe that Jesus' birth date was in either 5 or 6 BC - WA.] After Herod's death Jesus, Joseph, and Mary returned to Nazareth through instruction by another visit by God's angel to Joseph in Egypt. Following Jesus' birth and until he was twelve, the Bible gives no details of his life except that he increased in wisdom and stature and in favor with God and man.

IV. When Jesus was twelve, the family group went on one of their many pilgrimages to Jerusalem from Nazareth to worship at the Temple. As they returned toward home, Jesus was not with them, and they did not find him for three days. They returned to Jerusalem and there found their oldest son sitting in the Temple and discussing "his Father's business" with the religious teachers. His hearers were astonished by his knowledge, but his mother admonished him for the sadness the experience had caused her and Joseph. They did not understand why he referred to God as his Father nor why he called his discussions "his Father's business," Lk 2:50. After this experience, no reference is again made of Joseph in Scripture. Mary, however, was at a marriage feast at Cana at the beginning of Jesus' public ministry when he performed his first miracle, turning water into wine for the wedding guests. Afterwards Mary along with other members of the family tried to get through the crowds to speak personally to Jesus to ask him about some of the odd stories which were being circulated about the Teacher. This happened at Capernaum and he refused to interrupt his teaching and see them. Mary was also at the cross when Jesus was crucified and where he asked John to care for his Mother after he had gone. Lastly, Mary was in Jerusalem in the upper room also with the other disciples waiting for the coming of the Holy Spirit whom Jesus had promised to come to them with power.

December 5, 1993

"Joseph and Mary"  
Matt. 1:18-2:18; Lk 1:26-2:52

Couples Class  
Wendell Alford,  
Teacher

WA

*son of Heli. Lk 3:23*

X I. Mary was happy as a young woman now after reaching her maturity, because she had met and become engaged to a kind young man named Joseph who was qualified in a trade that assured the family of an adequate livelihood. Carpenters were perpetually needed by the citizens of their home town, Nazareth, and the surrounding region. However, without an appointment, even unexpectedly, an angel (messenger) from God appeared to Mary and disclosed the Lord's message to her, and that message changed her life forever. The angel Gabriel's message did startle Mary, although every young Israeli woman would have been very pleased to learn that she would become the mother of the One whom every Hebrew longed to see, God's long promised Messiah and Savior. Since Gabriel stated clearly that the child would be God's Son, how would the man to whom she was engaged fit into this new arrangement? She knew, and spoke explicitly so to the messenger of God, that she had never had sexual intercourse with a man. How then could she bear a son? She was told that as God had promised her ancient relative David through Nathan, the prophet (II Sam.7:12-17), God himself would cause her to conceive through the agency of his Holy Spirit. Uniquely Mary's first offspring would be unlike any other born of a woman, for he would be the very, only begotten, Son of God. Gabriel said that only God could perform such a feat which is contrary to God's physical laws, Lk 1:26-37. Without hesitation Mary accepted God's plan for her as outlined by his angel, Gabriel, Lk 1:38. When God's Son was conceived by the Holy Spirit in Mary, her cousin Elizabeth had been pregnant for six months, even though she was well beyond child bearing age, with John the Baptist. Gabriel had appeared to Elizabeth and her husband, Zacharias, also to inform them of the miracle which God was working in them. Their son would prepare the Israelites for the coming of God's Messiah by appealing to them in the spirit and power of Elijah, Lk 1:17; Mal. 4:5-6; Matt. 11:7,14-15.

*Lk 1:38*

II. At this stage of Mary's willingness to cooperate with God in his plan of the ages, what was she to tell her beloved Joseph to whom she had already promised herself in marriage? Pregnancy, of course, is a condition that cannot be denied, especially to the man who would be her intimate companion soon. Although she loved him and knew that he would patiently hear her story regarding her experience with God's angel and God's Holy Spirit, how could he understand this miracle of all miracles? God is love, and out of his eternal compassion, he understandingly sent a messenger to Joseph just as he had to Mary to explain how he was breaking his own natural laws in bringing about the birth of Israel's [and the world's] Savior, the Messiah. Even before the angel appeared to Joseph, he was sure Mary was telling him truthfully what had happened to her, but he simply did not understand whether he should continue with their wedding plans. Did God want him simply to step out of Mary's life at this time and not make a public spectacle of what had happened to Mary? He certainly was willing to do so in deference to God's plan for Mary. While he was pondering over what he should do and while he slept, in a dream the Lord appeared to him and told him

directly to proceed as they had planned with their marriage. The Lord repeated to him what he had told Mary, that the child Mary was carrying was a miraculous product of God's Holy Spirit's having impregnated her. Further, The Lord told Joseph what name should be given to God's Son, i.e., Joshua (Savior) or Jesus. The Lord also told Joseph that what was happening had been promised to Israel by God's prophet Isaiah, Isa. 7:14, where the Savior is called Emmanuel which means literally, "God with us." [God was uniting with (becoming) a human being, II Cor. 5:18-19.] Joseph and Mary refrained from sexual intercourse until after she gave birth to her firstborn whom they called Jesus, Matt. 1:25. However, Mary and Joseph had other children after Jesus was born named James, Joses, Judà, Simon, and, at least, two daughters, Matt. 13:55-56.

III. Because a tax had been levied by the Roman Emperor Caesar Augustus in Palestine, Joseph and Mary were required to go to Bethlehem, the City of David (both were of David's lineage) to report and pay. While there she delivered the Savior of the world in a cow stall, because there was no public accommodations available. (Bethlehem was a very old city known also as Ephrath or Ephratah, Gen. 35:6; 48:7; Micah 5:2). King Herod heard of Jesus' birth, and while Jesus, Joseph, and Mary were in the Bethlehem-Jerusalem area (Jesus was circumcised eight days after his birth and Mary was purified in Jerusalem, Lev. 12:2-4.), he ordered this "King of the Jews" to be killed even if every infant in Bethlehem had to be murdered. He so ordered. The Lord appeared in a dream to Joseph and told him to take the family to Egypt. He took Jesus and Mary to Egypt by night and stayed there until Herod died in 4 BC. [This date is accurately established from secular history, and causes me to believe that Jesus' birth date was in either 5 or 6 BC - WA.] After Herod's death Jesus, Joseph, and Mary returned to Nazareth through instruction by another visit by God's angel to Joseph in Egypt. Following Jesus' birth and until he was twelve, the Bible gives no details of his life except that he increased in wisdom and stature and in favor with God and man.

IV. When Jesus was twelve, the family group went on one of their many pilgrimages to Jerusalem from Nazareth to worship at the Temple. As they returned toward home, Jesus was not with them, and they did not miss him for three days. They returned to Jerusalem and there found their oldest son sitting in the Temple and discussing "his Father's business" with the religious teachers. His hearers were astonished by his knowledge, but his mother admonished him for the sadness the experience had caused her and Joseph. They did not understand why he referred to God as his Father nor why he called his discussions "his Father's business," Lk 2:50. After this experience, no reference is again made of Joseph in Scripture. Mary, however, was at a marriage feast at Cana at the beginning of Jesus' public ministry when he performed his first miracle, turning water into wine for the wedding guests. Afterwards Mary along with other members of the family tried to get through the crowds to speak personally to Jesus to ask him about some of the odd stories which were being circulated about the Teacher. This happened at Capernaum and he refused to interrupt his teaching and see them. Mary was also at the cross when Jesus was crucified and where he asked John to care for his Mother after he had gone. Lastly, Mary was in Jerusalem in the upper room also with the other disciples waiting for the coming of the Holy Spirit whom Jesus had promised to come to them with power.

Edom (red) issue  
I believe  
not Jewish  
by race but  
which in  
fact is  
of Egyptian  
at age 69  
His reign  
37 yrs.

attended  
family  
Lk 2:44  
2 miles  
S. of  
Nazareth

Combined with a poll tax census taking  
Lk 2:14  
Lk MK 6:3  
Lk of James + Peter at Jerusalem ch.  
Lk of Jude

see Matt. 2:16

John 2:1-12

Matt. 12:46-50  
Another's  
not Jesus  
John 7:5

John 19:26-27

Acts 1:14

December 12, 1993

"Mary, Martha, and Lazarus"  
Matt. 26; Mk 14; Lk 10; Jn 11-12

004  
Couples Class  
Wendell Alford,  
Teacher

*see map  
in memo  
on left*

I. Mary (a tear), Martha (a lady), Lazarus (Hebrew "Eleazar," whom God helps) were adult siblings who were evidently unmarried but lived in one household. Their home was in Bethany about one and one-half to two miles east of Jerusalem across the Kidron valley and the Mount of Olives Ridge, Mk 11:1, Lk 19:29, near another small village named Bethphage. Just as olives were grown on the Mount of Olives, figs were grown at Bethphage. The two villages lay on the eastern slope of the Mount of Olives and on the road to Jericho from Jerusalem. Most of the biblically recorded events which relate to Mary, Martha, and Lazarus occurred in the last week and days before Jesus, the Messiah, was sacrificed. Jesus was especially fond of the three and displayed a profound compassion for their welfare, Jn 11:5,33,35,38. While they are mentioned in all three synoptic Gospels, the most thorough treatment is related in John's account, primarily, I believe, because of the profoundly spiritual significance of what happened to Lazarus through Jesus' sheer will and miraculous power. Jesus had brought back to life before Lazarus, two persons, the only son of a widow as he was being taken for burial (Lk 7:11-16) and the daughter of Jarius, the ruler of a synagogue (Matt. 9:18-26; Mk 5:22-43; Lk 8:41-56), but Lazarus had been physically dead for four days and decomposition had begun, Jn 11:39. [Spot review: Examining this incident again brought to my mind a discussion of our 11-28-93 lesson on Daniel. In looking at Daniel we thought together also of Ezekiel's prophecy. I commented on the mystery related to the ultimate destiny of the Jewish holocaust victims of the WWII period. Some Scriptural incite has come to me about that question. Consider the following texts: Ezek. 37:3-5,11-13; I Pet. 3:18-20 (Good News for Modern Man preferred); Matt. 27:52-53; Rom. 11:25-32 - WA]

II. Some time before Jesus' last Passover celebration at Jerusalem he was visiting in the home of Mary, Martha, and Lazarus in Bethany. Lazarus was not at home, and the meal was not prepared when Jesus arrived. From the biblical account, the household represented considerable wealth. Even so, the ladies were involved in meal preparation. On this occasion Martha, as was apparently representative of her personality, worried about the details of the meal making. She wished to please, to serve, to have everything just so for her favorite guest. Her attention to minutia probably made others uncomfortable, but no doubt, her meals were just right and sumptuous. As the oldest of the three, Martha (and owner of the house, Lk 10:38) perhaps would be most embarrassed if a social event in her home fell short of cultural expectations. Things were not developing as Martha had hoped for this meal, and, as a last resort, she engaged Jesus to help settle her dilemma. Mary's reason for not helping was that she was sitting with Jesus and listening to his teaching, giving sole and intense attention to his every word. Mary's question to Jesus was very direct. "My sister is leaving all the meal fixing to me. Don't you care? Ask her to assist me." Jesus' reply to Mary touched on perhaps the central theme of all his teaching: in effect, people do not live by bread (food) alone but by every



John 7: 4 Jesus at 1<sup>st</sup> Temptation after baptism  
quoted Deut. 8:3

communication from the Father. "Martha, your chief worry is about (temporary) things, but the most needful thing [is spiritual], and Mary is feeding on that which is most needful and which will not be denied her." Mary's devotion to Jesus was exceptionally fervent.

*Our treatment of memorializing Christ's birth is Martha's way* John 10:25-30

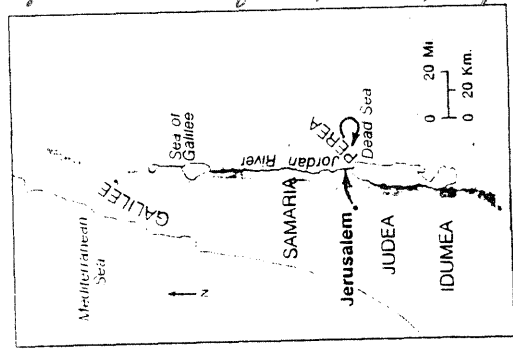
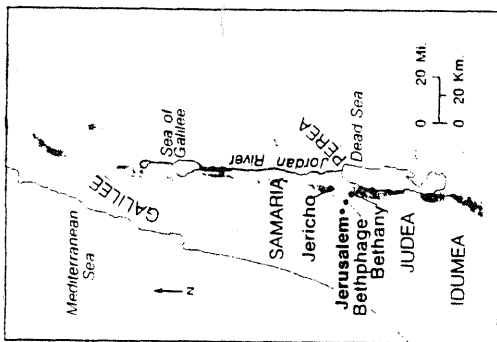
III. Jesus was in the Temple shortly thereafter and told the Jews that he and the Father are one. The Jews therefore took up stones again to stone him. He escaped across the Jordan to Perea, and while there Lazarus became deathly ill. Mary and Martha sent word to Jesus of Lazarus' condition. Nonetheless, Jesus deliberately remained in Perea two more days after the message came, and he told his disciples then that they were returning to Judea. They feared to return because of the former threat to Jesus. The Master told his disciples that Lazarus was now sleeping which they interpreted as meaning that he was recuperating, but Jesus said simply that Lazarus was dead (physically). As they neared Bethany, Martha went out to meet them. She told Jesus that if he had been there her brother would still be alive. Jesus told her that Lazarus would rise which Martha took to mean that he would be resurrected at the last day. Jesus said, "I AM the resurrection, and the life and whosoever trusts me will die (physically) but will continue to live (spiritually)." When Jesus prayed, he called Lazarus' name and told him to come from the tomb. Lazarus did as he was told even though he had been dead for four days. The Jews were even more determined to kill both Jesus and, now, Lazarus.

See map on right

IV. After raising Lazarus to life, Jesus was now in Jerusalem for his last Passover celebration in the flesh. As he had done many times, he spent his nights in Bethany. On one of those evenings, he ate the evening meal at the home of Simon the leper (Jesus had probably healed him.), Matt. 26:6-13. Simon's home was in the same village as Martha's, and since she was an excellent preparer of meals (and hostess), she was there along with her brother Lazarus and Jesus' disciples. During the repast Mary, overflowing with deep devotion for Jesus, came in and anointed our Lord with a very expensive ointment. The aromatic fragrance filled the entire home. Matthew's account relates that his disciples criticised Mary for her "waste," and John's Gospel specifies at 12:4-6 that this criticism was championed by Judas Iscariot for his own profit. Jesus reprimanded the disciples on behalf of Mary's action, because she was, in effect, anointing him for his forthcoming burial to take place soon. Jesus announced that Mary's act should be proclaimed as a memorial to her whenever and wherever the Gospel is told. Many people came to see Lazarus whom Jesus had resurrected to life, and when they beheld the living miracle, they believed Jesus to be the Messiah. The Jewish chief priests, again determined that Jesus and Lazarus must be put to death. Jesus in raising Lazarus was demonstrating God's power over death which was about to happen to his (God's) only begotten Son of God.

*Lazarus was required twice physically, Jesus only once*

John 12:9-11



WA

December 19, 1993

"Jesus, Our Lord"  
Old and New Testaments

Couples Class  
Wendell Alford,  
Teacher

I. Perhaps the prime mystery of the earth's history is that mankind was made by a Creator who made him free to choose to defy the very Creator who created him. The mystery is further deepened by the fact that God knew before he made humankind that that creature would choose to separate himself and herself (die spiritually) from the God who made them. Still further, the mystery is magnified through the Biblical fact that all people after the original couple (Adam and Eve) sinned (deliberately separated themselves spiritually from God through disobedience) that that separated condition was to be passed to all the original couple's offspring, I Cor. 15:20-28. Individuals have no choice in their coming into existence and their rapidly following their sinful nature by performing and thinking actions and thoughts which displease God. From human reasoning this condition makes humanity a victim of God's creation and makes God to appear to be without sympathy, mercy, compassion, or love. The chief problem with this human thinking is short term and disallows a look through faith at God's long term plan for humanity. People would be no more than the lower animals if they had not been given originally a moral choice. But God at the very outset made a plan to reinstitute people's oneness with himself. That reconstitution (salvaged or reborn) necessarily involves faith, because, although people are made in God's likeness, they are not God. We see things short of their completeness as we are now created, but God has promised to reveal all later, I Cor. 13:12; I John 3:2.

Gen. 3:15

Ps. 8:6;  
Heb. 2:6-9

II. The Person who is the fulcrum upon whom the entire long term plan of God's love rests is our consideration for today. For God so loved the world of humanity that he gave (sacrificed) his only begotten (by the Holy Spirit) Son that WHOSOEVER believes in (depends upon) him will not perish (be forever separated from God) but have eternal life (be forever united with, at one with, the God who made him or her). That Person was borne by a woman named Mary who had never had sexual intercourse with a human male before he was borne. That Person's name is Jesus which means Savior. It is the Greek form of Jehoshua (Joshua). He is also known fittingly as Jesus Christ, with Christ signifying "anointed one," for he is both priest and king. In the New Covenant the name Christ is used as equivalent to the Hebrew term "Messiah," anointed one. He was human as the Son of David through Mary and Emmanuel (God with us) through God's Holy Spirit. Jesus was delivered as a human baby in Bethlehem of Judea about 5 or 6 BC. At that time Augustus Caesar was emperor of Rome and Herod the Great was king of Judea, but subject to Rome. God's providence had prepared the world for the coming of his Christ, Messiah. The entire area was subject to one government and at peace (Pax Roma) so that the Gospel could have free course. Also, the Greek language was universally spoken, and the Jews were scattered everywhere with synagogues and Old Covenant Scriptures upon which to base the New Covenant message of God.

John 5:25-27

Note & simplify See Gen. 1:13-14

III. Jesus' life was in danger from his infancy. His parents (Mary and adopted father, Joseph) were forced to take him to Egypt to

escape the jealousy of Herod. After Herod's death in 4 BC the three returned to Nazareth where Jesus learned the carpenters trade, the Scriptures, and made an annual trip to Jerusalem for Passover. From not later than age 12, Jesus was aware of the unique mission God had for him. His public ministry was prepared for before he began in northern Israel by his second cousin, John the Baptist, who preached an austere message of repentance to the Hebrew people. Jesus' public proclamation of God's Good News lasted for about three years beginning when he was about thirty. At the outset he insisted that John the Baptist immerse him in the Jordan River, and immediately thereafter he was led into the desert by the Holy Spirit for special instructions concerning questions which the devil (tempter) would place before him during his relating to the world what God was doing in and through him, God's Messiah, Lk 4:1-13. The three most important questions to be answered were: the relationship of people's bodies and their spirits, the first place that Jehovah God should hold in a person's spirit regarding ultimate worshipful loyalty, and lastly, questioning or testing God's authority to control mankind's activities. Jesus left no questions improperly answered as he quoted God's Word in his definitive remarks against Satan's temptations.

IV. Now Jesus was prepared to select his close associates to help him in spreading the Gospel. He selected twelve (apostles) and sent them out. The Savior returned to Galilee where at Cana he performed his first miracle. Following a brief stay in Galilee, he returned to Judea where he taught for about 8 months. Early in this period he drove animals from the Temple and overthrew the money changers there. There he also taught about his resurrection and taught Nicodemus the proper relationship of the human body and the human spirit including the necessity of the rebirth of the human spirit by God's Holy Spirit, John 2:13-4:3. He went from Judea north through Samaria and witnessed to a Samaritan woman by a well. Back in Galilee he witnessed for about two years. He was rejected in parts of that area, especially his home town of Nazareth, Matt. 15:21-28, but over among the Gentiles he healed a Gentile woman's daughter, Matt. 15:21-28. Afterwards Jesus visited Jerusalem and remained in the Judean area for about the last four months of his teaching and witnessing. Some of this period was spent in Perea across the Jordan, and the last days in the Jerusalem area for his last Passover.

in the med. coast at Lyca-Sidon area

CARD

Lev. 9:6  
John 1:14  
John 8:54-59  
John 20:28-29  
John  
17:15

John 14:9-11

V. Jesus taught by miracles, parables, and everyday illustrations from life. The burden of his message was that people need a Savior, and he is that Savior. People's spiritual salvation is to become the most important factor in anyone's life, and after that salvation is assured through trusting Jesus as God's Messiah, one's life should reflect the new relation with God through Jesus Christ. Jesus' own life demonstrated the love and compassion of his Father God. When one examines Jesus' attitudes, he or she is examining God's attitudes, because Jesus is God. Jesus himself said that he and the Father are one, John 10:30; 17:11. He was human and divine, II Cor. 5:19. Three instances when Jesus expressed deep compassion are at Lk 19:41; John 11:33,35,38; Matt. 27:46.

As John the Baptist said at John 1:29, 36, "Behold the Lamb of God who takes away the sin of the world." Jesus said at John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends." "These things I command you, that you love one another."

December 19, 1993

"Jesus, Our Lord"  
Old and New Testaments

Couples Class  
Wendell Alford,  
Teacher

I. Perhaps the prime mystery of the earth's history is that mankind was made by a Creator who made him free to choose to defy the very Creator who created him. The mystery is further deepened by the fact that God knew before he made humankind that that creature would choose to separate himself and herself (die spiritually) from the God who made them. Still further, the mystery is magnified through the Biblical fact that all people after the original couple (Adam and Eve) sinned (deliberately separated themselves spiritually from God through disobedience) that that separated condition was to be passed to all the original couple's offspring, I Cor. 15:20-28. Individuals have no choice in their coming into existence and their rapidly following their sinful nature by performing and thinking actions and thoughts which displease God. From human reasoning this condition makes humanity a victim of God's creation and makes God to appear to be without sympathy, mercy, compassion, or love. The chief problem with this human thinking is short term and disallows a look through faith at God's long term plan for humanity. People would be no more than the lower animals if they had not been given originally a moral choice. But God at the very outset made a plan to reinstitute people's oneness with himself. That reconstitution (salvaged or reborn) necessarily involves faith, because, although people are made in God's likeness, they are not God. We see things short of their completeness as we are now created, but God has promised to reveal all later, I Cor. 13:12; I John 3:2.

II. The Person who is the fulcrum upon whom the entire long term plan of God's love rests is our consideration for today. For God so loved the world of humanity that he gave (sacrificed) his only begotten (by the Holy Spirit) Son that WHOSOEVER believes in (depends upon) him will not perish (be forever separated from God) but have eternal life (be forever united with, at one with, the God who made him or her). That Person was borne by a woman named Mary who had never had sexual intercourse with a human male before he was borne. That Person's name is Jesus which means Savior. It is the Greek form of Jehoshua (Joshua). He is also known fittingly as Jesus Christ, with Christ signifying "anointed one," for he is both priest and king. In the New Covenant the name Christ is used as equivalent to the Hebrew term "Messiah," anointed one. He was human as the Son of David through Mary and Emmanuel (God with us) through God's Holy Spirit. Jesus was delivered as a human baby in Bethlehem of Judea about 5 or 6 BC. At that time Augustus Caesar was emperor of Rome and Herod the Great was king of Judea, but subject to Rome. God's providence had prepared the world for the coming of his Christ, Messiah. The entire area was subject to one government and at peace (Pax Roma) so that the Gospel could have free course. Also, the Greek language was universally spoken, and the Jews were scattered everywhere with synagogues and Old Covenant Scriptures upon which to base the New Covenant message of God.

III. Jesus' life was in danger from his infancy. His parents (Mary and adopted father, Joseph) were forced to take him to Egypt to

escape the jealousy of Herod. After Herod's death in 4 BC the three returned to Nazareth where Jesus learned the carpenters trade, the Scriptures, and made an annual trip to Jerusalem for Passover. From not later than age 12, Jesus was aware of the unique mission God had for him. His public ministry was prepared for before he began in northern Israel by his second cousin, John the Baptist, who preached an austere message of repentance to the Hebrew people. Jesus' public proclamation of God's Good News lasted for about three years beginning when he was about thirty. At the outset he insisted that John the Baptist immerse him in the Jordan River, and immediately thereafter he was led into the desert by the Holy Spirit for special instructions concerning questions which the devil (tempter) would place before him during his relating to the world what God was doing in and through him, God's Messiah, Lk 4:1-13. The three most important questions to be answered were: the relationship of people's bodies and their spirits, the first place that Jehovah God should hold in a person's spirit regarding ultimate worshipful loyalty, and lastly, questioning or testing God's authority to control mankind's activities. Jesus left no questions improperly answered as he quoted God's Word in his definitive remarks against Satan's temptations.

IV. Now Jesus was prepared to select his close associates to help him in spreading the Gospel. He selected twelve (apostles) and sent them out. The Savior returned to Galilee where at Cana he performed his first miracle. Following a brief stay in Galilee, he returned to Judea where he taught for about 8 months. Early in this period he drove animals from the Temple and overthrew the money changers there. There he also taught about his resurrection and taught Nicodemus the proper relationship of the human body and the human spirit including the necessity of the rebirth of the human spirit by God's Holy Spirit, John 2:13-4:3. He went from Judea north through Samaria and witnessed to a Samaritan woman by a well. Back in Galilee he witnessed for about two years. He was rejected in parts of that area, especially his home town of Nazareth, Matt. 15:21-28, but over among the Gentiles he healed a Gentile woman's daughter, Matt. 15:21-28. Afterwards Jesus visited Jerusalem and remained in the Judean area for about the last four months of his teaching and witnessing. Some of this period was spent in Perea across the Jordan, and the last days in the Jerusalem area for his last Passover.

V. Jesus taught by miracles, parables, and everyday illustrations from life. The burden of his message was that people need a Savior, and he is that Savior. People's spiritual salvation is to become the most important factor in anyone's life, and after that salvation is assured through trusting Jesus as God's Messiah, one's life should reflect the new relation with God through Jesus Christ. Jesus' own life demonstrated the love and compassion of his Father God. When one examines Jesus' attitudes, he or she is examining God's attitudes, because Jesus is God. Jesus himself said that he and the Father are one, John 10:30; 17:11. He was human and divine, II Cor. 5:19. Three instances when Jesus expressed deep compassion are at Lk 19:41; John 11:33,35,38; Matt. 27:46. Note the following Biblical references: Isa. 6:14, 9:6; John 1:1,14, 8:23,44-59; 14:8-9, 17:5, 20:28-29.