

A
PILGRIMAGE
THROUGH
THE
OLD TESTAMENT

** Year 3 of 3 **

Cold Harbor Road Church Of Christ
Mechanicsville, Virginia
Old Testament Curriculum

Last Revision: September 2009

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Old Testament
Lesson 105: Rebuilding God's Temple
Ezra 3-6

Memory Verses:	Ezra 3:11	And they sang together by course in praising and giving thanks unto the Lord; because He is good, for His mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.
	John 4:23	But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.
	Romans 12:21	Be not overcome of evil, but overcome evil with good.

Goals:	Student will learn: <ul style="list-style-type: none"> • not to be discouraged by those who do wrong, but to strive to please God by doing good. • God cares for our needs because He loves us so much.
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Outline:

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|---|--------|
| I. Beginning to rebuild God's temple. <ul style="list-style-type: none"> A. The altar rebuilt. B. Workmen and building materials assembled. C. The foundation is laid. | Ezra 3 |
| II. Opposition to God's temple. <ul style="list-style-type: none"> A. Tempters of compromise. B. Lying letters. C. King Artaxerxes stops their work. | Ezra 4 |
| III. Building resumes. <ul style="list-style-type: none"> A. God's prophets encourage His people. B. Tatnai's tattletale letter to King Darius. | Ezra 5 |
| IV. God's temple is finished. <ul style="list-style-type: none"> A. Discovering Cyrus' decree. B. King Darius' decree. C. Help issued. D. Celebrating the temple dedication/Passover. | Ezra 6 |

Ezra 3-6

Facts:

1. Soon after arriving in Judah, Jeshua and Zerubbabel gathered the Jews in Jerusalem to rebuild God's altar on its original site. They offered sacrifices to Jehovah and celebrated the Feast of Trumpets. Two weeks later, they celebrated the Feast of Tabernacles. (Numbers 29:13) They were fully aware of their need for God's protection as they re-entered this inhabited territory. This occurred about September, 536 B.C. The following spring, they were ready to lay the temple's foundation.
2. Stone masons and carpenters were hired. Cedar logs from Tyre and Sidon were brought down the Lebanon mountains and floated down the coast of the Mediterranean Sea to Joppa. King Cyrus included this provision in his grant to the Jews. All those who had returned became workers on the temple under the direction of Zerubbabel, Jeshua, and 341 fellow priests and Levites. (Compare their resources to what Solomon had in II Chronicles 2-23:4.)
3. Once the foundation was completed, the priests, in their finest robes, gathered the people in joyous celebration and thanksgiving to God for His love and mercy toward them. This was observed much as when the ark had been brought by David to Jerusalem. (I Chronicles 16:5, 6) The psalm sung (Psalms 136:1) was in reference to Jeremiah's prophesy. (Jeremiah 33:11)
4. While most were overwhelmed by joy, many of the older men able to recall the splendor of Solomon's temple openly wept. Fifty years had passed since its destruction. Such shouts of joy mingled with weeping, created a loud noise heard from far away.
5. Now, trouble for the Jews began. Isaiah had prophesied the northern ten tribes would cease to be a distinct nation within sixty five years (734 B.C.). (Isaiah 7:8) This was fulfilled by 669 B.C. within the reign of Esar-haddon of Assyria who transplanted foreigners throughout Samaria, who in turn, intermarried with Israelites. (II Kings 17:24) The returned remnant now constituted the majority of the Jewish nation, relocated in their old territories. Their northern descendants now cunningly approached Zerubbabel offering to "help" them rebuild God's temple.
6. To have accepted the help of these pagans on an equal basis with true Jews would not have been pleasing to God in the rebuilding of His temple. Besides these Samaritans really only sought to discourage their efforts and later build their own temple at Mt. Gerizim. (John 4:20-22) Zerubbabel and the Jewish leaders resisted the temptation to compromise and told the Samaritans they must do the work themselves.
7. Then, the local people tried to frighten them, by writing lies about them to high officials such as King Cyrus (535-530 B.C.), Cambyses (530-522 B.C.), Smerdis (522 B.C.), and Darius I (521-520 B.C.). Local governors, scribes, judges, and other leaders who had been deported from Babylon, Persia, Erech, and Susa to Jerusalem and Samaria joined in writing to King Artaxerxes. (They wrote in Aramaic, the commercial language of the fertile crescent during the first millennium B.C.)
8. Their letters accused the Jews of rebuilding the wall of Jerusalem. They professed great concern for the safety and welfare of the Persian king. Their report was highly exaggerated. They claimed they did not want to see the king taken advantage of by these rebellious Jews who would probably quit paying their taxes soon so that was the purpose of their report. These men were on the king's payroll. They encouraged a search of the historical records which would surely show how evil the Jews were and if their rebuilding was not stopped, they would soon take over Persia's empire beyond the Euphrates River.

9. King Artaxerxes responded to the letter written by Rehum and Shimshai, the scribe, by writing that he had ordered a search of the records. He realized there had been some very great kings of that area before (David, Solomon, Asa, Jehoshaphat, etc.) and that it was an area where rebellion and insurrection had been common. (II Kings 24, II Chronicles 36:13) So, while he investigated the matter, he had the Jews stop their rebuilding of the temple.
10. Delighted with the king's reply, they hurried to Jerusalem to stop the work there. The Samaritans took full advantage of the king's decree by partially destroying Jerusalem's walls and burning their gates. (Nehemiah 1:3, 4) The work on God's temple stopped for fifteen years.
11. In 520 B.C., God sent His prophets Haggai and Zechariah (whose grandfather was Iddo the seer, II Chronicles 12:15, 13:22) to the remnant of Jews in Jerusalem. Within three weeks, work on God's temple had resumed. These prophets even helped. News reached Governor Tatnai and Shethar-boznai. They quickly arrived demanding to know who had given the Jews permission to again work on the temple.
12. Tatnai asked for a list of names of all those working on this project. Yet, Jehovah God was with His people and they continued their work while King Darius investigated the matter. Governor Tatnai sent a letter to King Darius, the Mede, notifying him that the work had resumed at Jerusalem on the temple and city wall by the Jews. He told the king the Jews claimed to have authority from King Cyrus to rebuild and he requested that the king search the royal records for proof of such a decree, then let him know what to do.
13. This letter retold the history of God's temple from its completion in 960 B.C. to its destruction in 586 B.C. and Cyrus' decree in 538 B.C. There was no official "cease work" decree from the Persian courts ever issued. Tatnai may have hoped Darius would overturn Cyrus' decree. With the complexity of the Persian Empire and shifts in the monarchy, it is understandable how some earlier decrees may have been forgotten.
14. In tribute to the Persians, records were safely filed in an elaborate network of archives centering in Babylon and branching out to libraries as far as Achmetha (also called Ecbatana), a province of Medes. A "roll" was a papyrus or leather scroll instead of the usual clay tablet. It is possible the scrolls were stored in Ecbatana because it was not as hot and humid there as in Babylon.
15. King Darius found Cyrus' decree and sent this message to Governor Tatnai: according to Cyrus' decree, the Jews were to return to Jerusalem to rebuild their temple 90' x 90'. The foundation was to be three layers of stone. All expenses were paid by the king. Those gold and silver bowls taken by Nebuchadnezzar were returned to them for use in the temple. Do not hamper their efforts in any way or harass them further.
16. King Darius added to Cyrus' decree that Tatnai pay for all their construction costs immediately, out of the taxes collected in that territory. He was also ordered to give the Jewish priests animals for sacrifices as well as wheat, olive oil, wine and salt. This probably stunned Tatnai and his companions for those taxes cut into his own pocketbook. King Darius wanted the Jews to be able to pray to their God on his behalf. Anyone who tried to alter or failed to comply with Darius' decree would be hanged and his house reduced to rubble, so Tatnai followed the king's commands.
17. With the help of Cyrus, Darius, Artaxerxes, and God's prophets, the Jews finished the temple in four and a half years (515 B.C.). They dedicated it with great joy and celebration to Jehovah. One hundred bulls, 200 rams, 400 lambs, and twelve goats were sacrificed to God. (Solomon offered 200 times as many sacrifices. I Kings 8:63) Ezra

Ezra 3-6

was careful to mention his own king, Artaxerxes. He helped in the maintenance of the temple. (Ezra 7:15, 16, 21)

18. Five weeks later, these Jews celebrated Passover and the Feast of Unleavened Bread for seven days. Many of the pagan people relocated in that area became proselytes and worshipped Jehovah along with the Jews. They rejoiced that Jehovah had caused the king of Assyria to be so generous to them. (Because Persia, at this time, ruled Assyrian territories, King Darius would have ruled Assyria as well as Persia.)

Visuals:

- Characterization props:
 - map
 - altar - gravel, clay, box with sticks
 - trumpet - cone shape, funnel, shofar, paper tubes
 - toy tools - hammer, level, tape measure, ruler, plain wood blocks, Legos
 - dish of water with Lincoln logs, craft sticks, dowels
 - priests' robes - bath robe, coat, tunic, shirts
 - scrolls, tablet, stationery, paper, pen
 - taxes - play money, coins, silver, gold cutouts
 - scroll - paper and dowels, paper tubes, straws, pencils
 - gold and silver bowls - painted
 - toy bulls, cows, goats, rams, sheep
- Puppets/Dolls - kings, Haggai, Zechariah
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs:

- | | |
|-----------------------------------|----------------------------------|
| • A Worker I Will Be | • Make Me A Sanctuary |
| • Building Up The Temple | • O God You Are My God |
| • Ezra Was A Scribe | • Rejoice In The Lord Always |
| • I Know The Lord Will Find A Way | • Seek Ye First |
| • I Love The Lord Messiah | • Sing Hallelujah To The Lord |
| • I Will Call Upon The Lord | • The Steadfast Love Of The Lord |
| • I've Got The Joy, Joy, Joy, Joy | • This Is The Day |
| • Jeremiah Was A Prophet | • We Shall Assemble |
| • Let Us Go Into The House Of God | • Yield Not To Temptation |

Activities:

- *Great Connections* - Using the memory verse or a visual picture, cut it into puzzle pieces for students to put together. Create one for each student.
- *A Worker I Will Be* - Have students "construct" the new temple. This can be done with wood scraps, building blocks, boxes, a variety of craft materials, collage picture, wallpaper, scraps, etc. Give them a picture or model to go by. Allow them to be creative. Talk about how the Jews worked together hammering, sawing, measuring, chiseling. Discuss how tired they may

have been at the end of the day, but what a wonderful feeling of accomplishment and how happy they made God feel.

- *Word Wizards* - Pick out age appropriate words and their definitions. Examples: prophesy, foundation, Jews, decree. As a matching activity, make sure all students understand difficult vocabulary words and their meanings so they get the full concept of the lesson.
- *Don't Discourage Me!!* - Allow students to share (recognize) ways someone may have discouraged them to do right. Then talk about ways to combat this. Discuss what encourages them to do right and how each situation makes God feel. Guide them to see how much God cares about the situations they face and that He is always happy to listen and care for them.
- *Proven Prophecies* - Have students research prophecies made and fulfilled.
- Age-appropriate handwork

Discussion Questions:

1. What were some of the problems and difficulties God's people faced?
2. How did God show He still loved them and was taking care of them?
3. What prophecies do you see fulfilled here? What is a prophesy? Why were they important?
4. Why did the Samaritans want to help in building the temple? Why was this not a good idea?
5. What was the result? Why did the Samaritans do this?
6. How can we be discouraged by others that do not follow God? What can we do?
7. Which rulers helped the Jews? How? Why?
8. How did this temple to God compare to the one Solomon had originally built?

Old Testament
Lesson 106: God Guides Ezra
Ezra 7-10

Memory Verses:	Ezra 7:10	For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.
	Psalms 51:10	Create in me a clean heart, O God; and renew a right spirit within me.
	Psalms 119:11,16	Thy word have I hid in mine heart, that I might not sin against thee. I will delight myself in Thy statutes: I will not forget Thy word.
	II Timothy 2:15	Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God's word teaches us how to be a part of God's family and go to heaven. God is happy when we study His word and share it with others. • God wants us to talk to Him in prayer. He wants us to repent and confess our sins so He can forgive us.
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Outline:

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|------|---|---------|
| I. | Ezra prepares to journey to Jerusalem. | Ezra 7 |
| | A. Artaxerxes is generous. | |
| | B. Ezra says thank you to God. | |
| II. | Homeward bound. | Ezra 8 |
| | A. Those ready to go. | |
| | B. Iddo provides Levites and temple servants. | |
| | C. Prayer and fasting for their journey. | |
| | D. Treasures entrusted. | |
| | E. Here we go! Home at last. | |
| III. | Intermarriages. | Ezra 9 |
| | A. An alarming report. | |
| | B. Ezra prays to God. | |
| IV. | Purging sin. | Ezra 10 |

- A. All are called to Jerusalem.
- B. Confession and repentance are made.

Facts:

1. Between Ezra six and seven, fifty eight years went by during which the book of Esther occurred. Ezra's family connections were given. As a scribe and teacher of God's laws, he asked to lead an expedition to Jerusalem. King Artaxerxes granted his request. The king decreed permission for any Jew to return to Jerusalem with Ezra. Ezra seemed to have held a position in the Persian courts equal to secretary of state for Jewish affairs.
2. King Artaxerxes gave Ezra silver and gold as a gift to Jehovah God. Voluntary offerings were to be collected of the Jews. Temple vessels were given. The king also gave Ezra the authority to requisition funds from the royal treasury for construction or miscellaneous needs.
3. Artaxerxes decreed to all his provinces west of the Euphrates River to give Ezra the maximum amounts of silver (\$100,000), (625 bushels of) wheat, (580 gallons of) wine, (580 gallons of) oil, and as much salt as he needed. He was to have whatever he requested without any Levite or Jewish temple worker being taxed. Artaxerxes respected the wrath of Jehovah.
4. Ezra was to appoint judges and governing officials there and teach everyone God's laws. (Ezra, doubtless, suggested this last provision to Artaxerxes.) Anyone refusing to obey God's laws or the decree of the king would be punished by death, banishment, confiscation of goods or prison. Ezra recognized God was solely responsible for his good favor with King Artaxerxes. He thanked God for this, for the added beautification for His temple and the re-establishment of God's laws in the lives of the Jews.
5. Ezra gave a list of about 1,500 priests and family heads who were going to Jerusalem with him. (The fact that the same names appeared eighty years later (2:8) shows that these were families not individuals. Some returned with Zerubbabel, others came later with Ezra.) While camped at the Ahava River, a three day journey from Babylon, Ezra noticed no Levites had volunteered to come with them, so he sent men to Casiphia, a settlement of Levites and Nethinims, to ask them to come. God provided Sherebiah, Hashabiah, Jeshaiiah, their sons and brothers, as well as 220 Nethinim temple servants.
6. The entire group fasted and prayed to God, while camped at the river, that God would grant them a safe journey. Ezra did not want to ask King Artaxerxes for a military escort to ensure protection because he had told the king God would protect His people. Ezra appointed twelve priests to take charge of transporting treasures and vessels the king had donated to God's temple. All total, these were worth about \$3,000,000 which certainly explained Ezra's fast and prayer seeking God's protection on the trip.
7. They left Ahava about April 457 B.C. and arrived four months later at Jerusalem. Nine hundred miles total was about seven miles a day. This was a fair pace with so much to carry and "little ones" along. Four days after their arrival, all the temple treasures were weighed and recorded. All in the caravan offered sacrifices to Jehovah. The king's decrees were delivered and these new arrivals joined in on the rebuilding process at the temple wholeheartedly.
8. It must have taken several months to deliver the king's decrees to the surrounding provinces, for by this time it was December. The Jewish princes (leaders) came to Ezra confessing that they, as well as some of the priests and Levites, had intermarried with pagan nations. (Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites.)

- These pagans had escaped deportation by Nebuchadnezzar, thus God's holy nation had once again been polluted by these marriages to the threat of idolatry.
9. Upon such a report, Ezra tore his clothing and pulled out his hair. (Tearing garments signaled deep sorrow, but pulling out portions of hair from the head or one's beard expressed violent anger or moral indignation.) Ezra realized such sin could lead to the punishment of captivity all over again. He sat baffled until time for the evening offering.
 10. Finally, Ezra arose and went to God in prayer. He expressed shame for their sins. He recognized God's grace and mercy toward them as a nation in spite of their sin. He acknowledged the second chance Israel had been given and the graciousness of the Persian kings thanks to Jehovah. Ezra acknowledged their sin and the prophet's warnings and the realization that they deserved God's punishment.
 11. The temple was a "nail" that upheld the community of Jerusalem (verse 8). The "wall" in verse 9 indicates protection. Since the Persian kings protected them, they, in a sense, were a "wall" between Judah and its enemies.
 12. Ezra's prayer produced the desired effect. As he wept and lamented in prayer, many gathered, crying and praying with him. Shechaniah came to Ezra admitting their sin, realizing the far reaching aspects in a new light. He told Ezra they would divorce these foreign wives and send them away if that would please God. They asked Ezra to tell them what they must do.
 13. Ezra had all the Jewish leaders promise they, too, would do as Shechaniah was willing to do. They agreed. A proclamation was issued throughout Judah that everyone should come to Jerusalem in three days. Anyone who did not come would be disinherited and excommunicated. Three days later, (December 457 B.C.) all of Judah and Benjamin were gathered in front of the temple to hear Ezra's message.
 14. Two factors caused them to tremble: a great fear of God's anger and the pouring rains that characterized Jerusalem in December. Ezra stood and told the Jews they had sinned before God. They must repent and confess this sin to God, then separate themselves from their heathen spouses. The Jews promised to do as Ezra said, but due to the many involved and inclement weather, they asked if trials could be set up for them individually with their family leaders at a later time. Only four men objected.
 15. These trials lasted four months from December to March. Seventeen priests, ten Levites, and eighty six other men were found guilty. Each one divorced his foreign wife and offered a sacrifice for his sin. Even the children of these unions were sent away demonstrating how thoroughly the separation was carried out and how more grievous the parting. Doubtless, provisions were made for these wives and children according to their means.
 16. Ezra was God's "man of the moment," preserving the holy identity of Jehovah's nation for the fulfillment of God's purposes.

Visuals:

- Characterization props:
 - King Artaxerxes - crown, robe
 - Ezra - Bible, scroll
 - silver, gold coins, play money, items, bowls
 - decree - scroll, rolled paper with "seal"
 - wheat - flour, meal
 - wine - grape juice, Kool Aid

oil - baby oil, cooking oil
judges - black robe, gavel
governing officials - policeman's hat, fireman's hat, community workers' props
Ahava River - blue sheet, container of water, "tent"
the journey - walking sticks, backpacks, suitcases, toy animals
altar
torn garment/fabric, a clump of hair
weeping - box of tissues, handkerchief
proclamation - rolled paper, funnel megaphone
doll, toy, or puppet families being separated

- Flannelgraphs
- Flipchart
- Puppets/Dolls
- Sandbox Map
- Storybook
- Video

Songs:

- Cheerfully Obey
- Ezra Was A Scribe
- Get On Board Little Children
- God Will Answer Every Prayer
- Happiness Is
- Humble Yourself
- I Have Decided
- I Know The Lord Will Find A Way
- I Will Call Upon The Lord
- Into My Heart
- Lord My Desire
- May I Call You Father
- On Bended Knee
- Seek Ye First
- Standing In The Need Of Prayer
- Thank You Lord
- The B-I-B-L-E
- There Is Power In Prayer
- We Bow Down
- Whatever I Shall Be

Activities:

- *WWJD* - Encourage students to stop and examine difficult situations in their lives and make a habit of asking themselves, "What would Jesus do?" before proceeding with a reaction. As a reminder, make WWJD bracelets or necklaces for take home. Use craft beads with letters or make them from clay. String the beads on cord, embroidery floss, chains, ribbon, etc.
- *O The B-I-B-L-E* - Ezra's favorite responsibility as a scribe was teaching people God's word. Encourage students to pick out someone with whom they want to share God's word by inviting them to Bible class, VBS, youth activities, or teaching them on their own. Have them report or chart their progress. Share ideas on approaches in class. Discuss how important it is to be supportive when someone brings that friend with them (planting and watering).
- *Study To Show Thyself Approved* - In order to teach God's word, Ezra studied it regularly. When the Jews became lax about studying God's laws, that is when they began to break them and be lured by sinful influences. Help students outline an age appropriate study chart. Just a few minutes in prayer and study each day will make a huge difference in their spiritual growth. The key is to create the habit. Do not make it overwhelming or unrealistic that they become discouraged. Encourage them if they miss a day to pick back up the next and continue on, not to quit or give up.

- Age-appropriate handwork

Discussion Questions:

1. In what ways did Ezra guide God's people?
2. For years God's people wanted to return home to Jerusalem. What happened when they finally got that wish?
3. What caused the Jews to slip back into their evil ways? How could this relate to us?
4. Why did Ezra not want to ask for military protection on their journey? What did he do instead? How often do we pray for God's protection on a trip?
5. Why did God not want His people to intermarry with those of foreign nations? How does this apply for us?
6. What would be the consequences if the Jews had not turned from their sins? What are the consequences if we do not repent of our sins?
7. What specifically should you do once you realize you have sinned?
8. How should we feel toward someone like Ezra who helps us recognize we have sinned & need to make things right with God? Has anyone ever done this for you?
9. Why could Ezra not ignore their sin? How did his loving, heart wrenching concern accomplish more toward their repentance than trying to force God's laws upon them would?

Old Testament
Lesson 107: Rebuilding Jerusalem's Wall
Nehemiah 1-6

Memory Verses:	Nehemiah 2:17	Then said I unto them, Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.
	Nehemiah 4:6	So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.
	Eccles. 12:13,14	Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.
	Matthew 7:7,8	Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God will answer our prayers as He did Nehemiah's. • we need to be concerned when God's kingdom is under attack and fight for it, even when we are laughed at. • God will provide opportunities for us to serve Him. We want to courageously and enthusiastically accept them when they come our way.
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Outline:

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|---|------------|
| <p>I. Sad news.</p> <p style="padding-left: 20px;">A. Introduction.</p> <p style="padding-left: 20px;">B. Sad news from Hanani.</p> <p style="padding-left: 20px;">C. Nehemiah prays.</p> | Nehemiah 1 |
| <p>II. Nehemiah goes to Jerusalem.</p> <p style="padding-left: 20px;">A. Artaxerxes grants Nehemiah's request.</p> <p style="padding-left: 20px;">B. Inspection by night.</p> | Nehemiah 2 |

- C. Nehemiah rallies his people.
- III. Nehemiah's work force. Nehemiah 3
- IV. Rebuilding the wall. Nehemiah 4
 - A. Opposition from the enemy.
 - B. Nehemiah prays and sets watch.
 - C. The work continues.
- V. Internal affairs. Nehemiah 5
 - A. The poor abused.
 - B. Nehemiah's rebuke.
 - C. Nehemiah's good example.
- VI. We shall not be moved. Nehemiah 6
 - A. Sanballat's plots of sabotage.
 - B. Jerusalem's wall is completed.

Facts:

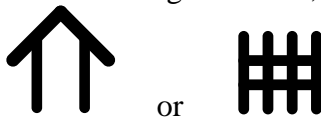
1. The book of Nehemiah was written approximately 430-420 B.C. by its main character, Nehemiah, who served as cup bearer to Artaxerxes I and two terms as governor of Judah. It covers about a twenty year span (445-425 B.C.) as a sequel to the book of Ezra. Ezra had gone to Jerusalem in 458 B.C. as a spiritual reformer. Nehemiah led the third and final expedition to Jerusalem from Babylon thirteen years later (445 B.C.) to bring physical and political reconstruction to Jerusalem.
2. The written history of the Old Testament ends with the book of Nehemiah about 400 years prior to the birth of the Messiah. During Israel's journey to Egypt, their bondage, wandering the wilderness, settling the promised land, judges, kings, a divided kingdom, and exile all over again, God preserved His people and brought them again to their beloved land. Nehemiah emphasized God's faithfulness to His people through his own dedication and zeal for God's work and his belief in the power of prayer.
3. King Artaxerxes had been king of Persia twenty years. Hanani (either a blood or Jewish brother) came to the palace, at Shushan, to visit Nehemiah. (In 478 B.C., Esther had become queen to Xerxes in this same palace. It is possible she could have had some influence with Artaxerxes, her step son, in choosing Nehemiah (a Jew) for the honored position he held. The position of cup bearer was more like a personal advisor than a butler.
4. Nehemiah asked Hanani how their Jewish brethren were doing in Jerusalem. Upon hearing of their defenseless conditions, with no protective walls and their discouraged state, Nehemiah cried. For four months, he mourned, fasted, and prayed over the plight of his brethren. He prayed for the protection of those in Jerusalem, as well as favor in the king's eyes, that he might be permitted to help.
5. A few months later, Nehemiah was serving the king. King Artaxerxes asked Nehemiah why he appeared so sad. He told the king that the city of his ancestors was in ruins. (Being sad in the presence of the king was a serious offense in Persia. He knew the king might be angered by his request.) Artaxerxes asked Nehemiah what should be done about Jerusalem's

- situation. In a brief, silent prayer, Nehemiah petitioned God to grant him this opportunity to serve Him. He then asked King Artaxerxes to send him to Jerusalem to rebuild the city.
6. At this point, one of the most astonishing reversals of royal policy in history occurred. Artaxerxes granted Nehemiah's request and gave him letters to the western governors allowing him safe passage through their countries to Judah. There was a letter to Asaph, manager of the king's forest, to give Nehemiah timber for rebuilding the city gates, the walls, and Nehemiah a governor's palace. Nehemiah was appointed as governor of Judah by the king to rebuild Jerusalem and was sent on his way with an armed escort. Nehemiah credited God with the answer to his prayers.
 7. Nehemiah delivered the king's letters as he went. Sanballat and Tobiah were angered by his coming to help the Jews. With enemies on every hand, Nehemiah took a secret stroll the third night after his arrival to ascertain the damages to Jerusalem's walls and the magnitude of the task at hand. He quietly rode a horse or mule while a few walked along with him.
 8. He discussed his plans with those of Jerusalem and rallied them to rid themselves of this disgrace. He continued to pray for God's help and protection. Wholeheartedly, Nehemiah's plans for rebuilding were accepted by all. Though their enemies scoffed at their plans with ridicule, Nehemiah's faith in God's help was unstoppable.
 9. Beginning in 444 B.C. at the northeast corner of Jerusalem and moving counterclockwise, Nehemiah listed eight gates and their attached walls that were repaired along with who repaired them. These were the: Sheep Gate (northeast), the Fish Gate (north), the Old Gate (northwest), the Valley Gate (southwest), the Dung Gate (south), the Fountain Gate (southeast, near the pool of Siloam), the Water Gate (east), and the Horse Gate (east, near the temple).
 10. Those that worked were both men and women from all different levels. There were: priests, jewelers, druggists, government officials, Levites, temple servants, merchants, and citizens from neighboring towns.
 11. Angered by their efforts, Sanballat and Tobiah insulted and mocked them loudly trying to discourage their progress. Tobiah told them their wall wouldn't support a fox. Nehemiah went to the source of his strength in prayer to God. He asked God to punish these enemies for despising Him. The Jews continued their hard work.
 12. When the wall was half completed, it was obvious it would take more than ridicule to stop God's people, so Sanballat (Ashdodes) and Tobiah (Ammonites) went to Geshem (Arabs) and plotted an attack. It would have to be secret because of Artaxerxes' decree supporting Nehemiah. Nehemiah learned of the plot and turned to God in prayer as well as set up guards over the city for protection (a blend of faith and responsible action).
 13. Discouragement from being overworked and the fear of invasion began to take a toll on some of the Jews. Those from neighboring towns were being asked not to return each day to work for threat of attack on their families. Nehemiah moved those workers and their families into the city for their protection. He placed armed guards throughout. Nehemiah reassured all the Jews that God would protect them.
 14. When Sanballat and his allies realized their plan was exposed, they abandoned it. From then on half of the workers worked on the wall while the other half stood guard. They all kept their weapons within reach. The trumpeter stayed ready to sound the alarm. They continued the work from sunrise to sunset. Nehemiah, his servants, and bodyguards set the example of vigilance themselves. (Habergeons (4:16) were leather coats covered with thin plates of metal.)

15. Nehemiah's next obstacle as governor was an internal problem among the Jews. A great complaint came to Nehemiah from 1) large families without property, 2) those mortgaged to the limit, and 3) those so in debt they were having to sell their children into slavery to the rich Jews. With the work on the wall, normal business trade had been interrupted. Families had run out of money for food and necessities. The rich officials had charged these families interest on those loans profiting (usury) from their misfortunes which was in direct defiance to God's law. (Leviticus 25:42, Exodus 22:25)
16. Nehemiah publicly rebuked these wealthy Jews for their actions and insisted they return the children, fields, and property taken from their brethren eliminating any debts created. They made an oath to God to do these things and were cursed by God if they didn't.
17. Though wealthy, Nehemiah sacrificed much for God's people. This was quite a contrast to their former governors (with the exception of Zerubbabel). Nehemiah had worked on the wall himself and required his aides and officers do the same. He had fed those of his household and under his command, as well as foreign visitors without taxing the people to pay for these things.
18. As the wall neared completion, Sanballat and his allies tried to lure Nehemiah outside the city to kill him. Nehemiah realized their plot and would not leave his work. They tried false rumors to lure Nehemiah, but that did not work either. Then they hired Shemaiah, a false prophet, to try to trick Nehemiah to hide in the temple for refuge from enemy attack. This would have violated God's law, for Nehemiah was not a priest, so Nehemiah knew God had not revealed this to Shemaiah. This could have destroyed Nehemiah's influence among the Jews.
19. The wall was finished in just fifty two days. It was clear to their humiliated enemies that the all powerful God of the Jews had helped them. Nehemiah revealed that he was aware there were Jewish nobles who had aligned themselves with Tobiah as traitors to him. Yet, God had protected him each step of the way.

Visuals:

- Characterization props:
 - time line
 - tissues, handkerchief
 - empty plate - fasting
 - praying hands
 - cup of grape juice, Kool Aid
 - letters - rolled papers with a seal/sticker or ribbon, yarn tie
 - timber - Lincoln log, piece of wood, craft sticks
 - escort - toy soldiers or armor
 - model of Jerusalem - circle of tumbled stones and sticks
 - map - Jerusalem, Persia, Ammon, Ashdod, Arabia, Kidron Brook
 - gates - craft sticks, label with the gate names, position on your model



- workers - hats, piece of jewelry, medicine bottle, policeman's badge or fireman's hat, robe or towel turban, marketplace items, scale
- fox - toy, stuffed animal, picture

tools - stones, building blocks, measuring items, trowel
armor - spear, sword, helmet, shield
bills - paper money
handcuffs - paper chains

- Puppets/Dolls-King Artaxerxes, Nehemiah, workers, Sanballat, Tobiah
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

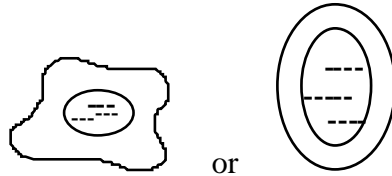
Songs:

- A Helper I Will Be
- Bind Us Together Lord
- Frowning Face
- Give Me Oil In My Lamp
- God Is So Good
- God Is Watching Over You
- I Know The Lord Will Make A Way
- I Will Call Upon The Lord
- Nehemiah
- Oh God You Are My God
- On Bended Knee
- Seek Ye First
- Standin' In The Need Of Prayer
- Teach Me Lord To Wait
- Thank You Lord
- The Flag Song
- The Steadfast Love Of The Lord
- To God Be The Glory
- We Bow Down
- Whisper A Prayer
- Without Him

Activities:

- File Folder Activity: “Prayer”
“Choices”
- *Building A Wall* - Using a long piece of craft paper, have students work together “building a wall” by sponge painting or gluing sandpaper blocks (wallpaper, brown sack paper, construction paper or wrapping paper) into place. Smocks of old T-shirts are recommended over clothes for painting activity. Focus on how the Jews worked together helping each other. You may have a student to be “Sanballat” and one to be “Nehemiah” taunting and encouraging the “workers” during this project. Make reference to any students or their parents who may have been involved in the building of our church building and/or addition. How did they help? What kind of a feeling did it give them? How did it make God feel to see them helping? With tiny tots, building construction could be done on an individual basis with edible items such as marshmallows, cereal squares, crackers.
- *Caught Being Good* - Honor your students for making right choices. Create medals/medallions from circles of construction paper, gift wrap and ribbons or stickers. Glue a safety pin to the back. Have them tell you of a time they chose to do right when tempted to do wrong, or when faced with a problem they turned to God in prayer for a solution. As you pin these “medals” on, emphasize how they are following Nehemiah's example and how pleased that makes God.

- *Eggs-act Facts* - Cut out egg shaped forms from colored paper (yellow and white) for students to write out facts they learned from Nehemiah. Some students may need several. Use these on a bulletin board to reflect their learning.



- Age-appropriate handwork

Discussion Questions:

1. Who was Nehemiah? What do you know about him?
2. What made Nehemiah sad? What did he do about it?
3. Why was the king's decision to send Nehemiah to Jerusalem such a surprise?
4. Why were Sanballat and Tobiah so determined to stop the Jews? How did they try to do this?
5. Where did Nehemiah find solutions to his problems? Where do you find solutions to your problems?
6. Why did going to God in prayer always work for him?
7. What things discouraged the Jews' efforts during this fifty two day period? How did God help Nehemiah resolve these problems?
8. Why did God allow these problems to crop up for the Jews and Nehemiah? Do we have problems to face today even though we love and serve God? Why?
9. Tell of a time you took Nehemiah's approach to problem solving.
10. What should we do when God answers our prayers?

Old Testament
Lesson 108: Spiritual Resettlement And Reform
Nehemiah 7-13

Memory Verses:	Nehemiah 8:6	And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground.
	Psalms 19:7	The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.
	Psalms 51:10,11	Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me.
	II Thess. 3:6	Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.
	II Timothy 2:15	Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • to develop a love and appreciation for God we must read and obey (apply) His word. Let us determine to study God's word daily. • we all want to teach others God's word like Ezra so they can go to heaven. • those that corrupt and defile what God has made holy, must be cast out.
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Outline:

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| I. A census is taken. | Nehemiah 7 |
| II. Spiritual renewal. | Nehemiah 8 |
| A. Ezra reads God's word. | |
| B. The Feast of Tabernacles (Booths). | |
| III. A nationwide rededication to God. | Nehemiah 9 |
| A. A sincere repentance. | |

- B. God's goodness.
- IV. A covenant with Jehovah. Nehemiah 10
- V. The residents of Jerusalem. Nehemiah 11
- VI. Dedication of Jerusalem's wall. Nehemiah 12
- VII. Nehemiah's second visit to Jerusalem. Nehemiah 13
 - A. Various abuses and Nehemiah's reforms.

Facts:

1. Now that Jerusalem's walls were completed, Nehemiah appointed Hanani and Hananiah as the city's leaders. He ordered the gates not to be opened until well after sunrise when it was safe and bolted shut in the evenings before the guards left their posts. Nehemiah then laid plans for repopulating Jerusalem with pure Jews. His basis for determining this was the registers of genealogy he found of those that had returned from Babylon with Zerubbabel, ninety one years before. The census in Nehemiah 7 matches Ezra 2:1-70.
2. A week after the completion of Jerusalem's wall, the people gathered in the southeast square near the temple to celebrate the Feast of Trumpets (new moons - Leviticus 23:23-25, Numbers 29:1-6). They asked Ezra, the priest, to read God's law to them. (It is unclear where Ezra was during the rebuilding of Jerusalem's wall, but he was the appropriate one to read God's law on this occasion.) For about six hours, from morning until noon, Ezra stood on a wooden pulpit before the people reading God's word as the Levites went among the people further explaining what Ezra read. (This is the first mention of a pulpit.) The people all stood reverently as they listened. Thirteen Levites stood with Ezra.
3. As he read, the people began to sob, realizing they had not kept God's laws. Ezra and the Levites told the people not to cry for this was a sacred day for joy and celebration. True strength was to be found in the joy of the Lord. So the Jews celebrated the rest of that day in joyous feasting and sharing.
4. The next day, a detailed study of God's law caused their leaders to realize they had not properly been observing the Feast of Tabernacles. (Leviticus 23:42) Dwelling in booths (tents) had been neglected since the days of Joshua. So the people were instructed to gather branches and make booths (huts) to live in during this feast. This the people did on their rooftops or in their courtyards or in the common areas of the city for seven days. Ezra read God's word each of the seven days with a solemn closing service on the eighth day.
5. Two days later, the people returned to acknowledge before God, in a public manner, the depths of their sorrow for their sins. They wore sackclothes (garments made of goat or camel's hair) and put dirt on their heads as a symbol of mourning. For three hours, God's word was read publicly, followed by the people individually confessing their sins. They stood and praised God, then Ezra prayed.
6. Ezra praised God as the great creator. He praised God for the covenant made with Abraham. He reviewed God's dealings with Israel from the exodus of Egypt to possession of the promised land. He recalled Israel's rebellion, oppression, repentance

and God's deliverance. They recognized God's fairness and His abiding forgiveness and mercy. They understood the bonds that still tied them to Persia and they renewed the covenant to faithfully serve Jehovah and keep His laws.

7. A document was drawn up and sealed with the names of Nehemiah, as governor, the heads of twenty-two priestly families, the Levites and the forty-four family leaders among the people. This document pledged them to keep God's laws, not to intermarry with the heathen (Deuteronomy 7:3), not to violate the Sabbath or any holy day with trade and commerce (Amos 8:5), faithful observance of the seventh year rest and the year of release (Ex. 23:10-11, Deut. 15:1-2).
8. They also pledged to annually support the temple with a one-third shekel temple tax, as well as the best of their first fruits and their firstborn as the law required. The Levites were to receive one-tenth of their earnings as support. The temple, they promised, would not be neglected. (In Nehemiah 13:10-14 we see this system disintegrated and restored again by Nehemiah.)
9. In chapter 11, Nehemiah's account of populating Jerusalem resumed. He listed those who lived in Jerusalem and other towns within Judah and Benjamin. Those who had inhabited Jerusalem were mostly princes or government officials. Doubtless, Nehemiah had encouraged others to move into the city. Here, lots were cast to bring one out of every ten Jews into the city. The lot was accepted as God's will and those that moved there voluntarily were blessed. The total number of men in Jerusalem was now 3,044.
10. Chapter 12 continues to record the family names of priests and Levites who had returned with Zerubbabel and Jeshua the High Priest. A genealogy of successive High Priests, (over about 200 years) is listed as well as Levite families.
11. Nehemiah gave a detailed description of the dedication ceremony for the rebuilt wall of Jerusalem. Two great processions walked along the wall towards one another encircling the city. Meeting at the temple, they offered sacrifices and great rejoicing. Music was an important part of this occasion, using the instruments of King David. Temple services were set in order and its workers faithfully supported by their giving.
12. The public reading to the law revealed God's forbidding of the Moabites and Ammonites in the Jew's worship assemblies so the people immediately barred all foreigners from their assembly. Nehemiah went back to Persia to serve King Artaxerxes for several years. Upon his return, he discovered space (rooms) in the temple. Storage had been converted into a beautiful guest room for Tobiah (the Ammonite) by Eliashib the priest. In anger, Nehemiah threw all Tobiah's belongings out and restored the room to the Levites for its intended use.
13. Nehemiah also learned the Levites were not being supported by the people for their service in the temple. They had had to return to farming to survive. Nehemiah confronted the Jewish leaders and had the Levites return to their duties in the temple. The people began supporting them once again. Nehemiah appointed godly men to make proper distribution to the Levites.
14. Observance of the Sabbath had become neglected so Nehemiah again chastised the Jewish leaders. He commanded the city gates to be shut Friday evenings and not opened until the Sabbath ended. His own servants guarded the gates. Because of marriages with foreigners, their Jewish children were not being taught the Hebrew language. Nehemiah put a stop to that.

15. A grandson of the High Priest had married Sanballat's daughter from Samaria. Nehemiah drove him out, purging God's temple. Nehemiah summarized his achievements. In *all things* Nehemiah prayed for God's approval of his efforts.

Visuals:

- Characterization props:
 - Jerusalem's walls - stacked brown bags stuffed with paper, sponge painted blocks on craft paper, craft sticks, Legos, building blocks around model of the city
 - gates - cardboard "doors," 2-3' wide picket fencing on a hinged post
 - registers - long piece of paper with names, scroll
 - God's law - scroll, rolled paper with dowel sticks
 - feast - paper plates, cups, real or pretend food (emphasize sharing and fellowship)
 - branches - sticks, strips of brown cloth to create a tent
 - sackcloth - fake fur, fabric resembling hair, black/brown pillowcase
 - dirt or ashes
 - song books
 - document - paper with 1 promise and signatures with wax seal or sticker
 - temple tax - coins, play money
 - drawing lots - straws, sticks, dice
 - altar - box, stand with bundle of sticks, toy animal
 - guest room - create a "bedroom" in a shoe box with doll furnishings and clothes
 - Tobiah's personal items - clothes, sandals, comb, toothbrush
 - farming - toy tools, pot of dirt, seeds
 - drove him out - broom
- Flannelgraphs
- Flipchart
- Puppets/Dolls
- Sandbox Map
- Storybook
- Video

Songs:

- Bind Us Together Lord
- Ezra Was A Scribe
- God's Love
- His Banner Over Us Is Love
- I Know The Lord Will Find A Way
- I'm Gonna Sing
- I've Got The Joy, Joy, Joy, Joy
- Jesus Is Lord Of Us All
- Lord My Desire
- Nehemiah
- O The B-I-B-L-E
- Oft We Come Together
- Study To Show Yourself Approved
- Thank You Lord
- The Bible Song
- The Joy Of The Lord
- The Temple Of The Lord
- Till Every Tribe Shall Hear
- Tiptoe Tiptoe In God's House
- We Bow Down

Activities:

- *I Promise* - Using "official document" paper, individually or as a class, have students make a promise or promises he/she will keep to God. Emphasize the importance of keeping

every promise you make to God. Have them think cautiously before writing it down. Let them sign their name and “seal it” with a gold sticker or wax insignia.

- *Study To Show Thyself Approved* - Help students develop an age-appropriate plan for studying or memorizing God's word. Help them to understand God wants them to know His word now and incorporate it into their lives. Guide them to see how following God's word will make their lives happier. Create a daily, weekly, monthly, or yearly schedule for them to follow and check off. Continue to check this in class on a regular basis so they will be encouraged to stick with it.
- *This Is Your Life* - Characterize the life of Nehemiah (and/or Ezra). Use interesting facts from all thirteen chapters. Help students to see Nehemiah as a caring leader whom God blessed because he always sought to please the Lord, not necessarily the people around him. Allow students to be different individuals with whom Nehemiah came in contact throughout his life. Use as many props as are available (ex: microphone, costumes, etc.).
- *Dedicating The Wall* - Allow younger students to build the wall of Jerusalem using blocks, boxes, stuffed bags, bricks etc. Have them march in two groups around the wall singing songs of praise. Pretend to meet in the middle at the temple. Have them stand very quietly for several minutes as you read God's word. Explain to them, this is what all the Jews did (boys and girls too) in Nehemiah's day. Then share in a “festive” meal (cookies and juice). Talk about how much they liked being together and sharing all they had. Have them “read” God's word from their Bible or a “scroll” to the class. Explain how Ezra was like our preacher. Talk about how we want to use and read our Bibles, but we also treat God's word carefully and with respect, taking special care of it.
- Age-appropriate handwork

Discussion Questions:

1. Why was it necessary to repopulate Jerusalem? What was Nehemiah's method for doing this?
2. At the Festival of Trumpets what did the Jews ask Ezra do to? Why? Why did they cry?
3. What did they discover in their diligent study of God's Word? How did this effect them?
4. How can an in-depth study of God's word effect us? How diligent is your study of God's word?
5. How did the Jews express their sorrow for their sins? How do you express your sadness for your sins?
6. For what did Ezra praise God? For what do you praise and thank God?
7. What promises did the Jews make to God? Why did they write them down and sign their names? What promise do you make to God?
8. What was the purpose of the genealogical records? What kind of records do we keep today?
9. Why did Nehemiah throw Tobiah's things out of the temple storage room? How did he feel? How did Nehemiah feel when he came back from Persia to find the Jews disobeying God's laws again? Did he give up on them?
10. How did the people act while God's laws were read? How do we act when God's word is read?

Old Testament
Lesson 109: Esther's Devotion To God And Her People
Esther 1-2

Memory Verses:	Esther 2:15b	And Esther obtained favor in the sight of all them that looked upon her.
	Esther 2:17a	And the king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins;
	Psalms 37:5	Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God is always with us. He knows of our struggles and is willing to help us if we ask Him. • God blesses each one of us with special talents and opportunities to serve Him. May we always look for those opportunities and use them to His glory.
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Outline:

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| <p>I. Seven days of feasting.</p> <p style="margin-left: 20px;">A. Introduction.</p> <p style="margin-left: 20px;">B. Queen Vashti will not come.</p> <p style="margin-left: 20px;">C. Vashti is divorced.</p> | <p>Esther 1</p> |
| <p>II. Esther becomes queen.</p> <p style="margin-left: 20px;">A. Esther is chosen.</p> <p style="margin-left: 20px;">B. Mordecai uncovers a plot.</p> | <p>Esther 2</p> |

Facts:

1. The book of Esther was titled after its main character, Esther the queen. "Esther" was her Persian name meaning "star." She also had a Hebrew name, "Hadassah" meaning "myrtle" (2:7). The theme of Esther is God's providential care amongst danger and deliverance. The Jews faced the threat of their lives before enjoying triumph, as God strategically positioned Esther in this far country. Esther was written after 465 B.C. (10:2) in the fifth century at Shushan, the capital of the Persian empire. It covers a ten year period that fell chronologically between Ezra 6 and Ezra 7.
2. The author of Esther is unknown. It is evident, though, that the author lived in Persia during this period and was Jewish. He gave specific details and intimate knowledge of Esther, Mordecai, the court and furnishings of the palace. This palace was destroyed by fire in 435 B.C. Its description in Esther has been confirmed by archaeological discovery and its historical account agrees with Herodotus. Esther gives the only biblical portrait of the conditions of the Jews who remained in Persia. Feasting was prominent in Esther.

- Ten banquets are mentioned. Crucial developments to God's plan happened at each of these feasts. It also explains the origin of the Jewish Feast of Purim. (9:18-32)
3. King Ahasuerus was also known as King Xerxes (Ezra 4:6) 486-465 B.C. (son of Darius I) who attempted to conquer Greece in 481 B.C., but lost in a crushing defeat. Ahasuerus reigned at Shushan over 127 provinces from India to Ethiopia. Shushan was one of three capitals for the Persian Empire. During his third year as king, he had a great feast lasting six months during which he laid plans for his invasion of Greece and showed off the wealth and grandeur of his kingdom.
 4. Following this celebration, he threw a special seven day party for those of Shushan's palace. Decorations of royal colors adorned the beautiful palace. Royal wine was served in abundance. Queen Vashti gave a separate party for the women as well. On the seventh day, the drunken king called for Vashti to be brought to the festivities so all the men could see how beautiful she was. Fearing for her dignity amongst the drunken crowd, she refused to come.
 5. This greatly angered the king. He consulted his advisors as to what he should do. One of his seven advisors, Memucan, suggested to the king that he divorce her for her disobedience. He suggested that if she was not punished, women throughout the empire would begin to disobey their husbands. To establish respect, Vashti must be removed and a more worthy queen chosen to take her place. The king and other advisors agreed, so letters were sent to every province stating all men must rule their homes and assert their authority by only allowing the native language of the husband to be spoken in the family. (Nehemiah 13:23)
 6. In time, King Ahasuerus missed Vashti, so his servants suggested they go out and gather the most beautiful virgins for him to pick his next queen. The king eagerly agreed. Hegai, the eunuch, was in charge of keeping and caring for each girl. (Only eunuchs had access to the "house of women.")
 7. Mordecai, a Jew from the tribe of Benjamin, worked at the palace. He had come with other captives from Jerusalem to Babylon. Upon the death of his Uncle Abihail, he had raised his beautiful cousin, Hadassah (Esther). Esther was selected as one of the virgins for the king to see. Hegai was very impressed with Esther. He gave her the best of everything! Mordecai had told Esther not to tell anyone she was a Jew. He came each day to check on Esther and see how she was.
 8. After an entire year of beauty treatments and preparation, each girl took her turn to go to the king. For this visit, she could have any ornaments, jewelry, or apparel she wanted. Hegai advised Esther on what would please the king. Everyone thought her to be the most beautiful. The king loved her more than any of the others and declared her his new queen. In celebration, the king held a great feast and gave all his provinces a tax remission.
 9. In time, the king added to his harem. At this point, Mordecai had been promoted to a more prominent position at the palace. One day, he overheard two of the king's eunuchs, Bigthan and Teresh, plotting to assassinate the king. Mordecai quickly passed this information to Queen Ester who exposed their plot to the king. The two men were investigated and crucified (or impaled) on a tree.

Visuals:

- Characterization props:

map - Persian empire, Shushan
feast - plates, cups, real or pretend food, pillows, party decorations, centerpiece,
streamers (green, white, blue, purple), grape juice, Kool Aid
king/queen - crowns, robes, scepter
girls - students, dolls, puppets
beauty treatments - baby powder, hand lotion, cologne, make-up brushes, mirrors,
combs
dress-up clothes, bath robe, towels, play jewelry, paper strips for rings, bangle bracelets
Haman - robe, "cape"

- Flannelgraphs
- Flipchart
- Puppets/Dolls
- Sandbox Map
- Storybook
- Video

Songs:

- God Has A Purpose
- God Is Watching Over You
- God's Family
- I Know The Lord Will Find A Way
- Make Me A Sanctuary
- My God Is So Great
- O God You Are My God
- On Bended Knee
- Seek Ye First
- Thank You Lord
- The Very Best Life
- There's A Flag That Flies
- This Little Christian Light Of Mine
- Unto Thee O Lord
- We Bow Down
- Whatever I Shall Be

Activities:

- *Play Activity* - This is a fun lesson for students to act out! Provide as many props/costumes as possible. Build curiosity and interest in "the rest of the story" to be revealed next week.
- *Dress For Success* - Using large paper grocery sacks (1 per student), have them create their costume for the story character they choose to be. Use washable markers, rubber stamps and colored stamp pads, fabric trim, contact paper, wallpaper scraps. Have students decorate their "robes." Encourage creativity. Make king and queen samples ahead so they have an idea to go by.
- Age-appropriate handwork

Discussion Questions:

1. Tell what you remember about King Ahasuerus.
2. What happened to Queen Vashti? Why?
3. How did the king and his servants go about selecting a new queen?
4. Whom did the king choose? What made her special above all the rest?
5. What did the king not know about Esther?
6. Who was Hegai?
7. What plot did Mordecai expose to the king through Esther?

Old Testament
Lesson 110: Esther's Great Faith
Esther 3-6

Memory Verses:	Esther 4:16	Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish.
	Proverbs 15:3	The eyes of the Lord are in every place, beholding the evil and the good.
	Proverbs 16:18	Pride goeth before destruction, and an haughty spirit before a fall.
	John 12:25, 26	He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honor.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God has a way for each of us to serve Him. We must look for the opportunities He gives us and use them to glorify Him even though it may seem hard. • pride will cause self destruction.
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Outline:

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| <p>I. Haman seeks revenge.</p> <p style="margin-left: 20px;">A. Mordecai will not bow.</p> <p style="margin-left: 20px;">B. Haman plots to kill the Jews.</p> <p style="margin-left: 20px;">C. A decree is made.</p> | Esther 3 |
| <p>II. Crisis for the Jews.</p> <p style="margin-left: 20px;">A. Great mourning.</p> <p style="margin-left: 40px;">1. Queen Esther advised.</p> <p style="margin-left: 40px;">2. Esther's difficult decision.</p> | Esther 4 |
| <p>III. Esther's great faith in God.</p> <p style="margin-left: 20px;">A. The scepter extended.</p> <p style="margin-left: 20px;">B. Esther's first banquet.</p> <p style="margin-left: 20px;">C. The gallows are built.</p> | Esther 5 |

- IV. Haman's humiliation. Esther 6
- A. Reading the chronicles.
 - B. Haman's council rewards Mordecai.
 - C. Haman's friends warn him of God.

Facts:

1. Haman was now appointed by the king as second in command of his kingdom. The king's officials bowed to Haman in honor and reverence of his position, except for Mordecai. The others questioned why Mordecai did not bow down. Then they went to Haman and asked if Mordecai could get away with not following the king's command (to reverence Haman) because he was a Jew and he would only honor Jehovah. Haman's anger was kindled against Mordecai, but he decided to take it out on all those of Mordecai's nationality.
2. With the roll of the dice (pur), Haman determined a date to set their fate in action, the thirteenth of Adar. He subtly went to King Ahasuerus convincing him the Jews throughout his empire were defying his laws. He suggested that by exterminating these Jews and confiscating their wealth and property, it would add greatly to the king's treasury. (The uniqueness of God's laws and customs has always caused offense to the ungodly.) Haman offered to pay toward the expense of this purging, 10,000 talents of silver (\$15-20,000,000) for the king's decree.
3. By handing Haman his signet ring (equivalent to his signature), the king agreed to allow Haman to do what he thought was best with the Jews. Possibly to avoid the appearance of greed, he told Haman to keep his money. With the king's ring, Haman sent letters to all government officials throughout the Persian empire declaring that all Jews would be killed (~473 B.C.), the thirteenth day of Adar. The property of the Jews would be given to those who helped in this slaughter. Everyone should be ready to participate. These letters were speedily dispatched from province to province.
4. Doubtless, the Jews had many friends in the capital city of Shushan that were stunned by this shocking decree. The city fell into panic and confusion, while the king and Haman sat and drank. (Perhaps the decree was published with notice to encourage the Jews to flee, leaving their property behind.)
5. When Mordecai heard the decree, he tore his clothes, put on sackcloth and ashes, and went outside the palace gate crying in a loud and bitter wail. Throughout all of the provinces, there was great mourning and weeping. Not only did Mordecai have a copy of the king's decree, but he knew what Haman had offered to pay to the king's treasury to have his people killed. He probably realized divulging his nationality had brought Haman's wrath upon all his people.
6. Esther was informed of Mordecai's grieving. She sent proper clothing for him to put on so he could enter the palace court. He refused the clothing to impress upon her the seriousness of the situation and the need to communicate with her. Esther sent Hatach (only eunuchs could see and communicate with those of the king's harem) to find out what was going on. Mordecai told Hatach of his conflict with Haman and Haman's bribing the king to kill all the Jews. He gave Hatach a copy of the decree for Esther and insisted that she go to the king on behalf of her people.
7. From early times, Median kings had refused entrance to their throne room to uninvited people, to enhance their dignity and protect themselves from assassins. To approach unannounced

could mean death. Esther's presence had not been requested by the king for thirty days. She reminded Mordecai of this.

8. Mordecai told Esther she was in danger either way. If she went to the king, she risked her life by his response, but if she refused to help God's people in this crisis, she risked God's judgment against her. Besides, he told Esther, maybe God had placed her in her royal position for this very purpose.
9. Knowing Mordecai was right, she sent a message back to him asking him to gather all the Jews of Shushan together to [pray] and fast for her. She and her maidens would pray and fast as well. Then she would approach the king on behalf of the Jews, confident in God's will and wisdom. If she perished, so be it! Mordecai went to do as she asked.
10. After three days of prayer and fasting, Queen Esther put on her best royal robes and approached the inner court of the palace where King Ahasuerus sat on his throne. Upon seeing her, the king welcomed Esther by holding out his scepter which she approached and touched. He asked her what she would like and he offered her as much as half of his kingdom.
11. Esther asked the king and Haman to come to a banquet she had prepared. As they enjoyed themselves, the king asked Esther again what she would like. She asked the king and Haman to come to another banquet the next night. Haman left happy, full of pride boasting of his wealth, his many children, and prominence with the king and queen. As he passed Mordecai at the gate, he was furious that Mordecai would not bow, but he restrained himself. Although Esther's attendants knew her relationship to Mordecai, Haman obviously did not.
12. Haman continued boasting to his wife and friends of his invitations by the queen. He complained of Mordecai. They suggested that he build a high gallows (about seventy five feet) that could be seen from a great distance on which to hang Mordecai. Pleased at their suggestion and confident the king would agree to it, Haman had the gallows constructed in his own courtyard that very night.
13. That same night, King Ahasuerus could not sleep. By the providence of God, he had the official records of the king read to him which told of how Mordecai had exposed a plot to kill the king, saving his life, and how he had gone unrewarded. Haman had arrived at the palace very early the next morning with the intent of asking the king to hang Mordecai. The king called for Haman immediately, asking how he might honor someone to whom he was grateful.
14. Thinking the king wanted to honor him, Haman listed those honors most esteemed in the Orient, as if he had often dreamed of this possibility. He told the king to give the man royal robes worn by the king himself, the king's own horse and crown, and have one of his most noble princes to parade him through the streets of the city proclaiming his honor. The king liked Haman's suggestion and instructed him to do exactly as he had said to Mordecai, the Jew. (Obviously Ahasuerus had discovered Mordecai's nationality but had failed to connect his recent decree to kill the Jews with those Jews he knew.)
15. Haman followed the king's orders, putting the king's robes on Mordecai and leading him through the streets proclaiming his honor. Mordecai returned to his job and Haman, totally humiliated, went home. The sudden change in Mordecai's good fortune made his friends realize Mordecai's God (Jehovah) was protecting him and Haman's plans against Mordecai would prove fatal. In the midst of their discussion, Haman was picked up by the king's messengers to go to Esther's second banquet.

Visuals:

- Characterization props:
 - scepter - toy, crafted - dowel, clay or papier maché, craft gems, gold paint
 - banquet - plates, cups, real or pretend food, centerpiece, Kool Aid, juice
 - gallows - rope, noose, picture
 - official records - big book, long scroll
 - royal robes - bath robe, coat, fabric drape, sheet, towel
 - crown - toy, party store, crafted - cardboard paper
 - couch - pillows
 - death veil (cover) - pillowcase, fabric square, towel
 - Haman's wealth - play money, coins, craft jewels, jewelry
 - ring - toy, paper, clay crafted
 - letters - paper scrolls, seals, stickers, stamps, wax
 - celebration - party hats, favors
 - gifts - present boxes, bags
 - dice
- Puppets/Dolls-Esther, King Ahasuerus, Haman, Mordecai
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs:

- Awesome God
- Give Me Oil In My Lamp
- He's Got The Whole World In His Hands
- Humble Yourselves
- I Know The Lord Will Find A Way
- I Love The Lord Messiah
- I Will Call Upon The Lord
- I'm In The Lord's Army
- I'm Yours Lord
- I've Got The Joy Joy Joy
- If You're Happy And You Know It
- On Bended Knee
- Our God Is So Big
- Rejoice In The Lord
- Thank You Lord
- This Is The Day
- This Little Christian Light
- We Are Called To Be God's People
- We Bow Down
- Whisper A Prayer

Activities:

- *RolePlaying* - Continue to allow students to act out this lesson. Guide them to see how God used Esther and Mordecai in His master plan because of their great faith in Him. If time allows, let them role play how things would have turned out differently (for the bad) if their faith had not been strong.
- *Your Majesty, May I?* - With younger students, vary the “Mother, May I?” game to fit King Ahasuerus. Equip “him” with a robe and scepter. Let students take turns, if time allows, being the king.
- Age-appropriate handwork

Discussion Questions:

1. What did Esther decide to do that showed great faith and courage?
2. What did Haman's wife and friends talk him into doing concerning Mordecai? Why did they change their advice the next day?
3. Why could the king not sleep? How did this affect the sequel of events?
4. Who did Haman think the king wanted to honor? Why? How did he react to the king's instructions? What kind of face do you think he made?

Old Testament
Lesson 111: Esther Petitions The King
Esther 7-10

Memory Verses:	Esther 7:3	Then Esther the queen answered and said, If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:
	Proverbs 15:3	The eyes of the Lord are in every place, beholding the evil and the good.
	Proverbs 16:18	Pride goeth before destruction, and an haughty spirit before a fall.
	Matthew 16:24-26	Then said Jesus unto His disciples, If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God has a way for each of us to serve Him. We must look for the opportunities He gives us and use them to glorify Him even though it may seem hard. • pride will cause self destruction.
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Outline:

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| I. | Esther's second banquet. | Esther 7 |
| | A. Esther petitions for her life and her people. | |
| | B. Haman hanged. | |
| II. | A new decree. | Esther 8 |
| | A. Mordecai promoted. | |
| | B. The Jews defense. | |
| III. | God's people are victorious. | Esther 9 |
| | A. On the battlefield. | |
| | B. The Festival of Purim. | |

IV. Mordecai honored.

Esther 10

Facts:

1. During the second banquet, the king again asked his queen what he could do for her. Again, he offered Esther half of his kingdom. She now asked the king, if she pleased him, to spare her life and the lives of her people. She explained they were doomed to be slaughtered, yet punishment to the one who plotted their doom would be less costly to the king, than the destruction of thousand of Jews. She went on to say, if the Jews had been sold as slaves, she would not have petitioned the king, for she realized this would have financially profited him.
2. Learning for the first time Esther was a Jew, the king was overwhelmed at the thought of her destruction. Enraged, he asked Esther who would dare to do this. She indicated it was Haman. Haman sank in fear. The king went to the garden to regain control of himself. Haman pleaded with Esther for mercy and her intercession for his life. In despair, he fell upon the couch where Esther reclined. The king returned and saw this; he accused Haman of attempting to rape his queen as well! The king gave the word (command) for Haman to be executed. In ancient times, as is indicated here, the heads or faces of those to be executed were often covered.
3. Harbonah, one of the king's aides, told the king of the gallows Haman had constructed on which to hang Mordecai. The king then ordered that Haman be hanged on his own gallows. The same day, King Ahasuerus gave Queen Esther Haman's property and wealth, which she gave to Mordecai. Esther told the king Mordecai was her cousin and foster father. The king gave Mordecai his ring and Haman's position as second in command.
4. Once more, Esther petitioned the king, in tears at his feet, that if he loved her, to reverse Haman's decree to destroy her people. Anxious to show his love, the king reminded Esther of what he had done for her already, but added that not even the king could reverse the laws of the Medes and Persians. (Daniel 6) He did, however, give Mordecai permission to issue a counter decree in the king's name just as irreversible.
5. Mordecai busily had the king's secretaries prepare the new decree giving God's people the right to unite and defend themselves and their families. They were to destroy their opposition and confiscate their property. The Jews had eight months to prepare. This decree was sent out by swift carriers to all the provinces.
6. Having issued the decree, Mordecai dressed in royal blue and white robes with a crown on his head and fine linen (probably his official apparel). He went out into the streets where there was great joy and rejoicing over the king's new decree. A holiday of celebration was observed. Many became proselytes (followers of Jehovah), seeing God's mighty hand in all that had happened. They also feared the Jews.
7. Upon that fateful day, the Jews gathered in groups to await their attackers with the aid of government officials who feared and respected Mordecai and the king. They slew Haman's ten sons and 500 men in Shushan. The king rejoiced at the Jews' victory. Esther asked the king to extend his decree on the Jews' behalf one more day. (Apparently, it was rumored another attack was being plotted.) The king granted her request. Three hundred more Persians were slain the next day. The Jews took no property.
8. Meanwhile, throughout the provinces, 75,000 of the Jews' enemies died. The next day, they rested and celebrated their victories with feasting and gifts. Mordecai declared the Jews observe a yearly celebration on the fourteenth and fifteenth of Adar known later as the "Feast

of Purim.” This was yet another great deliverance of God's people because of their faith in Him.

9. “Pur,” in Persian, means the “throwing of dice,” thus the name Purim. It reminded the Jews of how Haman's plot by the roll of the dice had boomeranged and caused his destruction instead of the Jews'. Fasting and prayer were also to be observed with this festival in memory of those anxious three days. They all prayed and fasted before Esther approached the king.
10. Mordecai made record of these events, as well as the power and accomplishments of King Ahasuerus (Xerxes). This also shows God's providence in elevating a despised Jew to a position of great honor in such an empire.

Visuals:

- Characterization props:
 - banquet - plates, cups, real or pretend food, centerpiece, Kool Aid, juice
 - gallows - rope, noose, picture
 - royal robes - bath robe, coat, fabric drape, sheet, towel
 - crown - toy, party store, crafted - cardboard paper
 - dice
- Puppets/Dolls-Esther, King Ahasuerus, Haman, Mordecai
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs:

- Awesome God
- Give Me Oil In My Lamp
- He's Got The Whole World In His Hands
- Humble Yourself
- I Know The Lord Will Find A Way
- I Love The Lord Messiah
- I Will Call Upon The Lord
- I'm In The Lord's Army
- I'm Yours Lord
- I've Got The Joy Joy Joy
- If You're Happy And You Know It
- On Bended Knee
- Our God Is So Big
- Rejoice In The Lord
- Thank You Lord
- This Is The Day
- This Little Christian Light
- We Are Called To Be God's People
- We Bow Down
- Whisper A Prayer

Activities:

- *RolePlaying* - Continue to allow students to act out this lesson. Guide them to see how God used Esther and Mordecai in His master plan because of their great faith in Him. If time allows, let them role play how things would have turned out differently (for the bad) if their faith had not been strong.
- *Seeking To Serve* - Discuss with students how Esther and Mordecai served God. Talk about how we can serve God both now and as we grow up. Typically, there are many ways to serve God we haven't thought about doing. Have students pick a way they will serve God this week. Encourage them and follow up by letting each one tell what they did. If time

permits, help them to understand if God gives us opportunity to serve Him and we ignore or refuse it, we bring doom to ourselves.

- *Speak Up!* - discuss with students how brave Esther was to speak up for God's people. Often times, your students' faith will be tested in school or among friends. Role play how they can "speak up" when they see God ridiculed or something wrong being done. (Example: God's name taken in vain; in science class - evolution vs. creation; in history class - the beginning of time or "the church" vs. the Catholic church; cheating; immorality)
- Age-appropriate handwork

Discussion Questions:

1. How did Esther show great faith and courage?
2. Did the king know before asking Esther who was responsible for the Jews' destruction? Explain.
3. How did Haman feel when he finds out Queen Esther is a Jew? How did the king react?
4. What happened to Haman and his sons? What else did Esther ask of the king? What happened to Mordecai?
5. What did the Jews celebrate? Why?
6. How could you be like Esther or Mordecai? Is God with us during scary times like He was Esther and Mordecai?
7. What special work do you think God might have in mind for you? How can you prepare for that service to Him?

Old Testament
Lesson 112: Job's Sufferings
Job 1-21

Memory Verses:	Job 1:21	And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.
	Psalms 46:1	God is our refuge and strength, a very present help in trouble.
	Matthew 5:44,45	But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
	Philippians 4:6,7	Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God is in control of the world and everything in it. We must learn to pray to God and trust Him on those things we do not understand. Job trusted in God even when he was sad, in pain, and lonely.
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Outline:

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| I. Job tried and tested. | Job 1, 2 |
| II. Job's friends arrive. | Job 2 |
| III. The judgment of Job's friends. | Job 3-14 |
| A. Eliphaz. | |
| B. Bildad. | |
| C. Zophar. | |

- IV. The second cycle of debates. Job 15-21
- A. Eliphaz.
 - B. Bildad.
 - C. Zophar.

Facts:

1. The book of Job is about an early patriarch (about 2000-1800 B.C.) who lost everything. He wrestled with the question of “why” a righteous person suffers if God is loving and all powerful. It begins with a discussion between God and Satan, then moves through three cycles of debate between Job and his “friends.” Job concludes God is always worthy of love and worship regardless of strife. Job's blessings then exceed his losses.
2. The author of Job is not revealed. The underlying theme is that God's wisdom exceeds the wisdom of men. Although we cannot always understand God's plan or purpose in permitting us to suffer, He does have a good reason and He can always be trusted. Thus, we must yield ourselves without reservation, totally committed to God.
3. Job was from Uz, east of Canaan near the Fertile Crescent. He was a good man who loved God and revered Him. With seven sons and three daughters, Job was the richest cattleman in all the land. When his children had birthdays, he would hold celebrations in their honor for several days.
4. The scene changed to God on His throne. Satan came by; he had been patrolling the earth. God asked Satan if he had noticed His faithful servant, Job. Satan accused God of paying Job to be faithful by prospering him so much. He challenged God to put Job to the test by letting him take away his riches. God allowed the challenge, but He warned Satan not to physically hurt Job.
5. Tragedy struck Job. A messenger came to tell Job the Sabeans had raided all his oxen and donkeys. The farm hands were dead. Another messenger came telling Job lightning had killed all his sheep and herdsmen. Another messenger came saying the Chaldeans had taken his camels and killed his servants. Another man yet arrived telling Job all his children were having a feast at his oldest son's house. A desert whirlwind engulfed the house collapsing the roof and all of them died. Job tore his robe in grief, but praised God for all that he had been blessed with for the time he had it, recognizing we are mere stewards of God's blessings. The devil lost round one.
6. Satan came back to God. He insinuated to God that Job was just a shrewd bargainer. If God would allow Satan to touch Job with illness, Job would curse God. God allowed Satan to do this, but He warned Satan to spare Job's life. Satan gave Job sores (boils) from head to foot. There was intense itching (2:7,8), maggots in the ulcers (7:5), erosion of the bones (30:17), a blackening and falling off of his skin (30:30), and terrifying nightmares (7:14). His prognosis seemed hopeless. He scraped his sores with a broken piece of pottery as he grieved among the ashes.
7. Job's wife encouraged him to give up on God, curse Him and die. Job defended God by asking if we should always expect only blessings from God and never trials. The devil lost again. Job's friends, Eliphaz, Bildad, and Zophar came to console Job. He was so ridden with disease, they were shocked and hardly recognized him. Wailing in despair, they tore their robes, put dirt on their heads, and pitched some into the air to demonstrate their sadness. They sat with Job for seven days in total silence being of little comfort. Finally, Job spoke; in deep despondency, he cursed the day he was born. He feared God

- had forsaken him. His pain obliterated the joys of his lifetime and death seemed far better than his present state.
8. Eliphaz spoke up. He first addressed Job's despondent spirit by reminding Job that in the past he had encouraged others with troubles to seek God so Job should seek God in Job's time of trouble. Eliphaz then theorized that traditionally, such pain and suffering could only be brought about by sin.
 9. Thus, he judged that Job must be guilty of some great sin for which he encouraged Job to repent and submit to God once again. Eliphaz attributed his wisdom on this subject to a hair raising vision he had one night. Eliphaz mistakenly assumed that renewed prosperity would always follow repentance. Suffering was not sent in exact proportion to sin in this life, or prosperity, but according to God's gracious pleasure.
 10. In reply, Job vented his feelings. He felt abandoned by God and longed to die to rid his physical pain. He defended his outburst of complaint by stating God's animals expressed pain when they were hurting. He then told his friends how disappointed he was in them as they accused and criticized him without cause. He had asked them for no great favors, only pity for his plight, yet they had offered no comfort. Job defended his righteousness and assured them he would repent toward God if he had sinned, but he had not.
 11. Job re-focused back to God with his inner struggle and pain for understanding from his heavenly friend, since his earthly "friends" had disappointed him. He vividly expressed his anguish and asked that this burden be relieved, but he did not curse God.
 12. Job's friend, Bildad, gave Job more of the same counsel as Eliphaz had. He asked Job, "Does God twist justice? Our lives are as brief as shadows. Look at the experiences of others and learn from them for those who reject God have no hope. God would not throw away a good man or prosper the evil ones."
 13. Job told Bildad he knew all that, but with God's awesome might, how can any man be considered good in God's sight? God could move mountains and shake the earth. He controlled the sun, stars, and seas. He controlled death and did great miracles. Who was Job to argue with God? What's the use in trying for he was a mere man. But Job longed to proclaim his innocence to God.
 14. He resumed his complaint to God in a defiant mood to which his friends had driven him. Job asked God if He created him only to oppress and destroy. He plunged to the lowest point of his imagined alienation from God. He told God how frustrated he was and asked God why He allowed him to be born. He wrestled on with God in prayer, asking for a moment's comfort and relief before he died from his miserable disease.
 15. Zophar now bluntly condemned Job's alleged sins. He supported his charges with God's divine deity. He accused Job of mocking and judging God and said he should be ashamed. He said God had evidently not punished Job enough! Zophar talked of God's fathomless thought process. God knew all our sins and all our faults. He urged Job to repent of his sins and return to the pleasures of being in the fold of God.
 16. Job sarcastically rebutted the insufferable ignorance of the trio. Their words would continue to hurt his heart, but he would no longer take them seriously. He contended that the soul of every living creature was in the hand of God. He agreed that God was mighty above all and there was no escaping Him. Job contended God made fools of counselors and judges. He overthrew the mighty. He could make a nation great, then destroy it.
 17. Job continued his reply by saying he agreed with some of their theories of sin and consequences, but they had misjudged his situation. He cautioned them to stop speaking

on God's behalf, because they were twisting God's truth. Job told them to be quiet and leave him alone so he could plead his own case before God, willing to face any consequences. Job knew he was an innocent man. He asked God not to abandon or frighten him with His awesome presence. He asked God to point out what he had done wrong to deserve his plight.

18. He asked God again to turn His anger away, that he might have a moment of relief before he died. In the midst of Job's appeal, the hope of eternal life dawned upon him. His faith began to ascend and triumph over his despair. He welcomed death for the rewards of heaven.
19. This debate had alienated Job from his friends. Eliphaz, with increased agitation, accused Job of thinking he had a monopoly on wisdom. He vowed he was as wise as Job, if not wiser and more experienced, and he saw Job as a man who lusted disgustingly after sin.
20. Job expressed his disappointment in his friends. They had been no comfort at all. It seemed useless to Job to continue these debates. Job pictured himself as having been savagely torn apart by God, reduced to a sobbing wreck in mourning, surrounded by mockers. He continued to proclaim his innocence and he asked his friends to leave.
21. Resentful of Job's low opinion of them, Bildad told Job he was being foolish. Bildad held to the theory if you did not prosper and bad things happen to you it was because you were wicked. Job was starved for understanding. He sought pity from his friends, but only received their brutal judgments. He told them to prove his guilt! Job perpetually found hope in life after death with God, the redeemer, and heavenly sympathizer.
22. Zophar angrily continued the ballad of "Job the wicked man" whom God will pursue and avenge. Blind to Job's sincerity, his friends had denied, rather than explained, the mystery of Job's afflictions. With renewed hope, Job arose above his disappointment in them and took initiative in their debate. He proceeded to undermine the opposition by exposing the fallacy to their arguments. He pointed out that in fact the wicked often prosper and live long lives. Likewise, those in poverty sometimes never know anything but poverty. God was our supreme judge and we as mankind cannot understand His ways.

Visuals:

- Characterization props:
 - map - Uz
 - cattle - toy animals, cows, donkeys, sheep, camels
 - birthday hats, favors, food
 - Sabeans/Chaldeans - armor, toy soldiers, "bandit" props
 - pictures or cutouts of lightning and tornado or whirlwind
 - torn "robe" - shirt/sackcloth - ragged garment
 - model of house - roof comes off, toy children inside
 - Job's sores - doll with painted sores, Band-aids all over, pictures of ulcerated sores, and blackened skin rotting
 - broken piece of pottery
 - dirt or ashes
 - wailing - tears, tissues
 - mountains, earth, sun, stars, seas, - models, pictures
 - heaven - crafted model
- Puppets/Dolls-Job, children, wife, 3 friends

- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

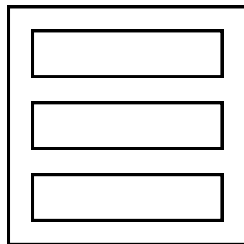
Songs:

- As The Deer
- By The Grace Of God I Am
- Don't Drink Booze
- Got A Reason For Living Again
- God Made Me
- Heaven Is A Wonderful Place
- His Grace Reaches Me
- I Know That My Redeemer Lives
- I Like To Talk To God
- I Love The Lord Messiah
- I Want To Go To Heaven
- I've Been Redeemed
- It Isn't Any Trouble
- Jesus Loves Even Me
- Our God Is So Big
- The Hippo Song
- This Little Christian Light
- Unto Thee O Lord

Activities:

- *In The Know* - Discuss with students that God knows everything. Talk about what God knows about each of them. Ask them what they are glad God knows about them. Or what they are sad that God knows about them. Help them to understand that even when we do not understand some of the sad things that happen to us, we can know for sure God cares about us and loves us still. Have students create a three-frame picture about things God knows about them.

Example:



God knows my name _____

God knows my thoughts (picture)

God knows my needs (picture)

- *Alphabet Memory* - Use alphabet cereal or pasta in “writing” out today's memory verse. Glue on construction paper or tag board.
- *Guess-A-Saurus* - Pin up a large picture poster of a dinosaur. Attach to him un-revealed (short answer) questions about today's lesson. Allow students to compete individually or as teams.
- *On Bended Knee* - Job had a lot of questions. Things happened to him he did not understand, so he prayed to God. He knew God would be with him through his sorrows as He had through his prosperity and joys. We all have “Why?” questions. Encourage students to express some of their own questions. Talk about situations that may have affected them that they don't understand. Example: my dog died, divorce, moving, loss of dad's job. Guide students to see the value in taking those cares to God in prayer. Talk about how to pray and what to say. Suggested:
 - 1) Pray to God. He is interested in everything you do.
 - 2) Express in words the best you can what it is you do not understand.
 - 3) Ask for forgiveness when you try to take care of the matter on your on.

- 4) Ask God to help you find someone who can help you. Sometimes an adult you trust can be helpful.
 - 5) Pray for the person who is part of your problem.
 - 6) Ask God to help you trust Him to do what is best.
 - 7) Thank God that you can depend on Him.
- Age-appropriate handwork

Discussion Questions:

1. What was Satan trying to get Job to do when he caused his losses?
2. What was Job's attitude toward God?
3. Why would it be easy to complain if you lost everything? How hard would it be to praise God if you lost everything?
4. How did Job show his grief? How do you show grief?
5. What things are most important to you? How would you react if you lost them?
6. What good can come from trials and difficult situations in our lives?
7. What pleased God about Job throughout his difficult trials?
8. How did Job's friends and wife affect Job during this crisis? How might your friends affect you during a crisis in your life?
9. What did Job continue to focus on?
10. Tell of a difficult situation when it might be hard to do the right thing.

Old Testament
Lesson 113: Job Is Blessed By God
Job 22-41

Memory Verses:	Job 28:28	And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.
	Job 42:2	I know that Thou canst do every thing, and that no thought can be withholden from Thee.
	Psalms 33:8	Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him.
	Psalms 90:12	So teach us to number our days, that we may apply our hearts unto wisdom.
	Hebrews 4:13	Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do.

Goals:	Student will learn: <ul style="list-style-type: none"> • wisdom comes from God. Only those who listen to Him receive it. Our world is totally subject to our Creator. • our trials and struggles in life are necessary for spiritual growth.
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Outline:

- | | |
|---|-----------|
| I. The third round of debates. <ul style="list-style-type: none"> A. Eliphaz. B. Job's response. C. Bildad. D. Job's response. | Job 22-26 |
| II. Job's final defense. | Job 27-31 |
| III. Elihu intervenes in debate. <ul style="list-style-type: none"> A. The inconclusive position of the friends. B. A review of Job's position. C. The character of God. D. God's treatment of Job's claims. E. God's use of affliction. F. The greatness of God. | Job 32-37 |
| IV. God talks with Job. <ul style="list-style-type: none"> A. God's first challenge. | Job 38-41 |

B. God's second challenge.

V. God blesses Job.

Job 42

Facts:

1. In their final debate, Eliphaz angrily blurted out the same presumption that the friends had concluded all along, that Job was a hypocrite. In their efforts to defend God, they became Satan's advocates against Job. Without any evidence, Eliphaz accused Job of refusing to loan money to those in need, refusing water and bread to the starving, and refusing to help widows and orphans. Eliphaz told Job that God was great and that Job could not escape His view. Eliphaz begged Job to listen to God and return to Him so Job could enjoy peace once again and so God would hear his prayers.
2. Job paid no attention to Eliphaz' false charges. Instead, he returned to his need to access God. He was perplexed by God's sense of absence and longed to plead his case before God Almighty, knowing He was always just and would surely vindicate him. Job got impatient, waiting for God, his judge, to hear his case. He told Eliphaz that it still seemed God sometimes preserved the wicked business tyrants that cheat others through economic loopholes, the thieves, and murderers. He challenged his friends again to prove that it was not so.
3. Bildad avoided Job's challenge. Yet anxious to say something, he echoed Eliphaz' charges. They had exhausted their resources in wisdom (which is why Zophar did not speak again). He pointed to man's inferiority to God and asked how Job could count himself righteous before God.
4. Job addressed Bildad's theme of God's greatness and wondrous wisdom more eloquently. He pointed out to Bildad they all unanimously agreed on God's greatness. Job reiterated his innocence and clear conscience. His friends should have realized Job's constant cry to speak before God would not be typical of a godless man. Job modified his stand to agree with his friends, that riches and prosperity were not the general trend, but he still held to the fact that the wicked sometimes prospered for a season.
5. Job continued by saying man had learned to refine silver and gold; he could melt copper from stone and create light in dark places. Man had learned to obtain food from the earth and precious stones (treasures), but so often he didn't know where to find wisdom. It could not be bought with gold, silver, or jewels; it was far more valuable. A man could only begin to be wise when he ceased to strive for wisdom independent of God. We must realize our world is totally subject to our Creator. Only those that listen and seek God will receive wisdom. Having a reverent respect for the awesome power of God is true wisdom. Forsaking evil for God's path shows real understanding.
6. In Job's final protest, he began with a description of his former life. He told of how graciously God had blessed him with His care and safety. God had prospered Job with great wealth, family, and honor. Everyone spoke highly of Job. He had helped the poor, the fatherless, widows, strangers, and those in trouble. His counsel as a judge was readily accepted.
7. Now, all that had changed. Job contrasted his bleak, present humiliation with the past. Now, he lived as an outcast. Those that once honored him thought of him as a joke and wouldn't come near him. Knowing he had no one to help him, they created ways to

- torment Job. Even the lowest of humanity looked down on him. Job said he lived in fear, broken hearted, and depressed. His physical pain was relentless.
8. More painful to Job than the cruelty of others was the absence of God in his life. He felt persecuted and alone and he longed to be close with his heavenly Father again. At the climax of Job's defense, he made a retroactive oath to bring curses upon himself if it could be proven he had sinned by lust, unfairness to his servants, hurting the poor, widows or orphans. If he had neglected the homeless or put his trust in his wealth, may his arm be torn from its socket. Job vowed he had not rejoiced at harm to an enemy or let his servants go hungry. He vowed he had not tried to hide his sins from others and he would sign his name to his defense. (In the course of Job's speech, a degree of self righteousness was exposed which Elihu pointed out.)
 9. Elihu, a younger man among the audience that had gathered during these debates, now came forward to address Job, since the others had nothing further to say. Out of respect for their age, he had waited until they were through. Elihu said he had listened carefully to all the arguments, but not one of them had proven Job a sinner nor convinced Job of any sin.
 10. Then, he addressed Job with sincerity of heart as just a common individual. He said he had heard Job proclaim his innocence over and over. He claimed God had judged him unfairly. Elihu saw Job's sin in the way he was speaking to God in railing accusations. God was greater than them. Why did they war against Him when He did not give account of what He did? God could speak in dreams and give wisdom and instructions. He could send sickness or pain arbitrarily. God could have pity and answer prayers. He could restore health or prosperity.
 11. Elihu went on to say we hear what we want to hear, but we should choose to do what is right. Was Job not arrogant because he said, why waste time trying to please God? God doesn't sin. How could you condemn the Almighty Judge? God punishes sinners. He is fair in His judgments whether we are rich or poor. God sees all that we do. Nothing is hidden from Him. God hears the cries of those oppressed, but if He chooses not to speak to them, who can criticize God? Should God tailor His justice to our demands? Job's sin, according to Elihu, was the way he had talked about God with rebellion and arrogance.
 12. Elihu returned to the idea that God was above any temptation to tamper with justice. He asked Job, if you sin, does that alter God? We may help or hurt another by our good or bad deeds, but they do not change God Almighty. When the oppressed cry to God, He does not always answer their pleas instantly, but it is not true to say God does not hear them or see what is happening. He will always bring justice when He is ready.
 13. Elihu went on to conclude, if God did afflict the righteous with trials and troubles, it was meant to help them learn a lesson. If they heeded His admonitions, they would be blessed; if not, they would perish. Our trials are essential to our growth. Elihu warned Job not to allow his pain or anger with others to lead him to be angry with God. "Yelling" at the only one who can deliver him from his sufferings would not make God change things. Our God is an awesome, powerful being. We cannot fathom His abilities but we feel His presence in the rain, clouds, thunder, and lightning.
 14. The illustrated relation between God's rule over nature and God's rule of history prepares Job for Elihu's closing remarks. If man cannot comprehend how God rules nature (the lightning, rain, ice, snow, storms, how clouds balance in the skies), we cannot expect to

comprehend God's moral rule (why He does what He does and when He chooses to do it). Elihu sought to impress upon Job that he was a mere creature of the Creator, whose limited capabilities could not judge God whose ways were infinitely higher. As we cannot look directly at the sun, so we cannot directly gaze upon the majesty of God. Mission accomplished, Elihu sat down. The Lord had used Elihu as His "forerunner" to prepare Job's heart for their talk.

15. The Lord himself now approached Job in a whirlwind with a challenge. The absurdity of Job's criticism of God lay in their respective identities (Creator vs. creature). The imagery of "girding up thy loins" (38:3) comes from the popular ancient sport of belt-wrestling, as well as a manner of settling a court issue. Job had complained God would not answer him. God now tested Job's wisdom with His own.
16. God asked Job questions relative to the beginning of creation and the construction of the world. He asked Job to explain natural phenomena such as the light, the sun and stars, hail, rain, and ice. He asked Job to explain how the animals got their intuition and instincts. Job's non-existence at creation made him no match for God. He became increasingly aware of his ignorance and insignificance.
17. Job admitted a "fall"/defeat. The aim in belt-wrestling was to strip the opponents belt, but the contest was not always determined by one "fall." The Lord told Job, in figure, to get up and refasten his belt; he must realize the sin of criticizing God. Since Job could not come to heaven and judge the wicked, God proposed a more feasible test. He challenged Job to master one of God's other creatures, the behemoth. "Behemoth" means "gigantic beast" fitting the description of a diplodocus or apatosaurus, a plant eating dinosaur. God told Job he would have a tough time subduing such a magnificent creature.
18. God challenged Job to take on the leviathan, thought to be a whale or amphibious type dinosaur. God declared He owed no one anything because all of creation was His. There was no greater than He.
19. Job now spoke showing himself to be a true servant of God ready to serve no matter what. His confession of sin marked his final "bruising" of Satan. God did not explain why he had suffered his losses, but His coming had assured Job of His gracious concern and that was enough for Job.
20. God then addressed Eliphaz, Bildad, and Zophar. He told them He was not pleased with them. He commanded them to have Job offer seven young bulls and seven young rams on their behalf and pray for them. This they did. Job was vindicated by God's acknowledgment of him as "my servant." Here, God also perfected His triumph over Satan.
21. God further blessed Job by restoring his health and wealth twice as much as what it had been before. His brothers, sisters, and friends rejoiced in a feast with him. They each brought him money and an earring. God gave Job seven more sons and three more daughters. Job lived to be 140 years old.

Visuals:

- Characterization props:
 - main characters - hats, costumes, taped voices, silhouettes
 - pictures of poor and needy, orphans, widows, homeless, starving
 - silver, gold, copper items

light - flashlight, candle, match
fruits or vegetables
gemstones - real or fake, craft stones
wisdom - Bible, graduate cap, diploma
Job the judge - black robe, gavel - toy hammer
rain - sprinkle bottle or mist sprayer
clouds - cotton batting, balls
thunder/lightning - bolt cutouts, taped sound effects
snowflake - cutout, soap shavings
sun - light bulb, flashlight, cutout model
whirlwind - fan, taped sound effects
wrestling belt - thick belt, cloth sash, crafted belt
hail - rock salt, craft beads
dinosaur, whale - toy, model, picture
altar - box, clay, gravel model
bulls and rams - toy, stuffed
wealth - play money, jewels
gold (ear)rings - craft or curtain rings

- Puppets/Dolls-Job, Eliphaz, Bildad, Elihu
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs:

- All Things Bright And Beautiful
- As The Deer
- Awesome God
- Blue Skies And Rainbows
- Glorify Thy Name
- God Made Me
- God Made The Round Round Sun
- Heaven's Road
- Humble Thyself
- I Love The Father
- Jesus Is Lord Of Us All
- May I Call You Father
- Psalm 19 - The Law Of The Lord
- Ready To Suffer
- Rejoice In The Lord Always
- Teach Me Lord To Wait
- The Devil Wants Me To Sin
- The Hippo Song
- This Is The Day That The Lord Hath Made
- Twinkle Twinkle Little Star

Activities:

- *Baby Animals* - With young students, create a folder activity where you show only enough of a baby animal picture for students to guess what animal it is. Once they guess correctly, open the folder to see the whole animal. Include a brief informative facts paragraph or article explaining unique characteristics God gave that particular animal that makes him special. (An excellent source is Discovery magazine by Bert Thompson, Ph.D., Apologetics Press, Inc.) *Variation:* Do a similar activity with various forms of nature. Or use pictures exhibiting forms of nature. Glue onto a heavy backing and laminate. Cut into puzzle pieces. Make enough puzzles to have one for each student.

- *All Things Bright And Beautiful* - Sing the song or write it out on chart paper. Talk about all the things only God can do. Help students to understand nothing is too hard for God to do. Have them illustrate something only God can do. Guide them to identify ways God shows His control and power today.
- *Wisdom Wizards* - Have older students write a report on the awesome wisdom of God. Have them explain back to you what true wisdom is, where it comes from, how they obtain wisdom, who would be wise vs. who would not. Create a bulletin board or classroom visual using their reports.

Variation: Have students research and report on God's awesome power, evidences, and wonders in our world today. It may have to do with nature or archaeological discoveries that support God's word. The human body is one of God's most prolific wonders, or the design and camouflage of an animal, or photosynthesis, or precipitation.

- *Paint Me A Poem* - Have students, as a class or individually, compose a poem to God, glorifying His awesome power and care for each of us. Thank God for His gifts to us and for being able to trust Him to know what is best for us even when we may not.
- Age-appropriate handwork

Discussion Questions:

1. On what did Job's "friends" base their accusations of Job?
2. Do we sometimes jump to wrong conclusions about others? Give examples of how we can avoid doing this.
3. Who was Job so anxious to talk to about his troubles? Who do you turn to when you have a problem?
4. Where could you find wisdom? What might it cost you?
5. What sin did Job need to work on in his life? What sin might you need to work on in your life?
6. How do Elihu's comments differ from Job's other friends' comments? What does he contribute?
7. How does it make you feel knowing nothing is too hard for God? When you think of all that God does, what does it make you want to tell Him?
8. What, to you, is the most awesome thing about God? Why are you special to God?
9. How should we talk/not talk to God? How should we talk/not talk about God?
10. How does God reward Job for standing true to Him during all Job's trials? Will God reward you if you do not forsake Him when faced with problems or temptations?

Old Testament
Lesson 114: Review
Ezra - Job

EZRA/NEHEMIAH

Memory Verses

1. Ezra 1:2 Thus saith Cyrus king of _____, The Lord God of heaven hath given me all the _____ of the earth; and He hath charged me to build Him an house at _____, which is in Judah.

1. Ezra 3:11 And they sang together by course in _____ and giving thanks unto the Lord; because He is _____, for His mercy endureth for ever toward _____. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was _____.

2. Ezra 7:10 For Ezra had prepared his heart to seek the _____ of the Lord, and to do it, and to teach in Israel statutes and _____.

3. Nehemiah 4:6 So built we the _____; and all the wall was joined together unto the half thereof: for the people had a mind to _____.

4. Nehemiah 8:6 And Ezra blessed the Lord, the great God. And all the people answered, Amen, _____, with lifting up their hands: and they bowed their heads, and _____ the Lord with their faces to the _____.

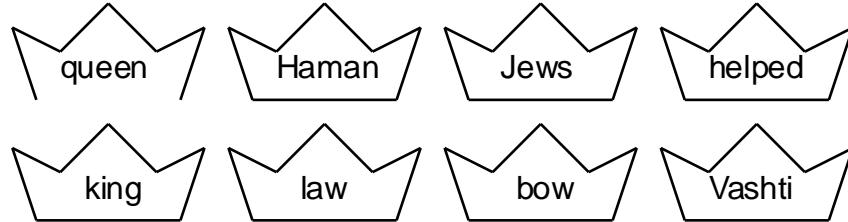
Who Am I?

Match: (Ezra 1, 2; Nehemiah 2-6)

- | | |
|--------------------------|---|
| 6. King Cyrus of Persia | A. lead the first expedition back to Jerusalem |
| 7. Zerubbabel | B. temple servants |
| 8. Ezra | C. allowed the Jews to return to Jerusalem |
| 9. Nehemiah | D. tried to stop Nehemiah from rebuilding Jerusalem's walls |
| 10. Nethinims | E. lead the second expedition to Jerusalem |
| 11. Sanballat and Tobiah | F. lead the third expedition to Jerusalem |

ESTHER

Fill in the blank from the "crown" bank:



12. Esther became the _____.
13. Mordecai would not _____ to Haman.
14. Haman planned to kill the _____.
15. Esther risked her life to go to the _____.
16. Esther told the king about _____.
17. The king made a new _____.
18. Esther _____ her people.
19. _____ was the queen who refused to obey King Ahasuerus' order.

JOB

Match:

- | | |
|--|---------------------------------------|
| 20. God's wisdom exceeds the wisdom of | A. God's blessings |
| 21. Job was from the land of | B. curse God and die |
| 22. We are mere stewards of | C. console Job |
| 23. Job's wife encouraged her husband to | D. abandoned by God |
| 24. Job loses his | E. men |
| 25. Job's "friends" come to | F. Uz |
| 26. Job's friends accuse him | G. wealth, health, children |
| 27. Job felt | H. of some great sin (hypocrisy) |
| 28. Job seeks from God | I. in his friends |
| 29. Job becomes disappointed | J. wealth, health, children |
| 30. Job longed to be close | K. an explanation for his sufferings |
| 31. God restores Job with twice as much | L. with God again |
| 32. Trials and struggles in life | M. are necessary for spiritual growth |

Answer Key:

Memory Verses:

1. Persia, kingdoms, Jerusalem
2. praising, good, Israel, laid
3. law, judgments
4. wall, work
5. Amen, worshipped, ground

Matching:

6. C
7. A
8. E
9. F
10. B
11. D

Fill In The Blank:

12. queen
13. bow
14. Jews
15. king
16. Haman
17. law
18. helped
19. Vashti

Match:

20. E-men
21. F-Uz
22. A-God's blessings
23. B-curse God and die
24. G/J-wealth, health, children
25. C-console Job
26. H-of some great sin (hypocrisy)
27. D-abandoned by God
28. K-an explanation for his sufferings
29. I-in his friends
30. L-with God again
31. J/G-wealth, health, children
32. M-are necessary for spiritual growth

Old Testament
Lesson 115: Songs And Prayers Of David
Psalms 1-41

<i>Memory Verses:</i>	Psalm 1:1, 2	<p>Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.</p> <p>But his delight is in the law of the Lord; and in His law doth he meditate day and night.</p>
	Psalm 19:1	The heavens declare the glory of God; and the firmament sheweth his handywork.
	Psalm 23:1-6	<p>The Lord is my shepherd; I shall not want.</p> <p>He maketh me to lie down in green pastures: He leadeth me beside the still waters.</p> <p>He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.</p> <p>Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.</p> <p>Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil; my cup runneth over.</p> <p>Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.</p>
	Psalm 27:1	The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?
	Psalm 34:13-15	<p>Keep thy tongue from evil, and thy lips from speaking guile.</p> <p>Depart from evil, and do good; seek peace, and pursue it.</p> <p>The eyes of the Lord are upon the righteous, and His ears are open unto their cry.</p>

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none">• God will always bless those that follow His wise instruction. Those that ignore God will face a terrible punishment.• we can pray to God about anything: our fears, sickness, the injustices of others. God also likes to hear us say, “thank you.” When we are afraid, we can be comforted by God's abiding care and protection. He is always with us.• God is the magnificent Creator of all we know and love. We praise Him for His awesome gifts.
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Outline:

I. Introduction to Psalms.

II. Songs and prayers of David.

Psalms 1-41

Facts:

1. Psalms is the most widely used book of the Bible. It is quoted in the New Testament more than any other book. Psalms means “praises.” It is a collection of poems, hymns, and prayers that serve as a devotional guide to express praise and adoration to God.
2. Psalms has many authors. David is credited with about 75 Psalms; the sons of Korah - 10-12, Asaph - 12, Solomon - 2, Heman - 1, Ethan - 1, and Moses - 1. About 50 are anonymous, although Ezra is thought to have written some of those. These were written individually and collected over the years into five smaller books. These five divisions of Psalms correspond with the five books of law, each with a general introductory chapter. Psalms 1-41, accredited to David, deal with the realization of God's presence. Psalms 42-72, written by David and Korah, reflect praise and thanksgiving to God. Psalms 73-89, by Asaph, recognize our personal need to commune with God. Psalms 90-106 are anonymous. They reflect God's part in our history and Psalms 107-150, some of which were David's, share a sense of deliverance by the Almighty from our enemies.
3. The book of Psalms was probably compiled about the fifth century B.C. during the time of Ezra and Nehemiah (450-425 B.C.).
4. The re-occurring characteristic of Hebrew poetry is parallelism, the relationship of one line or verse to another. Psalm 119 is a classic example of an acrostic poem, where each of the eight verses in a given stanza begin with the same letter. Many of the psalms point to Christ (Psalms 2, 22, 45, 72, 110, 96-99). All but thirty-four of the psalms have titles ascribed to them by ancient tradition and a sorting method by Greek translators (not as a part of the original text). Those without titles are referred to as “Jewish orphans.”
5. Psalms reflects the aspirations and hopes of those in every era of Israel's history. It echoes the hardships and struggles of God's people. The psalms point toward the conquests of faith in God over despair and form a background for Jesus' ministry to come.
6. In Psalm 1, the moral teaching is simple and direct. It presents, in sharp contrast, the righteous vs. the wicked way of life. The righteous gravitate to God's teaching day and night. While God concerns Himself with the righteous, the wicked drift to their ultimate destruction.

Psalms 1-41

7. Psalm 2 is a dramatic royal psalm reflective of a festival celebrating a new king. God has decreed who will be king, His begotten Son. (Mark 1:11)
8. Psalm 3 is a morning prayer by David when he flees from his son Absalom. (II Samuel 15:12) It has become a favorite of many facing peril. In the midst of trouble, David recognizes God as his protector. His courage is renewed for he knows God will answer his prayers. He sleeps the night and awakes with increased confidence, certain that no number of enemies can make him afraid when he has God on his side.
9. Psalm 4 is a sequel to Psalm 3 as David prays an evening prayer grateful for the security God's care provides. Past experience made David know God would continue to meet his deepest needs.
10. Psalm 5 is a morning prayer by David in preparation for worship. He prays for justice, that those who rebel against God would be held guilty for their arrogant abominations. He also prays that those who trust and obey God might share in unending joy.
11. Psalm 6 is a cry for relief of a severe illness suffered by David. He presumes his suffering is a result of sin. He casts himself on the mercy of the Lord. David realizes he hasn't the power to heal himself but God does.
12. In Psalm 7, David prays for justice against his enemies that bitterly persecute him.
13. Psalm 8 is a hymn which glorifies God and His magnificent creations, from the grandeur of His throne to the lowest of beasts.
14. In Psalm 9, David thanks God for destroying his enemy in fair justice and he encourages others to praise God accordingly. Originally, Psalm 10 was a part of this psalm, forming an acrostic poem using the Hebrew alphabet. He reiterates the sure doom of the wicked, for they are mere men, no match for the almighty God.
15. Psalm 10 expresses David's outrage at the wicked misuse of power by ungodly men within Israel. He prays that these wicked men might reap what they have sown. David's faith does not waver as he concludes that the Lord is king of kings and these oppressors will not escape God's mighty hand.
16. In Psalm 11, David faces great danger as his enemy seeks to kill him. David's friends encourage him to flee to the mountains to hide. David feels fleeing to safety would undermine his faith in God who will rain punishment on the wicked and uphold the righteous.
17. Psalm 12 depicts dark hours of persecution for David when he has no one to comfort him; he craves the help and comfort of God. David speaks to God on behalf of the godly men who are being abused by idle flattery and two-faced lies. God promises help and safe keeping to those faithful few.
18. In Psalm 13, David seeks God's help from an enemy; he wrestles with doubt of God's intervention on his behalf. David finds peace in trusting God's kindness and care.
19. Psalm 14 speaks of one who says and lives as if there is no God, one who is a "practical" atheist. God does not enter his thought, so the psalmist refers to him as a "fool." Clearly, this picture fit many of Israel at this time. David prays for a glimmer of hope in this dark period of Israel's history. (This psalm is almost identical to Psalm 53.)
20. Psalm 15 is a "wisdom" psalm on man's duty to God and his fellow man. (Deuteronomy 6:5, Leviticus 19:18) It deals with moral and ethical qualifications of those seeking God's presence.

Psalms 1-41

21. Psalm 16 is a song of joy that comes from loyalty and faithfulness to God. The psalmist lived in a time when idolatry was rampant. He can always count on God to give him wise counsel and meet his needs.
22. In Psalm 17, David prays for deliverance from his enemies that he might be openly vindicated of any wrong doing. David concludes by telling God his satisfaction and reward is having a right relationship with the Father and his anticipation of seeing God face to face some day.
23. Psalm 18 compares with David's psalm of II Samuel 22. He repeatedly praises God with thanks. David credits his deliverance by God as a reward/blessing for his efforts to closely follow all of God's commands and seek to please Him.
24. Psalm 19 is a hymn composed of two distinct poems skillfully fused together. The psalmist begins by marvelling at how magnificently God's glory is displayed by the sun, moon, and stars of the heavens. David closes by asking God for strength to overcome any type of sin in his life so that he might be pleasing and acceptable to God.
25. Psalm 20 is a "royal" Psalm closely linked to Psalm 21 as its sequel of "thank you's" for answered prayers. Generally, prayer preceded battles to receive the assurance of God's blessing. The army is now ready to go forward in the name of Jehovah.
26. Psalm 21 is a "thank you" prayer to God for answering Israel's former prayer. They thank Jehovah for the success and prosperity of their king, for long life, fame, honor among other nations, and the splendor of His kingdom.
27. Psalm 22 is referred to as a "passion" psalm or "Messianic" psalm. It begins with the same opening cry of Christ on the cross, quoted in Aramaic. (Matthew 27:46, Mark 15:34) He concludes with his highest hope being the turning of all mankind in worship to God. His scope widens beyond those present and the Israelites to all mankind and future generations. (Isaiah 40:7, Philippians 2:10)
28. David, being a man after God's own heart, writes Psalm 23 as a song of trust, one of his most beloved works through the centuries. All sadness and doubt are driven away by his strong faith in the Father as his Shepherd. The picture of the tireless shepherd reflects God's tender care and continued watchfulness for us. The sheep instinctively trust their shepherd to provide for their needs.
29. David then pictures himself as the guest of honor at God's house, enjoying His warm, gracious hospitality. He is completely protected by God. He is honored with the anointment of expensive perfume. Based on his trust in Jehovah, he is assured that all his life will be richly blessed by God.
30. Psalm 24, one of the most majestic hymns of the psalms reminds us that God is limitless. The sole Creator of all must not be approached lightly. The necessity of pure hands and heart reflect the demand for high standards of ethical conduct and reverent worship. Those that have firmly rooted God's precepts in their lives will be those blessed to come before Him one day.
31. Psalm 25 is an acrostic prayer, pleading for God's help. David uses the letters of the Hebrew alphabet to start each line. Though his enemies have not overtaken him, they are a constant threat. David knows God is the best leader to point out the right path to take.
32. Psalm 26 reveals evidence of a conflict in Israel where the ungodly outnumbered the godly. He wishes not to be grouped with those disloyal to God, but to be redeemed by God's loving mercy based on his integrity.

Psalms 1-41

33. Psalm 27 is a song of David's trust in God. David's greatest desire was the privilege of God's abiding presence which kept David safe from his enemies in times of trouble.
34. Psalm 28 is a prayer by David concerning ungodly influences. He first pleads for protection against his foes and retribution. Then he thanks God for hearing his prayers. He praises God in song for his protection and victory.
35. Psalm 29 is an awe-inspiring poem that reveals how the thunderstorms are another evidence of God's glory and power. Terminology indicates this poem to be at least as old as David. Seven times the psalmist expresses thunder as "the voice of God." It is not God's anger, but His majestic power that makes the storm move. It begins over the Mediterranean Sea. It moves over the Lebanon mountains north of Palestine and over the wilderness of Kadesh. Reference is made to the mighty flood of Noah's day. God's people worship and glorify Jehovah for He gives us two things we need most, strength and peace.
36. In Psalm 30, David relates a serious illness. He gives full credit to God for saving him from the grave (Sheol). There are those who had rejoiced at David's suffering. In retrospect, David sees where he had been proud and feeling self-sufficient. His illness had opened his eyes to his dependence on God, thus his cry for mercy and healing. He cannot contain his love and praise for the Master.
37. In Psalm 31, David makes a strong appeal for God to deliver him from the unmerciful actions of his enemies. Note Jesus' use of verse five on the cross in Luke 23:46. Verses 9-18 parallel many of Jeremiah's experiences. The psalmist has become outcast by his friends. His only true friend is Jehovah. He pleads with God to rescue him, sheltering him in His loving protective care.
38. Psalm 32 is the second "penitent" Psalm. David speaks from personal experience when he talks of how happy he is to be pardoned by God for his sin. His previous silence about his sin had brought upon him God's chastening rod day and night. His burden of guilt could only be relieved by his confession of his sin and a plea for God's forgiveness.
39. Psalm 33 is a national hymn of thanksgiving in worship to the almighty God. We praise and honor God because He watches over us every moment of the day and provides for the needs of His people. True happiness is found in trusting the Lord completely.
40. Psalm 34 is an acrostic song of thanksgiving, similar to Psalm 25. David praises God and entreats others that are humble and teachable to join him.
41. Psalm 35 is a plea for God the almighty avenger. In David's first appeal to God (verses 1-10), he asks that his enemies be completely defeated. He vows to rejoice and praise God for such justice. Secondly, David's enemies appear to have once been friends who have turned on him. He vows to praise God for his delivery (verses 11-18). Thirdly, David asks God that his enemies no longer say bad things about him or taunt him. He remembers to thank God.
42. Psalm 36 gives the sharp contrast of the godless versus the godly. He says the wicked do not fear God so sin lurks deep in their hearts urging them to do evil.
43. In Psalm 37, David addresses the apparent inconsistency that the wicked prosper. Tempted to doubt God's fairness, he appeals to himself and his listeners to be patient and trust God. The meek and godly will ultimately enjoy the promised rewards far greater than earthly fame or fortune. God does not forsake those that truly love Him.
44. Psalm 38 is classified as one of the "penitent" Psalms. David complains of a serious physical illness aggravated by his own guilt and mental anguish as well as the desertion of friends and family. David pleads for mercy that his burden/suffering be lightened. He confesses his sin in repentance and petitions God for mercy.

Psalms 1-41

45. Psalm 39 appears to be a sequel to Psalm 38. In certain ways, it parallels the experience of Job and the views of Ecclesiastes. David resolves himself to self-control. He asks for wisdom to understand the vanity of life. He seeks renewed strength and confidence in God.
46. In Psalm 40, David praises God for answering his prayers. He also petitions God for his immediate delivery. After a period of time, David is rescued from his trouble. This inspires him to write a new song of his trust in God.
47. In Psalm 41, David has recovered from a serious illness and expresses his thanksgiving. The beatitude corresponds to “Blessed are the merciful” of the Sermon on the Mount. (Matthew 5:7) David pleads for God's mercy and healing. He confesses sorrow for his sin. His enemies have delighted in his afflictions. His closest friend has turned on him. (John 13:18, Acts 1:16) He asks God for strength and opportunity to avenge these enemies. “Blessed be the Lord” marks the close of book one of Psalms.

Visuals:

- Characterization props:
 - poetry book, song book, book of prayers
 - loose papers, poems, songs assembled (stapled) together in 5 groups
- Puppets/Dolls - David, Moses, Ezra
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs From Psalms:

- I Shall Not Be Moved - Psalm 1:3
- I'm Not Afraid Of 10,000 People - Psalm 3:6
- O Love That Will Not Let Me Go - Psalm 4:6
- Sun Of My Soul - Psalm 4:8
- He Leadeth Me - Psalm 5:8
- O Lord, Our Lord - Psalm 8:1
- How Majestic Is Your Name - Psalm 8:1
- Flee As A Bird - Psalm 11:1
- Closer To Thee - Psalm 16:5
- Step By Step - Psalm 17
- I Love You Lord - Psalm 18
- I Will Call Upon The Lord - Psalm 18:3
- Let The Words Of My Mouth - Psalm 19:14
- Surely Goodness And Mercy - Psalm 23
- The Lord My Shepherd Is - Psalm 23
- The Lord's My Shepherd - Psalm 23
- Unto Thee O Lord - Psalm 25:1-7
- I'm Yours Lord - Psalm 26:2
- I Stand In Awe - Psalm 27:4
- Where No One Stands Alone - Psalm 30:6,7
- Thank You Lord - Psalm 33

- Each Step I Take - Psalm 37
- He Took Me Out Of The Pit - Psalm 40:2,3
- He Gave Me A Song - Psalm 40:3
- Thou Thinkest Lord Of Me - Psalm 40:7

Activities:

- File Folder Activity: Choices/Psalms
- *Sing, Sing A Song* - Throughout our study of Psalms please pick up on those songs your students should be familiar with that are directly taken from this book. Sing them(!) as well as a host of other songs that would directly apply to this study. Teach them to enjoy praising God and recognizing His awesome power/presence. Have them compose a song of praise to God either individually or as a group. Relate this to David, the composer. Option: transfer their work to chart paper and display with musical notes in your classroom.
- *Poetry In The Making* - On a similar note, portray David and the other authors of Psalms as the “poet.” Encourage your students to try their hand at writing a spiritual poem to or about God. Brainstorm some ideas they might expand upon. Jot them on the board. This again might be an individual or group activity. Display their work!
- *Prayer Is A Many Splendored Thing* - Discuss how David could talk to God about any and everything. Talk about how this developed his close relationship with God and helped him feel God's ever abiding presence with him no matter what his circumstances were at the time. Talk about whether morning, the middle of the day or night, wherever David found himself, he enjoyed sharing his thoughts and feelings with his heavenly father. Teach them that they can develop this same abiding closeness with the same heavenly father. They can talk to Him anytime, anywhere, about anything on their minds and in their hearts. Help them to sense God's love and concern for each of them individually. Have them compose their own book of prayers to God. Again this can be done individually or as a group. It might even be a long term project (2-4 weeks).
- *The Lord Is ...* - In the scriptures, we read of our Lord referred to in many metaphorical terms, such as our shield, our rock, our loving shepherd, etc. Individually or as a group, have students read and discover as many of these metaphors as possible throughout the study of Psalms.
- *Let The Words Of My Mouth* - Often it is important to discuss with students acceptable and unacceptable behavior in worship toward God. Help them to understand “awe” and “reverence.” Share examples or act out acceptable/unacceptable behaviors. Our speech/attitude in prayer, “re-run” prayers, thinking about the words we sing, thinking about the words in a public prayer, listening and being quietly attentive during the lesson, properly partaking of communion (age appropriate), how/why we give, how we treat God's house, and His “things.” Help them to know a disrespectful attitude toward God is a dangerous thing!
- *Lost Sheep And Sheepfold Game* - See Handwork and Activity packet.
- Give examples of atheism and scriptures to refute them.
- Age-appropriate handwork

Discussion Questions:

1. What is the book of Psalms about? Who wrote Psalms?

2. How does God feel about those that listen and obey His wise instructions? How does He feel toward those that ignore His instructions?
3. Where do we get true happiness?
4. What can we pray to God about? What things did David talk to God about?
5. Though David faced difficulties and life threatening dangers, why did he always rejoice? How could this apply to us?
6. When we are sad or mistreated, who always cares? Is there anything that happens on earth God does not see? Will God care for us as He did for David? Will God settle the score with those that do wrong against us?
7. What is an atheist? Will the atheist be judged by God?
8. How do you become a guest of God?
9. Who is the ultimate judge of all right and wrong? How do you know?
10. What do you thank God for? How can you best praise Him?
11. What is the purpose of suffering?
12. How is the Lord our shepherd?
13. What did a thunderstorm make David think about? In what things do you see God's power?
14. God healed David from a serious illness. Could He do this for you? Who do you know that God has healed?

Old Testament
Lesson 116: Hymns Of David And Korah
Psalms 42-72

Memory Verses:	Psalm 42:1	As the hart panteth after the water brooks, so panteth my soul after Thee, O God.
	Psalm 46:1	God is our refuge and strength, a very present help in trouble.
	Psalm 51:10	Create in me a clean heart, O God; and renew a right spirit within me.
	Psalm 53:1a	The fool hath said in his heart, There is no God.
	Psalm 55:16,17,22	As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice. Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved.
	Psalm 56:11	In God have I put my trust: I will not be afraid what man can do unto me.
	Psalm 66:1	Make a joyful noise unto God, all ye lands:

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • coming to worship God is a privilege to which we look forward. • the bride of Christ is the church. • as God's children, we can look forward to inheriting a home and the riches of heaven. • when we sin, we must ask for God's mercy and forgiveness. • God wants us to talk with Him anytime, anywhere about our needs and feelings. • God is the giver of all good things in our lives. He blesses us exceedingly. He cares for our needs. His word is our guide.
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Outline:

I. Hymns of David and Korah.

Psalms 42-72

Facts:

1. The second collection of the Psalms is distinct in that it addresses God as “Elohim” (mighty), instead of “Yahweh,” as in the first grouping. Several smaller collections make up this grouping. The writers include David, Asaph, Solomon, the sons of Korah (a Levitical family) and one anonymous psalmist.
2. Psalms 42 and 43 are closely connected in style and content. The writer was constantly persecuted by his enemies who did not love God. He begins by saying, as the deer (hart) cannot hide her thirst for water, neither can he disguise his passion for God. His enemies accuse God of being indifferent toward him, but the most difficult thing for him to endure is remembering the days when he not only went on great pilgrimages to the festivals, he led them and he longs to be there once again. He pulls himself up and renews his strength by focusing on God's blessings and steadfast assurance of God's love.
3. In Psalm 43, David pleads again to God in despair, desiring freedom from the persecution of his enemies and he still longs to go to God's temple to worship. David repeatedly returns himself to that confident assurance that God will answer his prayer.
4. Psalm 44 is written with the Israelite nation in mind. The prevailing point is God's power and ability to help His people. He begins by reflecting on the stories of God's great and mighty works told over the years by their forefathers. His personal illustration of not putting his trust in his weapons amplifies his argument. He implies God is the reason for their recent defeat and God has sold them out to their enemies. He pleads for God to wake up and come to the aid of His people out of His gracious mercy. (No where else in the Psalms do we find a poem of similar spirit or expression.)
5. Psalm 45 is a psalm about royalty and reflects the scene of the king's wedding. The inability to identify a particular king or period in history gives significance to those Jewish interpreters and early Christian writers who apply this song to Christ, the Messiah. (Hebrews 1:8, 9)
6. Fatherly advice is extended to the young princess about to become his bride to be submissive to the king and loyal to his people as her proper place in the royal family. The writer wishes for the happy couple princes to bless their union and to carry on the king's name for all generations.
7. Psalms 46, 47, and 48 are praises seemingly connected by the same historical occasion. Although the specific occasion is not identified, some great deliverance has taken place. In spite of troubled conditions, the writer says Jerusalem (the city of God) has a life-giving river to supply it. God is in the midst. (Ezekiel 47) With God, the commander of heaven, triumph is assured.
8. Psalm 47 amplifies the confidence in God expressed in Psalm 46:10. This psalm is written from a prophetic viewpoint envisioning the future reign of Christ. A great call for rejoicing is made. Absolute confidence can be placed in the ultimate victory of the Lord and His people.
9. Psalm 48 combines the previous concepts of God as our refuge and our king. These three Psalms (46-48) were definitely connected with a prominent festival as first-time pilgrims were shown the city of Jerusalem (Mount Zion). It is possible the siege by Sennacherib in 701 B.C. is referred to in verses 4-8. (Isaiah 37:33-37) The writer elevates the praise to God from the holy city of Jerusalem to the “ends of the earth.” (Verse 10) Following their worship in the temple, these pilgrims joined in a procession around the city. Each special facet or sacred place reminded them God would guide them even as He had their forefathers.

10. Psalm 49 is a moral lesson directed to all mankind. He deals with the age-old problem of prosperity of the wicked. He never accuses God of being unfair, rather he points to the fate of those that put their confidence in their wealth. All will come to the end of life and must leave their wealth behind. Those not spiritually prepared will be led by the shepherd of death into Sheol (hell). The righteous shall be redeemed from the grave by God.
11. Psalm 50 is prophetic in nature. He is looking for thanksgiving, those that keep their promises (vows) and sincere prayers. To the hypocrites that keep God's laws outwardly, He sees them only use their service to justify their evil deeds.
12. Psalm 51 is the most profound of the penitent psalms. David begins with a cry for God's mercy, knowing he does not deserve forgiveness, he appeals to God's loving kindness to wash away his sins. He confesses that his sin is both against man and God and does not excuse it. David pleads for a renewed steadfast spirit and new heart. He vows to teach and bring others to repentance for God's pardon. His sense of sin he feels required more than burnt sacrifice so he offers God his broken remorseful spirit. David closes by asking God not to punish Israel for his sin.
13. In Psalm 52, David prophesies Doeg, the Edomite's destruction for his betrayal to King Saul and his slaughter of eighty five priests and their families. (I Samuel 22) He is confident God will settle the score and bring about a retributive fate. He begins by denouncing Doeg's character as an arrogant tyrant whose tongue was his weapon. David is sure that while Doeg puts his trust in political status with King Saul and his riches, David's trust in God will prevail.
14. Psalm 53 is similar to Psalm 14. The man that lives as if there is no God, David calls a fool (atheist). Such corruption was rampant in Israel at this writing, even among their spiritual leaders. David longs for God to deliver the faithful followers from such. It would give them much to rejoice and be glad about.
15. Psalm 54 was written by David when the men of Ziph tried to betray him to King Saul. David wrote this appeal to God in such general terms, it is easily adaptable to the needs of anyone oppressed by the ungodly. David displays his confidence in God by expressing his certainty that God would punish these men. He praises God for His divine goodness and vows to Him a free will offering of thanks.
16. In Psalm 55, David is pursued and oppressed by his enemies and deserted by friends. David tells God he would like to just fly away like a dove to the wilderness where he could escape this constant persecution. David pleads for God's vengeance. The most difficult pain David bears here is the betrayal of a close friend with whom he had formerly worshipped. His persistent prayers (morning, noon, and evening) are rewarded with comfort and peace.
17. Psalm 56 reflects David's fears and distress when the Philistines took him in Gath. He asks God to be merciful to him. David describes the acts of his enemies and he petitions God to conquer his oppressors with mighty vengeance. His trust in God's favor conquers his fears. He keeps his promise (vow) to God of praise and thanksgiving.
18. In Psalm 57, David continues his appeal to God to be merciful and watchful toward him. David draws confidence that God's refuge will suffice. Renewed, David praises God for His steadfast mercy and truth. Verses seven through eleven form a hymn repeated in Psalm 108.
19. In Psalm 58, David again complains to God over the lack of justice in the world due to deliberate wickedness. He expresses his confidence in God. He knows the righteous will ultimately rejoice in victory over these unfair men.

20. Psalm 59 is similar to Psalms 55 and 58 with the oppression of the wicked being the dominant point. He prays for protection. He asks God to rise up against the heathen with punishment.
21. In Psalm 60, David prays for deliverance on a national level. Israel feels God has forsaken them. God's displeasure with them is graphically described as causing earthquakes and making the people very sick. Then, through prophecy, God speaks to the pleas of His people. A confident hope emerges among Israel. With God's support, they are sure to be victorious. (II Samuel 8)
22. Psalm 61 is the earnest prayer of David who is away from Jerusalem and longs to be there. He pleads for a sense of God's presence and protection. David prays for himself as the reigning king. Three things he asks for are (1) a long life, (2) an extended reign, and (3) blessings of God's mercy and truth. He promises (vows) to praise God in thanksgiving every day.
23. In Psalm 62, David sings a song of his unshakable faith and trust in God. As a man of authority, his position as king is being threatened. He recognizes his salvation comes from God only. Only for God does he wait in spite of his ever scheming enemies.
24. Psalm 63 is also a song of trust and praise for a close relationship with God. David is not able to go home. He yearns to share in public worship and communion with God. He strives to satisfy this in part by his meditation and fellowship with God. In closing, David expresses hope that retribution would result toward his enemies. David envisions them dying by the sword and their bodies eaten by jackals.
25. Psalm 64 is the same familiar plea for God's assistance and protection. The David is desperate as his enemies scheme secretly and slander him. God will hunt the wicked down with righteous judgment and punishment. Then everyone will stand back in awe of the greatness of our God and the godly will rejoice in victory.
26. Psalm 65 is a universal song of thanksgiving not just to the Israelite nation. The writer praises God's harvest season. Clearly, it is God who waters the earth, prepares the seed, readies the soil, and produces the harvest.
27. Psalm 66 is a song of praise and thanksgiving written by David on behalf of Israel (verses 1-12) and himself (verses 13-20). He reflects on Israel's exodus from Egypt and mentions the great flood of Noah's day and the crossing of the Red Sea. David emphasizes God watches our every move.
28. Psalm 67 is also a song of thanksgiving in connection with their harvest. The writer begins with a priestly blessing of Numbers 6:24-26, "That thy way may be known upon the earth." This is the basis of Israel's greater mission to eventually lead all to God and spread His word to everyone.
29. Psalm 68 is a medley of songs and hymns. The prominent theme pictures God's victory march past, present, and future. David continues his picture of God as leader of His people delivering them from Egypt, the flood, foreign wars, to Mount Zion. Paul applied verse eighteen to the ministry of Christ. (Ephesians 4:8)
30. In Psalm 69, David prays in despair for he is harshly persecuted as a result of his convictions in Jehovah. He cries for God to save him from his plight. He asks God that his enemies' names be removed from the Lamb's Book of Life.
31. Psalm 70 is another prayerful plea from David asking God to rescue him from his enemies. This Psalm is similar to Psalm 40:13-17. The name for God here is "Elohim." David's oppressors seek to take his life, yet through God's almighty power, David seeks opportunity to glorify the Father.

32. In Psalm 71, David reveals the adversities he has suffered over the years. Persecution, sickness, and trials have added gray hairs to his head, yet, he has maintained a close relationship to God since he was a child. He appeals to God for help once again, remembering His blessings of the past. He wants to live long enough to teach the next generation what life has taught him.
33. Psalm 72 is credited to David as a prayer for his son Solomon as he steps up to be the successor to the throne. David prays for God's richest blessings upon his son, for the hopes of the nation rest on this young king as God's representative. Verses eighteen through twenty conclude Book II of Psalms in blessing and praise of Jehovah, God of Israel.

Visuals:

- Characterization props:
poetry book, song book, book of prayers
map, Palestine, Jerusalem
- Puppets/Dolls – David, Solomon, enemies
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs From Psalms:

- As The Deer Pants - Psalm 42:1
- A Mighty Fortress Is Our God - Psalm 46
- Be Still And Know - Psalm 46:10
- A Broken Spirit - Psalm 51:7
- Will You Not Tell It Today - Psalm 51:12, 13
- God Is Not Dead - Psalm 53
- Jesus Is Lord - Psalm 54
- Jesus Jesus Jesus In The Morning - Psalm 55
- I Will Call Upon The Lord - Psalm 55
- I Will Pray - Psalm 55
- Be Not Dismayed Whate'er Betide - Psalm 56
- You Are My Hiding Place - Psalm 56
- O Be Careful Little Eyes - Psalm 59
- There's A Royal Banner - Psalm 60
- Hear My Cry - Psalm 61
- The Rock That Is Higher - Psalm 61
- I Shall Not Be Moved - Psalm 62
- O God Thou Art My God Alone - Psalm 63
- Step By Step - Psalm 63
- Morning Has Broken - Psalm 65
- Into Our Hands - Psalm 67
- The Lord Has Been Mindful Of Me - Psalm 68:1-9
- How Majestic Is Your Name - Psalm 72
- Jesus Name Above All Names - Psalm 72

Activities:

- List examples of troubles and how God can help.
- *The Inherent Will Of God* - Illustrate the principle of spiritual inheritance using your students. Help them to visualize how they are or will be adopted children of God when they are washed in baptism. Explain how Christ's death on the cross paid the price for our spiritual inheritance. Use Psalms 47 and 49.
- *Praise Him Praise Him* - Using Psalm 50, discuss with students the proper way to act in worship. Help them to know God sees everything they do. Talk about why and how we do the acts of worship. Guide them to understand that is a time to be quiet and reverent so not to disturb others who are listening and participating. Include how we treat God's house and "His things." Help them to realize worship to God is something we do to please and praise Him. It is not a spectator event.
- *Ever Will I Pray* - Help students to continually strengthen their prayer life with the Father by talking about how to pray, what to pray about, when or where we can pray and who we pray to. Have them write morning, noon, and evening prayers. These can be in picture form for younger students. Have them each contribute in a chain prayer. Guide them to see that God cares about every facet of their lives and they can lay before Him all their concerns. He will help them carry those burdens.
- *Who's Afraid Of The Dark?* - Encourage students to talk about their fears. Help them to see how David was often afraid too and when he was afraid he would talk to God about it which always made him feel better and safe. Guide them individually to address God with their fears. Have them illustrate those fears then have them illustrate God helping them conquer those fears.
- *Thank You Lord* - Assign each student to bring a sealed bag. Inside they are to bring things they are most thankful for from home. They are not to share these items until it is their turn in class, then give each student a turn to "show and tell" of these special blessings.
- *Lord Send One* - Psalm 68 talks of how God cares for the fatherless, widows, lonely, and oppressed. Guide students to see how God cares for them through us. Help them to brainstorm how they could help someone in need. Follow through with this during the next week.
- *Older Teach The Younger* - Psalm 71 talks of how David asked God to extend his life so he could teach others of God's will. He was ever conscious of his example to others. Have students identify someone who has been instrumental in teaching them God's word and a good example to them. Have them write a brief note of appreciation to that person and send or deliver it. Help them to know, no matter how old they are, they are an example to someone.
- Age-appropriate handwork

Discussion Questions:

1. Why did David long for God? What was one of David's favorite things to do? How do you feel if you have to miss worship?
2. What did David do when he found himself down in the dumps? What do you do when you feel sad?
3. How would you apply Psalm 45 to Jesus Christ? Who is the bride?
4. Who is the best one to go to when you are in trouble? Why? (Psalm 46:1)

5. What will God's children inherit? Who are God's children?
6. How do you praise and rejoice in the Lord? Demonstrate.
7. How is God our refuge? Where is God's holy city today?
8. What is acceptable worship to God? What is unacceptable worship to God?
9. What helps you to know God is real? Why would someone not believe in God? What would you tell them?
10. Tell about a time when someone was unfair to you. How did you react? How did David react when people were unfair to him?
11. How should we treat those that mistreat us? Whose job is it to punish those that do wrong?
12. What did David do when he was afraid? What made him always feel better? What do you do when you're afraid?
13. Upon who could David always talk and lean? Upon who can you always talk and lean? How often do you talk to God? What do you talk about?
14. David wanted to live longer so as to teach others about God. Who are you telling about God? Who is teaching you?
15. For what did David pray on Solomon's behalf? Why?

Old Testament
Lesson 117: Praises To God By Asaph
Psalms 73-89

Memory Verses:	Psalm 73:26	My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.
	Psalm 73:28	But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all Thy works.
	Psalm 84:11	For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.
	Psalm 86:7	In the day of my trouble I will call upon Thee: for Thou wilt answer me.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God cares when we struggle with trials and He wants us to talk to Him about them. He will strengthen us and help us through our tough situations. • God is our supreme judge and He will determine our eternal destiny. • worshipping God together is a joy and privilege to which we look forward. It is a source of spiritual strength and guidance. • it makes God sad when He must discipline His children, but He does because He loves us. • heaven is a wonderful place, too beautiful to imagine.
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Outline:

- I. Praises to God by Asaph.

Facts:

1. The third division of Psalms includes seventeen Psalms. The first eleven are associated with Asaph, one of the prominent Levites in charge of singing at the temple under David's rule. Herman and Ethan were two other chief musicians of David accredited with a Psalm each. One Psalm of this grouping is attributed to David. The four remaining go to the sons of Korah. (I Chronicles 6:32,39, I Chronicles 16:4-7, Ezra 2:41, Nehemiah 7:44)
2. Psalm 73 is a song of trust and wisdom. The writer confesses he has been tempted. He had seen the prosperity of the wicked and had been in danger of letting his envy overtake him. Having conquered his doubts, with God as his guide, he looks to his own eternal hope of heaven.
3. In Psalm 74, Israel has experienced extreme disaster. The destruction of the city of Jerusalem and the temple would suggest the Babylonian conquest, the only time known that

the temple burnt to the ground. Although God's divine wrath is evident, it is inconceivable to the writer that God would forsake His children (sheep), so he pleads with God to redeem them.

4. Psalm 75 begins as an expression of national thanksgiving by Israel toward God for an unidentified historical deliverance. God responds by assuring us He is in control of all the universe and when the time is right, He will judge the world.
5. Psalm 76 is a song of celebration for a military victory. It is closely related to Psalm 46, 48, and 75 in that their common background lies in the defeat of Assyria in 701 B.C. This, however, has been adapted for public worship. The fame of Jehovah God had spread far and wide because of His conquests for Israel. Jerusalem was the center of His fame as His battle headquarters.
6. In Psalm 77, the writer begins with a cry to the Lord for help. He cannot sleep because of worry and anxiety. He voices six questions trying to understand why the God of mercy and compassion was so silent. He wonders if God has rejected him forever? Would he ever be in God's favor again? Has God withdrawn His loving kindness? Has God gone back on His promise? Is he forgotten? Is God angry with him? He goes on to sing of God's power over nature. Verses sixteen through twenty relate to Israel's deliverance at the parting of the Red Sea. (Exodus 14) He knows God can again deliver him.
7. Psalm 78 is called a wisdom psalm. The teaching is directed toward those of Judah, emphasizing God's choice of Jerusalem and David's family line as the chosen seed for the Messiah. He clearly stresses the responsibility of the "fathers" to teach their children of God's mighty works and His laws.
8. Psalm 79 is another prayer in time of national disaster. He describes the ruins of the city and desecration of the temple. The psalmist begs God to wreak His vengeance on the godless intruders that have done such destruction. If God will answer his prayer, the writer promises to praise God with continual thanks privately and publicly.
9. Psalm 80 is another plea for Israel in national distress. He asks how much longer God is going to be mad at them. The metaphor of God as the shepherd of Israel continues. He uses another metaphor of God as the husbandman of the vine (Israel). The psalmist promises faithful worship to God if He would revive and restore His people. He prays for help for Israel, depicted as the man of God's right hand. Ultimately, the Messiah fulfills this prayer as the right hand of the King on high. (Hebrews 1:3, 8:1, 10:12, Acts 7:56)
10. Psalm 81 begins as a song of praise, but ends in prophetic sadness over Israel's ingratitude. The blowing of trumpets, the new moon and full moon tell us this was written for the Feast of Trumpets and the Feast of Tabernacles. God promises to continue to meet Israel's needs and fill their mouths if only they will trust God completely. The prophet, in sorrow, closes this Psalm grieving for Israel because they did not follow and trust God. Instead of blessings and victory, they suffer misery and defeat.
11. In Psalm 82, we see a poem of judgment for the unjust judges. The scene envisions God presiding over the assembly. The indictment of the judges is for unfair decisions they have pronounced, favoring influential men in their courts. God's judgment reigned upon them. In closing, the writer asks God to judge all nations in all the earth for all people are in His hands.
12. Again, in Psalm 83, Israel finds herself in great danger. The writer gives a strong plea to Yahweh (God) to break His silence. Israel's enemies are boisterously plotting to annihilate them. He encourages God to utterly disgrace them so they will realize beyond any doubt

Yahweh, God of Israel is powerful; He is the God above all gods and to be revered with awe as being in supreme charge of all the earth.

13. Psalm 84 is a song by a child of God whose goal is within reach. The psalmist gives a sense of peace and true communion with God. The writer describes the joy of worshipping God with others. He counts one day in worship to God at the temple more valuable than a thousand days somewhere else.
14. God is the sole source of our spiritual power, energy, and light. He gives us grace in this life and glory in our eternal life. The writer closes saying happy are those that take refuge in God through worship to Him.
15. Psalm 85 appears to refer to Israel's return from captivity. The writer begins by thanking God for His blessings, His forgiveness, and His restoring them to their homeland.
16. Psalm 86 is the sincere prayer of an individual in personal distress. He prays for God to protect him because he had followed all God's laws.
17. Psalm 87 is a song of praise to Zion, the city of God. The author's contact with the major prophets and the mention of Egypt and Babylon as world powers suggest this Psalm was written around the time of Babylonian exile. The writer begins with what makes Zion (Jerusalem) glorious. God founded this city and chose it above everywhere else Israel had lived. He closes by referring to Jerusalem as the source or cradle of Israel's future generations.
18. Psalm 88 is the prayer of someone engulfed in gloom and despair without a glimmer of hope. The writer demonstrates his faith in Jehovah by his direct appeal to the Lord in the midst of his suffering. His prayer to God runs continuously from morning until night. He does not understand why God has not answered his prayers. He comes to the conclusion that his unanswered pleas are a result of God's wrath and without further request, he leaves his burden with the Lord.
19. Psalm 89 is an appeal to God on behalf of Israel as a nation. He begins with a song of praise for God's limitless loving kindness, faithfulness, and binding covenant.
20. The writer then focuses on God's covenant with David and how God's love surrounded David because he loved God and tried always to put Him first in his life. The prophet of verse 19 is Samuel who was sent to anoint David as king. God planned to send the Messiah through David's family line, which He does. (Matthew 1)
21. Beginning in verse 38, we see a sudden contrast by the author. He looks at Jerusalem with its walls broken down, the land spoiled, the battle lost, and the king's throne taken from him.
22. In verse 46, the writer begins to reason that the brevity of man's life, God's ability to save, His past loving-kindnesses, and His promise to David, are all reasons to restore Israel. Verse 52 is a formal close to Book III of the Psalms (not an original part of Psalm 89).

Visuals:

- Characterization props:
 - poetry book, song book, book of prayers
 - loose papers, poems, songs assembled (stapled) together in 5 groups
- Flannelgraphs
- Flipchart
- Puppets/Dolls – David as king, Christ
- Sandbox Map
- Storybook

- Video

Songs From Psalms:

- O Jesus, I Have Promised - Psalm 73:24
- Pass Me Not - Psalm 73:25
- Close To Thee - Psalm 73:25,26
- Restore My Soul - Psalm 80:4-7
- I Know The Lord Will Find A Way - Psalm 85:12,13
- Glorious Things Of Thee Are Spoken - Psalm 87:1-3
- I Will Sing Of The Mercies Of The Lord - Psalm 89:1,2
- O God, Thou Art The Father - Psalm 89:26

Activities:

- File Folder Activities: Faith
Israel
Hide And Go Sheep
Men Of The Bible
Prayer
- *Spiritual Balance* - At the writing of the Psalms, God's people were faced with many similar trials as we are (envy of others, arrogance, dishonoring God's name, power, boasting and the influence of others). Yet, as we study the Psalms, we see the writer always takes these trials in prayer to God and talks about them with Him. As a result, they were strengthened and encouraged to be stronger, to fight for the right and see God's care, justice and feel His presence with them. Guide students to talk about their own struggles/trials, how/why they talk to God about them, and how it makes them feel afterward. Write them on the board or have them write them on paper. Help them to see the power of prayer in their daily lives.
- *Here Comes The Judge* - Psalm 82 illustrates a courtroom situation where God presides over injustice. Simulate, in an age-appropriate way, judgment with God as our judge. Help them plead their case with the evidence of their lives. The "devil" might act as prosecutor. Guide students to realize judgment will come to each of us one day. We will face God and we should think about how we will plead according to the evidence of our lives.
- *This Is The Way We Go To Church* - After singing this song, discuss with students what they enjoy most about coming to worship. Tell them what you enjoy most. Help them to broaden their love and enthusiasm for coming to God's house to sing praises to Him, lay all our cares at His feet in prayer, communing His son's death and sacrifice on the cross, giving to support the work of the church and learning more of God's holy word. Have them "demonstrate" their favorite part of worship to God and show how it makes God feel as He watches us. Emphasize the joy and reverence of the worship service. Don't forget the blessing of our fellowship together! Ask them how they plan to serve God in worship as they mature. Sing songs about worship and fellowship.
- *To Obey Is Better Than Sacrifice* - Psalm 85 touches on God's discipline of His children. Discuss with students forms of discipline and why they are necessary. Talk about the desired outcome and purpose. Help students to understand why God must sometimes discipline His children. Help them to see this is done in a spirit of love and without malice. Apply the parable of the prodigal son.

- *Heaven Is A Glorious Place* - Psalm 87 talks about God's holy city of Zion. Although Zion was synonymous with Jerusalem in Old Testament times, it is also synonymous with heaven to us. Using crafts, coloring paper, or words, have students express and display their vision of heaven. Or, let students make a mobile of things they would see in heaven. Provide plenty of pictures, cutouts, craft items. As they work, talk about its beauty, who we will see there, how happy everyone will be. Sing songs of heaven.
- Age-appropriate handwork

Discussion Questions:

- Who was Asaph?
- How does Asaph describe the wicked? (Psalm 73) Does this describe a wicked person of today?
- The Psalmist felt relief once he went to God's temple. Do you feel relief from everyday problems after worshipping God? Should you?
- The Psalmist found it inconceivable that God would forsake His children. Do you feel as sure that God will not forsake you?
- How does the Psalmist describe God? (Psalm 76)
- What did Asaph ask God to do to those that destroyed Jerusalem? (Psalm 79) What should we ask God to do to those that hurt us?
- Why did Asaph think God was angry? List some other examples of when God was angry.
- Who does the vine represent in Psalm 80?
- Which do you like better, psalms of pleading or psalms of praise? Why? Do you say both prayers of pleading and prayers of praise?
- The Psalmist says one day of worship is better than a thousand elsewhere. Do you feel this strongly about worshipping God?
- Psalm 85 begins with thanksgiving to God for the blessings He had given. Do you begin your prayers by thanking Him for your blessings? Where do your blessings come from? Are they a result of your own cleverness?
- Psalm 88 is a prayer from a writer in deep despair. Do you pray to God when you feel in despair? Do you pray more when you feel this way? Do you remember to pray when you are lifted from your gloominess?
- The psalmist of Psalm 88 believes if he dies he will be beyond God's help. How should we, as Christians, feel about our condition after we die?
- Psalm 89 speaks of how God was with David throughout his life. Is God with you during your life? Find a New Testament verse that assures you God will not allow you to be given more hardship than you are able to bear.
- God sent His Son to earth through the lineage of David. Even though God loved David and took care of him, David was still an imperfect man. Why did God choose an imperfect man to be Christ's ancestor?

Old Testament
Lesson 118: Anonymous Spiritual Songs
Psalms 90-106

Memory Verses:	Psalm 90:12	So teach us to number our days, that we may apply our hearts unto wisdom.
	Psalm 91:2	I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.
	Psalm 98:4	Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.
	Psalm 100:1-5	<p>Make a joyful noise unto the Lord, all ye lands.</p> <p>Serve the Lord with gladness: come before His presence with singing.</p> <p>Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.</p> <p>Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.</p> <p>For the Lord is good; His mercy is everlasting; and His truth endureth to all generations.</p>

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God enjoys our songs of praise to Him. Such songs of praise lift our spirits as well and prepare our hearts and minds for worship. • Yahweh (God) is the supreme ruler over all the universe. There is nothing He does not control. He is from everlasting to everlasting.
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Outline:

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|----|---------------------------------|----------|
| I. | Anonymous spiritual songs. | |
| | A. Teach us to number our days. | Psalm 90 |
| | B. Security for the godly. | Psalm 91 |
| | C. A song of gratitude. | Psalm 92 |
| | D. The majesty of God. | Psalm 93 |
| | E. Vengeance belongs to God. | Psalm 94 |
| | F. A call to worship. | Psalm 95 |
| | G. The greatness of God. | Psalm 96 |

H.	Jehovah is King of kings.	Psalm 97
I.	Sing a new song.	Psalm 98
J.	The holiness of God.	Psalm 99
K.	Serve the Lord with gladness.	Psalm 100
L.	A commitment to holiness.	Psalm 101
M.	A plea for help.	Psalm 102
N.	Grateful praise and thanksgiving to God.	Psalm 103
O.	God's power & providence over all creation.	Psalm 104
P.	A history of God's wonders.	Psalm 105
Q.	God's loving mercy toward His children.	Psalm 106

Facts:

1. Psalms 90-106 form the fourth major division of the book of Psalms. The emphasis is placed on the thanksgiving and praise of God's people to Jehovah in temple (public) worship. The predominant covenant name used for God in these Psalms is "Yahweh."
2. Psalm 90 is a prayer of Moses pleading to God for His favor on behalf of Israel. He begins by acknowledging God's everlasting nature. (Deuteronomy 33:27) He contrasts God's immortality with man's mortality, God's timelessness with man's time consciousness, God's ability to go on forever versus man's short life span. The similes of verses 4-6 emphasize both man's brevity.
3. Beginning in verse 7, the writer addresses man's transition and sufferings. He acknowledges God's ability to probe the depths of man's being. Compared to God's timelessness, man's life span is very short. These years are full of sorrows, so Moses pleads for the wisdom and teaching to discern the true meaning of life. Moses closes by asking that God's graciousness be upon them and that He bless their labors with success.
4. Psalm 91 is a sequel to Psalm 90 with a song of trust. The writer opens with a song of complete trust in God. The "secret place" (verse 1) is "God's shelter" or "shadow." He expands upon the main evidences of God's divine providential care and deliverance. The "terror by night" may refer to the night demon "Lilith" and the "arrow by day" describes the devices of the wicked demons. The pestilence in darkness may refer to the demon "Namtar," and the "destruction at noonday" is a one-eyed demon. The "snare of the fowler" refers to traps set by adversaries and "noisome pestilence" is a literal, violent death.
5. Reverting back to his main theme in verse 9, he is sure God will send angels to guard over him and protect him from plagues and stumbling. Satan quoted these very words when tempting Jesus. (Matthew 4:6, Luke 4:10) The authority behind God's reward is His divine promise (covenant). This includes God's blessing of deliverance, answers to prayer, long life, and victory in battle. These blessings are promised to those that love and trust God.
6. Psalm 92 is a song of thanksgiving. The writer expresses his delight in worship to God at the temple. God's wonderful miracles are the source of his joy. God's great abilities and thoughts are incomprehensible to the wicked and foolish, yet God stands immovable to the lack of understanding of these people. God will bring fair retribution upon His enemies while the righteous will triumph. Happy are the righteous, for they will be transplanted into God's garden as palm trees, grow strong and tall as cedars, and produce fruit even in their old age to honor Jehovah.
7. The opening words of Psalm 93 translate "Yahweh is King." Psalms 47, 93, 96-99 are referred to as royal Psalms, associated with an enthronement ceremony. This Psalm portrays

- Yahweh as King of kings, robed in majesty, girded with strength, and ready for action. The Lord as supreme ruler is not a new thing for He has always ruled since the beginning of time. (Judges 8:23) The raging storms or pounding waves cannot shake His throne. He is superior over creation and evil powers. His laws characterize His leadership, strength, and holiness.
8. In Psalm 94, the author deals with Israel's leaders who oppress the righteous. He appeals to God Almighty for vengeance to judge those on earth and use His power to punish the wicked and affect retribution. He poses this question, "How long will it be before God brings about justice?" The oppressors are characterized as cruel and without common sense. God sees all that they are doing. But happy are those who are educated of God for they will have strength in those difficult times and be assured of God's vindication. The writer asks, "Who will rise up for me against the evildoers?" He answers his own question, saying "God will."
 9. Psalm 95 is a hymn designed as a processional sung by Israel as they gathered for worship at the rebuilt temple. Its purpose was to remind those worshipping of their forefathers' mistakes lest they make the same errors. The summons to come and sing is sounded as the procession to the temple begins. Joyful worshippers quickly join in praising God exuberantly. The basis for the summons is to describe the greatness of Yahweh as King, Creator, and Shepherd.
 10. The penetration of foreign beliefs made this clear statement of God necessary. In verse 6, the processional has reached the temple gates. The singing lends itself to more solemn worship. God's special relationship with Israel is emphasized. Israel is also reminded of their forefathers' sin in the wilderness and warned not to make a similar mistake. "God's rest" (verse 11) refers to entering the promised land, which was denied to those who doubted God. The worshippers are encouraged to keep a tender heart before God lest He reject them also.
 11. Psalm 96 is a song of praise written by a Jew upon returning to Jerusalem after Babylonian captivity. It employs much of the same wording as Psalms 9, 29, 33, 40, 48, 95, 98, and 105. This new song was created to express praise to God for Israel's deliverance. Israel was encouraged to honor God through their singing because Yahweh was so great and worthy of their praise.
 12. The writer encourages them to publish to the world daily God's mighty works and saving ability. They were to educate the nations of the world of how Yahweh was the true and living God, far above idols, and invite them to praise Him in holiness. They were to proclaim that Yahweh rules the world as King of all kings. He cannot be overthrown, and that one day, He will judge all nations with fairness and truth.
 13. Again in Psalm 97, Jehovah God is proclaimed as King of kings. It follows the thoughts of the preceding Psalm. Almost every phrase of this Psalm has been used by other writers, so here we see the skill of this Psalmist in weaving these phrases together to produce his song. With Yahweh as King, all those of His kingdom are called to rejoice in His dominion. A certain mystery and awesome majesty characterizes Yahweh. His righteous control is supported by His awesome display of power.
 14. With Yahweh as King, those that worship idols are put to shame, while His worshippers are graciously cared for and rejoice as a result. The conclusion follows that Israel has a distinct duty to Yahweh. Those who rejoice in the Lord must hate evil, must be true to their King, and show Him thanks.
 15. Psalm 98 is another song of praise to Yahweh. He echoes many of the thoughts of other writers. This new song is created for thanksgiving because of a recent victory for Israel,

- attributed to God. God has demonstrated by this victory that goodness and righteousness will ultimately prevail.
16. Since all the earth has witnessed God's deliverance of Israel, all people everywhere are extended the opportunity to join Israel in worship. (Isaiah 40-66) Using personification, all of nature is also summoned to join in with the festivities of acclaiming God in praise. The writer closes his thoughts by characterizing God's final judgment of the world by the same righteous (fair) standards as He has offered mankind on earth.
 17. Psalm 99 also centers around Yahweh as King, but emphasizes God's holy nature. God is pictured enthroned on the mercy seat between the cherubims in the temple. He is also pictured as occupying the throne in Zion. Such an eternal manifestation causes man and nature to tremble in fear and awe.
 18. God's holiness as King and Ruler of the world spills over into His judgment of all men. He does not use His power arbitrarily, but by the same fair and holy nature. Moses, Aaron, and Samuel are three spiritual giants cited as intercessors of the past. (This is the only place in the Old Testament where Moses is classified as a priest.) Although God answered the prayers of these men, He still had to punish Israel for their persistent evil doings.
 19. Psalm 100 is an eloquent song of praise to God and call to worship. This was designed as a processional song. Verses 3 and 5 condense the Old Testament in a nutshell. The prime essentials for worship are: knowledge of God, recognizing the Lord is God, Creator, and Shepherd of His people. Such knowledge leads us to joyfully sing and be glad.
 20. Psalm 101 is a royal Psalm declaring the principles by which this ruler intends to rule. These are expressed as promises to God. Though no king is specifically mentioned, the noble expressions fit the character of David. God's mercy and judgment are the basis for his resolutions. Declaring his determination to choose the right and integrity, he also longs for a closer fellowship with God. He resolves to abstain from all wickedness and evil thoughts. As king, he will show favor only to the faithful and honest. He will destroy slanderers, the wicked, the proud, the deceitful, and liars.
 21. Psalm 102 is a prayerful, urgent plea on behalf of himself and his people. He needs an answer immediately. The disease from which he suffers has produced anxiety and his enemies are taking advantage of him. He feels this suffering is due to God's anger. He acknowledges that God will endure forever. The writer asks God to restore Jerusalem and His people to their glory days.
 22. He stresses God's unquenchable love and care for His people. In this lies the solution to the Psalmist's own problem for he is a part of God's holy nation. He finds hope in God's undying love for His people. Verses 25-27 refer to Christ in Hebrews 1:10-12. The assurance of eternity guarantees relief from sufferings to God's people.
 23. Psalm 103 is a song of praise by David. He asks God to bless his "soul" or "his entire being." He counts his many blessings. (Note the strength and expression in the verbs he uses.) Then, he appeals to God on behalf of the nation. He acknowledges God's acts of justice for the oppressed. Just as the Lord had blessed David with loving kindness, so he has proven the same throughout Israel's history. David denotes how God is slow to anger.
 24. With illustration after illustration, David tries to convey an adequate description of God's loving kindness. He doesn't know the distance from earth to heaven, but he knows its vastness could not contain all God's mercy. He does not know how far east is from west, but he knows God's love has removed our sins even farther. With deep sentiment, he illustrates

- God the Father's compassion on man's weakness and frailty. God's loving kindness is forever and extended to all who would obey His commands.
25. Psalm 104 is a song similar to Psalm 103, but focuses on God's relation to creation. It parallels Genesis 1 and Job 38-41. The writer pictures God clothed in the array of His wonderful creation. "Light" appears as His robe. The heavens spread out as a curtain. His home is supported by pillars. The clouds, wind, and angels were created for His use. Verses 5-9 denote the influence of eastern concepts of cosmology. The earth is firmly established upon her bases (pillars). The mountains and valleys are formed, the seas are divided and fixed within their bounds.
 26. One of the greatest needs in ancient Palestine was an adequate water supply. The writer praises God for making provision of springs and rain to sustain all forms of animal and plant life. He praises God for the blessings of food, wine, oil, trees, hills, and rocks. The sun and moon are singled out because they are indispensable in the ordering of seasons and days. While wild animals thrive on the darkness; man's labors are accomplished in daylight.
 27. The Psalmist notes God's providence in the marvels of the sea and the mystery of life. All creation praises His great works. The writer vows to praise God all the days of his life.
 28. Psalm 105 is a song of praise to God for His covenant promises to His chosen people. Psalms 106 and 78 both compliment this Psalm. The writer gives detailed instructions on how to praise the Lord (verses 1-6). This hymn was obviously used for public worship. He says give thanks, pray, tell others of His mighty deeds, sing, glory in wearing His name, be happy, seek a closer walk with God, remember His fair judgments, dwell in His word.
 29. The special feature of the covenant promised Canaan to God's chosen people. The writer expounds on how God worked out the aspects of this promise. "Mine anointed ones" and "my prophets" refer to the patriarchs of that day. The writer refers to God when he speaks of the direct cause of the famine that brought Israel to Egypt, the sending of a man (Joseph) to rise to power in Egypt, the increase of His people numerically, and the stirring up of hatred for Israel among the Egyptians. This was all a part of His divine plan to deliver them.
 30. The writer places special emphasis on the plagues as signs of God's power. The writer concludes all these acts were brought about to keep His promise to Abraham.
 31. Psalm 106 is a sequel to Psalm 105, grieving the continuous rebellion of Israel. It is a sad song of confession offset by God's generous mercy. As frequently seen in Psalms, the Exodus provides illustrations of ways Israel misunderstood God. They murmured for food; they rebelled against Moses and Aaron; they left God for golden idols; they refused God's leadership with the spies. Israel joined in Moabite worship and involved Moses in their complaining at Meribah.
 32. God faithfully performed mighty miracles repeatedly on Israel's behalf in spite of their unfaithfulness. They served idols and joined in abominable human sacrifices. God's compassion and punishment were repeatedly necessary. These confessions lead to a request for mercy and restoration on Israel's behalf, thus concluding Book IV of Psalms.

Visuals:

- Characterization props:

Moses-puppet or doll

God as judge - robe, gavel/fool - dunce cap, jesters hat

God's creation/worship - pictures/sheep - toy, stuffed

throne of God - crafted throne or chair "dressed up" as throne/fire to burn enemies - colored tissue paper/hills melt like wax - soft clay, melted candle

harp, trumpet - toy, picture, sound effects tape/God as judge - robe, gavel/roaring sea - sound effects tape

singing - song books, sheep - toy/thankful - children's praying hands

David - puppet, doll/picture book of helpers or children at worship

- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs From Psalms:

- O God, Our Help In Ages Past - Psalm 90
- I'll Fly Away - Psalm 90:10
- Under His Wings - Psalm 91:1-4
- Savior, Lead Me - Psalm 91:9-16
- Come, Thou Almighty King - Psalm 95:3
- Joy To The World - Psalm 96:10-13
- All People That On Earth Do Dwell - Psalm 100
- Before Jehovah's Awful Throne - Psalm 100
- I Will Enter His Gates - Psalm 100:4
- Let Every Heart Rejoice And Sing - Psalm 100:4,5
- Enter Into His Gates - Psalm 100:4,5
- Bless The Lord, O My Soul - Psalm 103:1

Activities:

- *Making The Most Of It* - Several of our Psalms discuss the brevity of life and the rewards of eternal life. Guide students to understand we are not promised long life. If age appropriate, discuss situations with which they may be familiar where death occurred. Help them to plan today to make the most of every day and every opportunity to serve our Lord. Make a weekly/monthly chart on which to post their good deeds and how they used that day to glorify God.
- *Yahweh Is King* - Encourage students to visualize the majesty of Yahweh, King of kings. Use describing phrases from the Psalms of this lesson. On paper or with craft items, allow them to draw or "construct" their vision of Yahweh. Discuss with them as they work, all the different names used for God.
- *Sing And Be Happy* - Take opportunity in this lesson for extra singing time. Sing with students songs that bring joy and praise to God as long as time allows. Permit your students to choose many of the songs you sing. Help them to visualize how happy it makes God to hear them sing and they can sing to make Him happy anytime, anywhere.
- *Quickie Quotes* - Using Psalm 96, have students research which phrases are found elsewhere in the Psalms and how it relates. See who can locate the most. (Psalms 9,29,33,40,48,95,98,105) For more of a challenge, broaden your search to extend beyond just this Psalm to others that have duplicate quotes.
- Age-appropriate handwork

Discussion Questions:

1. In Psalm 90, Moses asks God for wisdom. Who else have we studied that asked God for wisdom? What was God's reaction to this person's request?
2. The author of Psalm 94 prayed to God about the leaders of Israel. Should we pray for the leaders of our country? Other countries? Why?
3. Psalm 95 is to remind the worshippers of their forefathers' mistakes. How can we learn from our parents', grandparents', etc. mistakes? Do we take advantage of their years of experience and wisdom? Should we or do we learn better through our own experience?
4. In Psalm 96, the writer encourages publishing the powers of God. Do you tell others how great God is?
5. In Psalm 101, what things does David tell God he will do to please God? What things do you do to please God? What can you add to your list?
6. Psalm 104 praises the beauty and grandness of God's creation. Do you see the magnificence of God when you look around you? Do you thank Him for the beautiful world He has created?
7. Psalm 105 gives instructions on what to do to worship God. Do these instructions include the same things we do when we worship God today?
8. To what Old Testament events does the Psalmist refer to illustrate God's continual care for His people?
9. To what Old Testament events does the Psalmist refer to illustrate the people's rejection of God? What does the Psalmist encourage the people to do?
10. The Israelites continually forsook God. He would punish them, but He always forgave them. Does God forgive us today when we forsake Him or sin? What do we have to do to receive His forgiveness?

Old Testament
Lesson 119: Anthems Of Praise By David And Others
Psalms 107-150

Memory Verses:	Psalm 107:1	O give thanks unto the Lord for He is good: for His mercy endureth forever.
	Psalm 118:6, 8	The Lord is on my side; I will not fear: what can man do unto me? It is better to trust in the Lord than to put confidence in man.
	Psalm 118:24	This is the day which the Lord hath made; we will rejoice and be glad in it.
	Psalm 119:105	Thy word is a lamp unto my feet, and a light unto my path.
	Psalm 122:1	I was glad when they said unto me, Let us go into the house of the Lord.
	Psalm 127:1	Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.
	Psalm 133:1	Behold, how good and how pleasant it is for brethren to dwell together in unity!

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God is the source of all good things in our lives. We sing praises to Him to thank Him for His blessings and His care for our needs. • lying is a terrible sin. It makes others not like us and it makes God angry. • children are God's special blessings - lifelong source of joy. • when humility overcomes pride and ambition, we experience inner peace and grow in personal discipline.
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Outline:

- I. Anthems of Praise.

Facts:

1. Psalms 107-150 create the fifth and final division of Psalms. Throughout these last Psalms, we see a need to worship, climaxing in the closing words of Psalm 150, "Let everything that hath breath praise the Lord. Hallelujah!"

2. Psalms 105, 106, and 107 constitute a trilogy of praise and thanksgiving. Those called to give thanks to the Lord are of His redeemed people. Isaiah 62:12 uses this same phrase with the captives returning from Babylon.
3. In Psalm 108, David awakes praising God's loving kindness, His faithfulness to His servant, David, and His divine glory. David had many battles to fight ahead. He knows, with God's help, he can conquer any foe.
4. Psalm 109 is an "imprecatory psalm," one in which David involves God's wrath and judgment against his enemies. His enemies have unjustly lied about him. They had rewarded his love and goodness with evil and hatred. He asks that he be vindicated such that all his enemies will clearly see it was God's powerful hand that delivered him.
5. Psalm 110 is a Messianic psalm. It is also classified as a royal psalm portraying the reign of an earthly king as well as the heavenly King. The messianic King is to occupy a position of highest honor until his enemies are completely conquered. (Joshua 10:24, I Kings 5:3, I Chronicles 28:2)
6. Psalm 111 is a song of praise in acrostic poetic form using the Hebrew alphabet. Psalms 111 and 112 together, introduce the "Hallelujah collection" (Psalms 111-113, 115-117, 146-150) of thanksgiving psalms. The writer declares his intent to praise God wholeheartedly in the worship service.
7. Psalm 112 develops the closing thoughts of Psalm 111 by describing the righteous man who has learned that those who respect (fear) God are blessed beyond expression.
8. Psalm 114 is another hymn of thanksgiving and praise to Yahweh. We see a repeated use of the Hebrew hallelujah (praise the Lord) in Psalms 113-118 and reference to the exodus in 114:1. The writer reveals the exodus of Israel and their settlement in Canaan. The Red Sea, the Jordan River, the mountains and hills all witnessed God's power in overcoming all obstacles.
9. Psalm 115 is a song of praise used in temple worship. The writer appeals to God to reveal His glory and power to the heathen who ridicule the name of Yahweh.
10. Psalm 116 is a song of thanksgiving. Out of the depths of trouble and sickness, the writer called out to God in prayer and God answered his prayers.
11. Psalm 117 is the shortest song of praise recorded in Psalms. It is a universal call including all nations and all people to praise God because He is gracious and extends to us His loving kindness and mercy.
12. Psalm 118 is a jubilant processional song of praise and thanksgiving. (Note similarities in Psalm 115:9-11, Psalm 136.) He impresses upon us to place our trust and confidence in the Lord, without reservation, and not in mere men.
13. Psalm 119 is a poem that takes the form of a personal testimony. Its main purpose is to glorify God's law. The theme is the blessing of obedience and the writer's intense desire to follow God's laws with consistency to maintain his happiness.
14. Psalm 120 begins a new collection of pilgrimage songs that extend through Psalm 134. "Theory" relates these to the return from Babylon or pilgrimage to the temple for the feasts. In this psalm, the writer finds himself associated with men who have lied. He asks God to get him out of this association.
15. Psalm 121 is another pilgrimage song, expressing a deep trust and assurance in God as they climb the hills to Zion (Jerusalem).
16. Psalm 122 serves as a sequel to the two preceding psalms. The writer recalls the joy he felt when invited to join the group of travelers going to the temple in Jerusalem. Before leaving,

the writer encourages his companions to pray for the prosperity and peace of Jerusalem because the house of God was there.

17. Psalm 123 is a pilgrim song with an intense cry by an individual on behalf of his people for God's mercy. The mention of masters and servants and "those at ease" suggests the bondage of Israel during the time of exile or the dispersion of post-exile days.
18. Psalm 124 is a group prayer of thanksgiving to Jehovah. Travelers are always subject to danger. The words of this psalm offered assurance of safety and strength.
19. Psalm 125 is a song of trust in God by the faithful Israelites. God's presence is symbolized by the hills of Jerusalem. The strong trust of the righteous is also referenced as immovable as the rock (mountains) of Zion.
20. Psalm 126 probably refers to the return to Jerusalem from Babylonian exile. The writer begins with the ideal expectations of those returning and the disillusionment they experienced.
21. Psalm 127 emphasizes the waste of our efforts without God's help or sanction. Building a house or watching over a city cannot succeed if God is not included in man's plans and efforts.
22. Psalm 128 begins by saying happiness is God's gift to those that learn to fear the Lord and walk in His ways. He prays that all Israel enjoys such peace.
23. Psalm 129 is a plea by Israel as a nation. It reviews their past troubles and gives the psalmist confidence that his future appeals to God will be answered.
24. Psalm 130 is the prayer of an individual for forgiveness. Although his pleas are expressed for himself, his despair was common for other Jews, as well as for us today. He cries to the Lord for help from the chains of sin.
25. Psalm 131 is a song of trust. After a long struggle with presumptuous desires and excessive pride, the writer is humbled. He declares himself free of a haughty attitude and zealous ambition. His spirit is calm and composed.
26. Psalm 132 praises Zion (Jerusalem) because David brought the ark there. The emphasis of this prayer is on David's intent to find a suitable place for the ark.
27. Psalm 133 is a beautiful poem of family unity and love among the Jews of Jerusalem, especially experienced during great annual feasts.
28. Psalm 134 has reference to evening worship, most likely the Feast of Tabernacles. The priests and Levites are asked to lift their hands in prayer and bless the Lord. The priests answer with a shortened form of the blessing found in Numbers 6:22-26. They are reminded that God is the source of all blessings.
29. Psalm 135 is a hymn of praise comprised of quotations from other psalms and various Old Testament scriptures. It focuses on God's power in nature and history. The call is issued to praise the Lord, God is good, and He had chosen Israel to be His own nation.
30. Psalm 136 is a song of thanksgiving strongly resembling Psalm 135. Its repeated refrain gives it a distinct character and prominence in worship. It has been designated as "the Great Hallel."
31. Psalm 137 depicts a passionate revenge of the exiles upon their return to a desolate land. The psalmist sobs as he describes the realities of captivity. The intensity of the writer's emotions is expressed in his hatred for the enemy and his love for Jerusalem.
32. Psalm 138 is a song of thanksgiving and trust. The writer expresses a deep confidence that God will fulfill his promises and completely deliver all of Israel.

33. Psalm 139 is the prayer of an individual, probably David, who had a deep understanding of God. He describes his humble walk with God and shares his understanding of God through his experiences.
34. Psalm 140 is written by one who had suffered bitter persecution from the ungodly within Israel, probably David, in connection with Saul and Doeg. It closely follows the content and style of Psalms 141-143. He wants his enemies' evil plans to turn on them causing their complete destruction.
35. Psalm 141 seeks God's help to overcome temptation. The writer, probably David, prays for strength to guard his speech, keep his heart pure, refrain from wicked, luxurious indulgences, and welcome the reproof of the righteous. He is confident God will strengthen him and righteous justice will be served.
36. Psalm 142 voices appeal, complaint, petition, and confidence in the Lord, without revenge or vindictive feelings. He asks God to rescue him from his state of distress and vows to praise God for his deliverance.
37. Psalm 143 is another personal prayer by an individual, probably David, whose persecutors have all but taken his life. He remembers God's mighty works of the past and asks God to manifest that power again on his behalf.
38. Psalm 144 is a song of praise with a plea for deliverance as well. This psalm is compiled of excerpt quotations from other psalms (8, 18, 33, 39, 104). Written probably by David, he opens with praise to God for God's help to him as a warrior in battle.
39. Psalm 145 is a triumphant song of praise and expression of faith by an individual, probably David, calling all men to glorify the greatness of our Lord. The writer promises to praise God every day forever.
40. Beginning with Psalm 146, the last five psalms are all similar songs of praise beginning and ending with "Praise ye the Lord." The writer vows to praise the Lord as long as he lives. He pleads with others not to put their trust in men. (Proverbs 19:6)
41. Psalm 147 is a song of praise in a sincere outpouring of gratitude, without complaint or petition. Obvious reference is made to the restoration after Babylonian captivity.
42. Psalm 148 is a universal call for praise by heaven and earth.
43. Psalm 149 is a song of praise celebrating a recent victory in battle and the warriors' return. The setting is a great assembly of the saints at the temple. The importance of the occasion calls for a new song of victory.
44. Psalm 150 is the grand finale of praise. Each phrase builds on the preceding to the climax, which is a sudden outburst of mighty praise from heaven and earth. All creatures join in singing praise. The melody lingers in chants to "Praise ye the Lord, Hallelujah"!

Visuals:

- Characterization props:
 - poetry book, song book, book of prayers
 - loose papers, poems, songs assembled (stapled) together in 5 groups
- Flannelgraphs
- Flipchart
- Puppets/Dolls
- Sandbox Map
- Storybook
- Video

Songs From Psalms:

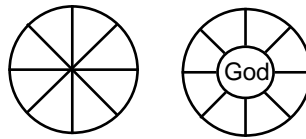
- He Will Pilot Me - Psalm 107:28,29
- I Shall Not Be Moved - Psalm 112:6
- O Praise The Lord - Psalm 117
- This Is The Day That The Lord Hath Made - Psalm 118:24
- How Shall The Young Secure Their Hearts? - Psalm 119
- O How Love I Thy Law - Psalm 119
- Give Me The Bible - Psalm 119:105
- How Precious Is The Book - Psalm 119:105
- Unto The Hills - Psalm 121
- Savior, Breathe An Evening Blessing - Psalm 121:3-5
- To God Be The Glory - Psalm 126:2,3
- Bringing In The Sheaves - Psalm 126:6
- Far And Near - Psalm 126:6
- Now The Day Is Over - Psalm 127:1,2
- How Sweet, How Heavenly - Psalm 133
- Father And Friend, Thy Light - Psalm 139:7-12
- Take My Hand, Precious Lord - Psalm 139:10
- Our Day Of Praise Is Done - Psalm 139:12
- A Mighty Fortress - Psalm 144:1,2
- Hallelujah, Praise Jehovah - Psalm 148
- Praise The Lord - Psalm 148:1,2
- Praise God From Whom All Blessings Flow - Psalm 150:6
- When Morning Gilds The Skies - Psalm 150:6

Activities:

- *Does Jesus Care?* - In light of Psalm 113, discuss with students when God cares about them and how He cares for them. Then broaden your discussion of who else God cares for and how He cares for their needs. Help them to see how God can use us to meet the needs of others. Brainstorm ways your students can show someone else this week that Jesus does care and does meet their needs. Allow time to report their efforts the following class period.
- *God Is Not Dead* - Reviewing Psalms 114 and 115, encourage students to tell you evidences of God's existence, historical or scientific, of nature, etc. Our students are faced with ridicule of God just as Israel was. Strengthen their faith by pinpointing scripture and historical and scientific facts that support Yahweh's existence and the farce of man-made theories. Discuss the false ideas that will confront them in school or among the world. Arm them with the truth. Prepare them for "battle."
Variation: Psalm 115 also discusses the ridicule of God's name. Talk with students about how we hear God's name ridiculed today and taken in vain. Discuss why this is a terrible thing to do and how it makes God feel. Guide them to know what to say to someone who takes God's name in vain. Create in them a "trembling" respect for God Almighty.
- *I Was Glad When They Said Let Us Go To The House Of The Lord* - Reflecting on Psalm 122, guide young students to "set up" an auditorium and play act getting to church and worship service. Use this opportunity to guide them in appropriate behavior during

worship and explaining reverence to God. Encourage your boys to lead a song, a prayer, say a scripture verse or “preach” the word. Explain the purpose of the Lord's supper and giving. Emphasize the happiness we should feel getting to come to God's house and how happy God feels when we come. Talk about how sad we are when one of them is missing. (Boxes make great “cars” to come to church or a pulpit stand. The more props, the more realistic a learning experience it becomes for your students.)

- *Source Of Success* - Create a drawing of a wheel with spokes and a hub and a wheel with spokes but no hub. On the wheel with no hub, have students fill in the different facets of their lives. Examples: home, family, school, ball, piano, church. Explain that this is how we see our lives, as separate parts one from the other. Often we are tempted to act differently around our school friends or team mates than we do our church family. But if we look at our lives with Christ/God at the center of our lives, He will influence all the facets of our lives at home, at school, at play, and at worship.



- *Loose Lips* - In Psalm 141, David talks of how others were being very mean to him, but he prays to God to help him not to be like them and not be tempted to say ugly things, think bad thoughts or do something mean in return. Guide students to understand revenge or evil for evil is not what God would want us to do. To please Him, we must be like Jesus and like David is here. We must be kind to those who are mean or unfair to us in that way we may ultimately win them to Christ. Help students to learn appropriate responses to difficult situations where the world would normally be vengeful.
- Age-appropriate handwork

Discussion Questions:

1. When David asked God for help, he always remembered to thank God and praise Him. Do you remember to thank God when He helps you with a problem?
2. In many psalms, David asks God to punish his enemies, but to give David blessings. Is this what we should ask God to do to our enemies? Find some New Testament verses that tell us how we are to treat and feel toward our enemies. (Matthew 5:38-44, 6:14, 15, 7:1-5, 7:12, Romans 14:13, etc.)
3. David had many battles ahead of him and he knew that he could be victorious with God's help. Do you feel as secure as David that God will help you win your battles?
4. Find a New Testament verse that gives us the same message as 112:7, that we should not be afraid but trust in God.
5. Explain what 118:2 means.
6. Psalm 119 repeatedly asks God to teach the psalmist God's “statutes” or word. Do you hunger to learn God's word this much? What can you do to want to learn more?
7. Read 119:44. Have you made this promise to God? Are you keeping your promise?
8. Read 119:46, 47. Have you ever felt ashamed of God's word? What can you do to have an attitude more like the psalmist?
9. Read 119:53, 136. Do you feel this way about those who are not Christians? What can you do about it?

10. In 119:6, the writer asks for good judgment and knowledge. Who else have we studied that asked for something similar? For what did he ask?
11. Read 119:71. Do you ever thank God for your afflictions? How can our troubles actually be good for us?
12. Some of these psalms are thanksgiving to God for safe travel. Do you ask God to protect you and your family when you travel? Do you remember to thank Him when you have had a safe trip?
13. Psalm 127 speaks of the need for God in our successes. Sometimes, we think we have accomplished a task all by ourself. Do you ask for God's help and blessings in your assignments at school or work? When you are successful, do you remember to thank God?
14. Psalm 130 is a prayer for forgiveness. When you ask God to forgive you, do you also forget the sin as God does? When someone else asks you to forgive them, do you forgive and forget as God does?
15. In Psalm 131, the writer is humbled. How can you remember to do as this writer, to not have a haughty heart or lofty eyes? Can God help you?
16. Read 133:1. How does this apply to the church today? Find a New Testament scripture that supports your answer.
17. In Psalm 144, the author describes God in several different ways. List them. Do you think of God in all these roles?
18. What would you say has been the main theme of Psalms? What is the secondary theme?
19. Try writing one of your own "psalms." Decide if it will be a psalm of praise or a psalm of pleading.

Old Testament
Lesson 120: Happy Is The Man That Findeth Wisdom
Better Than Rubies
Proverbs 1-9

Memory Verses:	Proverbs 1:7	The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.
	Proverbs 1:10	My son, if sinners entice thee, consent thou not.
	Proverbs 3:5, 6	Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.
	Proverbs 6:16-19	These six things doth the Lord hate: yea, seven are an abomination unto Him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness that speaketh lies, and he that soweth discord among brethren.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • to be wise we must grow in knowledge of God's word and apply it. • God wants us to trust Him. We can take all our concerns to Him in prayer and He will guide our decisions if we listen. • we must select our friends carefully so they do not lead us to behave foolishly. • choose your mate carefully and always be faithful to him/her.
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Outline:

- | | |
|------------------------------------|----------------|
| I. Learning respect. | Proverbs 1 |
| A. Introduction. | |
| B. Fear God and obey your parents. | |
| C. Avoid bad company. | |
| D. Grow in wisdom. | |
|
II. Wisdom begets godliness. |
Proverbs 2 |

- A. Listen and apply.
- B. Follow the path of righteousness.

- III. Keep My commandments. Proverbs 3
 - A. The benefits of wisdom.
 - B. Be kind to others.

- IV. Determine to be wise. Proverbs 4
 - A. And He will lift you up.
 - B. Avoid evil companionship.

- V. Guard your affections. Proverbs 5
 - A. Be faithful to your spouse.

- VI. Ant lessons. Proverbs 6
 - A. Avoid usury.
 - B. Seven abominations.
 - C. Obey your parents.

- VII. Don't commit adultery. Proverbs 7

- VIII. The value of wisdom. Proverbs 8

- IX. The rewards of wisdom. Proverbs 9

Facts:

1. Proverbs provides to us God's detailed instructions for dealing successfully with practical, moral, and ethical affairs of every day life. It relates to parents, children, neighbors, and our government. It teaches by contrasts of good and evil. Almost every verse of chapters 10-15 is divided by the word "but."
2. Solomon is its principle author, using a combination of poetry, parables, riddles, short stories, and wise maxims to give common sense and divine perspective to life's challenges. These were written before 931 B.C. and collected by Hezekiah about 230 years later. Solomon spoke 3,000 proverbs (I Kings 4:32) of which 800 are included in this book (1-22:16, 25-29). Proverbs 22:17-24:34 are accredited to the "words of the wise," Proverbs 30 to Agur, and Proverbs 31 to King Lemuel, two unknown figures. The writings of Proverbs were completely compiled sometime in the fifth century B.C.
3. Distinct to Proverbs is the use of personification of "wisdom" as a "woman." (Proverbs 3:15, 7:4, 8, 9) "Wisdom," in Hebrew, is a feminine noun. Proverbs reflects the historical background of Solomon's time and the needs of his people in an economic age of luxury and prosperity. Although the "Lord is a present help in times of trouble," Psalms 46:1, He is equally needed in prosperity.
4. The proverbs of Solomon seek to send a message of morality to the sinner ("simple"). Solomon cautions us in Proverbs 1:1-6 not to take Proverbs in the secular sense as just another book of good advice. It is clearly a book of godly principles.

5. "The fear of the Lord" was a common expression. (Job 28:28, Psalms 2:11, Psalms 115:11, Proverbs 8:13, Isaiah 11:2,3) It reflects awe before Almighty God and disdain for evil. He instructs the young to listen and learn from their parents. "Fool" represents a sinner or one who mocks holiness. He tells us not to allow others to entice us to do wrong.
6. "She" (wisdom) is taught in the streets and the courts. Opportunity to learn right from wrong is ever available, but for those who choose not to grow in God's wisdom, the time will come when the door of His grace will shut and they will become victims of their complacency in death.
7. The Lord is the source of wisdom. Knowledge of His word is a valuable treasure that provides common sense. A contrast is drawn between the crimes that flourish in the dark vs. the light along the path that justice provides.
8. Solomon says only the wisdom of the Lord can save a man from the flattery of the immoral (strange) woman. These women have left the guide of their husbands and have forsaken the sanctity of their marriage vows. To enter into their "houses" leads to sin and death. So in order to enjoy a full and satisfying life, you must stay on the pathway of righteous living. (Luke 23:43, Philippians 1:23)
9. Solomon advises his readers not to forget God's divine commands, but memorize them and incorporate them into our hearts and daily walk of life. (Deuteronomy 6:8, Proverbs 7:3, I Corinthians 14:37) "Heart" in Hebrew represents the intellect and will. Always be honest and kind. Don't be conceited, caught up in your own thoughts, but trust and reverence God. It will give you renewed health and vitality.
10. Honor God with the first portion of your income and He will bless you with prosperity in return. He also advises us to heed the Lord's chastening and correction rather than show resentment. God's punishment is always proof of His divine love for His children, just as any father on earth.
11. Happy is the individual who acquires the wisdom and understanding of good judgment and common sense, for it is more valuable than riches and jewels. Divine wisdom gives us a long, enjoyable life, riches, honor, pleasure, and peace.
12. Make the getting of wisdom and common sense a lifetime goal. It will keep you safe from defeat and disaster. It will help you sleep well at night, without the haunting fears of evil men. Wisdom and understanding throughout Proverbs are used synonymously. Pay wages and debts on time. Treat others honestly and fairly. (Leviticus 19:13, Malachi 3:5) Don't plot evil against others or get into needless fights. Don't envy or imitate evil men. Jehovah will bring honor to the wise and shame the foolish.
13. Solomon warns not to follow the example of the wicked for they lead to an unhappy life of sleepless nights and violence. Walking in the light of God's favor brings brightness to the dawn of each new day. Solomon also warns us to guard our affections and passions of the flesh, for they have a great influence over our actions and the future paths we take.
14. Instead, Solomon urges us toward marital fidelity (waters of thine own cistern), and not having to share your children with those outside your home, being satisfied by the love of your own wife.
15. Solomon goes on to warn us not to guarantee payment of a debt for someone you hardly know (surety). If you have trapped yourself by this agreement go quickly and beg to be released immediately.
16. Solomon cautions against being a "sluggard" or lazy individual. Reference to the ant recommends thriftiness and diligence while condemning the character of shiftlessness.

17. Solomon further defines a naughty person as a crooked man of Belial (devil). He signals his intentions with his eyes and gestures with his fingers and feet. His heart is perverted with malice, pride, and arrogance. He constantly is creating trouble which will destroy him.
18. Seven things the Lord hates are: haughtiness, lying, murder, plotting evil, eagerness to do wrong, false witness, and sowing discord among brethren. (Job 5:19, Proverbs 30:18, 19) Solomon urges us to obey our parents and bind their instructions to our hearts.
19. Wisdom is personified, paralleling itself with Jehovah God. "She" implores us to use common sense and listen, realizing wisdom is on the path of right and truth, not lies and deception. It is wholesome and good, plain and clear, more valuable than silver, gold, and rubies. Wisdom respects and fears God while it hates evil as God does. Wisdom hates pride, arrogance, corruption, and deceit.

Visuals:

- Characterization props:
 - examples of riddles, allegories
 - pictures of economic luxury in Solomon's day/our day
 - books on advice - Poor Richard's Almanac, Aesop's Fables, poems or tales with a moral such as The Giving Tree - compare these as secular advice
 - flip chart with magazine pictures of good companions (wise) vs. evil companions (foolish)
 - ants - ant farm, pictures, articles, craft-toy ants
 - silver, gold, rubies - silver, gold items, red craft stones
- Puppets/Dolls - parents, children, friends, government officials, King Solomon, evil companions, husband, wife, lazy person
 - Flannelgraphs
 - Flipchart
 - Sandbox Map
 - Storybook
 - Video

Songs From Proverbs:

- We Give Thee But Thine Own - Proverbs 3:9
- More Precious Than Silver - Proverbs 3:13-15
- Leaning On The Everlasting Arms - Proverbs 3:21-26
- More Precious Than Silver - Proverbs 8:10, 11
- The Gloryland Way - Proverbs 8:20

Activities:

- *Parent Pleasers* - Solomon emphasizes in Proverbs 1 wise children obey their parents. Discuss why this is a wise thing to do. Talk about the consequences of not doing it. List or act out how we obey our parents. Talk about their own situations. Make a picture booklet of ways they intend to obey their parents.
- *Wee People* - Use application stories/activities on: obedience, honesty, kindness, trust in God, being fair, envy. Encourage them to act out or demonstrate these attributes. Use as many props as possible.

- *Words of Wisdom* - Guide students to search their Bibles (or just Proverbs) for their favorite words of wisdom. Allow time for sharing these with the class. Make a mobile of “wise words” from God.
- *Evil Companions Corrupt Good Morals* - Talk about good companions vs. bad companions and how our “friends” influence us for good or bad. Make a collage poster with magazine cut outs illustrating good companions vs. bad. Help them to identify these type “friends” among their own lives and how to separate themselves from evil companionship.
- *With This Ring I Thee Wed* - Do an object lesson on dating and preparing for marriage. Stress the importance of chastity and controlling one's affections before marriage. Talk about how this differs from the world's approach. Discuss the importance of fidelity after marriage and guide them to realize the seriousness of this commitment and things they need to look for in a potential mate, where they might find a potential mate, and how imperative it is to have God be a part of that union.
- Age-appropriate handwork

Discussion Questions:

1. Who wrote most of Proverbs? Why was he a good choice for writing this book? Who compiled Proverbs?
2. What is personification? An allegory? How did Solomon use this in his writings?
3. Define wisdom.
4. What makes you wise? How can you become wise? Who is someone that you think exhibits wisdom? Why?
5. What happens to those that choose not to follow instruction and the wisdom of God?
6. How is God's wisdom different from fables and Chinese fortune cookie sayings?
7. How does He tells us to treat others?
8. How do you guard your affections?
9. Why does Solomon caution against usury (co-signing for someone)?
10. Name 7 things God hates. Which of these do you need to work on eliminating from your life?
11. What are the consequences of adultery? What are the rewards of marital fidelity?
12. How does God feel about a lazy person? One who makes ugly gestures? Is proud and arrogant?

Old Testament
Lesson 121: Peace, Joy, And Righteousness
Proverbs 10-16

Memory Verses:	Proverbs 12:22	Lying lips are abomination to the Lord: but they that deal truly are His delight.
	Proverbs 13:24	He that spareth his rod hateth his son: but he that loveth him chasteneth him be-times.
	Proverbs 14:12	There is a way which seemeth right unto a man, but the end thereof are the ways of death.
	Proverbs 15:1	A soft answer turneth away wrath: but grievous words stir up anger.
	Proverbs 15:3	The eyes of the Lord are in every place, beholding the evil and the good.
	Proverbs 16:18	Pride goeth before destruction, and an haughty spirit before a fall.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God's great words of wisdom will make our lives richer and full of happiness when we apply its principles. • a wise person seeks more wisdom by constantly studying God's word and sticking to the path of righteousness. He avoids the path of sinful temptations. • being rich has nothing to do with money.
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Outline:

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|---|-------------|
| I. Moral virtues - godly vs. wicked. | Proverbs 10 |
| II. Moral virtues - individual proverbs. | Proverbs 11 |
| III. Moral virtues - wise vs. foolish. | Proverbs 12 |
| IV. Moral virtues - righteous works vs. worldly folly. | Proverbs 13 |
| V. Moral virtues - virtues and vices. | Proverbs 14 |
| VI. Moral virtues - wise vs. wicked. | Proverbs 15 |
| VII. Moral virtues - righteous pathway vs. unrighteous. | Proverbs 16 |

Facts:

1. In Solomon's wisdom literature, he teaches by contrast. The majority of these verses have a "but" in the middle. God teaches us that righteous behavior always brings honor, while sin always brings reproach.
2. Happy is the parent who raises a wise, level-headed son. Sad is the parent who allows a child to be rebellious. (Proverbs 13:1, 15:20, 1:22) Things gotten in a dishonest manner will not

give us happiness, but living by honest means will. (Proverbs 11:4) The Lord will not let a righteous person starve to death nor will He allow the wicked to prosper forever. Lazy, deceitful people are soon poor, while a hard worker will prosper. (Proverbs 12:24, 27) A wise young man takes advantage of his health and opportunities when they are made available to him, while a lazy young man ignores opportunities.

3. Good memories follow those godly people gone on to their reward, but the memories of the wicked rot with them in the grave. The wise individual is glad to receive instruction, but the fool who thinks he knows it all shall fail. A godly person has a strong foundation, while an ungodly person will slip and fall. Overlooking sin leads to sorrow, but addressing it leads to peace. Hatred creates quarrels, while love overlooks insults. One who clings to godly wisdom is sought as a counselor, but one who avoids God's wisdom will suffer physical consequences. A wise person controls his tongue, but a foolish man blurts his thoughts out before thinking, making him sorry, for it gets him in trouble. (Proverbs 17:9, 16;28, I Peter 4:8, James 5:20)
4. The rich think their riches provide them strength, (Proverbs 18:11) while the poor person that focuses on his poverty causes his own destruction. A good man uses his earnings to further goodness, while an evil man squanders his earnings on sinful things. Those willing to receive correction are looking to better their lives, but those refusing correction hurt themselves. To lie about others, hurts your own credibility. A godly person gives good advice.
5. Blessings of God's wisdom are our greatest assets. A fool's fun is in being bad, but his fears will some day come true and when disaster strikes he will have no anchor. A lazy individual is a nuisance to his employer like smoke in your eyes or bitter vinegar. Reverence and respect for Jehovah prolongs our days, for God protects the righteous but destroys the wicked.
6. Jehovah hates cheating and loves honesty. (Proverbs 16:11, 20:10, 20:23) Pride and arrogance bring shame while a meek spirit develops wisdom. (Proverbs 11:23, Job 14:7-15) Riches will be of no value at judgment only righteous living. When the evil die, their hopes and dreams perish with them. A city celebrates a good man's success as well as the evil man's death. The good influences of godly citizens cause that city to prosper while moral decay ruins a city. Quarreling is foolish and a gossip who spreads rumors is untrustworthy.
7. Without wise leadership, people will fall. Know someone very well before you stand up for his credit, for it is better to refuse than be sorry. You fill your own soul when you are kind, but you destroy it when you are cruel. The evil grow rich for a moment, but the righteous are rewarded forever. A beautiful woman lacking modesty and character is like an unclean pig wearing a fine gold nose ring. (Nose rings were often worn by eastern women.) (Psalm 119:66)
8. The righteous can look forward to extreme happiness, while the evil can expect only heartache. Give and it shall be given back to you more so. Be stingy and you lose. Error lies not in having wealth, but trusting in it. (Psalm 1:3, 52:7, 8, 92:12-14, Jeremiah 17:8)
9. Those that search for goodness will find God's favor, but those that seek evil will discover its curse. He that provokes his own family to anger and resentment will end up with nothing and become a servant to a wise man. Our godly lives are as growing trees bearing fruit as we win souls to the master.
10. To learn and improve yourself, you must want to be taught. Wickedness never brings true success. The virtuous wife is a joy and blessing to her husband. A non-virtuous wife dissolves his strength and tears down everything he does. (Proverbs 19:14, 31:10) Wicked people accuse others, while godly people defend others, so the wicked shall perish, while the

- godly stand firm. It is better to work as a servant and eat, than be too proud to work and starve. Hard work brings prosperity, while a fool wastes away his time. (Proverbs 28:19)
11. The wicked desire each others' things, while the godly look to help others. The wicked are caught in their lies, while the godly abide safely in truth, for being honest brings great satisfaction and hard work brings blessings. A wise man listens to advice, while a fool does not. A fool is easily angered, while a wise man shows self control.
 12. Constant trouble follows the wicked, while no real harm happens to the godly. God is delighted with those that keep their promises, but despises those that lie. A wise man does not flaunt his knowledge, while a foolish man shows his ignorance. Hard work makes you a leader, while laziness will never know success. While anxious hearts are sad, an encouraging word does wonders.
 13. Some rich people are poor while some poor people are rich! Pride and arrogance lead to arguing. In humility, listen to the advice of the wise. Wealth gotten by vain measures shall quickly disappear, while riches from hard work grow. If you despise God's word, you will reap troubles, but if you obey it, you will succeed. The advice of the wise is refreshing and will help you avoid pitfalls in life. (Proverbs 14:27)
 14. A wise individual thinks ahead, but a foolish man does not. An unreliable messenger causes trouble. Walk with the wise to become wise because being with evil companions will make you evil. Evil pursues sinners, but the righteous shall be richly repaid with good things.
 15. If you refuse to discipline your children, you don't love them. Parents that love their children are prompt to punish wrong doing. The godly person eats to live, while the evil person is gluttonous.

Visuals:

- Characterization props:
 - toy work tools of any sort
 - riches - money, fine clothing, luxury items
 - poverty - 2 pennies, dirty, ragged clothing, worn out shoes
 - weights and measures balance, stones
 - beautiful woman/pig with a nose ring - Barbie modestly dressed, pictures from magazines, toy pig with pierced earring in its snout
 - high priced items vs. fairly priced items - tag some items with both prices
 - tree with fruit - real or artificial
- Puppets/Dolls - mom, dad, children
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs From Proverbs:

- Tis So Sweet To Trust In Jesus - Proverbs 16:20

Activities:

- *Great Connections* - Using several of the short proverbs from this lesson, give students part of the proverb and let them finish it. This can be done orally or written, individually, or as

a group or partners. For young students, you might write part of the proverb on one slip of paper to be matched with the ending on another slip of paper. Or create puzzle pieces to match. See who can match up the most!

- *Object Lessons* - Within the proverbs are many opportunities for various object lessons. Look for a story book or object talk dealing with obeying parents, honesty, laziness, character, self control, kindness, sins of the tongue, cherishing God's word, coveting, meekness, giving.
- *Words Of Wisdom From A Hoary Head* - Guide your students to understand Proverbs 16:31 with this application. Explain why older Christians would have more wisdom (due to study and experience). Encourage them to pick an older Christian to go to for wise advice. This could be personal advice or simply a few well learned lessons of wisdom they can bring back to class to share. Foster a love and respect between your students and these special members of God's family.
- *Happy Heart* - The best way to make your heart happy is to make someone else's heart happy! With heart shaped note cards, have students write a special "happy gram" to someone else. This can be done for more than one person, time permitting. Attach a piece of gum or candy. Students may hand deliver these or mail them or place them in surprise places to be discovered by their special someone.
- Use application stories/activities about respect, honesty, good behavior vs. bad, learning God's word, sharing, kind words, obeying parents, or helping others.
- Age-appropriate handwork

Discussion Questions:

1. How does God's word teach by contrast? Give examples.
2. How does God feel about rebellious children? What does God say parents should do so their children are not rebellious?
3. What does God say about lazy people?
4. What does God say about those that lie, cheat, or steal?
5. How does a good person use their earnings? How does an evil person use his earnings? What are the results?
6. What does God love? What does God hate?
7. How can a rich person be poor and a poor person be rich?
8. Why is it important to build up your home (family) spiritually? How do you do this?
9. How should we treat the poor? Why should we work hard?
10. Describe what our conversations with others should/should not include.
11. Describe what we should/should not feed our brains.
12. How do godliness and sin affect the greatness of a nation? How has it affected America?
13. How should we react to correction? Why?

Old Testament
Lesson 122: Trust In The Lord
Proverbs 17-24

Memory Verses:	Proverbs 17:17	A friend loveth at all times, and a brother is born for adversity.
	Proverbs 19:18	Chasten thy son while there is hope, and let not thy soul spare for his crying.
	Proverbs 20:11	Even a child is known by his doings, whether his work be pure, and whether it be right.
	Proverbs 21:23	Whoso keepeth his mouth and his tongue keepeth his soul from troubles.
	Proverbs 22:1	A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.
	Proverbs 22:6	Train up a child in the way he should go: and when he is old, he will not depart from it.
	Proverbs 23:12-15	Apply thine heart unto instruction, and thine ears to the words of knowledge. Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell. My son, if thine heart be wise, my heart shall rejoice, even mine.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • a wise person thirsts for knowledge and seeks to please God. • we are known by others according to the things we do and the way we act, whether that is good or bad. • a true friend loves all the time, whether things are going good or bad. • learning right from wrong when you are young will help you stay on the pathway to heaven as you get older. Parents are told to discipline their children.
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Outline:

I. Virtues and vices: wise vs. foolish.

Proverbs 17

- II. Virtues and vices: righteous vs. wicked. Proverbs 18
- III. Virtues and vices: receives correction vs. rejects instruction. Proverbs 19
- IV. Virtues and vices: good vs. evil. Proverbs 20
- V. Moral virtues: God sees the motives of our hearts. Proverbs 21
- VI. Moral virtues: training your children. Proverbs 22
- VII. Moral virtues: stay away from worldly allurements. Proverbs 23
- VIII. Moral virtues: resist adversity. Proverbs 24

Facts:

1. It is better to eat a dry morsel of food in peace than a feast while quarreling. Silver and gold are refined by fire, while men's hearts are refined by God. The wicked enjoy like company. Those that make fun of the poor and mock God should be advised that God will punish those that rejoice in the misfortunes of others (Proverbs 14:31; 19:17). Grandchildren are crowning rewards to the aged, while a child's glory is his father (Proverbs 16:31).
2. It is common knowledge that a bribe is an effective tool (Proverbs 18:16; 21:14; 17:23). Real love forgets the mistakes of others but a constant reminder of them parts friends (Proverbs 10:12; 16:28; 20:19). A word of correction to a wise person is more effective than physical discipline with a fool! Those that rebel shall be severely punished. It is better to meet a bear robbed of her cubs than an evil man caught in sin (Hosea 13:8). Rewarding evil for good brings evil upon you and your household (Proverbs 20:22; 25:21, 22; Romans 12:20).
3. Don't let quarreling begin, for it is hard to stop. The Lord despises the justification of evil. It is a waste of time to try to educate a rebel; he does not want to learn. A loyal friend always cares for you and a brother/sister is there for you in times of need. It is not wise to co-sign for another person's debts (Proverbs 6:1). Sinners love to fight and their boasting increases their troubles. The evil person looks for faults in others and has nothing nice to say. The parents of a rebel reap sorrow (Proverbs 10:1; 17:25; I Samuel 25:25; Proverbs 17:7; 30:22; Psalm 14:1).
4. A cheerful spirit is good medicine for the soul, while a sad heart worsens our condition (Proverbs 15:13). To accept a bribe (to alter truth and justice) is wrong. A rebellious child grieves his parents (Proverbs 10:1; 17:21). Even a fool may appear wise if he keeps his mouth shut.
5. The self centered person demands their own desires without regard for wisdom. To God, they are sinful. A fool cares nothing about logic or understanding. Sin brings with it disgrace and reproach. A wise person's conversation expresses deep thoughts of wisdom (Proverbs 20:5). It is wrong to show partiality in justice (Proverbs 17:15, 16; 24:23; 28:21; Deuteronomy 1:17; 16:19). A fool's mouth gets him into fights that endanger his life and his soul.
6. The words of gossip (rumors) wound the hearts of others and are not forgotten easily (Proverbs 20:19; 26:22). Our Lord is as a great fortress where we can find safety. A rich man's wealth

- gives him a false sense of safety. Pride ends in destruction as humility ends in honor (Proverbs 16:18). He that makes a decision before learning the facts is foolish. A person's courage and determination can sustain a physical ailment, but if one has a broken spirit, he loses all hope.
7. A wise individual always seeks knowledge. Any story can sound true until you hear both sides of the situation. The casting of lots (coin toss) can settle a dispute between two parties. It is hard to win back one you have offended, for his anger shuts you out like iron bars. Wise advice satisfies one like good food. The power of the tongue is lethal. Wise words have the power of life and foolish words can lead us to an early death. A wife is a blessing from the Lord (Proverbs 12:4; 31:10). There are true friends and those who pretend to be friends.
 8. It is better to have integrity and be poor than to be dishonest and rich. (Riches are not condemned, but riches with wickedness or as a result of wickedness are.) (Proverbs 28:6). It is foolish to make impulsive decisions; first gather knowledge. Wealth carries with it influence (Proverbs 14:20; 17:8, 23; 19:6, 7). Liars and false witnesses will not escape punishment (Proverbs 19:9).
 9. The liberal giver has many friends. Those that love wisdom will be successful. A wise person ignores insults and controls his anger (Exodus 34:6). A rebellious child is a hardship to his parents. An angry, discontented wife is as annoying as the continual drip of a leaky roof. A father can give his sons riches, but God can give him a prudent wife (Proverbs 19:14).
 10. A lazy man goes hungry (Proverbs 6:6). Keeping God's commandments gives us life; ignoring them brings death. Those that are charitable toward the poor, the Lord will liberally repay (Proverbs 14:31; 21:13; 22:9, 16; 28:3, 8, 27; 29:7; Deuteronomy 15:7). Discipline your children while they are young and there is hope in spite of their tears (Proverbs 13:24; 23:13, 14). A hot tempered person will reap consequences of his anger.
 11. Take advantage of the advice (wisdom) of others, that you might be wise in later years. In spite of man's conclusions, God's word is the ultimate authority. All people like one who is kind. Respect for God brings satisfaction and happiness. Some men are too lazy to feed themselves (Proverbs 26:15). Punish the wicked so others might learn from their mistakes. Correct one that is wise so he will be wiser. A child that mistreats his parents is a disgrace (Proverbs 10:1; 29:15). Do not listen to false teachings.
 12. The use of wine and strong drink leads one to brawls and false courage. One deceived by it is not wise.
 13. A king's anger is like the roar of a lion and can cost you your life (Proverbs 16:10; 20:8). Only fools insist on arguing. Diligence and hard work are virtues. If you are too lazy to plow in the fall and winter in preparation for the next year's crop, you will have no harvest to eat (II Thessalonians 3:10).
 14. The use of differing weights to cheat others is despised by the Lord (Proverbs 11:1). Every child is known as good or bad by their actions.
 15. Do not tell your secrets to a gossip unless you want them revealed. (Proverbs 11:13; 16:28; 18:8; 26:20-22; Leviticus 19:16).
 16. Do not repay evil with evil, for vengeance is the Lord's to handle (Proverbs 25:21, 22; Romans 12:20). The Lord hates dishonesty (Proverbs 11:1). Mercy and truth bring security to a king or public leader. Young men glory in strength while old men glory in their experience.
 17. We justify our actions in our own eyes, but God looks at the motives of our hearts (Proverbs 16:2). The Lord is more pleased with good behavior than he is our sacrifices for repentance

of bad behavior (I Samuel 15:22; Proverbs 15:8). Steady work brings prosperity but risky speculations bring poverty.

18. The violence of the wicked always comes back to them. A person is known by his/her actions. It is better to live in a corner of the attic than with an angry woman in a fine house (Proverbs 25:24). An evil person loves to hurt others. The wise person learns by listening, the foolish learn by punishment. Those that ignore the needs of the poor will also be ignored in their time of need (Proverbs 19:17; James 2:13).
19. It is a joy to the righteous to do good things, while it is a joy to the evil to do evil. The path to wealth is not wine and luxury. The evil will suffer God's judgment, while the righteous will rejoice in victory (Isaiah 43:3, 4). It is better to live in the wilderness than with a quarrelsome, complaining woman (Proverbs 19:13). The wise save for the future, while the foolish spend all they receive. Those that strive to be righteous and merciful will receive life, honor, and righteousness. The wise will conquer the strong.
20. Keeping your mouth shut keeps you out of trouble. Mockers of God are haughty and arrogant. The lazy display greed while the godly are generous. The gifts of the wicked do not bribe God, but they are an abomination (Proverbs 15:8). A liar must be punished (Proverbs 19:9). No one is wise enough to match the Lord's wisdom.
21. Having a good name is of greater value than great riches. The wise foresee tough times and prepare for them, while the foolish ignore warnings and suffer the consequences (Proverbs 27:12). Sincere humility and respect for God leads to riches, honor, and long life (Proverbs 21:21). The rebel walks a treacherous road from which those that value their soul stay away. Teach your children to choose the path of righteousness so when they grow up, they will continue in righteousness.
22. Happy are those generous to the poor. The Lord preserves righteousness, but ruins the plans of the wicked. The lazy are full of excuses. Loose women are a dangerous trap and those taken in by them are cursed by God (Proverbs 23:27). A child's heart is full of rebellion, but punishment will drive it out of him. Oppressing the poor is condemned by God, as well as bribing the rich. Giving to the poor is commended (Proverbs 28:27).
23. Listen carefully to God's wise advice and apply it; He will not steer you wrong (I Peter 3:15). Do not rob the poor or sick, for God will punish you. Stay away from those angry and short tempered lest you become like them endangering your own soul. (Proverbs 29:22).
24. Do not move boundary markers to steal another's land (Deuteronomy 19:14; 27:17). A hard worker will always be successful.
25. Use caution when dining with royalty. Do not waste your time seeking wealth, for earthly wealth can disappear as quickly as a bird. Do not associate with evil people. Their kindnesses are a trick to use you (Proverbs 28:22; 23:3).
26. Do not fail to discipline your children. They will not die from properly administered physical punishment. Punishment will keep their souls from hell (Proverbs 13:24). Do not envy those that are evil, instead fear and respect the Lord for a reward awaits you.
27. Do not carouse with those that drink strong drink for they will reap poverty (Deuteronomy 21:20; Isaiah 56:12; Nahum 1:10). Listen to your parents' advice and direction. Always seek truth and understanding. A prostitute lays in wait for her victims increasing the sins and heartaches among men, so be on guard.
28. A business should be built by careful planning, hard work, and common sense. Wisdom is greater than brute strength. Planning evil is as wrong as doing it.

29. Rescue those unjustly sentenced or accused. Do not claim ignorance by not getting involved, for God knows all our hearts and will judge our actions (Psalm 62:12; Matthew 16:27; Romans 2:6). As honey satisfies one's appetite, so does acquiring wisdom bring reward to one's future.
30. Do not rejoice at the trouble of another, for this is not pleasing to God (Proverbs 17:5). Do not envy the wicked or his wealth, for he has no future. (Psalm 37:1; Proverbs 30:5). Do not associate with mischief, for disaster awaits them. It is unfair to be a respecter of persons (Proverbs 18:5). Rebuke sin without fear.
31. Do not testify spitefully against your neighbor with lies out of revenge (Proverbs 17:13; 20:22; 25:21, 22; Luke 6:31). Laziness reaps poverty.

Visuals:

- Characterization props:
 - small piece of dry bread/large plate of food - magazine cutouts on paper plate
 - something silver/gold - heart cutout
 - bribe - candy, cookie, play money
 - toy bear and cub
 - best friends - picture, dolls, stuffed animals
 - smilie face, happy face candy in a pill bottle, candy hearts in a pill bottle/"broken" heart cut out
 - gossip - puppet or toy animal/doll with a moving mouth or long tongue
 - crafted jail bars - painted paper towel rolls standing between 2 rulers or lathe strips
 - bride & groom picture, dolls, veil, bouquet
 - charity/riches - play money, coins, material items
 - lion - toy, stuffed animal
 - justice - clues, evidence, gavel, robe
 - set of weights and measures
 - gemstones - craft items
 - work tools vs. lottery ticket
 - angry woman - doll with mad face
 - listening - ear-picture or doll's
 - poor person - doll in ragged, patched clothing
 - king - crown, robe, "banquet"
 - toy snake, bird, honey
- Flannelgraphs
- Flipchart
- Puppets/Dolls
- Sandbox Map
- Storybook
- Video

Songs From Proverbs:

- I Have Found A Friend In Jesus (Lily Of The Valley) - Proverbs 18:10
- Jesus Is All The World To Me - Proverbs 18:24
- There's Not A Friend - Proverbs 18:24
- Open My Eyes That I May See - Proverbs 20:12, 13

- God Moves In A Mysterious Way - Proverbs 20:24
- The Providence Of God - Proverbs 20:24

Activities:

- *In Search Of Knowledge* - Take a “field trip” to the church library. Show students how to check out books just like at school. Peak their interest in what the church library has to offer them and encourage their use of it. Look through some of the books and reference materials. Show them tapes and videos. Reinforce the need to show respect for the items checked out; and the necessity to return them when due in good condition.
- *Name That Inheritance* - When people die, they sometimes leave an inheritance of some sort. Explain to young students what that might include. There is another type inheritance handed down from parents to children - respect, a good reputation or a “good name.” Discuss the importance of Proverbs 22:1. Help them to develop an appreciation for worthy character and a good reputation.
- *Match Me* - Select several proverbs from today's lesson. Create a matching activity with one half of the proverb on one strip of construction form and the other half on another. Lay these out on the table or floor or divide in teams with one side having the first halves and the other team having the latter halves. Older students might only be given the first half and let them by memory or research come up with the ending.
- *In The News* - Using the newspaper, have students look for articles in current events that display character traits (good and bad) discussed in today's lesson. Have them “match” their findings with the proverb they think applies the best. This can be done individually or in teams. Allow time for discussion of their findings and let them tell why they thought that particular character trait matched the person in the article they chose.
- Age-appropriate handwork

Discussion Questions:

1. What does God say about those that make fun of the poor? Why?
2. What does God say about bribes?
3. What does God tell parents about disciplining their children? Why do your parents discipline you?
4. How do our mouths get us in trouble or hurt other people? What should we do about that?
5. When we have an important decision to make, what should we do?
6. What does God say about wives? True friends? Brothers?
7. What is of more value than great riches? Why?
8. If we are known by our actions, how do others see you?
9. What does God say about quarrelsome, angry women? Does this apply to everyone?
10. How does strong drink affect people? Why does God tell us to avoid it?
11. What does God say about the people with whom we associate? Why is this important?
12. Some people spend all their lives trying to get more wealth and riches. The Bible tells us something else is more valuable. What is it? Do you agree? Why?

Old Testament
Lesson 123: True Riches
Proverbs 25-31

Memory Verses:	Proverbs 25:11	A word fitly spoken is like apples of gold in pictures of silver.
	Proverbs 25:21,22	If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.
	Proverbs 25:28	He that hath no rule over his own spirit is like a city that is broken down, and without walls.
	Proverbs 27:1	Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.
	Proverbs 29:15,17	The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.
	Proverbs 31:28	Her children arise up, and call her blessed; her husband also, and he praiseth her.
	Proverbs 31:30	Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • honesty is always the best policy. • we are judged by the friends with which we associate. • God is pleased when we care for those less fortunate than ourselves. • avoid quarreling with others. • God outlines for us what the perfect wife should be like. All women should apply this to their lives, while men should look for such when choosing a wife. • discipline is a very necessary part of child rearing commanded by God.
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Outline:

I. Moral virtues and vices: avoiding quarrels.

Proverbs 25

- II. Moral virtues and observations: fools, laziness, and busybodies. Proverbs 26
- III. Moral virtues and vices: love and offenses. Proverbs 27
- IV. Moral virtues and observations: character and integrity. Proverbs 28
- V. Moral virtues: reproof and discipline. Proverbs 29
- VI. Agur's confession and observations. Proverbs 30
 - A. The riddle of the universe.
- VII. King Lemuel's lesson. Proverbs 31
 - A. Wine, women, and song.
 - B. The virtuous woman.

Facts:

1. God's creation of the universe is unfathomable; so are the hearts of kings. When you remove tarnish from silver, it is ready for refining with the silversmith. Likewise, when you remove corrupt men from the king's staff, he will rule fairly and righteously. It is better to be recognized by the king and called forward than embarrassed publically by him sending you away (Luke 14:8-10).
2. Do not be hot tempered stirring strife with your neighbor for he may bring you to a shameful defeat. Instead, work things out privately. Good advice is like golden apples in pictures of silver. It is wise to learn from constructive criticism. A loyal employee is as refreshing as a cool day in the summer heat. Those that promise a gift and do not deliver are like clouds and wind without a refreshing rain. A soft word accomplishes hard things if you are patient.
3. Too much of a "good thing" is not ultimately good, whether it be honey or wearing out your welcome at your neighbor's. Lies about another hurt as much as an ax, sword, or arrow. Putting confidence in someone unreliable is like eating with a broken tooth or running on a broken foot. Being unconcerned and flippant around one who is burdened is like rubbing salt in a wound or taking his coat in cold weather.
4. If your enemy is hungry, feed him and give him drink. Your kindnesses will make him ashamed and God will bless you (Proverbs 24:17; Romans 12:20). As consistently as a north wind brings cold, angry words cause more anger. It is better to live in a small corner of the housetop than with a quarrelsome woman in a big house (Proverbs 19:13; 21:9). When the godly compromise their morals with the wicked, it is like polluting a fountain or spring. Just as too much honey is harmful, so is it bad to honor ourselves too much. A person without self-control is as an exposed city with broken down walls.
5. Honor is not fitting for the morally reckless, just as it is not fitting to have snow in the summer or rain at harvest time. Guide a horse with a whip, a donkey with a bridle, and a rebel with a rod. Don't waste your time arguing with a rebel lest you appear as foolish. Do not rely on a rebel to relay a message. Honoring a fool will backfire in your face.
6. A fool will misrepresent a point/proverb so that it loses feeling as a thorn does in a drunkard's hand. As a dog returns to his vomit, so a fool returns to doing foolish things (II Peter 2:22). The only thing worse than a fool is a conceited person. A lazy person makes excuses for not

getting out of bed to go to work. Interfering in someone else's argument is as foolish as yanking a dog's ear.

7. One caught lying to another and saying, "I was just joking" is like a mad man throwing firebrands, arrows, and death. When gossip stops, fighting and tension will disappear as a fire without fuel. A contentious person starts fights as easily as coal and wood to start a fire. The words of a gossip wound deeply. Flattering words may cover up a wicked heart as a silver glaze over a clay pot.
8. Do not believe one with hatred in their heart, for though they flatter you, in time, their deceit will avail itself to all. Those that seek to trap others will get caught themselves. Lying and flattery are forms of hatred and cause ruin.
9. Tomorrow is not promised to us (James 4:13). Don't brag and boast about yourself. Envy is more dangerous than cruelty and anger. Telling another of something they need to correct is better than being afraid of hurting their feeling, angering them, and letting them continue in the wrong. A friend's honesty is better than an enemy's deceit.
10. A man/woman who leaves his family is like a bird who leaves the nest. The counsel of a true friend is as sweet as perfume. Always be true to your friends for a time will come when you need them. Children be wise so it will bring honor to your parents. A wise person watches out for evil and plans how to avoid it while the fool does not (Proverbs 22:3).
11. A cranky, contentious woman is like the constant drip of the rain (Proverbs 19:13). You can no more stop her complaints than the wind nor hold on to something with oil slick hands. A worker should be rewarded for his work.
12. Though a man's face is mirrored in the reflection of water, his character is reflected in the friends he chooses. Ambition is never satisfied. Gold and silver's purity are tested in the refining pot, whereas a man's purity is attested to by the praise of others. Riches do not last forever, so be attentive to your business interests so they might continue to prosper.
13. The reign of national leaders is brief and troubled when moral decay exists, but stability exists in a nation with honest, sensible leaders. A poor man that oppresses those poorer than he is like flood waters sweeping away one's last hope of food. Those that complain about the law align themselves with wickedness. Those that obey fight evil.
14. The wicked have no regard for justice and fairness, but those that love God seek justice. Better to be honest and poor than dishonest and rich. Those that are lawless shame their parents. Those that take from the poor will lose it to someone who cares for the poor (Proverbs 6:4). God does not hear the prayers of those that ignore His law (Proverbs 20:4). God will punish those that lead the godly astray but will reward those that encourage righteous living.
15. One who tries to cover up his sins will not succeed, but one who confesses his faults shall have God's mercy. A wicked ruler is as dangerous as a bear or lion to the poor. A foolish ruler oppresses his people while one that wants a lengthy reign will be fair and seek the best for his people.
16. Hard work brings prosperity. Those that seek riches by false means shall not be blessed. To show favoritism to the rich does not please God (Proverbs 18:5).
17. One who robs his parents without feelings of remorse or guilt is as a murderer. Pride causes strife and fighting. Trusting God leads to prosperity. One who trusts his own heart rather than God's wisdom is a fool. Those that give to the poor shall always have their needs supplied.

18. One who is corrected and refuses to listen, will suffer the consequences of destruction. When righteous men are in authority positions, everyone is happy, but when corrupt men rule, the people are sad. A wise son brings joy to his parents, but one who keeps company with prostitutes shames his parents.
19. Flattery is like a trap in which evil men are caught while good men avoid it. The godly honor the rights of the poor man, while the evil do not care. Foolish people start fights while wise people try to keep peace. Arguing with a fool is a waste of time. Pray for your enemies. A fool shouts angry words while the wise holds his temper while he calms down. A wicked ruler maintains a wicked staff. Those in authority that are fair to the poor will have a lengthy reign.
20. Discipline by spanking and verbal correction helps a child learn right from wrong. A child without discipline will embarrass and shame his parents (Proverbs 19:26). When the wicked are in authority, sin increases, but the righteous will witness their downfall. Discipline your children and they will bring you peace and joy. Those who lack knowledge of God and live without self control will perish, but those that honor God's laws will know true happiness.
21. A foolish person is better off than one with a bad temper (Proverbs 15:18; 22:24). Pride will cause a man's fall, while a humble spirit will bring a man honor. One who helps a thief hates himself for he brings upon himself the same consequences. Concerns about the opinions of man create a trap for us. Rather we should be concerned about God's opinion and trust His safe fold (Proverbs 18:10).
22. Proverbs 30 is written by Agur, son of Jakeh, of whom little is recorded. Agur seeks to solve the riddle of the universe and seeks to find God who controls the winds and the oceans (Job 38:4-9). The answer to his search is in God's word (Psalm 18:30; Revelation 22). He begs two favors of God: to help him not tell a lie and to provide for his needs (Matthew 5:3-10; Luke 6:20-26).
23. 6. Do not slander or falsely accuse your servant (employee) or your parents. Four things are never satisfied: 1) hell, 2) an empty womb, 3) the barren desert, and 4) fire. One who mocks his father and hates his mother deserves to have his eye plucked out and eaten by vultures.
24. Agur says there are also four things too wonderful to comprehend: 1) how an eagle glides in the sky, 2) how a snake slithers on a rock, 3) how a ship finds its way across the ocean, and 4) how love grows between a man and woman. He mentions he does not understand how a prostitute can sin against God and ask, "What's wrong with that?"
25. Agur says there are four things the earth cannot bear: 1) the reverse situation of a servant becoming king, 2) a reckless scoundrel who prospers, 3) a bitter disposition when a woman marries, and 4) a servant girl who succeeds her mistress to marry the husband.
26. There are four small creatures with unusual wisdom: 1) ants, for although they are not strong, they store up their food for winter, 2) cliff badgers, although delicate, protect themselves among the rocks, 3) locust (type of grasshopper) though they have no leader, stay together in swarms, 4) lizards, although easy to catch, invade king's palaces.
27. There are four monarchs on earth: 1) the lion, king of the animals, 2) the peacock, 3) the he-goat, and 4) a king who leads his army. If you have been guilty of pride or plotting evil, cover yourself in shame. Anger causes strife.
28. Chapter 31 is written by King Lemuel of Massa of whom little is recorded except these things taught to him by his mother. Some think that Agur and King Lemuel were pen names

of Solomon. He warns his son to stay away from the allurements of women and strong drink that would lead to his downfall (Psalm 2:12; Proverbs 23:31).

29. Strong drink should be reserved for those in great pain, at the brink of death to numb their misery. He tells his son to defend the poor and needy, seeing they receive justice.
30. King Lemuel advises his son if he can find a truly noble and virtuous wife, she is worth more than precious gems (rubies). She bears such characteristics as being trustworthy of her husband and always having his best interest at heart. She is supportive of his efforts. She is very industrious in providing for the domestic needs of her family.
31. The virtuous woman is not lazy, but rises early to prepare meals for her family and plan the day's work. She exhibits good business judgment in transactions and is a hard worker. This noble woman is energetic and a frugal shopper. She works long into the night. She looks beyond her own family to provide for the poor and needy. She plans ahead for the winter and the needs of her household. She makes her home an appealing place to be.
32. The virtuous woman puts time and effort into maintaining herself. Her husband is well respected in civic circles. She is a successful entrepreneur. She carries herself with a certain air of strength and dignity. She does not concern herself with growing old. She speaks with wisdom and kindness always.
33. She carefully watches those of her household keeping always abreast of what is going on with them. She is never lazy. Her husband and children praise her efforts and are proud of her, considering her the best wife and mother of all. Such virtues are capped off by her reverence and respect for God. Her good deeds bring her honor and recognition by all.

Visuals:

- Characterization props:
 - king and staff - dolls, crown, stick figures
 - angry - picture/discuss temper tantrum vs. compromise
 - golden apples - artificial fruit sprayed gold, paper cut outs
 - eagle (bird), snake on rock, boat on water
 - ants, badger, locust, lizard - toys, pictures, articles (Ranger Rick, Discovery magazines)
 - lion, peacock, goat, king (crown)
 - red "gems"
 - virtuous woman - trustworthy badge, domestic tools, food, "to do" list, business coat or briefcase, hat, shopping list/items to select from to buy, clothes or goods for others, coats, socks, wood for winter, decorative items, make-up brush, children, best mom/wife award, Bible
- Flannelgraphs
- Flipchart
- Puppets/Dolls
- Sandbox Map
- Storybook
- Video

Songs From Proverbs:

- Living By Faith (Proverbs 27:1)
- I Know Who Holds Tomorrow (Proverbs 27:1)

Activities:

- *Too Wonderful For Comprehension* - Discuss Proverbs 30 and the incredible wonders of God's creation. Incorporate age appropriate educational materials that further unfold God's perfect plan for man and beast or environmentally. (Discovery magazine is an excellent starting point or check the library.) This can be expanded upon with projects and research outside the classroom, but whet their appetite for learning. Ask probing questions like, "Why do you think God made the (animal) with a camouflage coat?" Or "Why do we cry?" Emphasize the forethought and masterpiece of all God's creations.
- *Blessed Are The Poor In Spirit* - Use this lesson as before to instill the habit of giving to those less fortunate. Create another opportunity to share canned food, cookies, clothing, books, toys, school supplies, etc. with ones among the congregation in need, the homeless, orphans, missionaries, etc.
- *Her Price Is Far Above Rubies* - Read carefully with students Proverbs 31:10. Have them analyze each characteristic as they go along in relationship to themselves. For each characteristic they think they have, give them a craft "ruby" (gemstone or price tag). Have them sort or write down those characteristics they exhibit vs. ones they need to develop. Discuss ways to develop these characteristics. Discuss Bible characters (as well as people they know) that exhibit these qualities and what they did to develop such.
- Age-appropriate handwork

Discussion Questions:

1. What does God say happens when we have corruption among our leaders?
2. Why does God tell us not to be hot tempered and stir up trouble with others?
3. What type of employee does God tell us to be?
4. How can soft words accomplish hard things?
5. How should we treat someone sad and burdened with problems?
6. How should we treat our enemies (those that are mean to us)? Why?
7. What does God say about gossip? Lying? Flattery? Boasting?
8. How is your character reflected in the friends you choose?
9. What is a virtuous woman like? Who do you know that fits this description?
10. What does God remind us about the poor and needy? How do you treat someone you know who is poor?
11. Why do the righteous hate the wicked and the wicked hate the righteous?
12. Who controls the universe? How do we know?
13. What four animals have unusual wisdom? Why? What are the four greatest leaders? What are the four things too wonderful to comprehend?

Old Testament
Lesson 124: Solomon Seeks The Meaning Of Life
Ecclesiastes 1-6

Memory Verses:	Eccles. 1:9	The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.
	Eccles. 2:13	Then I saw that wisdom excelleth folly, as far as light excelleth darkness.
	Eccles. 3:14	I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before Him.
	Eccles. 4:9, 10	Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.
	Eccles. 5:10	He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God is in charge. • our highest goal in life is to honor and obey God, while enjoying all that He provides us to the fullest. • earthly blessings within themselves are empty. Existence without God is void. • find happiness in life's little blessings and make time to enjoy them.
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Outline:

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| <p>I. The vanity of life.</p> <p style="margin-left: 20px;">A. Introduction.</p> <p style="margin-left: 20px;">B. Through human existence.</p> <p style="margin-left: 20px;">C. Through knowledge.</p> | <p>Ecclesiastes 1</p> |
| <p>II. The vanity of life.</p> <p style="margin-left: 20px;">A. Through earthly pleasures.</p> <p style="margin-left: 20px;">B. Through fate.</p> <p style="margin-left: 20px;">C. Through physical labor.</p> | <p>Ecclesiastes 2</p> |

- D. Conclusion: enjoy life.

- III. A time for everything. Ecclesiastes 3
 - A. The cycles of life.
 - B. Of the dust, we return to dust.

- IV. Solomon seeks meaning. Ecclesiastes 4
 - A. In evil oppression.
 - B. Hard work.
 - C. Accumulating wealth.
 - D. Popularity.

- V. Good advice. Ecclesiastes 5
 - A. On proper worship.
 - B. Enjoying wealth: God's gifts.

- VI. Wealth that cannot be enjoyed. Ecclesiastes 6

Facts:

1. The Hebrew word for Ecclesiastes is “Koheleth” meaning “preacher or assembler.” The central figure of this book is Solomon, the only son of David to be king of Israel. No one could more aptly proclaim the nothingness of earthly things than the one who possessed them all to the fullest. He had wisdom, riches, and pleasures in abundance. He had opportunity to indulge every passion and experience, all that is earthly.
2. Ecclesiastes is thought to have been written post exile, about fifty eight years prior to Ezra coming to Jerusalem. The author is unknown. He uses Solomon as a way to deliver God's message. He shows through Solomon's personal experiences that earthly goals and blessings within themselves are empty and vain. The highest goal in life should be to honor and obey God while enjoying to the fullest all that He provides (blesses) us within this life.
3. From Solomon's (the preacher's) point of view, the theme of Ecclesiastes is stated up front: all existence without God is frustrating and void. The pleasures and material things of this life, by themselves, do not bring happiness or fulfillment. “Vanity” means “breath or vapor,” that which is transitory, void, empty, or a waste. Swiftly things of this world come and go (James 4:14). What are we working for? Generations come and go, yet the material from which we are made remains. The sun comes up and goes down, the wind blows, the rivers run, and we are not content. History repeats itself, having been done or said before. So what's new? Life can be monotonous, a ceaseless round of activity, our efforts soon forgotten.
4. Solomon sought knowledge more than anyone, but he found no lasting satisfaction there. The world still had unsolved problems. Life is full of paradoxes and fleeting circumstances. “What ifs” or “what might have been” is not important. Solomon sought to determine the standard for greater wisdom, yet his search proved frustrating and full of stress and heartache.
5. Disappointed by his findings, Solomon turned to luxuries and pleasures for happiness and satisfaction. He tried silliness, drinking, folly, and fun. He created great public works programs with houses, vineyards, gardens and orchards, and great reservoirs. He multiplied

- his household with servants, herds, and flocks. He collected vast amounts of treasures. He organized singers and musicians for performing. Whatever he saw that he desired, he got for himself. He became the wealthiest, wisest, most powerful king Jerusalem had ever known.
6. As Solomon looked around at all that he had indulged in, he realized they brought him no enduring satisfaction. So Solomon looked at the virtues of wisdom over folly. He concluded that wisdom is better than folly but the advantage is short lived for the wise man is subject to die just as a foolish man.
 7. Solomon was also perplexed at the uselessness of his hard work, for in the end, he must leave all behind to an heir who did nothing to deserve it and may carelessly squander it all away. Solomon concluded that, although life's pleasures are temporary in nature, they are real and they are gifts from God, so enjoy what life has to offer you as long as God grants you life to live!
 8. All of life is a cycle: a time for birth and death, a time to plant and harvest, a time to kill and heal, a time to destroy and build up, etc. (3:1-8). Solomon concluded that we should find happiness in this cycle of events and enjoy life, and be grateful for the blessings God sends our way.
 9. Everything is exactly as God wants it. He orders life's occurrences according to His will. He has blessed mankind with the ability to see beyond day to day living, yet we are limited in solving all the paradoxes of life. Solomon recognized God is in charge of everything. Man cannot add or take away from God's ultimate will. We must hold an awesome fear and respect for the all powerful God (James 4:14).
 10. Solomon noticed the injustices within the courts. He understood that in due time, God will rectify the wrongs of this world.
 11. Solomon looked at the oppressed of this world by powerful adversaries. He decided the dead are better off than those living under such conditions and those that have not been born to witness such evil are yet better. Solomon also observed the drive for success in the workplace and determined it to be often motivated by envy. There are two extremes: the lazy man who starves because he will not work and the workaholic where too much work destroys his health and happiness.
 12. Solomon observed the miserly accumulation of wealth by one so engrossed in making money he hasn't anyone to share it with even if he wanted to. So where lies the happiness in such a life? It is pointless and depressing. The value of association with others is in having someone to help you accomplish twice as much or pull you up when you fall. One can help protect another if attacked or keep each other warm. Two or three are always stronger than one.
 13. Solomon looked at the transient nature of popularity. Those that make popularity their goal will find disappointment, for it is dependent on the fickleness of people. He gave the example of a young man from poverty that rises to be king. If he is not willing to take sound advice, he would have been better off a poor boy.
 14. Chapter five gives various advice on proper worship to God. The writer recommends careful thought and brevity in prayer and the importance of keeping your vows. Approach God in worship with an obedient heart ready to do His will. Only a fool comes to God's house with an unrepentant heart, making rash promises and praying in vain repetitions (Matthew 6:7). Just as being too pre-occupied with something will not let you rest at night, so is praying on and on with a lack of sincerity or making promises you won't keep. Do not let your mouth get you in trouble with God.

15. Though God gives man power to enjoy wealth, riches can lead to greed and injustice; wealth alone never brings satisfaction and will always pass to another. Enjoy life as you have the opportunity.
16. Those that love money never have enough. Foolishly, many believe money brings happiness. The more you have, the more you want. The average working man sleeps better than the rich man. Often man accumulates wealth then loses it in a poor business venture.
17. The writer concludes it is good for mankind to enjoy food and drink and the blessings of his labors. He should seek the pleasures of life God provides for as long as God provides them. The joy that they bring is of God, for God is the giver of all that is good.
18. The writer notes the misfortune of some to be blessed with great wealth but not the time (length of life) to enjoy it before their heirs inherit it all. By the same token there is the man blessed with many children and a long life, but so poor his heirs haven't the money to bury him. This, too, is a misfortune.
19. Maybe one has wealth and time to enjoy it but will not allow himself because he is constantly worried or pre-occupied, denying himself satisfaction and contentment. To never find contentment is a waste of one's life. Finding satisfaction in what life affords us is better than dreaming our lives away on things unattainable.

Visuals:

- Characterization props:
 - picture/prop for “preacher” - Bible, podium-box
 - picture/prop for Solomon - crown, robe
 - time line - post exile - Ezra
 - occupational tools - toy
 - play money, “pay check,” bank statements, bills
 - cycle - car (box)->workplace->home-> church
 - toy->broken toy->new toy->old toy->broken toy->store for new toy-> same with outfits/clothes or food
 - day->night->day... light(sun), dark room(moon and stars)
 - search for wisdom - thick books
 - silliness - joke book, facial expressions
 - drinking - grape juice, apple juice, glass
 - fun - games, toys
 - model of houses, vineyard, garden, water, animals, people
 - taxes and treasures - play money, coins, jewels
 - singers, musicians - song book, toy instrument
 - model graves - rich man's poor man's
 - baby doll->death-flowers, tombstone
 - seeds->fruits, vegetables, flowers
 - “a time for” - kill/animal-heal-bandage, cast, bandaid; blocks/stones; cry-tissues/faces-laugh; marriage-ring-bouquet; hug/illustrate a time not to hug; win/lose-game; item to keep/throw away; item to tear/repair; something to love/hate; war/peace
 - court system - robe, gavel, jail, chains, handcuffs
 - slavery - oppressed conditions
 - illustrate lazy/workaholic
 - illustrate 2x2 working together->aid in a fall->protection, warmth, strength

poor boy/king
proper worship - flip chart, posters
sleep - pillow, blanket
poor venture - lottery, gambling, get rich quick schemes

- Flannelgraphs
- Flipchart
- Puppets/Dolls
- Sandbox Map
- Storybook
- Video

Songs:

- All Things Bright And Beautiful
- As The Deer
- Blue Skies And Rainbows
- Count Your Blessings
- Day By Day
- Father We Thank Thee
- God Is So Good
- Happy All The Time
- I've Got Peace Like A River
- Meekness And Majesty
- More Precious Than Silver
- My God Is So Big
- Seek Ye First
- Sing And Be Happy
- Step By Step
- This Is The Day

Songs From Ecclesiastes:

- Lead, Kindly Light

Activities:

- *This Is Your Life* - Have students take a good look at their own lives and tell of the blessings they see in their lives. For young children, assist them with visuals to get them going. List these. Help them to see how God blesses them day by day. To expand upon this, have them start a journal, recording blessings of each day. Assist them in focusing on the good of life. Talk about blessings we take for granted.
- *A Time To Every Purpose Under Heaven* - Illustrate Ecclesiastes 3:1-8. Sing the song. Illustration can be accomplished by play acting, using props, drawings (create a bulletin board or flip chart), charades, describing words, journal writing, etc.
- *Take Time To Make Time* - These days schedules can get hectic and we fail to stop and smell the "roses" of life. As a class, plan a "field trip" centered around bringing joy and blessings to someone else. Make cards, cookies, fruit baskets, cupcakes, etc. to take to someone sick, shut-in, in need somehow. Or show appreciation to someone often taken for granted. Help students to see that spreading joy always boomerangs and comes back to you!
- *Wisdom Wizards* - Bring "thinking" hats for each of your students. Have them put them on. As wisdom wizards, have them think of as many things as they can that God is not in charge of. Help them to see that ultimately, God is in charge of everything, but their choice of heaven or hell.
- Age-appropriate handwork

Discussion Questions:

1. Why did the writer of Ecclesiastes use Solomon as the literary device to convey this portion of God's message to us? What does he strive to help us see?
2. Why can the pleasures and material things of this life not bring us happiness? How many people in this world have not figured this out? Why?
3. What things of this world come and go in a set pattern devised by God? Is there anything we can do to change them?
4. What did Solomon discover about knowledge, pleasures, luxury, fun, hard work, and riches?
5. Where might we find happiness?
6. Why does God allow us to understand some things but not other things about life?
7. Why does God allow injustice in the world? What does He say about work & wealth?
8. What does God say about popularity? What does God say about proper worship?
9. Where will your accumulated wealth go some day?
10. Why does the average working man sleep better than the rich man?

Old Testament
Lesson 125: Fear God And Keep His Commandments
Ecclesiastes 7-12

Memory Verses:	Eccles. 7:1	A good name is better than precious ointment; and the day of death than the day of one's birth.
	Eccles. 9:10	Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.
	Eccles. 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;
	Eccles. 12:7, 8	Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. Vanity of vanities, saith the preacher; all is vanity.
	Eccles. 12:13, 14	Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • to respect God by keeping His commandments. • to enjoy the good things of life with which God has blessed us. • life has its uncertainties, but use wise common sense and God's guidance in decision making.
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Outline:

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|---|-----------------------|
| <p>I. Wise living.</p> <p style="margin-left: 20px;">A. A good name.</p> <p style="margin-left: 20px;">B. Sympathy/patience.</p> <p style="margin-left: 20px;">C. Wisdom.</p> | <p>Ecclesiastes 7</p> |
| <p>II. The unsearchable ways of God.</p> <p style="margin-left: 20px;">A. Submission.</p> <p style="margin-left: 20px;">B. Divine providence.</p> | <p>Ecclesiastes 8</p> |

- III. Enjoy life. Ecclesiastes 9
 - A. Judgment comes to all.
 - B. Value wisdom.

- IV. Life's uncertainties. Ecclesiastes 10
 - A. Wise characteristics.
 - B. Wisdom and kings.

- V. Overcautiousness. Ecclesiastes 11
 - A. Make the most of each day.

- VI. Remember thy Creator. Ecclesiastes 12
 - A. Old age.
 - B. Conclusion: reverence and obey.

Facts:

1. The writer advises that there are some ways of living that are better than others. For instance, a good reputation is more valuable than expensive perfume for upon death you will have profited something of honor in living. Sympathetic understanding in sorrow or death gives one an appreciation for life and its brevity.
2. Extortion and bribery will turn a wise person into a fool by destroying his reasoning and understanding. Patience is better than pride or a quick temper. You can only determine the full effect of words spoken after the fact, so choose your words carefully avoiding rash statements.
3. Wisdom and wealth provide a man much good (Proverbs 13:8). Coupled together, they render twice the blessing, but the greater is wisdom. We are to make the best of whatever life brings our way. We are not promised long life or happiness so live life in moderation and enjoy (Psalm 1:3,4).
4. It is not wise to always demand one's way. Our early kings and leaders maintain a power to which we are not always able to say I don't want to do this unpleasant thing.
5. No man can prevent his death, for life is uncertain. God does not always punish evil instantly. People get comfortable doing wrong. Yet, God sees everything and a wise person will bear this in mind, enjoying life's pleasures in accordance with God's commands.
6. All are subject to God's mercy and favor. Both good and evil must face death. Often, people lose sight of their spiritual end and choose to disobey God's laws for the pleasures of the moment. Only while we live can we have an effect on our spiritual end, once dead, we cannot change anything. Live happily with your wife for she is a blessing from God. Whatever you do in life, give it your best.
8. The writer notes in his observations of life, the fastest person does not always win the race; the strongest does not always win the battle; the wise are sometimes poor; and the highly skilled are not always famous.
9. He tells the story of a small city besieged by a great king and his army. Within the small city was one poor wise man who, by his wisdom, delivered the city from attack, yet he went unrewarded because he had been despised for being poor. Solomon concludes that

- surely wisdom is better than strength, but the wise, if poor, are unappreciated. One sinner (king of fools) in the group can destroy all the good therein.
10. If a fly dies in a bottle of perfume, its decaying body will ruin the perfume. Likewise, one foolish sin can overshadow a lifetime of virtuous living. If your boss gets angry with you, don't quit. Instead, soothe his anger with a quiet spirit. One of the misfortunes observed in life by the writer is human misjudgments, where fools are appointed to positions of authority and qualified people are ignored.
 11. There are dangers in various activities, therefore, be careful and safety conscious. Success comes in knowing when/how to exercise skill. It takes less strength to operate a sharp ax than a dull ax. Charm the snake before it bites. A wise man is worth listening to, but a fool shows his lack of knowledge by babbling on. The fool exhausts himself with work that accomplishes little.
 12. Woe to the nation whose leader is young and foolish and whose advisors are unscrupulous and drunk before the day gets started. Fortunate is the nation whose leader is wise and mature and whose cabinet work hard at their tasks. Idleness allows the roof to leak, rot and cave in. Do not criticize others for it always has a way of getting back to them. ("A little bird told me.") (10:20)
 13. Give generously to others for it will be returned to you in time. The future is as unpredictable as the wind and man cannot change that. Do not be overly cautious or you will never achieve anything. The ideal time to act is uncertain, but nothing is accomplished if you never act. If you focus on the storms, no crops are sown or reaped. Besides all you sow might prosper!
 14. Enjoy living! Satisfy your heart's desires within God's guidelines for living. Take it all in, but remember you must account to God for your actions and eternity is time without an end.
 15. In chapter 12, the writer summarizes his conclusions. He says, enjoy life, but always honor God, your Creator. Old age and/or death will approach itself. (Note the imagery used here.) The sun, moon, stars, and clouds depict old age as a storm gathers, obscuring the light and heavenly bodies. There is no physical warmth or brightness. The "keepers of the house" (hands and arms) begin to tremble. The "strong men" (legs) bow and become weak. Our "grinders" (teeth) fall out and become few. Our "windows" (eyes) grow dim with blindness. The "doors" (ears) shut/grow deaf. Man's inability to sleep has him up at the chirp of the birds even though his impaired hearing makes it difficult to hear their music.
 17. At death, our bodies return to dust and our spirit returns to God, the source of life (Genesis 2:7; Job 34:34,35; Psalm 104:29; Ecclesiastes 3:20). Everything else is vanity. The purpose of the writer is to communicate his wisdom to us truthfully. His teachings are inspired by God. His teachings should prod us like goads to apply what we've learned. These truths are like nails that we can securely attach to our lives. He cautions against wasting much time reading and studying the thoughts of man, but concentrate your time and study to the divine teachings of God.
 18. The writer's final conclusion is: the highest good in life is a proper reverence and respect for God. The foundation of life is to awe and fear God, knowing who He is and what He expects of us (Proverbs 15:33; Isaiah 11:3). We will be judged by God both for the things we do and the things we think, good and bad. Our attitude and outlook on life is as important to God as our actions.

19. Life “under the sun” (on earth) will be judged from a heavenly prospective. The course we take in life is of eternal significance. The writer encourages us to enjoy the good things of life, in spite of life's futile experiences and always keep God's commandments.

Visuals:

- Characterization props:
 - perfume, cologne, talc
 - sympathy - handkerchief, tissue, hug
 - examples of well thought out words vs. rash statements
 - wisdom - graduation cap, diploma
 - wealth - play money, coins, jewels
 - God's hands - plaster model, blow up rubber gloves
 - search for wisdom - stacks of books
 - king - crown, robe
 - death - model of a graveyard, tombstone
 - examples of godly pleasures vs. ungodly pleasures
 - “good work” - stickers, ribbons
 - Sheol model - be creative!
 - fastest runner - tennis, track shoes, picture of a runner
 - strongest - soldier
 - wisest - 1-2 coins/tattered clothes
 - skilled - picture of a worker, tools, award, ribbon, picture in headlines
 - small city - model, wise man, army & king, few townspeople
 - illustration - 1 rotten apple causes whole bunch to rot
 - fly in perfume
 - examples of 1 sin overshadowing lifetime of virtues
 - toy ax, snake
 - paper roof on house - water to leak
 - examples of giving to others - food, chores, sickness
 - storm clouds - cotton, paper cut-outs
 - seed, vegetables
 - examples of things to enjoy - sunshine, raindrops, puddles, cookies, singing songs, holding hands, flowers, puppy dogs, kittens, games, etc.
 - ways to honor God - worship, respect, caring for His blessings
- Flannelgraphs
- Flipchart
- Puppets/Dolls - bride, groom
- Sandbox Map
- Storybook - on good/bad behavior
- Video

Songs:

- All Things Bright And Beautiful
- Awesome God
- Climb Climb Up Sunshine Mountain
- Glorify Thy Name
- God Is So Good
- He Took Me Out Of The Pit
- I Love You Lord
- I Stand In Awe Of You

- I've Got Peace Like A River
- It Is Well With My Soul
- Majesty
- Morning Has Broken
- Rise And Shine
- Step By Step
- This Is The Day
- This Little Light Of Mine
- Tip Toe Tip Toe
- We Shall Assemble

Activities:

- Create an "Old Age Doll" using imagery from chapter 12. Use stick-ons - sun, moon, stars, clouds, gloves for hands and arms, a vibrator to create a tremble, bowing sticks for strong men legs, navy beans in clay for teeth (with some missing), window eyes, door ears, white blossom hair, craft grasshoppers, broken pitcher, a bag of dirt for dust, nails/Bible.
- *The Good Things In Life* - Discuss/brainstorm those things students see as the good things to enjoy in life. Make a list on the board. Sort those things you, as a group, decide do not ultimately make for good things to enjoy and list as well. Give each student a take home bag. Have them return with things inside they consider God's blessings to enjoy. Share the next class period ("Show 'n tell").
Variation: Expound upon this by incorporating chapter 11's lesson on sharing and generosity. Have them bring enough of something they would like to share with each one in the classroom. Or brainstorm ways to be helping and giving to others. Who, specifically, can we help or give to? How might we go about that? Then, have them carry out this activity before the next class and report their results.
- *Headline News* - Ecclesiastes reminds us there are aspects of life over which mankind has no control. Allow students time to search through newspapers and magazines to find real life examples where mankind was no match for natural occurrences. Talk about whether the people were wise and what they might have done differently. Apply laziness vs. hard working, fair vs. unfair circumstances to help them understand life is not always fair, but how we react to adversity is noticed by God and others. Look for the good in these difficult misfortunes. Teach them to look for God's blessings even in the face of disaster.
- *Rousing Respect* - In order for our students to learn respect for God, they must first learn respect for the authority figures in their lives and build upon that. This is an every growing problem in our society. Discuss with students who are those they should show respect toward and how to display such respect to each (do's and don'ts). Talk about ways we show respect toward parents, teachers, police, government, the elderly, grandparents, God, etc. Create an activity such as "Mother may I" or "Simon says" (Mother says, Dad says, God says, etc.) Allow students to advance as they show respect to those in authority. Help young students distinguish that their friend or younger sibling are not authority figures. Have older students describe or play act ways we show God respect and disrespect. Discuss the consequences of disrespect toward God. Help them to see there comes a day of reckoning with the Father.
- Age-appropriate handwork

Discussion Questions:

1. What's the most important thing we can do in life? How does this life on earth affect our eternity?
2. What things bring lasting enjoyment to life? What things do not?
3. What is a good name worth?

4. Over what things do we have no control? Who does?
5. What is wrong with being overly cautious?
6. How do we make the most of each day?
7. What can we do to enhance a good, enjoyable life? What things can we do that hurt ourselves and bring us sorrow?
8. Is it okay with God to be wealthy? What's good about being wealthy? What's bad about being wealthy? Who, in the Bible, was wealthy?
9. What is more valuable than wealth?
10. What does God teach us about the misfortune of human misjudgment?
11. Why should we be kind and generous to others?

Old Testament
Lesson 126: True Love
Song Of Solomon 1-8

Memory Verses:	Song of Solomon 2:4,16	He brought me to the banqueting house, and his banner over me was love. My beloved is mine, and I am his: he feedeth among the lilies.
	Song of Solomon 8:6,7	Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.
	I Corinthians 6:2	Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?
	Hebrews 13:4	Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

Goals:	Student will learn: <ul style="list-style-type: none"> • physical beauty and married love are gifts of God, the Creator, perfect and purposeful in their place for us to enjoy.
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Outline:

- | | |
|--|-------------------|
| <p>I. Falling in love.</p> <p style="padding-left: 20px;">A. Expressions of love and courtship.</p> | Song Of Solomon 1 |
| <p>II. Terms of endearment.</p> <p style="padding-left: 20px;">A. Further courtship.</p> <p style="padding-left: 20px;">B. A love song by the bride.</p> | Song Of Solomon 2 |
| <p>III. Dreams of love.</p> <p style="padding-left: 20px;">A. United in love.</p> <p style="padding-left: 20px;">B. The wedding processional.</p> | Song Of Solomon 3 |
| <p>IV. Beauty.</p> <p style="padding-left: 20px;">A. In the eye of the beholder.</p> <p style="padding-left: 20px;">B. Love fulfilled.</p> | Song Of Solomon 4 |
| <p>V. A broadening of love.</p> <p style="padding-left: 20px;">A. Longing for her groom.</p> <p style="padding-left: 20px;">B. Girl talk.</p> | Song Of Solomon 5 |

- VI. Love talk. Song Of Solomon 6
A. Expressions of admiration.
B. Feelings of frustration.
- VII. Physical excellence. Song Of Solomon 7
A. God's marvelous handiwork.
- VIII. Unquenchable love. Song Of Solomon 8
A. Longing to be as one.
B. A younger sister.
C. All I have I give to thee.

Facts:

1. Song of Solomon is a love song arrayed with metaphors and imagery depicting the wooing and courtship of a rural shepherdess by King Solomon. Sprinkled throughout are the joys and heartaches of romance. It is arranged like scenes in a drama with three main speakers: King Solomon, his bride, and the daughters of Jerusalem (the chorus). Solomon is thought to be its author, written perhaps in his early years before his polygamy. The glory of Solomon's era is particularly important to the symbolism of this literary work.
2. Song of Solomon has much in common with Proverbs in its parallelism, stating and restating ideas. Key recurring images are wine, garden, the kiss, spices and fruit, the gazelle and the countryside. Fifteen geographic locations are mentioned from Lebanon and Syria to Egypt. "Shunem" is a small town southwest of the Sea of Galilee in the tribe of Issachar.
3. The literary form and intent of Song of Solomon is varied. Some take the allegorical point of view which feels the relation between Christ and His church is symbolically represented here with each detail reflective of a spiritual truth. The typological view acknowledges the historical foundation, but finds spiritual analogy only in the main outline, not all the supporting details. The literal point of view sees this as human romantic love at its finest. It takes this love story at face value, reflective of the ideal marital relationship. The "shepherd hypothesis" is a variation of this view where the Shulamite girl loves a shepherd boy and remains faithful to him in spite of King Solomon's advances toward her.
4. In chapter 1, the maiden expressed her love and passion (longing) for Solomon. It was spontaneous, full of emotion, joy, and gladness. Ointment (sweet smelling oils) were quite necessary in a hot climate where frequent bathing was necessary (yet not always available) and the skin was treated with such oils. She talked of the high esteem and splendid character of Solomon. She could not help but notice others having affections for him as well. She had been summoned to his chambers. She wanted to share her joy with the others.
5. The Shulamite girl was black and extraordinarily beautiful. Kedar was the son of Ishmael (Genesis 25:13), father of a nomadic tribe. She expressed a constant longing to be where he was. Solomon compared her striking beauty to fine Egyptian horses. Her jewelry accentuated the beauty of her cheeks and neck. He promised her more jewels. Spikenard was a fragrant plant of India from which an expensive oil was extracted (Mark 14:3-5), a symbol of the bride's love. Myrrh also came from India and was worn in small bags around the neck. Henna, grown in the valley of Engedi, produced fragrant flowers as well. Solomon

again spoke of the beauty of his bride as she lay in the grass shaded by the trees.

Allegorically, the bride's beauty was a gift of God's grace.

6. She referred to herself as a rose of Sharon (crocus). "Sharon" was, in Solomon's day, a fertile Mediterranean coastal plain between Joppa and Caesarea. Solomon answered her with the thought that she was a beautiful lily whose beauty surpassed the thistles (other maidens). She responded, likewise, that he was as an apple tree producing delicious fruit, surpassing all the other trees of the forest.
7. He brought his humble country girl to the vast banquet hall of the palace. She did not need to fear the ladies of Jerusalem for his love protected her and put her at ease. Overcome with love, she asked for flagons (raisin cakes) and apples. They stood close together; he embraced her. She asked that he not awaken love prematurely, for love was very tender and easily harmed. In its own time, it would awaken itself.
8. She sang a song expressing her love for her bridegroom and telling of a dream she had about him. The imagery was drawn from nature. She saw him coming for her like a strong but graceful gazelle or young deer. He peered over the wall to her house and through the lattice of the window, careful not to be rude or too bold, but showing proper respect for her. Their love had reached the proper state of maturity (seasons). He beckoned her to join him. They exchanged terms of endearment.
9. The annoyances and cares that interfered with their relationship are represented as the "foxes." Nothing should be allowed to disturb its blossoming. She was confident they would be together. She pictured Solomon as a shepherd feeding his flock by day away from her (Christ and His followers). The lilies suggest the surroundings of his duties were in keeping with his pure character and dignity. They both yearned to be together.
10. In her constant pre-occupation with Solomon, she dreamed again. In her dream, she realized he was gone. She went out into the city streets and roadways looking for her love. She stopped to ask the watchmen if they had seen him. In time, she found him, embraced and brought him to her mother's chambers to share the tenderness of her affections with him.
11. She dreamed yet another dream, this time of a bridal procession. In a cloud of fragrant incense (myrrh and frankincense) and in keeping with royal dignity, Solomon came escorted by sixty of his most experienced soldiers, capable of protecting the king and his bride from any dangers to which they might be exposed. He came in a royal palanquin (bed or throne) of which the daughters of Jerusalem provided the materials to show their love for their king. Solomon wore the crown given him by Bathsheba, his mother, for his wedding day.
12. In chapter 4, Solomon talks of how beautiful his bride was. (The imagery used may be more appreciated by eastern culture.) He said her eyes were as soft as doves, her dark wavy hair reminded him of the fine flocks of goats grazing across Mt. Gilead, her teeth were as white as the shorn flocks, perfectly matched, without any missing. Her lips were like scarlet and her cheeks like the ruby color of pomegranate seeds. She had a beautiful long neck accentuated by the jewels around her neck. Her body was well formed and youthfully tender. Solomon intended to gather myrrh and frankincense to take to his unblemished bride that evening.
13. To Solomon, his bride was irresistible. He was overcome with her beauty. "My sister" expresses how dear she was to him. She was sweeter than wine and her lips were like honey. Because she belonged exclusively to him, she was compared to a private garden locked away for him alone. Water, being a precious commodity, was also often sealed from use by others. His bride responded by calling upon the winds to blow upon her releasing the wonderful fragrance her bridegroom so enjoyed. She called Solomon to her (being "the garden") to

- enjoy her fruits to which he was entitled. Heeding her invitation, the lovers were united in love.
14. In chapter 5, again the bride had a dream. Her groom had traveled a distance through the night to get to her. He awakened her knocking at the door. Thrilled, she opened the door, but he was gone. She went out into the night to search for him. She again met a watchman, but this time, thinking her to be an evil woman, they beat her and took her mantle.
 15. Not able to find her love, she appealed to the daughters of Jerusalem. They asked what was so special about him. She in turn described him as tanned and handsome, easily distinguished among 10,000 others. Nobility radiated from his face. He had black wavy hair, sparkling soft eyes, and arms like strong bars of gold. His body was like ivory, his legs like marble pillars. He said the sweetest things. He was her best friend. The daughters of Jerusalem agreed to help her find him.
 16. In chapter 6, they are reunited, each visualizing the other as a private garden. Again, Solomon expressed his feelings for his bride. He said she was as lovely as the city of Tirzah and Jerusalem. Tirzah was northeast of Samaria, the first capital of the northern kingdom until Omri's time. He said her beauty was irresistible and he was overcome when he looked into her eyes. She stood out amongst all the rest as the most beautiful to him.
 17. Solomon's bride talked of her sudden and unexpected rise to royalty. She expressed a moment of homesickness. The young women admired her. They asked Solomon why he chose a Shulamite. He admired her Mahanaim dance. Mahanaim was on the border of Gad near the Jordan River.
 18. Solomon, again in chapter 7, told of the beauty of his bride. God, the Creator of the magnificence of nature, also created the human body in such a way we cannot help but marvel at His handiwork. Physical beauty and the pure desire of husband and wife are God-given gifts to mankind. The perversion of these gifts are an affront to Him. Heshbon was the ancient capital of the Amorites (Numbers 21:25,26). Bath-rabbim was a gate of Heshbon. The tower of Lebanon was a watchtower. Mt. Carmel overlooked the Mediterranean Sea and Palestine. She was tall and slim.
 19. His bride echoed back to him her love. She urged him to go with her where they could fully enjoy each other. (In Bible times, it was believed mandrakes stimulated desire and induced conception. Genesis 30:14-16 They were sometimes called "love apples.") If he were her brother, she could kiss him publicly without being reprimanded. She desired to be close, but love should not be stirred up before its proper time. Worthy love will awaken itself in its own time.
 20. They were observed walking and talking together. Solomon reminded her of how he found her sleeping under an apple tree near her home. She wanted to be her groom's most treasured possession. A seal or signet ring was worn on the right hand or suspended over the heart as an emblem of authority. Their fervent, irresistible love points to the monogamous character of marriage, giving one's self completely to the other and desiring the same exclusive affection in return.
 21. Not even Solomon with all his wealth could buy such love of the Shulamite girl. She gave it to him freely, spontaneously with overwhelming feeling. Likewise, our love for God should be absolute love. We are warned not to serve two masters (Matthew 6:24) and to love God with all our heart, soul, mind, and strength (Mark 12:30).
 22. The Shulamite girl had a younger sister not yet of marital age. The wall suggests protecting the virtue of chastity, keeping young men a proper distance. Solomon was a rich man and

continued to prosper. His bride surrendered not only herself but her possessions (vineyard) as well. She closes chapter 8 in song to him. Those that love each other will always long for one another. Greater still should be the longing of the church to be with Christ (Revelation 22:17,20).

Visuals:

- Characterization props:
 - map
 - spices, perfume, talc
 - toy horses, jewelry, “bag on a rope”
 - flowers, thorns, apples
 - banquet table, paper plates, cups, candles, food
 - raisin bread, bagels, muffins
 - toy gazelle, deer, fox
 - shepherd staff - stick, broom handle, toy sheep
 - dream - pillow and blanket
 - bride and groom - topper dolls, dress-up, bouquet
 - toy soldiers, crown
 - flower garden model
 - door, coat (mantle)
 - tree, heart necklace, wedding ring, favors
- Puppets/Dolls-Solomon, Shulamite girl, daughters of Jerusalem
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs:

- As The Deer Panteth
- Behold Behold I Stand At The Door
- God Made Me
- His Banner Over Me Is Love
- I Love To Take A Walk
- I Love You Lord
- I Stand In Awe
- If I Were The Wind
- Isn't He Wonderful
- Love Is Something If You Give It Away
- Love Love Love Love
- Majesty
- Oh How I Love Jesus
- The Steadfast Love Of The Lord
- This Is My Commandment
- You Are My All In All
- You Are Special
- You Are The Song That I Sing

Songs From Song Of Solomon:

- I Have Found A Friend In Jesus - 2:1; 5:10
- Jesus Rose Of Sharon - 2:1
- Paradise Valley - 2:1
- Faith Is The Victory - 2:4
- God Be With You - 2:4
- Majestic Sweetness - 5:10-16
- Fairest Lord Jesus - 6:10

Activities:

- *Love Connection* - Make heart shapes out of colored construction paper or tag board. Cut in half. Choose various couples from the Bible. Put husband's name on one half, his wife's name on the other. Allow students time to match up the correct husband and wife team.
- *Love One Another* - Have students make craft hearts with positive thoughts about other students on them. Or write a loving message to someone. Punch two holes to include a valentine pencil or sucker, etc. Encourage creativity with a variety of materials. Use conversation hearts.
- *Marriage Mobiles* - With mom and dad cut-outs and hearts, lips, etc., talk about what makes happy homes and marriages. Glue pictures representative of love and affection onto shapes. This could be done in the form of a booklet as well. Use age-appropriate application stories/activities to reinforce God's plan for marriage and the family.
- *Love Or Lust* - For older students, this lesson affords opportunity to define the differences in love and lust, God's design for dating and preparing for marriage. Teenagers need well defined limits spelled out for dating and why God designed intimacy for the confines of holy wedlock. Help them in dealing with the temptations they face by sharing solutions or ways of handling and/or avoiding such pressure situations. Talk about the consequences that follow giving into temptations. Emphasize the values of following God's plan for love.
- Age-appropriate handwork

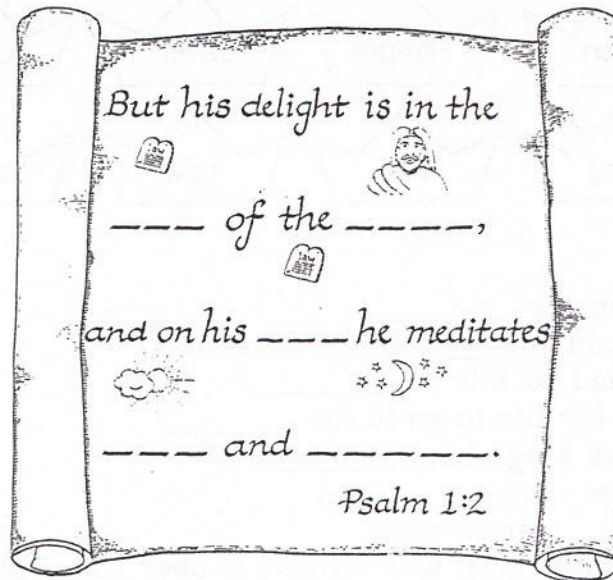
Discussion Questions:

1. What is God trying to teach us in Song of Solomon?
2. When is being romantic okay?
3. To what do Solomon and his bride tend to compare each other's beauty (looks)? Why?
4. How does this love story relate to Christ and the church?
5. Describe what Solomon and his bride look like from the clues in the lesson.
6. Describe the dreams the bride has about Solomon.
7. What would signify to the bride she is his most prized possession? What symbol do we use today to indicate that same thing?
8. What traits do we see in this lesson necessary for the making of true love and a successful, happy marriage?
9. What characteristics are unimportant in choosing a mate for a successful, happy marriage?

Old Testament
Lesson 127: Review
Psalms - Song Of Solomon

PSALMS

1. *Fill in the blanks on the scroll:*



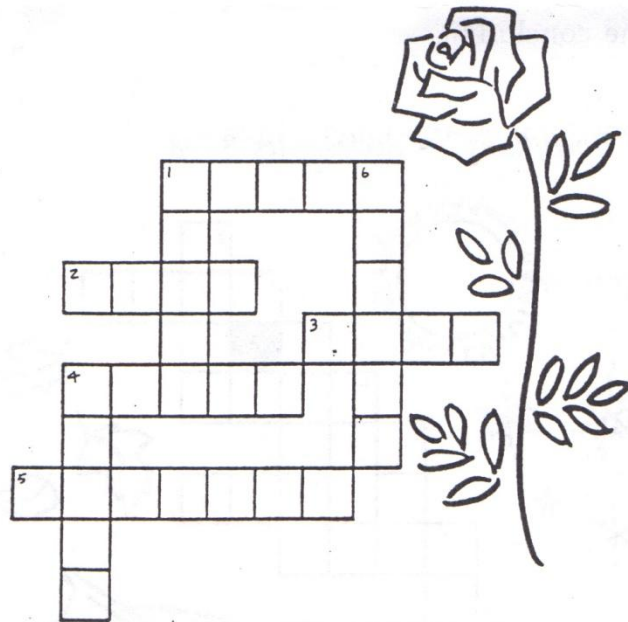
2. Psalm 23:1-6 "The Lord is my _____; I shall not want. He maketh me to lie down in green _____: He leadeth me beside the still _____. He restoreth my _____: He leadeth me in the paths of _____ for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no _____: for Thou art with _____; Thy _____ and Thy _____ they comfort me. Thou preparest a table before me in the presence of mine _____: Thou anointest my head with _____; my _____ runneth over. Surely _____ and _____ shall follow me all the days of my life: and I will dwell in the house of the _____ for ever."
3. Psalm 18:46 "The Lord liveth; and blessed be my _____; and let the God of my _____ be _____."
4. Psalm 25:1,2 "Unto thee, O Lord, do I lift up my _____. O my _____, I trust in Thee: let me not be _____, let not mine _____ triumph over me."
5. Psalm 42:1 "As the _____ panteth after the water brooks, so panteth my _____ after Thee, O God."
6. Psalm 51:10 "Create in me a clean _____, O God; and renew a _____ spirit within me."
7. Psalm 53:1a "The _____ hath said in his heart, There is no _____."
8. Psalm 67:1,2 "God be _____ unto us, and bless us; and cause His face to _____ upon us; Selah."
9. Psalm 90:12 "So teach us to _____ our days, that we may apply our hearts unto _____."
10. Psalm 100:1-5 "Make a _____ noise unto the Lord, all ye lands. Serve the Lord with _____: come before His presence with _____. Know ye the _____ He is God: it is _____ that hath made us, and _____ we ourselves; we are His people, and the _____ of His pasture. Enter into

- His gates with _____, and into His courts with _____: be thankful unto Him, and bless His name. For the Lord is _____; His mercy is _____; and His truth endureth to all _____.”
11. Psalm 111:10 “The fear of the Lord is the beginning of _____: a good understanding have all they that do His _____: His praise endureth for ever.”
 12. Psalm 118:24 “This is the day which the _____ hath made; we will _____ and be _____ in it.”
 13. Psalm 119:105 “Thy word is a _____ unto my _____, and a _____ unto my _____.”
 14. Psalm 122:1 “I was glad when they said unto me, Let us go into the _____ of the _____.”
 15. Psalm 133:1 “Behold, how _____ and how _____ it is for brethren to dwell together in _____!”
 16. Psalm 139:14 “I will praise Thee; for I am _____ and _____ made: marvellous are Thy works; and that my soul knoweth right well.”
 17. Psalm 139:23 “_____ me, O God, and know my _____: _____ me, and know my thoughts:”
 18. Psalms is a collection of (wives tales/old sayings/songs, poems, and prayers).
 19. (Solomon, Moses, David) wrote the majority of the psalms.
 20. Many of the psalms point to (John's, Christ's, Paul's) ministry.
 21. When David felt afraid and needed protection, he would talk to (Jonathan, God, Solomon).
 22. When David needed help or advice, he would talk to (Jonathan, Saul, God).
 23. When David was thankful for all God's blessings, he would tell (Jonathan, Abigail, God).
 24. God's laws are (perfect, confusing, not fair).
 25. David valued (riches, God's presence, power) as his greatest privilege.
 26. God is always (fair, quiet, happy).
 27. Another name for God is (Jehovah, Yahweh, Elohim, all of these).
 28. Our praise and worship is directed to (each other, those at the podium, God).
 29. It is a (privilege, hardship, option) to come to worship God.
 30. God is pleased when we (shout, whisper, sing) praises to Him.
 31. There is nothing God (can, cannot) control.

PROVERBS

32. Proverbs 3:5-6 "Trust in the Lord with all thine _____; and lean not unto thine own _____. In all thy ways acknowledge Him, and He shall direct thy _____."
33. Proverbs 12:22 "_____ lips are abomination to the Lord: but they that deal truly are His delight."
34. Proverbs 15:1 "A soft answer turneth away _____: but grievous words stir up _____."
2. Proverbs 15:3 "The eyes of the Lord are in every place, beholding the _____ and the _____."
35. Proverbs 16:18 "Pride goeth before _____, and an _____ spirit before a fall."
36. Proverbs 20:11 "Even a _____ is known by his doings, whether his work be _____, and whether it be _____."
37. Proverbs 22:6 "Train up a _____ in the way he should _____: and when he is _____, he will not depart from it."
38. Proverbs 31:30 "Favor is deceitful, and beauty is _____: but a woman that feareth the _____, she shall be _____."
39. A wise man said to have given many proverbs:
David Solomon Abraham Samson
40. Fear of the Lord is the beginning of:
knowledge wealth good fortune good health
41. _____ despise wisdom and instruction.
Strong men Greeks Fools Lawgivers
42. _____ is more precious than jewels.
Strength Power Long life Wisdom
43. A person who is kind benefits:
the Lord himself the future his friends
44. Whoever hates reproof is:
wise strong willed strong foolish
45. Choose a good name rather than:
great riches a king's power many children long life
46. A good _____ is far more precious than jewels.
field brother house wife

47. "The Virtuous Woman" - Proverbs 31:10-31



ACROSS:

- 1) labors, efforts, tasks
(rhymes with "perks")
- 2) the limbs that extend from the
shoulders
- 3) opposite of bad
- 4) "Clap your _____"
(rhymes with "sands")
- 5) a woman is married to her _____.

DOWN:

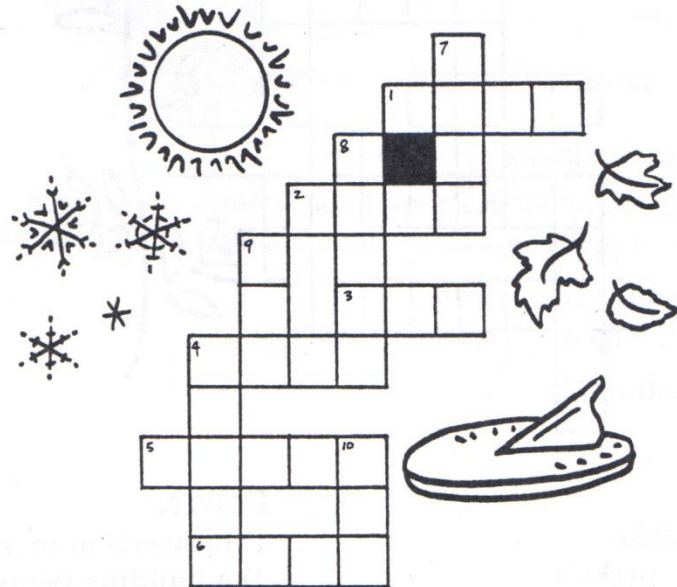
- 1) opposite of man
- 4) a building people live in
- 6) opposite of weak

ECCLESIASTES

48. Ecclesiastes 3:1 "To every thing there is a _____, and a time to every _____ under the heaven."
49. Ecclesiastes 12:1a "Remember now thy _____ in the days of thy _____,"
50. Ecclesiastes 12:13,14 "Let us hear the conclusion of the whole matter: fear _____, and keep _____ commandments: for this is the whole _____ of _____. For God shall bring every work into _____, with every _____ thing, whether it be good, or whether it be evil."
51. Where did Solomon search for happiness?
52. Where did he find happiness?

53. What does he conclude?

54. "A Time For Everything" - Ecclesiastes 3:1-8



ACROSS:

- 1) clocks tell _____
- 2) to cure
- 3) to weep
- 4) opposite of hate
- 5) to construct
(rhymes with "filled")
- 6) opposite of love

DOWN:

- 4) something funny makes us _____
(opposite of cry)
- 7) to take a life
- 8) no war or fighting
(rhymes with "niece")
- 9) the number after one
- 10) opposite of live

- 55. Vanity of vanities! All is
happiness vanity delight accomplishment
- 56. There is a time to be born and a time to
die grow old be married be a child
- 57. There is a time for _____ and a time for peace.
joy war marriage friendship
- 58. More fortunate than the dead or the living are the
angels evil spirits righteous unborn
- 59. The heart of fools is in the
house of study pursuit of happiness marketplace house of mirth
- 60. Remember your _____ in the days of your youth.
family Creator friends health

SONG OF SOLOMON

61. Song of Solomon 2:4 “He brought me to the banqueting house, and his _____ over me was _____.”
62. Hebrews 13:4a “_____ is honorable in all, and the bed undefiled:”
63. *Find these words in the puzzle below:*

desire
kisses
love
marriage

embrace
beloved
hart
heart

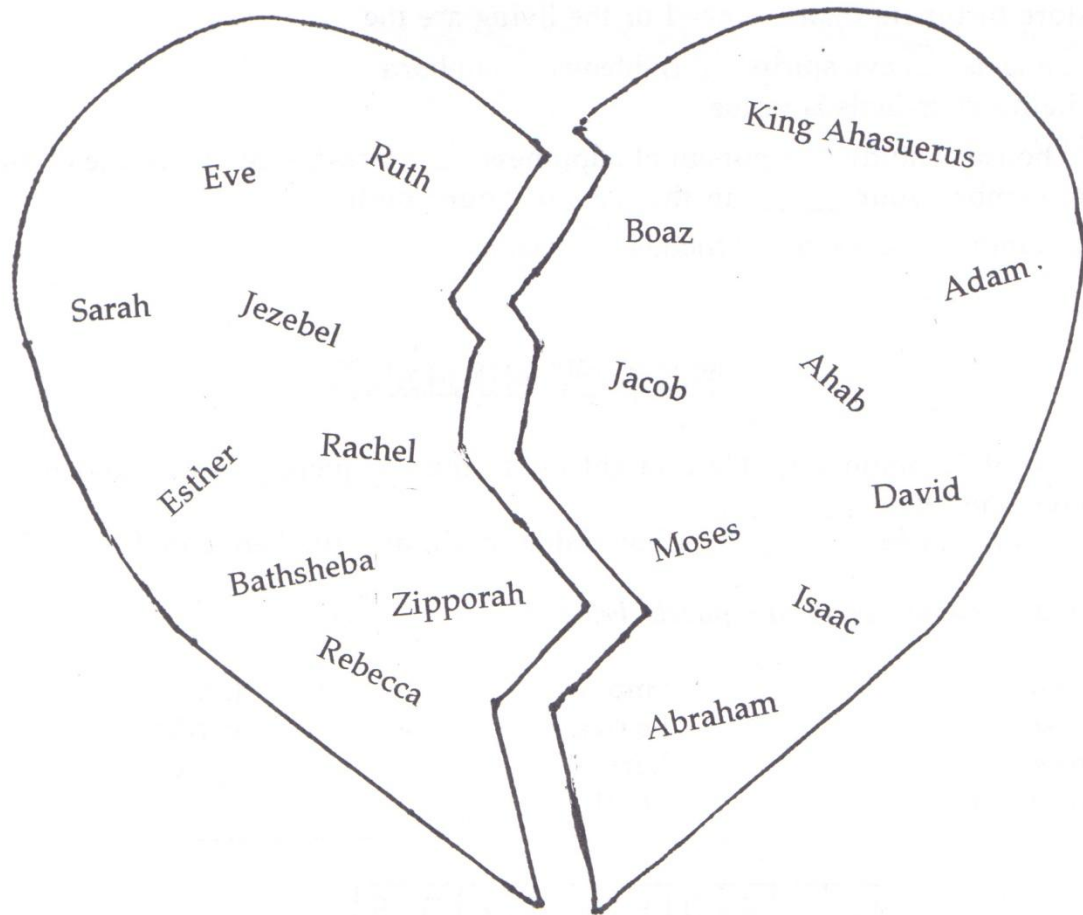
lips
garden
spices

G	A	R	D	E	N	O	E	G	S
K	F	E	B	A	L	G	O	T	E
G	M	R	A	E	A	O	H	C	C
A	R	S	J	I	L	T	V	P	I
B	D	G	R	T	L	O	R	E	P
G	S	R	R	I	U	X	V	A	S
G	A	A	P	V	E	R	H	E	H
M	E	S	K	I	S	S	E	S	D
H	Y	M	J	E	R	I	S	E	D
E	M	B	R	A	C	E	Y	O	R

64. *Love Connection* - match husbands and wives:

Jezebel Rachel Eve Bathsheba Ruth Sarah Rebecca Zipporah Esther

King Ahasuerus Adam Moses Isaac Boaz Abraham Jacob Ahab David



Answer Key:

1. law, Lord, law, day, night
2. shepherd, pastures, waters, soul, righteousness, evil, me, rob, staff, enemies, oil, cup, goodness, mercy, Lord
3. rock, salvation, exalted
4. soul, God, ashamed, enemies
5. hart, soul
6. heart, right
7. fool, God
8. merciful, shine
9. number, wisdom
10. joyful, gladness, singing, Lord, He, not, sheep, thanksgiving, praise, good, everlasting, generations
11. wisdom, commandments
12. Lord, rejoice, glad
13. lamp, feet, light, path
14. house, Lord
15. good, pleasant, unity
16. fearfully, wonderfully
17. Search, heart, try
18. songs, poems, prayers
19. David
20. Christ's
21. God
22. God
23. God
24. perfect
25. God's presence
26. fair
27. all of these
28. God
29. privilege
30. sing
31. cannot
32. heart, understanding, paths
33. Lying
34. wrath, anger
35. destruction, haughty
36. child, pure, right
37. child, go, old
38. vain, Lord, praised
39. Solomon
40. knowledge
41. fools
42. wisdom
43. himself
44. foolish

45. great riches

46. wife

47. across: 1) works down: 1) woman
 2) arms 4) house
 3) good 6) strong
 4) hands
 5) husband

48. season, purpose

49. Creator, youth

50. God, His, duty, man, judgment, secret

51. human existence, knowledge, earthly pleasures, fate, physical labor, wealth, popularity

52. In obeying God's commands and seeking to please God

53. Enjoy life's blessings; make the most of each day, but life without God is frustrating and empty.

54. across: 1) time down: 4) laugh
 2) hear 7) kill
 3) cry 8) peace
 4) love 9) two
 5) build 10) die
 6) hate

55. vanity

56. die

57. war

58. unborn

59. pursuit of happiness

60. creator

61. banner, love

62. Marriage

63.



- 64. Adam and Eve
- Abraham and Sarah
- Isaac and Rebekah
- Moses and Zipporah
- Jacob and Rachel
- Boaz and Ruth
- David and Bathsheba
- Ahab and Jezebel
- King Ahasuerus and Esther

Old Testament
Lesson 128: Political, Moral, And Social Judah
Isaiah 1-23

Memory Verses:	Isaiah 1:18	Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.
	Isaiah 2:2	And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
	Isaiah 5:21	Woe unto them that are wise in their own eyes, and prudent in their own sight!
	Isaiah 6:8	Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.
	Isaiah 7:14	Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.
	Isaiah 9:6	For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.
	Isaiah 11:1,2	And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God is holy and sin offends God. Salvation comes only through the Lord. God will see that sin is punished, but He is happy to restore those that sincerely repent. • the Messiah's coming was foretold by God's prophets hundreds of years before He came. This was always a part of God's plan.
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Outline:

- I. Prophecies of condemnation.
 - A. Prophecies during Uzziah and Jotham's reigns. Isaiah 1-4
 - 1. Punishment for rebellion.
 - 2. Zion will rise again.
 - B. Parable of the vineyard. Isaiah 5
 - C. Isaiah cleansed and commissioned for service. Isaiah 6

- II. Immanuel – God with us.
 - A. Immanuel's rejection – Ahaz. Isaiah 7
 - B. Foreshadowing the coming Messiah. Isaiah 8,9
 - C. Doom for the northern kingdom and Assyria. Isaiah 10
 - D. A new branch of royal rule. Isaiah 11
 - E. Praise the Lord. Isaiah 12

- III. The fall of nations.
 - A. Babylon. Isaiah 13,14
 - B. Philistia. Isaiah 14
 - C. Moab. Isaiah 15,16
 - D. Damascus and Samaria. Isaiah 17
 - E. Ethiopia. Isaiah 18
 - F. Egypt. Isaiah 19,20
 - G. Edom, Dedan and Kedar. Isaiah 21
 - H. Jerusalem. Isaiah 22
 - I. Tyre. Isaiah 23

Facts:

1. Isaiah, son of Amoz, was a distinct prophet of God from an esteemed, well educated, Jewish family. His wife was a prophetess who gave Isaiah two sons (Isaiah 7:3; 8:3). He had access to the royal court. He was a trusted advisor to King Hezekiah. Contemporary prophets to Isaiah were Hosea and Micah. Isaiah's prophesy lasted more than sixty years from the latter reign of King Uzziah, (740 B.C.), through the reigns of Kings Jotham, Ahaz, Hezekiah, and into Manasseh's reign until about 681 B.C. where Jewish tradition says Manasseh had Isaiah sawed in two (Hebrews 11:37). The basic theme of Isaiah is in the prophet's name, meaning "salvation is of the Lord." He preached to God's people: (1) salvation comes by faith; (2) God is holy; (3) ethical living is essential, (4) sin offends God; (5) divine judgement is inevitable; and (6) there is redemption for those sincerely repentant.
2. The major and minor prophets surfaced during the divided kingdom period. Isaiah prophesied during the latter days of the northern kingdom (Israel), but ministered primarily to the southern kingdom (Judah). The northern kingdom declined morally after Jereboam II; they were destroyed in 722 B.C. due to their ungodly leadership and dwindling faith in God.
3. Upon the death of King Jehoshaphat, moral decline crippled Judah. King Ahaz seemed ready to follow Israel's path, looking to Assyria for protection rather than God. Isaiah and Micah gave stern protest to this. From 715-686 B.C., King Hezekiah (Ahaz' son) reigned, reforming Judah. Still, Judah wanted to trust pagan allies (Egypt). In 701 B.C., Assyrian

Isaiah 1-23

invasion threatened Judah. Through Isaiah's intercessory prayer, God sent Sennacherib fleeing back to Nineveh. King Manasseh (Hezekiah's son) reigned in 686 B.C. His "broadmindedness" gave way to idolatry. He persecuted God's faithful. During this period, God gave Isaiah several prophetic revelations regarding the Babylonian conquest, the restoration period and the return of the remnant to Jerusalem.

4. Only Psalms contains more prophecies of the Messiah than Isaiah. Through King David's seed would come the Messiah.
5. The format of the book of Isaiah divides it into several volumes of sermons by the prophet. His first sermon addresses Judah's ingratitude and rebellion against God, their hypocritical worship, and the opportunity to choose between God's judgment or His grace. He chastised them for their moral decline and lack of reverence for God. He told them of God's disappointment having to punish them once again for their rebellion. Isaiah told them their sacrifices were a waste without true sorrow for their sin. He encouraged them to repent, and let God cleanse them of their sin. He accused them of becoming as an unfaithful wife or watered down wine, lacking purity and fidelity.
6. Note the significant title Isaiah used repeatedly for God, "Holy One of Israel." Chapter 1:7,8 describe their devastation by Syria, Edom, and Philistia. It prophecies of the Assyrians attack. (Romans 9:29). We see reference made to the Assyrian invasion and the Chaldean invasion again in verse 20. Verse 26 references the New Testament church (Hebrews 12:22).
7. Isaiah's second sermon (chapters 2-4) tells how God must punish religious compromise. The mountain of Jehovah's house (verse 2) referred to Mt. Moriah also called Zion where Solomon's temple was built. It also referred to the spiritual temple, the New Testament church (Ephesians 2:21; Mark 16:15,16; John 3:16; Acts 10,11; Hebrews 2:9). It signified the conversion of the Gentiles. Isaiah urged God's people to strive to please God opposing influences of Assyria and Babylon. Uzziah's reign had brought economic prosperity which, in turn, encouraged materialism, idolatry, and neglect of God. To allow this to go unpunished would have further discredited Jehovah. This included not only Israel and Judah, but the heathen empires (fall of Nineveh and Assyria, 612 B.C.; fall of Jerusalem 587 B.C.; fall of Babylon 539 B.C.). Isaiah told them to stop putting their trust in men.
8. Isaiah warned that all classes of society would be humbled. Famine would come. This materialized with Nebuchadnezzar's successive invasions in 597 B.C. (II Kings 24:15,16). God would bring to judgment Israel's incompetent, self-serving rulers. Society women of Jerusalem given to self-adorning would be led away as slaves by their conquerors, their men slain. But when the "Branch of Jehovah" (Christ – descendant of David, chapter 4) comes, God would continue to work through the remnant of believers (Romans 11:5).
9. In Isaiah's third sermon (chapter 5), he envisioned Israel as a vineyard (Jeremiah 12:10; Psalm 80; John 15). It had produced evil fruit in a fertile land. The penalty would be devastation by invaders. Israel was guilty before God on seven counts: greed, frivolous pleasure-seeking (wild parties), materialism, immorality, pride, drunkenness, and corrupt practices. God sentenced them to foreign (Assyrian or Babylonian) defeat. As a rotten plant crumbles, so Israel would fall. Their corpses would be as garbage in the streets. Their attackers would be quick and unsparing, engulfing Palestine. (Nebuchadnezzar fulfilled this at Carchemish in 605 B.C.)
10. Sermon four (chapter 6) was Isaiah's vision of God's glory, his cleansing and commissioning for service. With the passing of King Uzziah went an age of spiritual vigor. Discouraged, Isaiah went to God in prayer. God gave Isaiah a vision of Him sitting on His throne. Isaiah

was burdened by a sense of inadequacy and failure. God reassured Isaiah by having an angel touch a coal to his lips from the incense altar symbolically cleansing Isaiah (note verse 8). Israel's rejection of Isaiah's message was foreseen, but his work was not in vain for after invasion and warfare, Israel would be perpetuated by a small remnant (shoot) out of the "felled tree" (stump) of Judah.

11. In chapter 7, Syria and the northern kingdom had formed an alliance against Assyria and were determined to make Judah join their coalition. Fear ran through King Ahaz and his troops (II Chronicles 28). God sent Isaiah and son to King Ahaz with a promise of deliverance if he but trust Jehovah. God, through Isaiah foretold of Syria and Israel's destruction. God offered King Ahaz a miracle of his choice to increase his faith. King Ahaz declined (alluding to Deuteronomy 6:16). God issued a sign anyway of His son Jesus, born of a virgin and called Immanuel (Matthew 1:23; Luke 1:31-34). Because of King Ahaz' lack of faith, God foretold of Judah and the king's family's destruction.
12. Chapter 8's sermon foreshadows the birth of Isaiah's son. Before Isaiah married, God told Isaiah he would have a son; make it of public record his name was to be Maher-shalalhash-baz, meaning "rush to the spoils." This referenced God's prophecy of Samaria's destruction by Tiglath-pileser III. Isaiah had another son named Shear-jashub meaning a "remnant shall return" referencing the remnant that returned to Jerusalem after Babylonian captivity. Isaiah and his followers rebelled against King Ahaz' alliance with Assyria without intimidation. Believers in God must never fear men in esteeming God as supreme in governing the affairs of mankind. God did authenticate Isaiah's prophecies in time (Hebrews 2:13). We must always use God's word as our spiritual yardstick, for tragedy and disillusionment beset those who do not.
13. Chapter 9 foretells of deliverance by the Messiah. God sent His son to live in Galilee of the sea to conduct His ministry (Matthew 4:13-17). He multiplied the nation by uniting Jews and Gentiles in the New Testament church. Immanuel would come as a child born to Hebrews who would rule with the authority of God. He would be a counselor like no other. He would be everlasting, the author of eternal life, bestowing peace (Deuteronomy 10:17; II Samuel 7:16; Luke 2:11; John 3:16).
14. Chapter 10 tells of the evil judges who would be punished by captivity, losing all their possessions. Although God would allow Assyria the power to chastise Israel, their boasting of power and might would one day haunt them, for He destroyed them in time. This was fulfilled with the fall of Nineveh and the Battle of Carchemish, but God's people were never completely annihilated.
15. Chapter 11 again references the coming Messiah, as a descendant of King David, a sprout out of the stump (roots) would come supernaturally endowed, administering perfect rule. He would protect the defenseless, maintain righteous judgment with harmony and peace. The picture of predatory animals living at peace with their victims symbolized a lack of hostility and fear among men and a full knowledge of God (Romans 8:21). Christ's kingdom would be a gathering of believers from every geographic direction. It would include Jew and Gentile as one harmonious people.
16. Chapter 12 is a song of praise and joy for those completely yielded to God's will.
17. Chapter 13 tells of the fall of Babylon. A "burden" was divine judgment an offender must bear. The Persians (Medes), under Cyrus the Great, were called God's "consecrated ones" because He designated them to overthrow Babylon (verse 5). God predicted Babylon's extinction. It was completely deserted by seventh century A.D.

18. Chapter 14 deals more specifically with the fall of the king of Babylon. God's people were destined to rise again and rule their conquerors. Lucifer was the Roman name for "morning star." (Hebrew was "the bright one.") It disappeared with the splendor of the sun. This title was given to the king of Babylon, representative of Satan. He lay dishonored and unburied. Babylon's power and posterity became extinct due to the all powerful Jehovah God. Philistia seized four large cities from King Ahaz (II Chronicles 28:18).
19. Chapter 15 gives Isaiah's vision of Moab's defeat by Assyria. He wept at the bloody cruelty inflicted and long lines of refugees leaving their cities.
20. Chapter 16 follows those refugees to Sela, capitol of Edom (an ally to Moab). They were encouraged to submit to Jehovah in worship for He was the only true refuge. Judah was told to show compassion to these refugees. Isaiah told Judah pride was the cause for Moab's downfall (evidenced by the "Moabite stone" of King Mesha). He wept again to see these refugees in anguish still approaching their false gods to save them.
21. Chapter 17 gives Isaiah's prophesy of Damascus and Samaria's destruction. (A parallel description is in chapter 7.) Tiglath-pileser would leave them in ruins in 732 B.C. A pitiful remnant would survive. These would repent and renounce their idols (groves: cultic wooden pillars or tree trunks representing female gods). Of course, their destruction was due to their rejection of Jehovah.
22. Chapter 18 follows with a similar prophesy for the destruction of Ethiopia. Under Piankhi, Ethiopia was the seat of the powerful twenty fifth Egyptian dynasty (730-660 B.C.) (II Kings 17:4). They are crushed at Eltekeh in 701 B.C. God cut them off as a gardener would prune branches. They fell in defeat and were eaten by vultures. In time, the Ethiopians would worship Jehovah.
23. Chapters 19 and 20 address Isaiah's vision of the fall of Egypt. They would suffer civil war between Lybia and Ethiopia and the Saites. This prepared the way for the cruel Assyrian conquest. Drought brought them economic ruin. Every social class experienced unemployment and want. They had prided themselves on being the wisest, most learned people, but their leaders had brought them ruin. Egypt would then tremble at the power of Jehovah (Jeremiah 46:24-26). In time, God would send Alexander the Great to relieve them from Persian oppression.
24. Chapter 21 again gives Isaiah's vision of Cyrus' forces advancing on Babylon. Babylon's princes sat feasting with Balshazzar unconcerned. A blood battle ensued. Isaiah, the watchman, cried to them with intensity to wake up (Revelation 14,17), but they were beaten as wheat on a threshing floor. Dumah (same as Edom) was again mentioned with Isaiah, the watchman announcing their doom was forthcoming.
25. In chapter 22, Isaiah again grieved the invasion of Jerusalem by Persia (589-587 B.C.). Jerusalem sat upon hills in the midst of valleys surrounded by mountain ranges, thus it is described as the "valley of vision." Those of the city should have seen the armies approaching from their rooftops, but in the face of danger, they were indulging themselves. King Zedekiah would vainly attempt to flee. Their city defenses would prove useless because they refused to look to Jehovah.
26. Shebna, the treasurer, encouraged Judah's alliance with Egypt. He ordered an expensive tomb for himself while in office, but God had Shebna demoted and he died a pauper. Eliakim took his place as prime minister to King Hezekiah. God secured Eliakim's royal position as a nail is secured into the wall of a building. Prosperity would pass to his descendants because he was devoted to Jehovah.

27. In chapter 23, Isaiah addressed the doom of Tyre. Tyre was a great commercial center. Through Jezebel (daughter of the King of Tyre and Sidon), Israelite slaves were traded there (Amos 1:9). Its doom would come by Nebuchadnezzar and Assyria in 664 B.C. and Alexander would demolish it again in 332 B.C. Those of Kittum (Cyprus) would weep for Tyre. Their destruction ruined commerce for Tarshish and Phoenicia as well.
28. Canaan originally was the name for red-purple dyed wool from Phoenicia. Later it became applied to merchants in general. Refugees would find no safety in Tyre. For seventy-five years, Tyre would be a forgotten city. Under the Persians, Tyre was revitalized. Cyrus had materials from there sent for the rebuilding of the temple (Ezra 3:7). Today Tyre is once again deserted.

Visuals:

- Characterization props:

refer to lessons on II Kings, II Chronicles, and Ezra

time line – include time periods, reigning kings, kingdoms, military conflicts

map with overlays

idols – models, craft, pictures

military warfare – shield, helmet, sword, spear

watery grape Kool Aid, grape juice

Isaiah's prophecies can be illustrated in a church building, group of people

refugees/slaves – paper chains, handcuffs

angels – dolls, ornaments

lump of coal, incense

Jesus – baby doll

butter and honey

Jesus at the Sea of Galilee – toy boat, net, fish, fishing pole

descendant of King David – crown, robe

peaceful animals – lion, sheep

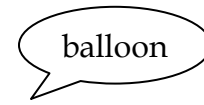
pruning shears, clippers, branch, plant

wheat – tall grass, rock

Jerusalem – picture, model, map

nail in wood block (secured)

- Flannelgraphs
- Flipchart
- Puppets/Dolls–Isaiah, wife, sons, kings
- Sandbox Map
- Storybook
- Video



Songs From Isaiah:

- Are You Washed In The Blood? (1:18)
- Fear Not Little Flock (1:18)
- Jesus Paid It All (1:18)
- Nothing But The Blood (1:18)
- There Is Power In The Blood (1:18)
- Though Your Sins Be As Scarlet (1:18)
- Whiter Than Snow (1:18)
- How Firm A Foundation (1:25)
- Holy Holy Holy (6:1-4)
- Day Is Dying In The West (6:3)

- In The Hush Of Early Morning (6:8)
- There Is Much To Do (6:8)
- Who Will Follow Jesus (6:8)
- Hark! The Herald Angels Sing (9:6)
- To Us A Child Of Hope Is Born (9:6)
- Wonderful Wonderful (9:6)
- We Have Heard Joyful Sound (12:4-6)
- There's Within My Heart (12:5)

Activities:

- *Seek And Find* – Create a matching activity on paper, the board or with flash cards of Isaiah's prophecies and the scripture or historical data that evidences their fulfillment. This could be limited to just those concerning the Messiah. Help students understand how long Isaiah foretold about these events and how accurately he foretold of them before they actually happened and that all of his prophecies came true.
- *Time Life* – As a class project, create a time line with dates, reigning kings, military conflicts, historical data relating to the information of Isaiah. Help students to see how the Bible coincides with the historical facts they have studied in school and how Isaiah overlaps what we studied in II Kings, II Chronicles, and Ezra.
- Create a tabletop "map," cloth/sheet map, or a sandbox map of the areas mentioned in this lesson. Give it as much "topography" as possible. Use soldiers or flags as you discuss the military conflicts. Label the cities/countries/tribes/mountains, etc. Allow students to participate.
- Age-appropriate handwork

Discussion Questions:

1. What is a prophesy? Vision?
2. What was God's purpose for prophets and the prophecies they made?
3. What other prophets lived during Isaiah's time? Describe their job? Was it easy or hard?
4. What sins were common in Isaiah's day? Are those same sins common today?
5. What consequences did they suffer for those sins? What consequences will we suffer for those sins?
6. What did Isaiah's and his sons' names mean? How is that significant?
7. About whose coming did Isaiah prophesy several times? List those references and cross references.
8. What is Isaiah's repeated message to God's people and the world? Has that message changed for us?
9. What is the difference in major and minor prophets?
10. How did God use foreign empires to carry out His plans of punishment? Why did He use this means? Do we see similar occurrences in more recent history?

Old Testament
Lesson 129: Predictions And Promises
Isaiah 24-39

Memory Verses:	Isaiah 25:1	O Lord, Thou art my God; I will exalt Thee, I will praise Thy name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and truth.
	Isaiah 25:8	He will swallow up death in victory; & the Lord God will wipe away tears from off all faces; & the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it.
	Isaiah 26:4	Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength:
	Isaiah 28:16	Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.
	Isaiah 29:13	Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men:
	Isaiah 30:18	And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for Him.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • although God allowed His people to be punished, He is still with those that trust Him and serve Him. He promises to help and protect them. He used Isaiah to tell His people He cared about them and had provided them hope for the future. • sin is the major source of people's problems.
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Outline:

- | | | |
|----|--------------------------|-----------|
| I. | Prediction and promises. | |
| A. | Judgment of God. | Isaiah 24 |
| B. | Praise for justice. | Isaiah 25 |
| C. | Song of joy. | Isaiah 26 |

- | | | |
|------|--------------------------------|--------------|
| D. | God cares for His own. | Isaiah 27 |
| II. | Woe to unbelievers. | |
| A. | Scoffers. | Isaiah 28 |
| B. | Hypocrites. | Isaiah 29 |
| C. | Trusting in man (Egypt). | Isaiah 30,31 |
| D. | Blessings of Christ's kingdom. | Isaiah 32 |
| E. | Triumph in Christ. | Isaiah 33 |
| III. | Redemption of God's people. | |
| A. | Revenge for God's people. | Isaiah 34 |
| B. | Blessings of Christ's kingdom. | Isaiah 35 |
| IV. | King Hezekiah's reign. | |
| A. | Jehovah challenged by Assyria. | Isaiah 36 |
| B. | Destruction averted by prayer. | Isaiah 37 |
| C. | Hezekiah is sick. | Isaiah 38 |
| D. | Hezekiah shows off. | Isaiah 39 |

Facts:

1. Chapter 24 recognizes mankind as either the wicked or the faithful. The wicked would experience God's vengeance. A small remnant of faithful believers would survive and be rewarded. Isaiah recognized the wicked appear to triumph but ultimately God's judgment was inescapable.
2. In chapter 25, Isaiah gave praise to Jehovah on behalf of his people for preserving and protecting true believers despite misfortunes of sin. In time, God would reward His servants with heaven. He would set before them feasting at its best. God would wipe away all death and tears and take away all mockery against His people. God's people would rejoice in Jehovah's great power and the rebellious world would be crushed.
3. Chapter 26 is a song of joy praising Jehovah for His protection and peace. They sang of how He humbled the proud with destruction. All that we have comes from Jehovah. He makes us great above other nations. He is with us in times of distress to provide a refuge and ultimate justice.
4. Chapter 27 tells of how the enemy nations that oppressed God's people shall be crushed while God only punished Israel to purge its sin and preserve its faithful. The dragon represented world empires such as Egypt and Assyria. The vineyard represented God's people whom He carefully tended and protected. Trials and chastening would come in life; for Israel it was captivity. In time, God would rescue and reward the remnant of His servants.
5. In chapter 28, those of Ephraim (Samaria) trusted in their economic prosperity and lead a life of drunken excess. Isaiah warned them God would send Assyria to destroy their city because of their sin, but they laughed at his message. Isaiah warned again of their bargain with death. He offered the promise of Christ, the Redeemer. Christ's atonement for sin is the foundation upon which the church is built. He is a strong fortress against any test of Satan. Judah's alliance with Assyria proved to be a false refuge. Isaiah gave a

- parable of the farmer who did not plow just because he liked to plow, but he prepared for a crop to harvest. God intends to reap a crop of righteous people.
6. In chapter 29, Isaiah addressed the hypocrites of Jerusalem (Ariel = “hearth of God”). The Jews were faithful about celebrating the feasts, but did so superficially. God would allow Assyria to teach them a lesson. He also told of God’s preventing a siege by Sennacherib during Hezekiah’s reign because of the king’s repentance and prayer. Sennacherib lost 185,000 troops that night and fled home empty handed (II Kings 18,19). Isaiah rebuked the arrogance and piety. They minimized God’s abilities (potter/clay). In time, the evil would be removed from Jerusalem. Isaiah prophesied that it would flourish once again as a productive garden.
 7. In chapter 30,31, Isaiah again rebuked God’s people for trusting in Egypt as allies rather than Him. God was insulted by their lack of faith and dependence on unbelievers. He warned them they were going to be disappointed for Egypt would not help them. He recorded this prophesy for public record. They shut their ears to God’s prophets. Isaiah warned of swift destruction. In spite of their faithlessness, God waited patiently for those that would repent. To those God would forgive and bless again. In time, they would witness the devastation of Assyria. He compared it to the funeral furnace of Molech (Assyrian god). God would kindle as hot as brimstone. Isaiah continued this same plea in chapter 31 to return to God’s grace and repent, thereby avoiding His wrath.
 8. In chapter 32, Isaiah prophesied of Christ’s coming, the King of kings who would provide shelter and safety and quench our souls with living water. He would give spiritual insight and understanding hearts with a new birth. Then, Isaiah warned the worldly women of Jerusalem that warfare would eliminate their money supply. Their homes would be pillaged and they would be reduced to poverty and slavery.
 9. God’s promise for the future was that after ruin, would come the Holy Spirit on God’s people (at Pentecost) and the “wilderness” of unconverted souls would blossom into fruitful gardens. God’s people would be greatly blessed.
 10. Chapter 33 is another prophesy sermon of Jehovah’s power over Assyria. It referenced II Kings 18:14-36 which tells how Sennacherib tricked Hezekiah, spiritual revival under Hezekiah, and God’s vengeance on Assyria. The latter part of the chapter looks at Jehovah’s reign with a sure defense God’s enemies could not penetrate.
 11. The sermon in chapter 34 again preached God’s wrath and power upon rebellious nations. The destruction of Edom was sited, a particularly bloody battle. Its future inhabitants would be the wild beasts.
 12. In chapter 35, in contrast, Isaiah now encouraged God’s faithful to be strong and patient for the time would come when God’s redeemed would be able to serve Him without persecution and fear. They could praise Him in joy and thanksgiving.
 13. Chapters 36 and 37 recap the happenings of II Kings 18,19 and II Chronicles 32. It reflected King Hezekiah’s faith in God’s defense and Sennacherib’s retreat.
 14. Chapters 38 and 39 reiterate the happenings in Hezekiah’s reign of II Kings 20 and II Chronicles 32. It tells of Hezekiah’s serious illness and God’s mercy and signs. It also tells of Hezekiah’s showing off to Babylonian officials and Isaiah’s stern warnings.

Visuals:

- Characterization props:
God’s “all seeing eyes” – craft eyes, cotton cloud, cut-outs

heaven - model, treasures
examples of God's blessings
dragon, grapes, vine
warfare – sword, shield, helmet, spear, toy soldiers, fortress – sugar cubes, blocks
toy farming tools, soil, seeds, trowel, plant starts, toy animals
Play Doh, modeling clay
Jesus-picture
map

- Flannelgraphs
- Flipchart
- Puppets/Dolls
- Sandbox Map
- Storybook
- Video

Songs From Isaiah:

- Shelter In The Time Of Storm (25:4)
- God Shall Wipe Away All Tears (25:8)
- I Am Coming To The Cross (25:9)
- Far Away In The Depths (26:3)
- How Firm A Foundation (28:15,16)
- Have Thine Own Way Lord (28:16)
- The Church's One Foundation (28:16)
- Open My Eyes, That I May See (29:18)
- Teach Me Lord To Wait (30:18)
- Redeemed (33:17)
- Stepping In The Light (33:17)
- Glorious Things Of Thee(33:20,21)
- It Is Well With My Soul (34:4)
- We Praise Thee O God (37:15)

Activities:

- *Looking Ahead* – Using a telescope, compare Old Testament prophecies to the telescope. Emphasize how Isaiah's prophecies were sometimes given hundreds of years ahead of their fulfillment, especially those concerning the Messiah. Emphasize to students how God is all-seeing and all-knowing. There is nothing we can hide from God. He sees all.
- *Investigators* – With “investigator” props (hats, coat, magnifying glass, pocket notepad), ask students to identify sin in our world. Then have them take a microscopic look into their own lives for evidence of sin. Discuss how to dispose of sin in our lives and God's willingness to dismiss (forgive) us of that sin.
- *In The News* – Have students write or illustrate a news story reflecting the happenings in Isaiah's day. It might be writing from the world's or Isaiah's perspective. Discuss how Isaiah must have felt at times when those he tried to save from destruction laughed at him.

Discussion Questions:

1. What was the one thing Isaiah was trying to get across in his message?

2. Why does the book of Isaiah repeat what we studied in II Kings and II Chronicles?
3. What was the major source of problems to which Isaiah spoke? Of our problems?
4. Who will escape the judgment of God? Will you?
5. What did Jesus Christ have to do with Isaiah's message?
6. Why does Isaiah tell of this happening so far in advance?
7. What kind of reaction did Isaiah's message receive? Did he give up? Why?

Old Testament
Lesson 130: Jesus Is Coming
Isaiah 40-66

<i>Memory Verses:</i>	Isaiah 40:3-5	<p>The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.</p> <p>Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:</p> <p>And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.</p>
	Isaiah 40:7	<p>The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass.</p>
	Isaiah 40:31	<p>But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.</p>
	Isaiah 44:6	<p>Thus saith the Lord the King of Israel, and His redeemer the Lord of hosts; I am the first, and I am the last; and beside Me there is no God.</p>
	Isaiah 48:22	<p>There is no peace, saith the Lord, unto the wicked.</p>
	Isaiah 52:7	<p>How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!</p>

<p>Isaiah 53:4-7</p>	<p>Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.</p> <p>But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.</p> <p>All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.</p> <p>He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.</p>
<p>Isaiah 55:6,8</p>	<p>Seek ye the Lord while He may be found, call ye upon Him while He is near:</p> <p>For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.</p>
<p>Isaiah 59:1,2</p>	<p>Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear:</p> <p>But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.</p>
<p>Isaiah 64:8</p>	<p>But now, O Lord, Thou art our Father; we are the clay, and Thou our Potter; and we all are the work of Thy hand.</p>

<p>Goals:</p>	<p>Student will learn:</p> <ul style="list-style-type: none"> • God used Isaiah to tell the people God cared about them and gave them hope. God uses our preachers, missionaries and teachers in much the same way. We must listen to God's message. • Isaiah's prophecies in the Old Testament were from God and all of them were fulfilled in time. • Jesus died for our sins.
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Outline:

- I. Israel's deliverance after exile.

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|----|----------------------------|--------------|
| A. | God uses Cyrus. | Isaiah 40,41 |
| B. | Our Messiah, the Redeemer. | Isaiah 42 |
| C. | God's grace. | Isaiah 43 |
| D. | God is great. | Isaiah 44,45 |
| E. | Babylon falls. | Isaiah 46-48 |
- II. The coming Messiah.
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|----|---|--------------|
| A. | The Messiah's mission. | Isaiah 49,50 |
| B. | The purpose of restoration. | Isaiah 51 |
| C. | His suffering for my sin. | Isaiah 52,53 |
| D. | The Messiah invites restoration, reform and repentance. | Isaiah 54-59 |
- III. Israel's bright future.
- | | | |
|----|------------------------------|--------------|
| A. | A new dawning. | Isaiah 60 |
| B. | Joy is of the Lord. | Isaiah 61,62 |
| C. | God's people triumph. | Isaiah 63 |
| D. | A new relationship with God. | Isaiah 64 |
| E. | Promise of prosperity. | Isaiah 65,66 |

Facts:

1. The last section of Isaiah (chapters 40-66) gives prophesies of comfort to God's people. Israel had endured punishment for their sin in captivity and God had sent Cyrus to liberate them. Now, Isaiah prophesied of John the Baptist preparing the way for the Messiah who would feed His flock as a loving shepherd (verse 11). The grandeur of His creation reflected His majestic power and wisdom. Surely man should see the absurdity of idolatry as a creation of his own imagination. God had no equal! Nothing was too difficult for God. Those that waited upon Jehovah in prayer and expectation would find strength. They would rise up as eagles and have the stamina to attain their goals.
2. Chapter 4 is Isaiah's second sermon of this section. He told that Jehovah's providence resided over the destiny of both men and nations. He again told of Cyrus the Great of Persia (558-529 B.C.) being God's anointed liberator of God's people from Babylonian captivity. God challenged those idol makers and worshippers to get their "gods" to demonstrate their powers or foretell future events like the Holy One of Israel. God reassured Israel they were still His heirs to the promise, descendants of Abraham, God's friend. God would protect them and be their constant strength.
3. In chapter 42, Isaiah referred to the Messiah as the tender prophet (Matthew 12:18-20) with whom God was well pleased (Matthew 3:17). He would uphold truth, holiness and justice. His message would take permanent root. Isaiah prophesied of the Gentiles singing songs of praise for their deliverance. He said God had been patient with His people and would redeem those that turned back to Him.
4. Chapter 43 presents Jehovah as the kinsman-redeemer for Israel. They were His family, honored by His unmerited grace and favor he granted to Persia, Egypt, and Ethiopia as a reward or ransom. He would gather His exiles from every direction. He alone would redeem Israel from Babylonian captivity just as He parted the Red Sea for them. Because of their ungratefulness, they would suffer first. Their offerings meant nothing without submission to His will.

5. Chapter 44 reiterates God's love and care for His people. He was the only God. How foolish were those that worship a carved figure from a block of wood.
6. Chapter 45 reiterates Cyrus' capture of Babylon by the power of God. Verses 1-3 refer to Cyrus' strategy where a soldier entered the city by the dry riverbed and opened the gates for the main army from the inside. The value of naming Cyrus was to again prove divine authority in Isaiah's prophesy. God used Cyrus, as well, to subsidize Jerusalem's reconstruction as well as the temple. God has a purpose in all He does. He is not the author of chaos. Those that worship idols gamble their destiny on a lie.
7. Chapter 46 reiterates the uselessness of idol gods, Bel (Baal) and Nebo (Bel's grandson). These were images packed as baggage as Babylonian refugees fled their Persian invaders (Cyrus). The idols tumbled out onto the ground as they ran.
8. In chapters 47 and 48, Isaiah preached again and again of Babylon's glory days coming to a permanent end, never again to rise as an imperial power. He reminded Israel of God's prophesies and their fulfillment and how Cyrus was a mere instrument of God's intentions (prophesied by name 150 years prior to fulfillment).
9. This next section, chapters 49-57, emphasizes the prophesies of Christ, the Messiah, that salvation comes only through Jehovah, and that those obedient to Him could look forward to a new life of joy and peace. The Messiah's mission would be to pierce the conscience of sinners and administer judgment (Luke 1:31-33; Revelation 19:15). Amid discouraging moments, He would do what He was commissioned to do: restore Israel to God through the power of the gospel and bring salvation to all (John 4:34). He would be despised and rejected by His own people, but converted Gentiles would submit to Israel's God as Savior and King with much joy. This prophesy was fulfilled 700 years later.
10. In chapter 50, Isaiah pointed out Christ's obedience to His Father and His eagerness to do His will. Ours, therefore, should be likewise.
11. In chapters 51 and 52, Isaiah summoned Israel to wake up and return to God's favor. If they didn't, again, Isaiah told them captivity would come because of sin. Chapter 52 conveys that even though God must punish their sin, God would redeem Israel so that other nations would not think Israel's God was weak or did not exist. Those bearing the good news of redemption compare to our gospel missionaries in New Testament age (Romans 10:15). God's favor would return to His people as they fled the worldliness of Babylon to again set their sites on pleasing and obeying Jehovah.
12. In chapter 53, Isaiah prophesied of the atonement Christ, the Messiah, would make for our sins. He described Christ being despised and rejected by the Jews. He bore our grief and sorrows as He was beaten and hung on the cross at Calvary. He suffered that we might have peace. He was bruised and whipped that we might be healed. We are the ones that strayed away from God like sheep. Yet, God allowed Christ Jesus to bear the guilt of all our sins alone. Christ never said a word. He never complained before Caiaphas or Herod or Pilate. Analogy was made of Jesus' unfair trial by Jewish leaders as an innocent lamb led to slaughter or a sheep about to be sheared. Led away and crucified, he was buried as a criminal in a rich man's grave (Joseph of Arimathea). Christ was the "trespass offering" for the payment or redemption of all sinners. Those that are strong in their fight against Satan will enjoy the "spoils" of heaven (John 1:46; 7:52; 11:35).
13. Chapter 54 is a song of joy where Isaiah preached and prophesied of the restoration of Israel and the prosperity with which God would bless them. They would grow in number, never to experience exile again. As the gospel transformed the lives of both Jews and Gentiles in the

New Testament church, God's people again experienced growth in numbers and blessings. Israel (or the church) was pictured as the bride (wife) of the Lord.

14. Chapter 55 expresses Jehovah's grace toward those that repent (reform) and obey Him. Only God could satisfy the soul, earthly advantage could not. The price of eternal life is repentance and faith. All are urged to respond while opportunity avails itself (Romans 8:21).
15. In chapters 56 and 57, Isaiah admonished God's people to maintain a godly life doing good for we shall reap what we sow. He encouraged Gentile converts to come to Jehovah. Isaiah condemned the corrupt prophets and leaders of Israel. King Manasseh was a typical example of Isaiah's time (II Kings 21:16). He also showed contempt for their idol worship and evil rituals (infant sacrifices to Molech).
16. Isaiah again exposed the hypocritical worship of Israel in chapter 58. He encouraged them to repent so they could once again enjoy God's favor. He specifically mentioned their oppressing of their workers, failure to share with the needy, and keep the Sabbath holy. Chapter 59 again reflects the moral breakdown of Israel. Isaiah again predicted Jesus as the Redeemer. Verses 1 and 2 refute the theory of total depravity. Sin separates us from God.
17. In chapter 60, Isaiah reiterated, in his sermon, that the light (Christ) of Israel was to overcome the darkness (evil) of the world. Christ's church, likewise, would reflect His truth and love. Gentiles would flock to be a part of His kingdom.
18. In chapter 61, Isaiah prophesied of Jesus, the Messiah, empowered with the Spirit of God to preach a life-transforming gospel (good tidings) to those suffering and broken hearted. The gospel would bring righteous judgment to the evil. Joy and praise would replace heavy hearts. The glory of a new life would replace the old. Gentile converts would double God's glory. He used the analogy of the bride and bridegroom to express his joy and happiness over the new life God promised. He also used the analogy of a budding tree of the garden in spring and the joy of new life it brings.
19. Chapter 62 is another of Isaiah's sermons on the coming of Christ's holy bride, the church. God would, again, raise up His people to His glory and they should diligently pray to that end. There were other prophets of God (watchmen, verses 5 and 6) preaching this same message, summoning repentance of God's people for their day of glory was once again at hand. God loves His people.
20. Chapter 63 pictures divine judgment on Edom, representative of the rebellious world. Christ was wearing blood stained garments having trampled out his evil enemies like grapes to avenge His people (Revelation 14:18,19). Israel sang a song of thankfulness for Jehovah's love for His children. It recalled past trials He had shared with them.
21. Chapter 64 continues this thought as Isaiah represented Israel as pleading with Jehovah to intervene in world affairs and enforce His mighty powers to redeem His people. They recognized their inexcusable actions as they pleaded for God's pity based on covenant promises.
22. In chapter 65, the Lord answered His people, giving a scathing rebuke to the hypocritical Jews that had insulted Him with their idol worship. He contrasted the punishment of disobedient Israel to the rewards of spiritual Israel (the remnant). In time, His people would be called by a new name (Christians) ushered in by Pentecost (Acts 2:17).
23. Isaiah closed his series of sermons and prophesies with a similar sermon in chapter 66 where God condemned external worship. Belief and repentance were required. The deliverance of the remnant was predicted. Unbelievers jeered and challenged Jehovah to prove himself by a miracle or his vengeance. His answer would come with the Babylonian siege and bondage.

The Christian age (last days) was also predicted with the remnant multiplying in number at Pentecost and with Gentile believers. Missionary activity would be extensive. Judgment would be issued accordingly (II Thessalonians 1:7-9; Ezekiel 8;11). This closes Isaiah's glimpse into the destiny of Israel and the foundation laid for Christ's coming.

Visuals:

- Characterization props:
 - toy sheep, shepherd staff – cane, stick
 - idol figure
 - eagle – toy or crafted bird, picture
 - model of Jerusalem
 - Cyrus' army – toy soldiers, battle equipment
 - pictures with scenes of Jesus' ministry
 - bride and groom
 - examples of doing good/worshipping
 - church building model or picture
 - spring time budding – picture, seeds sprouting
 - ketchup stained garment, grapes, good and withered
- [also use visuals from lessons in II Kings, II Chronicles, Ezra, Nehemiah, the gospels (especially Matthew 26-28), and Acts 1-3]
- Puppets/Dolls-Isaiah, John the Baptist, Jesus, Cyrus
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs From Isaiah:

- | | |
|---|---|
| • Praise Him! Praise Him! (40:11) | • I've Got Peace Like A River (48:18) |
| • Jesus Is All The World To Me (40:29) | • Hallelujah! What A Savior! (53) |
| • From Every Stormy Wind (40:31) | • Sacred Head (53) |
| • Teach Me Lord To Wait (40:31) | • I Will Sing The Wondrous Story (53:6) |
| • How Firm A Foundation (41:10, 43:1,2) | • Come Ye Sinners (55:1) |
| • Jesus Hold My Hand (41:13) | • Lord Of All Being (60:19,20) |
| • Jesus Keep Me Near The Cross (41:18) | • Out Of My Bondage (61:1) |
| • Hand In Hand With Jesus (42:6) | • From Every Stormy Wind (61:3) |
| • It Is Well With My Soul (48:18) | • Have Thine Own Way Lord (64:8) |

Activities:

- *Bible Investigator* – Give students a list of prophecies Isaiah made. Have students research their fulfillment. This can be done individually, in pairs, or as a group. See who can find them first. Variation: *Sword Drill* – Have students locate Old Testament scriptures that tell of the crucifixion of Jesus. (Isaiah 53:3-5; Psalm 22:1,7,8; 34:20; Zechariah 12:10; Psalm 22:18)
- *The Old Rugged Cross* – Assist students in making a cross. As they construct their crosses, retell the story from Matthew 26-28 of Jesus' betrayal, trials, and crucifixion. Graphically (age appropriately) help them to visualize just what pain and agony Christ went through in His

death for our sins. Emphasize the great esteem and love we should always display for Christ, our King and Lord.

- *Highlighting Hope and Salvation* – Explain Christ’s purpose in coming was to provide us the hope of salvation. Have them give you God’s plan for salvation. Help them write on a card or highlight in their Bibles scriptures that support this plan. Laminate the card or list for durability. Help them to see how they, like Isaiah, can share God’s message for going to heaven and attaining true happiness with those that don’t know it.
- *Bible Investigators* – Younger students might assist you in coloring/making pictures of Jesus’ ministry and death to be laminated and made into a flip chart.
- Age appropriate handwork

Discussion Questions:

1. Did God’s people listen to Isaiah?
2. Whose coming did Isaiah predict? What does he tell us about this person?
3. How do you think God and Isaiah felt when some would not turn from sin? How do you think God’s messengers today feel when we do not turn from sin?
4. Why did Isaiah keep preaching to the people even though some would not listen?
5. How could we be like Isaiah?
6. Why was Jesus punished for our sins?
7. How can we remember Christ’s death?
8. How does God feel about sin? What does He hate?
9. Who was Cyrus? How did God use Cyrus?
10. What was Jesus’ twofold purpose in coming to earth?
11. Who is the bride of Christ?

Old Testament
Lesson 131: Jeremiah's Mission
Jeremiah 1-25

Memory Verses:	Jeremiah 1:5	Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.
	Jeremiah 10:23	O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.
	Jeremiah 18:6	O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in Mine hand, O house of Israel.
	Jeremiah 23:5,6	Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • we receive warnings from God's messengers today to avoid sin so we will be pleasing to God. We must heed these warnings. • God can mold our lives if we allow Him to do so. • we must follow God's word even when it is unpopular with the world.
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Outline:

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|---|----------------|
| I. Jeremiah's mission. | Jeremiah 1 |
| | |
| II. Prophecies to Judah. | |
| A. Willful sin and its consequences. | Jeremiah 2-6 |
| B. Hypocritical worship. | Jeremiah 7-10 |
| C. Breaking a covenant to God. | Jeremiah 11-13 |
| D. Jeremiah's inability to stop God's judgment. | Jeremiah 14-17 |
| E. Absolute power of the Potter. | Jeremiah 18-20 |
| F. Evil kings. | Jeremiah 21,22 |
| G. The Messiah – a righteous Branch. | Jeremiah 23 |
| H. Two baskets of figs. | Jeremiah 24 |
| I. Captivity foretold. | Jeremiah 25 |

Facts:

1. Jeremiah, the prophet, was the son of Hilkiah, with a God-ordained mission to preach to Judah. Jeremiah was chosen by God at an early age. He had been raised in a religious environment in Anathoth (a priest city), two miles north of Jerusalem, of the tribe of Benjamin (Joshua 21:18). For forty years, he preached a message of doom to the stubborn people of Judah (627-580 B.C.). Numerous false prophets telling the people what they wanted to hear made his job more difficult. He was despised and persecuted even imprisoned for his unpopular message. Jeremiah had to prepare them, as Isaiah did, for their destruction by the “foe from the north” (Babylon) if they did not turn from their sins and repent (Deuteronomy 28-30). He pleaded with them to surrender to God’s will to avoid the coming judgment, but they did not listen.
2. Jeremiah survived five kings: Josiah, Jehohaz, Jehoiakim, Jehoiachim, and Zedekiah. After King Josiah, were Judah’s most desperate times. Jeremiah lived through Babylonian captivity and was later forced to go to Egypt where he died. He was not allowed to marry (Jeremiah 16:2). He dictated his writings to Baruch (Jeremiah 45:1) before, during, and after their exile. Jeremiah was known as the “weeping prophet” because of his deep grief and concern for his people. Often, Jeremiah wanted to resign his position because it was so difficult, but God promised He would protect Jeremiah, so Jeremiah stuck with his assigned task.
3. Jeremiah’s contemporaries include the prophets Zephaniah, Habakkuk, Daniel, and Ezekiel. God’s people were taking their heritage for granted and felt God would tolerate them in spite of their political, moral, and religious decline. Jeremiah and the other prophets had to tell them God’s covenant mandated punishment for such sin. There were two parties in Jerusalem, those lobbying for an alliance with Babylon and those lobbying for an alliance with Egypt. Jeremiah tried to convince them they needed an alliance with Jehovah!
4. Jeremiah also prophesied of the new covenant (New Testament) to come, written on the “hearts of men.” During King Jehoiakim’s reign, the king disliked hearing the truth so much he destroyed Jeremiah’s writings (Jeremiah 36). Zedekiah sought to protect Jeremiah from nobles that wanted to kill him. Sadly, over his lifetime, Jeremiah saw God’s nation go from happiness and prosperity to a state of godlessness, yet faithfully and fearlessly, he proclaimed God’s message.
5. The book of Jeremiah is written much like Isaiah, as a series of his sermons to God’s people. Chapters 36-45 give events of Jeremiah’s life. Chapter 1 gives us God’s call of Jeremiah to be His spokesman. He expressed feelings of inadequacy, but God enabled him to overcome his fears and to speak God’s message. He relayed two visions of an almond tree and of a seething pot representative of Judah’s impending doom. God encouraged Jeremiah to gather himself together and be about the mission at hand, fearing no man.
6. Chapters 2-25 are sermons preached by Jeremiah condemning Judah for their willful sin and neglect toward Jehovah. He pleaded with them to repent for God’s punishment awaited them if they refused. God had been patient, but Judah had treated Jehovah like an unfaithful wife. Cult prostitution with Baal worship was commonplace, thus the analogy. He compared them to animals in heat (Isaiah 54:4; Hosea 2:2-20; Ezekiel 16; Exodus 19:4). He warned them to learn from Israel’s (northern kingdom) collapse 100 years prior. (Sihor (2:18) is the Nile River and “the river” refers to the Euphrates River.)

- God imposed a drought on them. Yet Judah continued a careless and casual attitude toward God. God was insulted at their lack of respect. Jeremiah pleaded with them to cleanse their hearts of evil for he saw the punishment that awaited them.
7. In chapters 7-10, Jeremiah condemned Judah for their vain worship and hypocrisy. Chapter 26 gives the historical background of this sermon which aroused such anger. They had Jeremiah arrested. He warned God will destroy His holy city and Solomon's beautiful temple if they continued their sin, just as God had destroyed Shiloh (I Samuel 4). They did not listen so God told Jeremiah not to plead for them any more. He had decided He must punish Judah, for God was disgusted with their idolatry. In an emotional poem (8:18-9:22), Jeremiah tearfully expressed his sympathy and grief for what lay ahead of Judah. He contrasted the nothingness of idols next to God Almighty.
 8. Chapter 11 addresses Judah's breach of God's covenant (Deuteronomy 27:11-26, 29-30). Their reforms were superficial and insufficient to postpone God's judgment. He compared Judah to an olive tree, a symbol of value, beauty, and strength, yet burned and broken, it became worthless (Romans 11:17-24). In anger to His message, those of Anathoth plotted to kill Jeremiah. God revealed this to Jeremiah in time for him to escape.
 9. Jeremiah asked God why wicked nations prospered without ever giving allegiance to Jehovah and how Jehovah planned to use those same evil nations to destroy His own people and take their lands. God explained to Jeremiah that because of His deep love for His people, He must punish their sin, but, in time, He would return them to their lands and bless them with great prosperity all over again. In chapter 13, God illustrates this. Israel had been intimately attached to God as a loincloth, but because they had become rotten and useless, He must cast them aside. He symbolized their pathetic condition as a drunkard's. Their pride and stubbornness had caused their fall. They would now suffer shame.
 10. Jeremiah could not stop God's punishment of Judah. He saw a bleak future with a severe drought. Jeremiah was not allowed to pray for God's punishment to be averted. God denounced Judah's false prophets and their lies. Jeremiah continued to cry bitterly in prayer for Judah. He began to feel sorry for himself and accused God of letting him down. God reprimanded Jeremiah for his attitude and told him to repent.
 11. God told Jeremiah never to marry or have children. He told him of Judah's captivity and a second exodus to their homelands. Their sin had left an indelible mark. It was a disease of the heart. Jeremiah prayed for his own protection and peace. God told him the Sabbath must be kept holy (Exodus 31:13).
 12. Jeremiah again preached to God's people using a parable of the potter forming a jar which did not turn out like he wanted, so he kneaded the lump of clay and started over. God was patient, as was the potter, but He was also in absolute control of His creations (Ecclesiastes 38:29-30). He does not retreat when we refuse to obey, so we must repent and obey. Jeremiah's message received a negative response and they plotted to bring charges against him. Still, he preached of the broken bottle. While wet clay, the bottle can be reshaped, but once baked, it cannot be remolded. If unacceptable, it was broken and discarded. The analogy was that Jerusalem was now rejected and must be discarded because they did not repent.
 13. Upon hearing this sermon, the temple priest, Pashur, had Jeremiah arrested, whipped, and put in stocks overnight. When released, Jeremiah gave Pashur a new name, "the man

- who lives in terror” (Magormissabib). He foretold of Pashur’s doom. Then, Jeremiah complained bitterly to God of his perspective of personal cost this mission as God’s spokesman had brought him. He thanked God for His deliverance from his enemies, but cursed the day he was born.
14. Chapters 21-25 are sermons to the ungodly kings and false prophets of Judah. In chapter 21, Jeremiah urged Zephaniah to surrender peacefully to Nebuchadnezzar and the Chaldeans, for their fate was sealed. This was their only hope of survival. For this, Jeremiah was regarded as a traitor.
 15. In chapter 22, Jeremiah appealed to Judah to repent or be destroyed and not to weep for King Josiah or his son, Shallum (King Jehoahaz) who Pharaoh-Necho deported to Egypt, never to return (II Kings 23:29-35). He also harshly condemned King Jehoiakim for building his palace with forced labor during a time of heavy tribute to Egypt. He chastised King Jehoiachim (Coniah) as a worthless leader. During Jehoiachim’s reign, Jerusalem was taken captive. Jehoiachim had seven sons, but he was declared childless because none would succeed him on the throne (I Chronicles 3:17; II Chronicles 36:9,10; II Kings 24).
 16. It was common for pre-exile prophets to announce Israel’s exile then predict the restoration. In chapter 23, Jeremiah now foretold of Israel’s re-gathering and the promise of a righteous king, the “shoot of David,” the Messiah. He would be the “Lord of righteousness,” prophet, priest, and King of kings. Jeremiah was troubled throughout his career with false prophets preaching the popular message of peace. He must expose them. They could not hide from God.
 17. In chapter 24, Jeremiah gave a parable of two baskets of figs referring to those taken to Babylon in exile with King Jehoiachim and those left behind in Jerusalem with King Zedekiah. The early crop (June) was the best. The late crop came in August. Those in exile would repent and return, but those left in Jerusalem would die.
 18. Chapter 25 predicts the seventy year exile for Judah starting in 605 B.C. God used Babylon to punish His people and He would use Cyrus (the Medes and Persians) to deliver them and punish Babylon. These foreign nations would feel the full effect of God’s wrath as well.

Visuals:

- Characterization props:
 - drought – withered plant, vegetable
 - idol model
 - map, temple in Jerusalem – model, picture
 - loin cloth – strip of fabric, sash
 - tissue, handkerchief
 - clay, PlayDoh, piece of pottery, broken, small clay pot
 - handcuffs, wooden stocks, paper chains
 - surrender - white flag
 - Jesus – crown
 - 2 baskets of figs, raisins, dates, prunes
- Flannelgraphs
- Flipchart
- Puppets/Dolls – Jeremiah, kings

- Sandbox Map
- Storybook
- Video

Songs From Jeremiah:

- I'll Go Where You Want Me To (1:7)
- God Is Calling The Prodigal (3:12-14)
- Love For All (3:12-14)
- There Is A Balm In Gilead (8:22, 46:11)
- Our God, He Is Alive (10:10)
- The Spacious Firmament. On High (10:12,13)
- In Heavenly Love Abiding (10:23)
- Farther Along (12:1)
- Have Thine Own Way, Lord (18:3-6)
- Take My Life, O Father, Mold It (18:3-6)
- O Love That Wilt Not Let Me Go (31:3)
- All Creatures Of Our God And King (31:35)
- Great Is Thy Faithfulness (32:40)
- Let Us With A Gladsome Mind (33:11)

Activities:

- *In God's Hands* – Give each student a portion of clay (use plastic place mats or line your table with wax paper). Allow them to shape or mold a jar or bowl or some creation of their own. Talk about how God “molded” the future of Judah with His love and discipline. Ask them what it means to allow God to mold their lives. Let them name areas of their life they will allow God to reshape and remold. Follow up with prayer asking God to reshape these specific areas of our lives.
- *Imagine This* – Prepare a puzzle from construction paper in the shape of a piece of pottery. Write today's memory verse on its pieces. Cut the pieces apart. Allow students to “mold” it back together.
- *Melt Me, Mold Me, Fill Me, Use Me* – With construction paper pottery shapes, discuss how God can make and mold our lives. Using a broken pot (or actually break it while teaching this object lesson), explain why God sent Jeremiah to the potter's house and the lesson Jeremiah taught with the jar he broke (Jeremiah 19). Judah had refused to be reshaped by God. Once pottery is hard, the only way to reshape it is to break it. Thus, Judah was “broken” (destroyed) so God could remake them. Have students illustrate or write prayers of how they would like God to reshape them.
- Age-appropriate handwork

Discussion Questions:

1. What was Jeremiah's mission?
2. How did those of Judah react to his prophesies? Do we have prophets today? Explain.
3. Of what types of things did Jeremiah prophesy?
4. Why did God tell Jeremiah to stop praying for Judah?
5. What emotions does Jeremiah display? Why? What was his nickname?

6. Explain the parable of the potter. (Jeremiah 18)
7. What qualities do we see in Jeremiah we need to develop in ourselves?
8. What sins of Judah do we see still prevalent in our society today? How should we react to those sins?

Old Testament
Lesson 132: A Yoke For Jeremiah
Jeremiah 26-45

Memory Verses:	Jeremiah 30:2	Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.
	Jeremiah 30:22	And ye shall be My people, and I will be your God.
	Jeremiah 31:31	Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:
	Jeremiah 33:15	In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and He shall execute judgment and righteousness in the land.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • we must realize Jehovah God is powerful over us all and will do what He says. Everything in His word is true. • Jeremiah was kind and caring toward those who were unkind to Him. We must also care about the souls of those that are lost and try to teach them God's word.
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Outline:

- I. A yoke for Jeremiah.
 - A. Jeremiah's arrest. Jeremiah 26
 - B. Identifying false prophets. Jeremiah 27
 - C. Hananiah. Jeremiah 28
 - D. Shemaiah. Jeremiah 29

- II. Prophecies of a restoration.
 - A. Restoring the Jews as a nation. Jeremiah 30-32
 - B. A new covenant. Jeremiah 33

- III. The life and times of Jeremiah.
 - A. Before the fall of Jerusalem. Jeremiah 34-36
 - B. During the fall of Jerusalem. Jeremiah 37-39
 - C. Jeremiah's last days. Jeremiah 40-45

Facts:

1. Chapters 26-29 tell of conflicts Jeremiah had to deal with as God's spokesman. His relations with God's people and their rulers became more strained as the fall of Jerusalem approached. Chapter 26 repeats in more detail the circumstances of chapter 7 when Jeremiah preached in

front of the temple that God would destroy. Their heritage would not save them. A mob threatened to kill him. Court officials of King Josiah held trial. False leaders accused him of being a traitor. Jeremiah showed great courage as he pleaded his case. The account was told of another prophet, Urijah whom King Jehoiakim had butchered for preaching God's word. Ahikam persuaded the court not to deliver Jeremiah to this mob.

2. In chapter 27, Jeremiah was told to make and wear an oxen yoke. Judah was now under Babylonian rule with Zedekiah as a puppet king (appointed by Nebuchadnezzar). Zedekiah and other puppet kings gathered to plan a revolt. Jeremiah warned them their domination by Babylon was Jehovah God's will and their revolt would not be successful; they must submit to Babylon or die. He repeated this message to the priests and the people.
3. Shortly after this (within the year), Hananiah, a false prophet, told the people they would be free of captivity within two years and all the temple treasures would be returned to them along with King Jehoiachin. Jeremiah hoped the prediction was true, but says time would tell. God revealed to Jeremiah that Hananiah's predictions were lies and he would die, which happened two months later. (Hananiah broke the yoke off of Jeremiah's neck.)
4. Once deportees in Babylonian exile, Jeremiah wrote to encourage God's people to settle and multiply their families for they would be there awhile. He encouraged them to pray for peace and prosperity. He told them not to listen to false prophets for that would bring punishment. Zedekiah and Ahab, two false prophets, were publicly roasted alive for their sins. Another false prophet, Shemaiah, wrote a letter to Zephaniah, a temple official, saying God had appointed him to replace Jehoiada as priest in Jerusalem. He also accused Jeremiah of being a false prophet and a madman who needed to be arrested. Zephaniah read the letter to Jeremiah. God revealed to Jeremiah that Shemaiah had lied and he and his family would die for his rebellion.
5. Jeremiah spent much of his time warning Judah of God's judgment. In chapters 30-32, Jeremiah foretold of a brighter day when Jehovah would relieve His people from captivity and return them to Jerusalem. Jerusalem would be rebuilt and restored to its prosperity. Their captors (Babylon) would become slaves. God would care for His people as He had those of the exodus from Egypt. The covenant with Abraham would soon be realized (Genesis 17:7).
6. Rachel (Joseph and Benjamin's mother) was represented as crying for captive Israel. God comforted her with the promise He would restore them. Ramah was a town five miles north of Jerusalem where Judah's captives were gathered and sorted before being taken to Babylon. The Lord would gather His people, no matter where they had scattered, back to Jerusalem. There would be tears of joy and rest for the weary. Jehovah would multiply their numbers and bless them again.
7. One of Jeremiah's most important prophesies was that of the new covenant. God made clear, through him, that Israel had not successfully kept their first covenant, but that God would make a new one. Through this covenant, God would write His laws on their hearts, not on tablets of stone. God had been faithful to Israel all along, but Israel had been unfaithful. By God's grace and almighty hand, the Hebrew nation would survive all their neighboring enemy nations.
8. In chapter 32, Jerusalem was already under siege. Jeremiah was in the dungeon where King Zedekiah imprisoned him for prophesying of Jerusalem's fate. His cousin, Hanameel, came to sell his farm in Anathoth to Jeremiah. God had told Jeremiah prior to his coming that this would happen. Jeremiah bought the land for seventeen silver shekels. The deeds were signed and sealed before witnesses and passed to Baruch, Jeremiah's secretary, for safe

keeping. Although Jerusalem will soon be burned and destroyed, God indicated by this that He would restore Jerusalem in time to its glory and commerce (Jeremiah 37:11-21).

Jeremiah prayed a prayer of thanksgiving. God urged Jeremiah to persevere with great faith. The theme of chapter 31 is repeated in chapter 33.

9. In chapters 34-36, Jeremiah prophesied to King Zedekiah of Jerusalem's fall to Babylon and of Zedekiah's capture and exile to Babylon where he would die. He died in a Babylonian prison, his eyes put out. Graphic evidence of destruction has been found in Lachish by excavators of 1932-1938. Twenty one letters, on broken pieces of pottery, in Hebrew language, dating to Jeremiah's day, were also found. Many of these were written by Hoshaiiah, a military officer who references "the prophet" whose message was "beware." He also references smoke signals from Azekah prior to its burning.
10. Jeremiah told of the message from God to free their Hebrew slaves. During the siege of Jerusalem, King Zedekiah ordered the slaves freed to hopefully gain God's favor. Old Testament law required a Hebrew could only be held six years (Exodus 21:2; Deuteronomy 15:1, 12-15). This was seldom done. As a result, God promised them war, famine, and disease.
11. The Rechabites were a puritan clan of Jonadab (II Kings 10:15-23) who abstained from what, to them, were bad influences of settled life: wine, farming and houses. The Lord praised them, not for their ideas, but for sticking to what they believed was right. Today, there are still groups claiming to be Rechabites in Syria and Arabia. Jehovah chastised His people for not obeying Him.
12. Chapter 36 tells of Jeremiah dictating his divinely inspired writings to Baruch, his secretary. Writing, at that time, was a specialized, professional skill. Because Jeremiah, for some reason, could not go to the temple himself, he told Baruch to take the scroll and read God's message to the people at the temple on the next day of fasting. Michaiah heard God's message and was disturbed so he told the king's staff. They sent for Baruch to read to them. Frightened by the message, they agreed the king must be told. They told Baruch, he and Jeremiah must hide. Jehudi read the scroll to King Jehoiakim.
13. As Jehudi read, section by section, King Jehoiakim cut each section off with a knife and pitched it into the fire until it was completely destroyed. Elnathan, Delaiah and Gemariah protested the king's lack of reverence for God's word, but no one else would. The king ordered Jeremiah and Baruch's arrest, but they could not be found. God had Jeremiah to get another scroll and dictate a second edition of the same message including warnings that Jehoiakim would not have an heir to the throne, his family would be punished, and his dead body would be thrown out as garbage.
14. Chapters 37-39 tell of events during the fall of Jerusalem. King Jehoiakim's son was not appointed king, rather Zedekiah was. While under siege by Babylon, the Egyptian army came as allies to fight Babylon's army, but they were quickly chased off and defeated. Jeremiah started to leave the city to see the property he bought from his cousin and was arrested, being accused of defecting as a traitor. He was beaten and imprisoned. The king secretly sent for Jeremiah. He asked if God had any message for him. Jeremiah assured him again of defeat by Babylon. He begged the king not to send him back to Jonathan's dungeon. With a superstitious respect, the king moved him to somewhat better circumstances at the palace prison.
15. Shephatiah, Gedaliah, and Pashur complained to the king that Jeremiah's message had hurt morale and he must be punished as a traitor. Weakly, King Zedekiah went along. They put Jeremiah in an empty cistern to die. Ebed-melech, a palace official, found out what they had done and implored the king to reverse this injustice. The king allowed Ebed-melech to take

- thirty men and pull Jeremiah out. In time, Zedekiah asked Jeremiah again if there was news from God. Jeremiah told Zedekiah again to surrender to Babylon and live or refuse and die. Zedekiah rejected God's warnings (II Samuel 16:21,22).
16. Chapter 39 (and 52) gives the destruction account of Jerusalem. As the walls came down, King Zedekiah fled for his life. He was chased and captured at Jericho. They brought him back to watch his children and friends killed, then his eyes were gouged out and he was chained as a slave for Babylon. The city of Jerusalem was burned, the palace destroyed. King Nebuchadrezzar had his captain (Nebuzaradan) find Jeremiah and take him back home to be cared for by Gedaliah. God told Jeremiah He would also care for Ebed-melech because he trusted Jehovah.
 17. Chapters 40-45 tell of events in the last years of Jeremiah's life. Nebuzaradan released Jeremiah, allowing him protection in Babylon or freedom to go wherever he would like. Jeremiah decided to stay with Gedaliah in Judah. Jewish guerillas found out there were a few Jews left in Judah and came to see Gedaliah. Gedaliah offered them safety there. Jews that had fled to Ammon, Moab, and Edom began to return to Judah and resettle as well. In time, Johanan found out and warned Gedaliah of an assassination plot against him by Ishmael and King Baalis of Ammon, but Gedaliah would not believe him.
 18. In chapter 41, Ishmael (an anti-Babylonian extremist) and ten men carried out their murderous plot to kill Gedaliah at a meal with which he honored them. The next day, unknown to the outside world, eighty men stopped at Mizpah to worship. Ishmael lured them with the city then killed all but ten of them and hid their bodies in a deep cistern. He took the rest of those in Mizpah captive and headed toward Ammon. Meanwhile, Johanan and his men heard of what had happened and pursued them. They caught up with them near Gibeon, but Ishmael escaped with eight men. Johanan then took those he had rescued to Geruth Chimham, near Bethlehem. There, they prepared to go to Egypt out of fear of the Babylonians.
 19. Johanan and the people asked Jeremiah to pray on their behalf as to where to go and what to do. Jeremiah agreed to do so on the condition that everyone follow God's divine guidance. Ten days later, the Lord told Jeremiah to have them stay in Judah where He would protect them. If they chose to disobey and go on to Egypt, they would all die of war, famine, or disease. Having predetermined their plans, they accused Jeremiah of lying and Baruch of plotting against them. Restless from the ten day wait, they migrated to Egypt forcing Jeremiah and Baruch to go with them.
 20. At Tahpanhes, Egypt, God told Jeremiah to bury large rocks between the pavement stones at Pharaoh's palace. Then, he foretold that God would bring Nebuchadrezzar to Egypt and set his throne on these buried stones. He would destroy Egypt, killing all God chose for him to kill. (Sir Flinders Petrie excavated Tell Defenneh, finding the "pavement" referred to here. The "images" (43:13) are obelisks. One of the Heliopolis obelisks is now in Central Park, NY. Another can be seen on the Thames Embankment in London.)
 21. In chapter 44, God told Jeremiah He was displeased with the Jews north of Egypt because of their idol worship. He told Jeremiah to point out to them the rubble of Jerusalem because of their sin and tell them they were arousing God's anger for the same reasons. Their destruction was also at hand. The Jews blatantly refused to listen to Jeremiah calling him a false prophet. Their trust in the "Queen of Heaven" was characteristic of those to whom Jeremiah preached all his life. Jeremiah predicted Pharaoh-hophra would meet a similar fateful end to King Zedekiah. One of his officers, Amasis, revolted against him and killed Hophra.

22. Baruch, like Jeremiah, became discouraged. He was tempted to seek “great things.” In chapter 45, he was encouraged to persevere, for God would protect him.

Visuals:

- Characterization props:
 - crossing the Red Sea visuals
 - tissues, handkerchiefs
 - ten commandments visuals
 - prison walls – sponge paint stones on paper, handcuffs, paper chains
 - plat, picture of a farm, deed – paper with a seal
 - 17 silver coins – play money
 - map; research of the Lachish letters and archaeological finds of the locations mentioned in this lesson
 - blind Zedekiah – sunglasses
 - map of Judah – cut in pieces with a knife and scatter
 - Rechabites – grape juice, farm tool, gloves, model house, tent
 - scroll and quill or ink; scroll and knife or scissors
 - cistern – tube or trashcan with a lid, rope
 - city walls – blocks, boxes, painted wall on craft paper
 - soldiers, armor, chains, stick horses
 - Ishmael – sword, meal – paper plates, cups, food
 - backpack, suitcase, water bottle for journey
 - 2 rocks, shovel, bucket of dirt or carpet square
- Flannelgraphs
- Flipchart
- Puppets/Dolls-Jeremiah, kings
- Sandbox Map-mark cities w/ flags
- Storybook
- Video

Songs From Jeremiah:

- I'll Go Where You Want Me To (1:7)
- God Is Calling The Prodigal (3:12-14)
- Love For All (3:12-14)
- There Is A Balm In Gilead (8:22, 46:11)
- Our God, He Is Alive (10:10)
- The Spacious Firmament. On High (10:12,13)
- In Heavenly Love Abiding (10:23)
- Farther Along (12:1)
- Have Thine Own Way, Lord (18:3-6)
- Take My Life, O Father, Mold It (18:3-6)
- O Love That Wilt Not Let Me Go (31:3)
- All Creatures Of Our God And King (31:35)
- Great Is Thy Faithfulness (32:40)
- Let Us With A Gladsome Mind (33:11)

Activities:

- *Exploring God's Word* – Using historical and biblical reference materials, information on archaeological finds, time lines, help students see the biblical studies they are learning are supported by history and scientific findings. For fun, “simulate” an archaeological dig with a plastic tub of sand and clay or metal “artifacts” they may find using brushes, sifters, or fingers. Be sure to have clean up supplies on hand when you are through. Encourage students to utilize church library materials to make reports or do research on such things.
- *Student Scribes* – Discuss Baruch and his job as a secretary for Jeremiah. Help them make scrolls with the memory verse on it.
- Age-appropriate handwork

Discussion Questions:

1. Why did Jeremiah wear a yoke around his neck? How did it come off?
2. Why was Jeremiah arrested. Could this happen today?
3. How did God write His laws on our hearts? Are they written on yours?
4. How did King Zedekiah treat Jeremiah?
5. Who were the Rechabites? Why did God use them as examples?
6. How do you think God felt as King Jehoiakim cut His word up and threw it in the fire? How do people show disrespect for God's word today? How should we react to such?
7. Do you think, as the Babylonians overtook Jerusalem and chased King Zedekiah, he wished he would have listened to Jeremiah? Who do you know that ought to take God's word more seriously? How can you help them?

Old Testament
Lesson 133: Prophecies Of Doom
Jeremiah 46-52

Memory Verses:	Jeremiah 46:27	But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make <i>him</i> afraid.
	Jeremiah 50:4	In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the LORD their God.
	Jeremiah 51:50	Ye that have escaped the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem come into your mind.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • we must realize Jehovah God is powerful over us all and will do what He says. Everything in His word is true. • Jeremiah was kind and caring toward those who were unkind to Him. We must also care about the souls of those that are lost and try to teach them God's word.
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Outline:

- | | | |
|-----|--|----------------|
| I. | Prophecies against foreign nations. | |
| | A. Egypt. | Jeremiah 46 |
| | B. Philistia. | Jeremiah 47 |
| | C. Moab. | Jeremiah 48 |
| | D. Edom, Damascus, Kedar, Hazor, Elam. | Jeremiah 49 |
| | E. Babylon. | Jeremiah 50,51 |
| II. | Jerusalem falls. | Jeremiah 52 |

Facts:

1. Jeremiah was a "prophet unto the nations" (1:5). Chapters 46-51 are prophecies Jehovah gave Jeremiah directed at Gentile nations. Chapter 46 is directed toward Egypt prior to the Battle of Carchemish (605 B.C.), a very decisive battle in ancient history. Carchemish was a wealthy commercial city at the fjord of the Euphrates River in northern Syria. The Egyptians planned to curb Babylon's rising power and bolster the Assyrian Empire, but God used Nebuchadrezzar to pursue Pharaoh-necho and devastate Egypt. Apis, Egypt's idol bull-god, offered them no "assistance."

2. Chapter 47 is a similar prophesy to those of Philistia. Jeremiah prophesied their destruction by Babylon. The Philistines occupied the coastal plain of Palestine. Tyre and Sidon were destroyed along with them. They became enemies of God's people during the divided kingdoms. Chapter 48 prophesies of Moab's destruction by Babylon as well (Lot's descendants – Genesis 19:37). The Moabites lived in the trans-Jordan area, east of the Dead Sea. This area was known for its fine vineyards. Those of Moab were haughty and arrogant. They worshipped the idol, Caemosh, for which Jehovah punished them (II Kings 24:2).
3. Chapter 49 includes similar prophesies of destruction for Ammon, Edom, Damascus, Kedar, Hazor, and Elam. The Ammonites were descendants of Ben-ammi (Genesis 19:38) living in trans-Jordan near the desert. They were hostile to the Jews during Jehoiakim's reign (II Kings 24:2) and took over Gad upon Israel's deportation. They worshipped the idol god, Milcom, and trusted in their wealthy lands and remote location to keep them from harm. The Edomites were descendants of Esau (Genesis 36:1-19) living in the mountainous area of Seir, south of the Dead Sea. The Edomites rejoiced at Jerusalem's destruction (Psalm 137:7) and later occupied Judah. They had been known for their wisdom, pride, and commerce (Job 2:11, Ezekiel 25:13). Damascus was the main city of Syria. It was a beautiful oasis in the Syrian desert (I Kings 15:18-20; II Kings 13:24). Kedar and Hazor were Arab desert tribes east of Palestine. Those of Kedar were descendants of Ishmael (Genesis 25:13). Josephus records Babylon's conquest of Arabia as well. Elam is beyond the Tigris River, east of Babylon, conquered by the Assyrians. They were known for their archery skills.
4. Chapters 50 and 51 recount the fall of Babylon and the return of the Jewish exiles. Babylon had served God's purpose and was now punished for its own pride and idol worship of Merodach, the sun god. Babylon fell in 539 B.C. to Cyrus, king of the Medes and Persians. He issued a series of decrees permitting Jewish captives to return home. Darius Hystaspia later destroyed Babylon's walls in 514 B.C. expediting its decline. Archaeologists uncovered its ruins in the nineteenth century. It has remained desolate (Isaiah 13:19-22; Daniel 5).
5. Chapter 52 reiterates the account of Jeremiah 39 and II Kings 24:18-25:30 on the fall of Jerusalem. It supports how the prophet's message of destruction was fulfilled. It includes Jerusalem's siege, King Zedekiah's flight and capture, the temple treasures dismantled and taken. The three deportations of captives by Nebuchadrezzar involved a total of 4,600. The last few verses tell of King Jehoiachin's release from prison and support at the government's expense due to the kindness of Evil-merodach, son and successor of Nebuchadrezzar.

Visuals:

- Characterization props:
 - city walls – blocks, boxes, painted wall on craft paper
 - soldiers, armor, chains, stick horses
 - throne – toy, chair
 - idol gods – images (sun, bull, queen)
- Flannelgraphs
- Flipchart
- Puppets/Dolls-Jeremiah, kings
- Sandbox Map-mark cities w/ flags

- Storybook
- Video

Songs From Jeremiah:

- I'll Go Where You Want Me To (1:7)
- God Is Calling The Prodigal (3:12-14)
- Love For All (3:12-14)
- There Is A Balm In Gilead (8:22, 46:11)
- Our God, He Is Alive (10:10)
- The Spacious Firmament. On High (10:12,13)
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- Have Thine Own Way, Lord (18:3-6)
- Take My Life, O Father, Mold It (18:3-6)
- O Love That Wilt Not Let Me Go (31:3)
- All Creatures Of Our God And King (31:35)
- Great Is Thy Faithfulness (32:40)
- Let Us With A Gladsome Mind (33:11)

Activities:

- *What Should I Do?* – Jeremiah lived during difficult times. It hurt him to see God's people worship idols and reject His commands. Often it made people angry for Jeremiah to tell them God's message, but he would faithfully and fearlessly stand up for the right. Allow students to share their own experiences of times when standing up for what was right made someone angry. Create situations where students can give answers as to what to do in that situation. Help them to understand God will always stand with them.
- *Spotlight On Jeremiah* – Allow students, one at a time, to put a hat or costume (sheet) on pretending to be Jeremiah and sit in the "hot seat" or spotlight of a flashlight. Give him/her a microphone. Allow other students to pretend they are reporters and ask Jeremiah questions in an interview.
- Age-appropriate handwork

Discussion Questions:

1. How do you think Jeremiah felt when people got angry at his telling them God's message?
2. Why did the people not listen to Jeremiah's prophesies from God?
3. Why do people not listen to God's word today? What are the consequences of not obeying the Lord?
4. Why did Jehovah destroy Babylon and the Gentile nations?
5. How did the idol gods of the Gentile nations help them against God's power? What idols do we see today?

Old Testament
Lesson 134: Sin, Suffering, And Sorrow
Lamentations 1-5

Memory Verses:	Lamentations 3:22-26	It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning; great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in Him. The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord.
	Lamentations 3:40,41	Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens.
	Lamentations 5:19	Thou, O Lord, remainest for ever; Thy throne from generation to generation.
	I Corinthians 10:13	There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.
	I John 3:16	Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • although sin is not always punished immediately, it always has consequences to bear. As much as God loves us and wants us to enjoy happiness, He will punish us for sinning if we do not repent. • sometimes those to which love is the most difficult to show, need our love the most.
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Outline:

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| I. Sorrow for Sin. | |
| A. Jerusalem mourns its destruction. | Lamentations 1 |
| B. The repercussions of God's anger. | Lamentations 2 |
| C. Jeremiah's prayer for mercy. | Lamentations 3 |
| D. Conditions, cause, and consequences. | Lamentations 4 |
| E. Repentance and prayer for restorations. | Lamentations 5 |

Facts:

1. Lamentations means to "lament" or cry aloud. This book of the Bible is five poetic chapters describing the melancholy funeral of a city. It gives a tear-stained picture of glorious Jerusalem reduced to rubble. II Chronicles 35:25 connects Jeremiah as its author. The insight and deep emotion expressed for the slaughter, enslavement, and starving despair of God's people was typical of his writings.
2. Through his vivid imagery, we see a soul shaken and throbbing at the deep hurt before him. Yet, though he felt strong compassion for the Jews' humiliation and severe punishment, he saw God's justice, for what he had predicted lay fulfilled in every detail. It appears this book was written shortly after Jerusalem's fall. More than fifty years would pass before the Jews would be free from captivity. Jeremiah also knew that God's people would return to Jerusalem and that holy city and God's temple would be rebuilt.
3. The general theme of Lamentations is the recognition of sin and its consequences, coupled with hope and prayer. (Sin □ suffering □ sorrow □ repentance □ hope □ faith □ restoration) Chapters 1-4 are acrostic poems. The 5th chapter is a prayer poem. The reader visualizes the suffering and pain of wailing Jerusalem (Zion) as a widowed and disgraced princess.
4. Their sin as a nation, their vain confidence in their neighboring allies, and their false prophets and priests had lead the Jews to this end. The message of this book is a challenge to repent individually and as a nation and commit to God's steadfast love. Though His love is always with us, a holy God must punish those unrepentant sinners.
5. Jerusalem sat quiet, lonely, desolate, betrayed, her children enslaved in a pagan environment (Ezra 4:20; Isaiah 39:5-7). No one sat at her gates. Her beauty was gone. She remembered the good old days and it increased her sorrow. Because of Jerusalem's sin, she was tossed away like dirty rags. Those that once honored her now despised her. She hid her face in humiliation. She was punished for her immoral indulgences. Her enemies plundered everything precious; her temple was violated.
6. Those few survivors left behind cried in hunger, selling anything they had left for food. Jerusalem's sins had yoked her to this slavery. Her enemies had trampled her men as grapes in a winepress. She pleaded for help but God said she should be thrown out like dirty rags (Leviticus 15:19-27). She had rebelled. Now she sat in anguish and despair, her children as slaves in distant lands. Her enemies gloated and mocked her loss. The time would come when God would punish them, as He had Jerusalem.
7. God's fury had not even spared His temple (footstool – I Chronicles 28:2). He had destroyed every home, fort, the palace, and walls. His protection withdrawn, her enemies had attacked and burned her with a raging fire (figuratively). Jerusalem's kings and priests had fallen. God rejected His own altar because of their false worship. Her gates

- were broken beyond repair. Jerusalem's elders sat grieving silently in sack cloth with dust on their heads.
8. Jeremiah cried until he could not muster another tear, his heart was broken for God's people (Jeremiah 9:1; 14:17). The false prophesies of her "prophets" failed to convince Judah of her sin, otherwise, she might have avoided captivity (Jeremiah 14:14-16; 23:9-40). Her enemies mocked her ruins.
 9. The Lord fulfilled His promise of justice without mercy. Jerusalem now wept before God. Jeremiah encouraged them to pour out their hearts and plead to Jehovah. Jeremiah pleaded himself for Jerusalem. He implored God to see how the little children had become victims of cannibalistic mothers, priests lay slain in the temple, young and old lay unburied in the streets. None had escaped God's anger.
 10. In chapter 3, the suffering prophet (Jeremiah) bears his heart. No prophet ever pleaded more passionately than he with the Jews and no one but Jesus was treated with more contempt. He expressed his anguish at the sight of such distressing conditions surrounding him. He felt trapped and frustrated. His prayers were unanswered. Jeremiah felt like God was waiting to ambush him, blocking his escape. His own people made fun of him. Gone were peace, prosperity, and enjoyment. Jeremiah felt like God had deserted him. He was bitten and heavy hearted. The scenes of such difficult times would never be erased from his mind.
 11. Yet, as he pondered, he realized how these experiences had humbled him, so he looked for hope. God's loving kindness was renewed each day and He had preserved a remnant of His people to start a new beginning. Jeremiah realized discipline was a good thing. God did not abandon us forever. As He gives us grief, He also gives compassion. The behavior of God's people had deserved God's punishment so why should they complain! Instead, they must re-examine their lives, repent and obey Jehovah once again.
 12. Jeremiah prayed to Jehovah for vindication. God had pursued His people with a vengeance. Now they sat terrified and destroyed. Jeremiah cried uncontrollably at the fate of his people. He retold God of how his enemies had chased him and thrown him into a well (cistern) to die without just cause. Yet, God had sent someone to his rescue (Jeremiah 37, 38). Jeremiah was confident God saw his circumstances and would redeem and be advocate again. His enemies plotted against him and taunted him daily. Jeremiah asked God to repay them accordingly.
 13. Chapter 4 reflects Jerusalem's guilt and punishment. Jeremiah described the suffering of the royal children lying scattered as thrown out, broken pottery. They died of starvation and cannibalism. Predatory animals treated their young better than God's people were treating theirs. Their royal diets had been replaced with whatever they might scratch around and find in garbage pits. Jerusalem's princes and nobles used to be fine, manly specimens, but now their unburied bodies lay scorched and dried by the desert sun. (Better to die by the sword than starvation.)
 14. God's anger was satisfied with the destruction of Jerusalem. Such terrible misfortunes Judah brought upon herself. Not even Judah's enemies thought her destruction was possible, but God permitted it because of their sin. Now living as fugitives and vagabonds, her priests found no honor or respect. As their end came, they looked, in vain, for their allies (Egypt) to save them. The king was captured and, with that, all hope was gone.

15. Edom was the “brother” to Judah, descending from Esau and Ishmael. It is implied that sometimes the sharpest jabs come from those related to us. Yet, Jeremiah turned to Edom and foretold of her destruction to come.
16. Lamentations ends (chapter 5) with a prayer for Jehovah’s restoration from penitent Jews as a nation. Jeremiah painted a pitiful picture for God of the sufferings of the Jews and the lack of life’s necessities. They had lost homes and loved ones. They had to pay black market prices for water and fuel. They had to beg for food from their enemies (Egypt and Assyria) and work hard labor and long hours each day. The Jews were now slaves of their former servants. The aftermath of war and famine consumed them. Jerusalem’s women had been raped, their princes hung by their thumbs, their elderly insulted, and children expected to do tasks beyond their ability. Sadness and despair prevailed.
17. He concluded that Jehovah was the same from generation to generation. Surely God would not forsake them forever. Jeremiah pleaded with God to restore and re-establish them as a nation. His hope was that God would couple mercy with His wrath (Habakkuk 3:2).

Visuals:

- Characterization props:
 - box of tissues, handkerchiefs
 - visuals from Jeremiah, II Kings, II Chronicles on the destruction of Jerusalem
 - model of Jerusalem, temple in glory days and then in ruins including the gates
 - time line
 - dirty rags
 - pictures of starving children/people
 - real or pretend food
 - paper chains, hand cuffs
 - sack cloth – burlap tunic
 - garbage can
 - model homes, water jug or bottle
- Flannelgraphs
- Flipchart
- Puppets/Dolls
- Sandbox Map
- Storybook
- Video

Songs From Lamentations:

- Morning Has Broken (3:22,23)
- The Steadfast Love Of The Lord (3:22-240)
- Great Is Thy Faithfulness (3:23)
- For The Beauty Of The Earth (3:41)

Activities:

- *They’ll Know We Are Christians By Our Love* – In spite of Jeremiah’s enemies and the way he was treated by God’s people, Jeremiah loved them and continued to do what was in their best interest. When they suffered punishment for their sins, he still cried them. He prayed on their

behalf and did what he could for their needs. Discuss ways students have been mistreated by others; then focus on how we, like Jeremiah, must repay evil with good. Talk about specific ways they can do this. Allow them to create situations in which they could find themselves and plan how to react. Talk about how this can make a good friend out of an enemy, or give opportunity to reach someone with the gospel.

- *The Very Best Life* – Sing “The Very Best Life” or “Whatever I Shall Be When I Grow Up.” Discuss why God’s plan for the Christian life is the very best on earth; how avoiding sinful things prevents the necessity for consequences. Distinguish between real, lasting joys and happiness and temporary thrills, their causes and effects. Make a mobile or collage picture/poster from magazine cut-outs. Older students can survey local news articles that reflect sin and its consequences. Identify cause and effect.
- *Signs Of The Times* – With older students, relay a brief history lesson of America’s founding fathers and why Europeans migrated to this new land. (Freedom from the domination of false doctrine in the church of England was a major factor.) With the fall of Jerusalem in mind, look at the fall of other world powers throughout history and why they fell. Identify the sinful sources involved. Reflect on modern day America and how our nation sizes up to a potential fall and why. Who said, “When a nation ceases to be good, it will cease to be great”? What does God say?
- *Notable Needs* – The Jews find themselves in dire need of God. Let students make a chart of situations in which they sometimes find themselves in need of God’s help.
- Age-appropriate handwork

Discussion Questions:

1. What does “lamentations” mean? How does that apply to this book of the Bible?
2. What is the point of this book?
3. Where is the “silver lining” (ray of hope) in this message?
4. What specific things had contributed to Jerusalem’s downfall? Could this happen to us as a nation?
5. How did neighboring nations react to Jerusalem’s plight? Have your “friends” ever treated you that way when you were being punished? How did that make you feel about the quality of their friendship?
6. How do you think those of Jerusalem felt now about not listening to Jeremiah’s warnings? Who warns you when they see you not making wise choices about right and wrong? Do you listen to those warnings? Why?
7. When all the prophecies of Jeremiah proved true, why did Jeremiah not gloat and say, “I told you so”? How did Jeremiah react? Why?
8. What did Jeremiah instruct the people to do now? What did Jeremiah do as well?
9. Did God already know how Jeremiah’s enemies had treated him? Why does Jeremiah talk to God about this? Did God care? Does God want you to bring your troubles to Him like Jeremiah did? Why?
10. When we sin, who is to blame? Why must we be punished? Does God care?
11. What was Jeremiah’s nickname? How did he get that name?

Old Testament
Lesson 135: Life And Times Of Ezekiel
Ezekiel 1-11

Memory Verses:	Ezekiel 1:3	The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.
	Ezekiel 11:10	Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord.
	Revelation 4:7	And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • Jehovah God is Lord over everyone and everything. There is no other God. • God will not tolerate a “god” of any type to reign in our lives above Him.
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Outline:

- I. Ezekiel is called and commissioned.
 - A. The vision. Ezekiel 1
 - B. Sent to Israel. Ezekiel 2
 - C. Instructions. Ezekiel 3

- II. Signs of impending doom.
 - A. Four signs. Ezekiel 4,5
 - B. Because of their idolatry. Ezekiel 6
 - C. A description of Judah’s destruction. Ezekiel 7

- III. Visions of judgment.
 - A. The glory of God; abominations in the temple. Ezekiel 8
 - B. Slayings in Jerusalem. Ezekiel 9
 - C. Wheels and cherubims. Ezekiel 10
 - D. Restoration of the remnant. Ezekiel 11

Facts:

1. Ezekiel, son of Buzi, means “God strengthens.” He was a priest, called to be a prophet when he was thirty years old (592 B.C.) about the fifth year of captivity. He had a wife, but no children. She died as a sign to those Jews in captivity that Jerusalem would not be spared (24:16-24). Ezekiel was deported with upper class exiles to Babylon. He ministered to God’s people twenty-two years, preaching repentance and warnings of

- judgment. He was a contemporary to Daniel; he followed Zephaniah and Jeremiah and was followed by Zerubbabel, Ezra, and Nehemiah.
2. The basic theme of Ezekiel is the fall (doom) and restoration (hope) of Israel. Prophecies use prose and poetry, parables, allegories, signs and symbols. He sought to impress upon those captive that God's judgment was not over. Their sinfulness had pushed God to the brink. Ezekiel symbolized God's judgment with the glory of God leaving the temple (8-11). He stressed that God's judgment would extend to neighboring nations (25-28). After the fall, Ezekiel turned to the future restoration, envisioning Israel as "dry bones" given new life and the temple, city, and nation being reconstructed.
 3. His visions have messianic dimensions (11:5; Luke 4:18,19; 34:11-16; John 10:11-16; 37:22-28; Amos 9:11; Acts 15:16). Ezekiel was characterized by his stern, inflexible will and his dedicated adherence to God's law. After the fall, he was a consoler to the Jews, the "prophet of personal responsibility."
 4. Ezekiel lived among the exiles beside the Chebar Canal, an artificial water course of the Euphrates in Babylon (II Kings 24,25). One day, the heavens opened to Ezekiel and he saw visions of God in the midst of a storm. Driven by the storm was a great cloud of glowing fire. In the cloud were four human-like beings with four wings and four different faces. Perhaps they had the following symbolism: man=intelligence, eagle=swiftness, ox=strength, lion=majesty. Their legs were like a man's, but their feet were like brass cow's feet. They had human hands. They were joined wing to wing, another pair of wings covered their bodies. Bright, fiery coals darted among them flashing lightning. Four wheels were below them of polished amber (gold colored topaz). A second wheel moved crosswise inside any of four directions. Their rims were filled with eyes. As the four beings flew, the wheels moved because the Spirit of God was in the wheels.
 5. The sky above them looked like beautiful crystal. As they flew, their wings roared like waves breaking on the shore, or the voice of God, or the shouting of an army. When they stopped, a voice spoke from the crystal sky. Above them was a throne made of blue sapphires. The human likeness on the throne was a gleaming bronze, dazzling like fire above the waist. Below his waist was a fiery brightness. All around him was a glowing splendor like a rainbow. In the presence of God's glory, Ezekiel realized his unworthiness. He fell face down on the ground. He came to know God was not limited to Palestine, but was there in Babylon among the exiles and His eyes were upon all the universe. There was no place inaccessible to Jehovah God.
 6. God told Ezekiel to stand. The Holy Spirit filled Ezekiel. God commissioned Ezekiel to be His messenger to rebellious Israel. God told Ezekiel they probably wouldn't listen to him. God told him not to be afraid or discouraged nor become like them. As God had touched Jeremiah's mouth with coals (Jeremiah 1:9), here God had Ezekiel eat a scroll with God's words on its front and back. Ezekiel was to symbolically make God's words his own; he was inspired of God. It tasted sweet as honey.
 7. In chapter 3, God repeated His instructions to Ezekiel to go to Israel and tell those in exile God's messages even though they were stubborn and rebellious. God told Ezekiel to let His word sink into his own heart first. Then the spirit caused the glory of God to move away with the sound of an earthquake. The Spirit of God took Ezekiel to Tel Abib. He sat alone, stunned by what had happened. He was charged again by God to pass on

- His messages to the Jews. Ezekiel was accountable for the delivery, not the success or failure to motivate.
8. The Lord then told Ezekiel to stop being a public reprover for awhile. He was not to speak to anyone outside of his house and then only to those that consulted him privately. This continued about two years.
 9. In chapter 4, God told Ezekiel to take a clay brick and draw out the siege of Jerusalem. He was to put a baking plate between himself and the city, demonstrating how an enemy would capture Jerusalem. Then, he was to lie on his left side for 390 days to illustrate Israel's 390 years of captivity. Forty days on the other side would signify Judah's captivity. Next, Ezekiel was to make bread of wheat, barley, and beans. He was to ration to himself eight ounces a day (one meal a day). He was to drink one quart of water a day. The bread was to be baked with fire fueled by human dung to defile it. (God later changed this to cow dung.)
 10. Chapter 5 continues the signs. Jehovah had Ezekiel take a sharp sword to shave his head and beard. He measured the hair into three equal parts. One third of it was to go in the center of his clay map of Jerusalem and be burnt there (famine and pestilence). One third was to be scattered across the map and slashed with a knife symbolizing those slaughtered by the enemy. Another one third was to be scattered to the wind, those exiled among nations. A few hairs were to be tied in his robe, Jerusalem's survivors, and a few hairs throw into the fire. Israel's punishment was to be public and without pity because of their sins.
 11. In chapter 6 the Lord told Ezekiel to prophesy against the mountains of Israel. These "high places" were where many of their idols were located. He told Ezekiel to tell His people because of their idolatry, He would bring war upon them. Their cities (and idols) would be smashed and burned. The bones of those that worshipped these idols would be scattered among their altars. This was one method of defiling an altar. He would scatter them among other nations sparing a remnant of His people. They would suffer famine and disease and they would have to know then that Jehovah God was Lord of all, sole deity. ("Ye shall know that I am the Lord" was Ezekiel's most characteristic phrase. It appears sixty times in this book.)
 12. Chapter 7 says the time of Israel's destruction was at hand. God wanted Ezekiel to tell His people, because of their sinful idolatry, He would not show them pity nor spare them now. They could mobilize their army, but if they left the walls of Jerusalem, the Babylonians would kill them. If they stayed inside the city, they would starve or disease would riddle them. If they managed to escape, they would be lonely. Money and wealth would not help them. The gold God had provided them for the temple they had used to make idols. Now, Jehovah would destroy the city and His temple. It would be looted and defiled and left in ruins. His people would be enslaved and put in chains. Disaster after disaster would befall them and they would know that Jehovah was Lord.
 13. Ezekiel had another vision from God. He saw the similar form of God's glory (chapter 1). The Spirit took Ezekiel by the hair and transported him to Jerusalem. Abominable idol worship had caused Jehovah to withdraw from His sanctuary in the temple. He showed Ezekiel a large idol in the temple court that disgusted him. Then God had Ezekiel dig to find a hidden room. As they went in, there were pictures of snakes, lizards, and hideous creatures and idols. There, seventy prominent elders of the exile

- stood secretly worshipping these pictures, burning incense to them. This cult was of Egyptian origin, but influenced by both the Babylonians and Canaanites.
14. Then, God took Ezekiel to the north gate of the temple where Hebrew women sat weeping for Tammuz, another heathen god (Daniel 11:37; Zechariah 12:11). Lastly, God brought Ezekiel to the inner court of the temple where twenty five men stood with their backs to God's temple worshipping the sun. Jehovah assured Ezekiel He was about to unleash His anger on them and when they cried for mercy, He would not listen.
 15. Then, God called six supernatural agents (executioners) in human form, each with a sword. One wearing linen clothing (suggesting divine sanctity) carried a writer's inkhorn. This was a carrying case for reed pens with an ink container attached. The Lord told the man with the inkhorn to walk through the streets of Jerusalem putting a mark on all those who wept at the sinfulness around them. He told the others to kill everyone without a mark on their foreheads, including children and to start at the temple where God was most insulted by their blatant idolatry.
 16. They killed the seventy prominent elders first. God told them to defile the temple courts with the corpses of those they killed (II Chronicles 36:17,18). Ezekiel fell before the Lord tearfully wanting to know if Jehovah would kill everyone in Israel. God told Ezekiel the sins of Judah and Israel were very great. They thought they could sin and blame Jehovah for forsaking them or claim He could not see what they were doing. God had to punish what they had done. Then, the man with the inkhorn returned to report he had completed his task. It is implied that the executioners had done their jobs as well.
 17. The throne of blue sapphires appeared above the cherubims. God told the man with the inkhorn to reach between the wheels beneath the cherubims and get a handful of fiery coals to scatter over the city. This he did. The temple and the courtyard were flooded with the cloud and brightness of the glory of the Lord. God told the man with the inkhorn to do this again. As he stood beside the wheels, one of the cherubims filled his hands with more fiery coals and he went out with them, for the purpose of destroying Jerusalem.
 18. The wheels beneath the cherubims gave a yellowish-green glow like crystallite (beryl stone). These were the same beings Ezekiel had seen in chapter 1 by the Chebar Canal. They moved to the east gate of the outer courtyard, paused briefly on the Mt. Of Olives and left. (He would see them return at the same eastern gate in chapter 43.)
 19. The Spirit of God then took Ezekiel to the east gate where he saw twenty-five of Jerusalem's most prominent leaders, including Ja-azanian and Pelatiah. The Spirit told Ezekiel that those were the men responsible for wicked advice to those of Jerusalem. The anti-Babylonian party had advised Judah to revolt against Nebuchadnezzar and form an alliance with Egypt in spite of what God had commanded (Jeremiah 28:16) and in violation to their oath to the Babylonian monarch (II Chronicles 36:13). God told Ezekiel to prophesy against them. God told Ezekiel to tell His people, God knew everything they thought. They thought the city walls would protect them from their enemies, but they wouldn't! God would expose them to war and hand them over to foreigners. They would lie slain within and outside the city because they had not obeyed God. He would chase them to their borders and they would know He was the Lord (II Kings 25:18-21). In his vision, Ezekiel saw the death of Pelatiah.
 20. Then, God told Ezekiel to tell the exiles of Babylon that although God had scattered them from their land, He would be there in their midst and would gather them back as a nation

in Israel once again. When they returned to Jerusalem, they were to remove all traces of idolatry. God would give them tender hearts, sensitive to His touch. Those of Jerusalem would pay for their sins. Then, the glory of God departed. The Spirit of God carried Ezekiel back to Babylon, to those in captivity where he told them all Jehovah had shown him.

Visuals:

- Characterization props:
 - exile – paper chains
 - map
 - red cloud – cotton with crafted angel-like figures w/ a man/ox/eagle/lion face
 - flashing lights – blinking Christmas lights, flash light
 - with wheels – spray painted topaz (iridescent) rims w/ painted or stick-on eyes
 - crystal like sky
 - blue throne – chair with bronze action figure
 - rainbow – colored paper, glitter
 - scroll – tofu/pastry with honey
 - earthquake – taped sound effects, shake table
 - 8 oz. bread/water
 - sword, hair/yard
 - idols
 - bones – parts of Operation game, chicken bones, skeleton model
 - model of Jerusalem/temple
 - pictures/play-rubber snakes, lizards, monsters
 - incense
 - sun
 - six angels/men – one with a case for pens, sword
 - red coals
- Flannelgraphs
- Flipchart
- Puppets/Dolls-Ezekiel
- Sandbox Map
- Storybook
- Video

Songs:

- Father I Adore You
- Give Me Oil In My Lamp
- God Is Watching Over You
- He Paid A Debt
- Holy Ground
- Humble Yourselves
- I Am Crucified With Christ
- I Know The Lord Will Make A Way
- Jesus Is Lord
- Jesus Wants Me For A Sunbeam
- My God Is So Great
- Restore My Soul
- Seek Ye First
- Teach Me Lord To Wait
- The Very Best Life
- There Is A Balm In Gilead
- This Little Christian Light
- Where The Spirit Of The Lord Is

Songs From Ezekiel:

- We Praise Thee O God (9:8)
- Whiter Than Snow (11:19)

Activities:

- *Verse Search* – Make a list of Bible verses that pertain to visions and signs. Put them on slips of paper in a container. Have students pick one and look up the verse(s). Discuss the similarities and differences to Ezekiel’s visions and signs. Older students may want to do some further research on visions and signs.
- *Imagine That* – Have students imagine what it might have been like to have been there with Ezekiel back in his day. Have them write a paragraph describing what they are imagining. Younger students may want to illustrate a picture or verbalize their thought. They could also be news reporters “reporting” on ancient news of the day. Use a toy microphone.
- Age-appropriate handwork

Discussion Questions:

1. Who was Ezekiel?
2. About what did Ezekiel preach?
3. Where did Ezekiel live?
4. What did Ezekiel see? Explain.
5. Who was the bronze human likeness on the throne?
6. What messages did God give Ezekiel? For whom were those messages?
7. What signs of doom for Jerusalem did God tell Ezekiel?
8. What did God want to impress upon Israel?
9. What upset God the most about His people?
10. To what hope did Israel have to cling?

Old Testament
Lesson 136: That They Might Know I Am The Lord
Ezekiel 12-32

Memory Verses:	Ezekiel 18:20	The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.
	Ezekiel 20:19	I am the Lord your God; walk in My statutes, and keep My judgments, and do them;
	Romans 6:23	For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
	II Corinthians 5:21	For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • it is important to always be faithful to God, for sin requires punishment from God. But if we repent, He will forgive us as He did Israel. • we share God's word and should be concerned about lost souls as Ezekiel was. • we are personally responsible for the sins we commit. They are no one else's fault.
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Outline:

- I. The necessity of captivity.
 - A. Signs and symbols of exile. Ezekiel 12
 - B. Prophecy abused. Ezekiel 13, 14
 - C. Parable of the grapevine. Ezekiel 15
 - D. Parable of Israel's marriage. Ezekiel 16
 - E. Parable of two eagles. Ezekiel 17
 - F. Personal responsibility/accountability. Ezekiel 18
 - G. Two lions and the vine. Ezekiel 19
 - H. Israel's unfaithfulness. Ezekiel 20-24

- II. After the fall of Jerusalem.
 - A. Judgment on Ammon, Moab, Edom, and Philistia. Ezekiel 25
 - B. Judgment on Tyre. Ezekiel 26-27
 - C. Judgment on Sidon. Ezekiel 28
 - D. Judgment on Egypt. Ezekiel 29-32

Facts:

1. Chapters 12-24 predict the fall of God's people. Ezekiel was dealing with those who scoffed at His prophecies and believed Jehovah would never allow His people to be overtaken. God had Ezekiel demonstrate to them the necessity of their captivity. He symbolically acted out their fleeing the besiege of their captors. He exposed their false prophets (12-14). He depicted Israel as a worthless vine (15) and unfaithful bride (16). Chapter 17 returns to the metaphor of the vine, emphasizing King Zedekiah's disloyalty and chapter 18 explains that their lack of personal responsibility/accountability caused God's divine punishment. He scolded Judah's leadership (19) and further illustrated their unfaithfulness with allegories (20-24).
2. God came to Ezekiel saying His people were rebellious. He told Ezekiel to demonstrate what exile would be like. Ezekiel was to pack what he could carry and leave home during the day so he would be seen. He was to dig a tunnel through the city wall where he could be observed and crawl through with his belongings then walk off into the night. Ezekiel did as God said. The next morning, God told Ezekiel to explain the meaning of his demonstration to the people. He sent this message especially to the prince of Jerusalem (King Zedekiah) saying he would flee as everyone else, but he would be captured and die and all would know God was the Lord (II Kings 25:4-7; Jeremiah 52:8,11).
3. Again, God said He would spare a few to honor His name. In 12:18, God appeared to Ezekiel again telling him to eat with trembling and fear, rationing food and water, for the day would soon come for Jerusalem when they would be under siege and would have to ration their food and water and there would be no escape. Their cities and farm land would be destroyed. False prophets of Ezekiel's day contradicted him and other true prophets of God, telling the people what they wanted to hear. God assured Ezekiel the fulfillment of these prophecies were soon to be realized.
4. There were two types of false prophets: those that represented idol gods and those that misrepresented Jehovah with fake prophecies. God told Ezekiel there were self proclaimed prophets inventing "visions" from Him and He would destroy them for their lies. God would blot out their names and rain His anger upon them. God told Ezekiel they were damning the souls of His people by telling them Jerusalem would have peace and God would not let them be harmed. He told Ezekiel to speak out against these false prophets and those women "prophets" that used magic charms and veils to console His people. They would receive just punishment.
5. In chapter 14, the elders of Israel came asking Ezekiel for a message from Jehovah. God told Ezekiel he was insulted by their request for they worshipped idols and had no right to His help. God said to warn them to repent and destroy their idols or He would punish them. He will punish all false teachers (prophets) and hypocrites. He told Ezekiel those of Jerusalem would be destroyed by war, famine, wild beasts, or pestilence (Jeremiah 15:2,3). Chapter 15 compares those of Jerusalem to a useless wild vine of the forest destined for burning.
6. In chapter 16, God again came to Ezekiel with a message addressing Jerusalem's abominable sins. He stressed the heathenism that now characterized their background. He said they were no better than Canaanites (Genesis 14:7; 15:16; Numbers 21:21-30; Joshua 24:15; I Samuel 26:6; I Kings 11:1). He likened them to an orphan child dumped

- in a field covered in blood and left to die. (This happened in ancient time.) God came along and saved her life. When she (Jerusalem) was old enough to marry, God declared those vows and she became God's bride (Ruth 3:9; Deuteronomy 22:30). He clothed Jerusalem in jewels and fine linens as a queen and she was known and revered for her beauty (Genesis 24:22,30,47; Deuteronomy 32:13,14; Judges 8:24; Isaiah 3:18-24).
7. Jerusalem decided she could get along without God, so she prostituted herself to idol gods of her allies (II Kings 16:7; 21:1; II Chronicles 33:1). The very gold and jewels God had given her, she used to form statues of men to worship. The sons and daughters God gave her, she sacrificed to these idols (to Molech). Jerusalem built altars to these idols everywhere and God's anger grew intense. God must crush such infidelity and filthiness of heart. He said most prostitutes charge for their services but Jerusalem fell to such low esteem she gave them gifts to bribe them to come to her (Deuteronomy 23:18; Judges 12:1; 15:6; Hosea 2:2,10,19; 9:1).
 8. Thus, God would bear her shame and nakedness before all her allies. They would strip her of all she had and burn her homes leaving her destitute and God would stand by quietly and allow it. God said Jerusalem's sins far surpassed those of Samaria and Sodom and because of it she would be exposed and scorned to repay her broken promises (Isaiah 1:9; Jeremiah 3:6; Matthew 10:15; 11:20-24). Yet, in time, upon her repentance, God would renew His covenant with her and show her kindness once again (Isaiah 54:9,10; 55:3; Jeremiah 31:35,36; 32:40; 33:20-22; Romans 11:11,12,32).
 9. In chapter 17, God gave Ezekiel a riddle for His people. He said, a great eagle (Nebuchadnezzar) came to Lebanon (Israel) and plucked a shoot from the tallest cedar tree (David's lineage – Jehoiachin) and replanted it in a city filled with merchants (Babylon). It grew into a strong spreading vine with healthy branches and leaves. Then another eagle (Pharaoh-hophra of Egypt) came along and the vine (Zedekiah) loaned itself to that eagle. Should it be allowed to prosper? God said no (Jeremiah 34:8-22; 37:7; 44:30; II Chronicles 36:13).
 10. Zedekiah broke his oath to Nebuchadnezzar and to God. Nebuchadnezzar would be allowed to uproot Zedekiah and he should die. Pharaoh would be of no help to him. His soldiers would be slaughtered. (Israel had been replanted in Babylon never to be strong again, but they could maintain their identity. Now, God would pluck the best twig from the highest cedar and plant it on Israel's highest mountain (Isaiah 2:2; 11:10; 53:2; Matthew 13:31). Everyone would recognize Jehovah to be the giver of life and destiny. Through David's seed, a new kingdom would be established (Matthew 1:11,12).
 11. God's people were slipping into despair because they felt they were being punished for the sins of their forefathers (Manasseh – II Kings 24:3,4). The concept of group responsibility was old in Israel. Ezekiel told them that any one was free to renounce their past or parentage for good or evil. We each are judged for our individual sins not that of a parent or son or daughter. Forgiveness and salvation was available to any repentant sinner, but all those that forsook Jehovah would die in their sins. (This refutes the theory of total depravity.)
 12. Chapter 19 has two more allegories reflecting Israel as a lioness with two cubs who grew up strong to be kings of beasts but one (King Jehoahaz) was trapped in chains by Egypt's Pharaoh-necho (II Kings 23:33,34) and one (King Jehoiachin) was carried off to Babylon by Nebuchadnezzar (II Kings 24:15). The second allegory again portrayed Israel as a vine uprooted and consumed due to the rebellion of Zedekiah (II Kings 24:20).

13. Chapters 20-24 reiterate Israel's unfaithfulness to God, the elders coming to Ezekiel for a sign despite their worshipping idol gods (14:1-11), God bringing His people out of Egyptian bondage through the wilderness, their rebellion against him, and adoption of pagan gods. He promised to scatter them and wreak judgment. When they returned from exile with changed penitent hearts, they would be as a sweet savor to Him.
14. In the meantime, He would unsheathe His mighty sword and make a clean sweep throughout their land. Their doom was soon forthcoming. God told Ezekiel to clap His hands quickly then brandish his sword three times to symbolize the great massacre they would face and bring terror to their souls. Then, God told Ezekiel to make a map with a route to Jerusalem and one to Rabbah (Trans-Jordan). He was to put a sign post at the fork. The king of Babylon would stand at that fork undecided as to which to attack first. After efforts of magic, divination, and casting lots, He would go to Jerusalem first. Their day of reckoning was at hand.
15. Chapter 22 enumerates the base extent of Jerusalem's sins and strongly condemns them. They would face full penalty for their sinfulness. In chapter 23, He gives another allegory of two sisters, Oholah (Samaria) and Oholibah (Jerusalem). He married them both. Both were unfaithful, turning to the idols of Assyria, thus punishment for both would ensue.
16. In chapter 24, Ezekiel gives a parable of a pot of water on the fire filled with the choice cuts of meat from the flock (sheep). He was to boil the meat well. Then, God likened Jerusalem to a pot pitted with rust and wickedness. He told Ezekiel to take out the chunks of meat and expose her wickedness for all to see. Let the fire roar, the pot boil, burn the bones, then set the empty pot on the coals to scorch the rust and corruption away.
17. God told Ezekiel He was going to take Ezekiel's wife. She would die. He must not cry or express sorrow. He could not accept food from consoling friends. This Ezekiel told to God's people. That night his wife died. He did as God told him to do. The people asked the meaning of this. God told them He would destroy His own temple and His nation (bride). They must not mourn for those slaughtered, but be sorry privately for their own sins.
18. Chapters 25-32 reiterate God's judgment and destruction on surrounding nations that influenced Israel's idolatry, just as other prophets predicted (Isaiah 13-23; Jeremiah 46-51; Amos 1,2; Zephaniah 2:4-15). Before the ideal situation could be realized and Israel could be secure once again in her land, her enemies must be destroyed. The nations Ezekiel scrutinized are Ammon, Moab, Edom, Philistia, Tyre, Sidon, and Egypt. Ezekiel graphically illustrated their destruction especially Tyre and Egypt. Their destruction fell between 587-586 B.C. to 571-570 B.C. (Seven months before the fall of Jerusalem and sixteen years after its fall.)

Visuals:

- Characterization props:
 - duffel bag, suitcase, back pack
 - water, food – real or pretend
 - idol gods – statues, figurines
 - war – sword, armor, shield, spear
 - famine – crumbs, empty food containers, pictures of starving people/animals

- wild beasts – toy animals
- pestilence – bugs
- vine – ivy, honeysuckle
- fire – pretend, sticks and red tissue paper flames
- house on fire – model, toy house
- jewelry, linens, nice clothing, crown
- 2 eagles – toy or craft birds
- 2 pieces of cedar branches
- lion and 2 cubs – stuffed animals, puppets/ paper chains
- incense or perfume or scented candle
- map with 2 roads, fork, and sign post (Jerusalem/Rabbah)
- pot of water with meat chunks
- map of Jerusalem and 7 surrounding nations
- Puppets/Dolls – prophets, baby, bride, 2 sisters, Ezekiel’s wife
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs:

- Awesome God
- Cheerfully Obey
- Glorify Thy Name
- Humble Yourselves
- I Have Decided To Follow Jesus
- I Will Listen To God’s Word
- I’m In The Lord’s Army
- I’m Yours Lord
- Into My Heart
- My God Is So Great
- One Way To Peace
- Our God Reigns
- The Very Best Life
- Unto Perfection
- Walking In The Enemies Camp
- We Will Glorify

Songs From Ezekiel:

- There Is A Rock (18:31)

Activities:

- *Total Depravity* – Explain to older students the theory of total depravity and the practice of infant baptism. Show how Ezekiel 18 refutes that theory. Have them locate other scriptures that coincide with Ezekiel 18. Encourage them to further research this false doctrine. Provide materials to do this in class so they will be equipped to deal with this when necessary (Romans 6:23).
- *Follow The Leader* – Have students play a brief game of follow the leader, mimicking his/her actions. Talk about what a good leader Ezekiel was and how he worked hard at sharing God’s word with others. Discuss the good leaders and bad leaders in today’s lesson and the consequences of following someone on the wrong pathway. Talk about leaders we choose to follow on earth and how to pick a good example to follow. Impress upon them to be good examples/leaders that others would want to follow. Don’t forget to mention Jesus

whom we want to follow every day whether anyone else does or not. Talk about how following bad leadership destroyed Israel as a nation and made slaves of her survivors.

- *Warning Warning Warning!* – Discuss with students warning signs with which we come in contact. Bring as many props as possible to illustrate (stop signs, construction signs, flashing lights, slippery when wet). Talk about God’s prophets and what a tough but important job they had warning God’s people that if they didn’t repent of their sins they would be punished. Discuss people today that give us similar warnings (preacher, teacher, parents). Talk about how things might have been different if God’s people had heeded the prophet’s warnings. Brainstorm how your students can warn others about obeying God and why they should. Explain how this shows our love and concern for others, not warning them shows a lack of love and concern for their souls. Teach them early to love the souls of the lost and seek to deter them from judgment. Never underestimate the power of God’s word even from a child. Remember, “Out of the mouth of babes...” (Psalm 8:2; Matthew 21:16; I Corinthians 1:27).
- Age-appropriate handwork

Discussion Questions:

1. How many prophets did God send to warn His people that their sins would bring them punishment? Why did He do this?
2. Who does God send to warn us of the consequences of sin? Do we listen to the warnings better than Israel did? Explain.
3. How did God feel about having to punish His people?
4. How did He feel about how they treated Him? How do we treat God?
5. Why was Babylonian captivity necessary for God’s people to suffer?
6. How does Ezekiel illustrate God’s message? Give examples.
7. Explain the difference in a true prophet of God and a false prophet.
8. Who is responsible for your sins? Who is not responsible? Who has to bear the consequences for those sins?
9. What happened to Ezekiel’s wife? Why? What did Ezekiel do?
10. How did the elders insult God (chapter 14)? How could we be guilty of that same thing today?

Old Testament
Lesson 137: Rattle My Bones
Ezekiel 33-48

Memory Verses:	Ezekiel 34:23	And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.
	Ezekiel 34:26	And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.
	Ezekiel 36:28	And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.
	Ezekiel 37:4,7	Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord.
	John 10:11	I am the good shepherd: the good shepherd giveth His life for the sheep.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God's abiding presence and the power of His spirit are always with His people. • all our blessings come from Jehovah God above. • God restored Israel because of His great love for His people and to prove to all nations He is the only true and living God. • God's leaders are held responsible for the souls of those they are appointed to guide.
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Outline:

- I. Israel restored.
 - A. Ezekiel the watchman. Ezekiel 33
 - B. Selfish shepherds vs. the Good Shepherd. Ezekiel 34
 - C. Edom destroyed. Ezekiel 35
 - D. The land of Israel restored. Ezekiel 36
 - E. Dry bones. Ezekiel 37
 - F. God protects Israel against Gog. Ezekiel 38,39

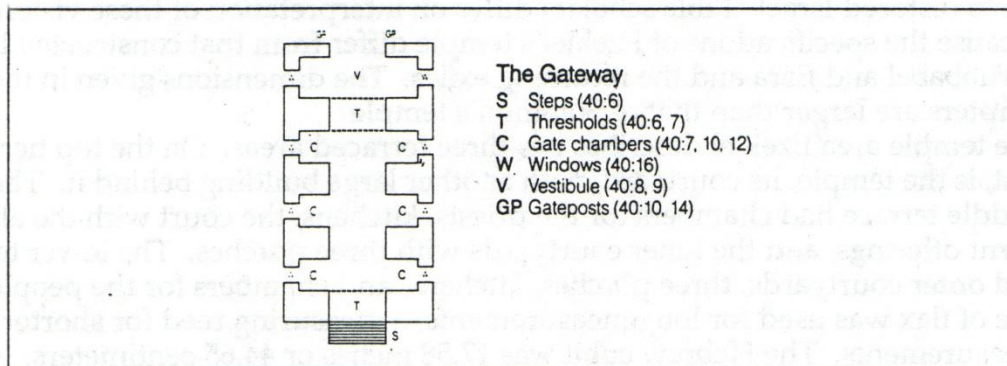
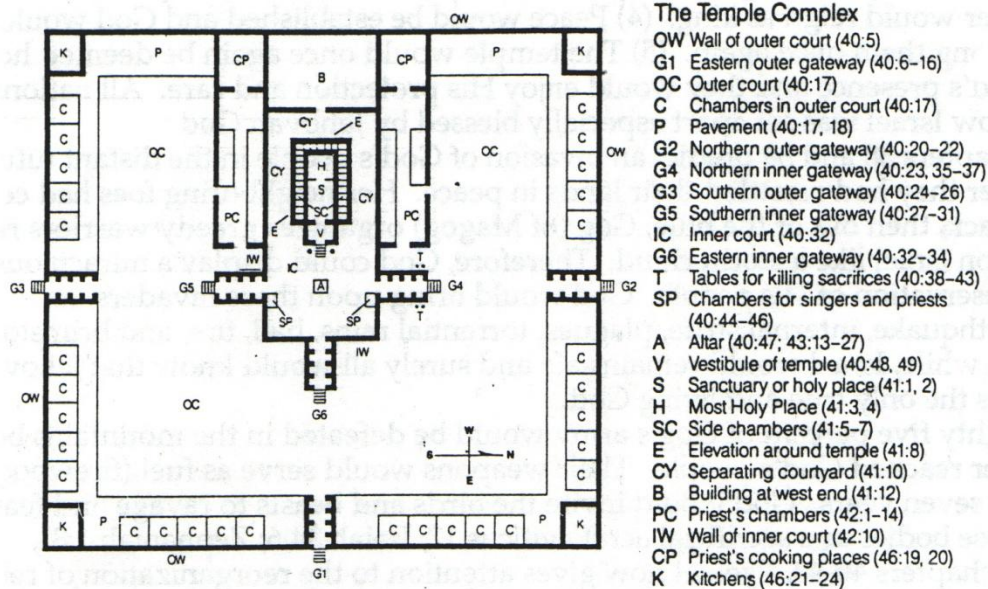
- II. Visions of a new Jerusalem.
 - A. A new temple. Ezekiel 40-43
 - B. A new manor of worship. Ezekiel 44-46
 - C. A new land. Ezekiel 47,48

Facts:

1. After the fall of Jerusalem, Ezekiel gave hope to a shattered people that Jehovah would once again restore Israel. Chapter 33 begins with God using the analogy of the watchman. Ezekiel, as God's prophet, was a watchman over His people. He was to warn them of the enemy's approach (devil). If he did not warn them, Ezekiel would be charged with their (spiritual) deaths. If they did not heed his warnings, they would be responsible for their own deaths.
2. He encouraged them to turn from their sins and repent to avoid destruction. He warned that all the good deeds of man that later turn to evil would not save him. The Lord was always fair in His judgment and all would be judged according to our deeds.
3. News reached Ezekiel of the fall of Jerusalem by one who had escaped (January 585 B.C.) (The eleventh year of Jeremiah 39:2 is the same as the twelfth year of Ezekiel 33:21.) God revealed to Ezekiel the scattered remnant of Jerusalem now living among the ruins of surrounding cities. They had been so confident God would not let them suffer destruction in spite of their sins, they disqualified themselves of any inheritance. They would die by the sword, wild animals, or disease. Her land and pride would be desolate and they would know God meant what He said. God warned Ezekiel, that although the people "appeared" sincere, they were not listening and did not intend to follow His message. They were entertained by Ezekiel, talking behind his back, enthralled by their money. In time, they would realize Ezekiel was a true prophet of God.
4. In chapter 34 again, with an allegory, Jehovah chastised the rulers of Israel (like Jehoiakim and Zedekiah) for being neglectful and self centered "shepherds" of His flock (people). While they had catered to themselves, they had allowed Israel to become diseased, sick, crippled, strayed, lost, and exploited by other nations (Babylon) (Jeremiah 50:6; Matthew 18:12-14; Luke 15:4; 19:10). The Lord would hold them responsible. He would search out and rescue His sheep. He would feed them, heal their wounds, and protect them in peace.
5. God said He would set one shepherd (like David) over His sheep who would secure peace forever (John 10:14-18; Isaiah 55:3,4; Jeremiah 23:5,6; Matthew 22:41-45). This, of course, was another prophecy of Jesus. God's covenant of peace would remove all that was hurtful and provide showers of blessings upon His people. It would restore productivity and re-establish God's presence among them.
6. Edom was hostile to Judah, especially after 586 B.C. Chapter 35 gives a detailed account of God's prophesy against the Edomites. He said He would leave them desolate while He restored the mountains of Israel. They hated Israel and assisted in Jerusalem's fall. They planned to possess Israel's territory unauthorized by Nebuchadnezzar or the Lord. Although God had withdrawn His presence, He had not renounced His right to the land. While Edom had rejoiced at Israel's fate, Edom's own fate was at hand.
7. In contrast, chapter 36 tells of the restoration of the mountains of Israel to God's people. Ezekiel prophesied that other nations had mocked and slandered Israel's name and Jehovah was not pleased by such, especially with Edom. Israel's sins had deserved the punishment of exile, but God would restore Israel as a nation to sanctify His own name. He foretold of Israel's prosperity and growth. God would give them new hearts and a renewed desire to obey His commands. He would bring them home and rebuild their ruins and everyone would know He was Jehovah.

8. Chapter 37 paints a vivid picture of the re-integration of the Israelite nation. God gave Ezekiel a vision of dry bones, strewn across a valley, coming to life. The scattered bones at God's command began to rattle and attach themselves together. Muscle and flesh covered those bones and God's spirit breathed into them life, causing them to stand as a great army. All this symbolized the coming together of Israel as a nation again.
9. He further illustrated the coming together of the northern and southern kingdoms as one by joining two sticks together. Five specific blessings would result from this union. (1) God's people would be brought back home as one nation with one king. (2) They would be purified from idolatry. (3) A David-like ruler would reign as king. (4) Peace would be established and God would dwell among them once again. (5) The temple would once again be deemed holy by God's presence and they would enjoy His protection and care. All nations would know Israel was set apart especially blessed by Jehovah God.
10. Chapters 38 and 39 predict an invasion of God's people in the distant future, long after they had resettled their lands in peace. Her neighboring foes had ceased to attack, then out of the blue, Gog (of Magog) organized greedy warriors to rain upon Israel like a storm cloud. Therefore, God could display a miraculous preservation of His people. God would bring upon these invaders, an earthquake, internal strife, plagues, torrential rains, hail, fire, and brimstone. All the while, Israel would remain safe and surely all would know that Jehovah God was the only true and living God.
11. Eighty-five percent of Gog's army would be defeated in the mountains before they ever reached God's people. Their weapons would serve as fuel (firewood) for Israel for seven years. God would invite the birds and beasts to ravage and feast upon those bodies as a sacrificial act (Leviticus 17; Isaiah 34:6; Zephaniah 1:8).
12. In chapters 40-43, Ezekiel now gives attention to the reorganization of religious life to restored Israel. Bible scholars differ on interpretation of these visions because the specifications of Ezekiel's temple differ from that constructed by Zerubbabel and Ezra and the returning exiles. The dimensions given in these chapters are larger than that of Solomon's temple.
13. The temple area Ezekiel described has three terraced areas. On the top tier facing east, was the temple, its courtyard, with another large building behind it. The middle terrace had chambers for the priests, kitchens, the court with the altar of burnt offerings, and the inner courtyards with three porches. The lower terrace had outer courtyards, three porches, kitchens, and chambers for the people. A line of flax was used for long measurements, a measuring reed for shorter measurements. The Hebrew cubit was 17.58 inches or 44.65 centimeters. A long cubit was 20.679 inches. Ezekiel's measuring reed was about 10 1/3 feet long.

Ezekiel's Temple



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14. Chapters 44-46 deal with the new order of worship. Ezekiel discussed who may minister in the temple. Foreigners were excluded. Levites that strayed from God were demoted to watchmen at the gates. They assisted those in the outer courts with offerings and cooking sacrifices. The levitical priests who were descendants of Zakok were chosen to serve more directly to God within the temple. They were to wear linen during temple service, not let their hair grow too long nor shave it off. They could not drink wine before service in the temple and could only marry a Jew. They would serve as judges and they could not defile themselves by being in the presence of the dead unless it was an immediate blood relative. Priests could not own property and the sacrifices brought by the people would sustain them.
15. The priests' quarters were to surround the temple. Two sections were reserved for Israel's prince. He was to divide the remaining land among the people of each tribe. He was to execute justice, provide offerings for Israel's public worship and special

- ceremonies. They were to use honest forms of measure. A “homer” was about 220 liters of 6 1/2 bushels.
16. Chapters 45 and 46 reiterate various offerings and sacrifices for the cleansing of the temple, special feasts, Sabbath, and a new moon. If the prince gave land to a son, it was his forever, but if the prince gave land to a servant, it was returned to the prince in the Year of Release (every seventh year).
 17. Ezekiel envisioned a life-giving stream, in chapter 47, running from the door of the temple eastward, passing by the altar along the southern gate. Along the banks of this river, grew fruit-bearing trees whose leaves possessed healing powers and which bore fruit every month. This river could even bring life to the Dead Sea, transformed by God’s abiding presence. The land was to be divided equally among the twelve tribes. Verses 15-20 give the boundaries of Israel’s land. Immigrants among the tribes were also given land accordingly (Numbers 34:1-12).
 18. A parallel description of 45:1-8 is given again in chapter 48 of the division of the land. The allotments do not coincide with the original division among the tribes. Here the whole nation was west of the Jordan River. With the temple in Jerusalem, seven tribes settled to the north and five to the south. The gates were named after the tribes. The circumference of Jerusalem measured about six miles (18,000 cubits) and it was called “Yahweh is there” (Revelation 21:3). The description of this new temple, worship, and land brought comfort and encouragement to those in exile.

Visuals:

- Characterization props:
 - watchman – spy glass, binoculars
 - nomads - caves, tents
 - toy soldiers, sword, animals, disease – pretend sores
 - shepherd – staff, toy sheep, bandage
 - showers of blessings – umbrella, paper raindrops, w/ “blessings” written on map
 - heart cut outs, candy heart box
 - rebuilding – building blocks, toy tools
 - bones – skeleton model, salt dough “bones,” chicken bones
 - 2 sticks
 - model of Ezekiel’s temple and courtyards
 - altar, spatula and fork
 - gavel, liter, bushel basket – laundry basket
- Flannelgraphs
- Flipchart
- Puppets/Dolls - Jesus
- Sandbox Map
- Storybook
- Video

Songs From Ezekiel:

- There Is A Rock (33:11)
- The Lord’s My Shepherd (34)

- Even Me (34:26)
- Breathe On Me, Breath Of God (37:9-14)
- Holy God, We Praise Thy Name (39:7)

Activities:

- *Rattle My Bones* – Using dismantled skeleton models, clay bones, or salt dough, label twelve bones with the names of the twelve tribes. Have students assemble the bones with recognizable skeleton figures. Hook them together with toothpicks, craft wire, glue, etc. Review chapter 37’s vision and meaning.
- *Showers Of Blessings* – With tag board, poster board, or construction paper, have students create umbrellas and “blessing” raindrops. Have them write on their drops blessings they see in their own lives. Mount these on a paper backing or create a mobile with these. Encourage them to count all their many blessings and learn to recognize them on a daily basis.
- *Seek and Find* – Using an Old Testament Bible Lands map, create an activity where students must quickly locate cities, mountain ranges, rivers, etc. mentioned in today’s lesson. You might want to make copies of this map ahead and give each student a copy of the same map. Reward those that find the most first. Variation: Compare Solomon’s temple to Ezekiel’s temple or compare Ezekiel’s temple to the one actually reconstructed by the post exiles like Zerubbabel. This can be a project in class or can extend to further research outside of class. Compare Ezekiel’s prophesies to the prophesies of other major and minor prophets.
- Age-appropriate handwork

Discussion Questions:

1. How was Ezekiel a watchman?
2. Who were the selfish shepherds and who was the good shepherd?
3. Why did God specify Edom’s destruction?
4. Why does God restore Israel as a prosperous nation?
5. How does Ezekiel’s vision illustrate Israel’s coming back together as a nation? Explain.
6. How and why did God protect Israel from the invasion by Gog?
7. Describe Ezekiel’s vision of the temple restored in Jerusalem?
8. What changed about Israel’s worship toward Jehovah?
9. How was the new (resettled) land different from before?
10. What showers of blessings did God predict for the new Jerusalem? (chapter 37)

Old Testament
Lesson 138: Daniel And Friends Are Faithful To God
Daniel 1

Memory Verses:	Daniel 1:8	But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. 9* Now God had brought Daniel into favour and tender love with the prince of the eunuchs.
	Daniel 1:17	As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.
	Daniel 1:20	And in all matters of wisdom <i>and</i> understanding, that the king enquired of them, he found them ten times better than all the magicians <i>and</i> astrologers that <i>were</i> in all his realm.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • we can depend on God in every situation like Daniel and his friends did. God cares about our difficult situations and we can pray to Him about them. • all our blessings come from God and we must give Him the credit.
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Outline:

- | | |
|--|----------|
| I. Daniel loves God. | Daniel 1 |
| A. Deportation to Babylon. | |
| B. Daniel and his friends are faithful to God. | |

Facts:

1. Daniel means "God is my judge." Daniel was a young Jew of royal birth (prince) noted as a "righteous man of God." He was carried off to Babylon during the first captivity of Nebuchadnezzar in 606-605 B.C. during Jehoiakim's reign. Soon after his arrival there, he became a member of the royal staff as a high ranking advisor to King Nebuchadnezzar. He gained prominence, as well, under King Darius during the Persian empire. As a contemporary of Ezekiel, his life was characterized by faith, prayer, courage, and lack of compromise. Daniel wrote this book about 530 B.C. (6th century) during Babylonian exile (Matthew 24:15; Mark 13:14).
2. The book of Daniel is about God's mighty power and ultimate triumph. He predicted the judgment and defeat of the Gentile world powers (Nebuchadnezzar, Belshazzar, Darius, and Cyrus), as well as the hope and deliverance of Jehovah's holy people. The Aramaic language

- was used due to diplomacy and commerce during that period. (Abraham spoke Aramaic. Deuteronomy 26:5; Genesis 31:47)
3. Daniel, with its predictive prophesies, visions, and symbolism, is the “Revelation” of the Old Testament. It details the rule of Antiochus Epiphanes, King of Syria (175-163 B.C.) and his conflict with the king of Egypt and the Jews. Chapter 1 gives a picture of Daniel. Chapters 2-7 describe the future course the Gentile world powers would take. Chapters 8-12 give prophesies of the future of the Jewish nation under Gentile rule. Chapter 1 was written in Hebrew, 2-7 in Aramaic, and 8-12 in Hebrew.
 4. In the third year of King Jehoiakim’s reign, King Nebuchadnezzar overcame Jerusalem. He took from Jehovah’s temple sacred vessels (cups) and put them in the treasury of his pagan god in Shinar. Nebuchadnezzar had Ashpenaz, master eunuch (head of personnel) to choose Jewish youth (14-15 years old) that were good looking, intelligent, strong, healthy, poised, and of noble descent. These, he would teach the Chaldean language (Aramaic), math, astronomy (science), and history for three years. Aramaic was written on clay in wedge shaped character (cuneiform).
 5. These boys were put on government support sharing with others of the king’s official staff in the best food and wine of his kitchen. Daniel, Hananiah, Mishael, and Azariah were among those chosen from the tribe of Judah. A part of this training included changing their names from those that honored Jehovah to those that honored Babylonian deities, weaning them from their religious culture. “Daniel” means “God’s prince”; “Belteshazzar” means “Bel’s prince”; “Hananiah” means “mercy of Yahweh”; “Shadrach” means “command of Aker” (Aku was the moon god of Babylon.); “Mishael” means “who is what God is”; “Meshach” means “who is like Aku”; “Azariah” means “whom Yahweh helps”; “Abednego” means “servant of Nebo.”
 6. Daniel’s steadfast loyalty to Jehovah caused him to determine he would not eat of the king’s menu. Eating and drinking carried ritual significance. Meat of the Babylonians was slaughtered according to pagan ritual and offered to an idol god, of which the Jews were forbidden (Exodus 34:15; Hosea 9:3,4; Ezekiel 4:13,14; Leviticus 3:17; 6:26; 17:10-14; 19:26). God gave Daniel favor in the steward’s eyes and allowed Daniel to convince him to give Daniel and his three friends only vegetables (pulse) and water for ten days to prove they would remain just as healthy as the others. There was no religious ritual involved with vegetables.
 7. After ten days, they appeared healthier than those that had eaten the king’s meat and drunk his wine. Thus, the meat and wine were removed from all and vegetables were eaten instead.
 8. God endowed these four young men with special knowledge, skill, learning, and wisdom. Daniel, God blessed with the ability to interpret dreams and visions. They were deemed superior to all the other boys by the king and added to his staff of advisors. He found their advice ten times better than all his magicians and astrologers. Daniel held this position throughout Israel’s entire period of exile on into King Cyrus’ first year as king.

Visuals:

- Characterization props:
 - sample of Aramaic writings (clay)
 - gold and silver cups
 - school books, math, history, science, language
 - real or pretend food and grape drink, water and vegetables

- Puppets/Dolls-Daniel, Shadrach, Meshach, Abednego, Nebuchadnezzar, Melzar
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs From Daniel:

- Be Thou My Vision (2:20-23)
- God Moves In A Mysterious Way (2:21,22)
- A Mighty Fortress (4:3)
- Praise, My Soul, The King Of Heaven (4:34-37)

Activities:

- *God Is Our Refuge* – (Psalm 46:1) Daniel and his friends found themselves in one difficult situation after another, but each time God helped them in specific ways. Help students create a chart titled Times I Need Help. Section off categories such as At School, At Home, At Play. Guide students to compare and contrast their own situations with that of Bible examples such as Daniel and those in exile. Have them list times/situations they need God’s help. Assure them that God cares about their circumstances and He will help them when they turn to Him in prayer. Help them to recognize times when God has answered their prayers in the past. Point out that Daniel remembered to thank God and praise Him when his prayers were answered.
- Age-appropriate handwork

Discussion Questions:

1. For what was Daniel known? (character wise)
2. What things characterize the book of Daniel as unique?
3. Why did Daniel not want to eat the king’s fine foods?
4. How did Daniel arrange to change their diet?
5. What was the result when Daniel and his friends ate only vegetables for ten days?
6. What was the king’s opinion of Daniel and his friends at this point?

Old Testament
Lesson 139: Four In A Furnace
Daniel 2,3

Memory Verses:	Daniel 2:20	Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his:
	Daniel 2:44	And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.
	Daniel 3:28	Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.
	Romans 14:11	For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.

Goals:	Student will learn:
	<ul style="list-style-type: none"> • we must obey and worship God no matter what obstacles are placed in our way and no matter what the consequences may be.
	<ul style="list-style-type: none"> • we can depend on God in every situation like Daniel and his friends did. God cares about our difficult situations and we can pray to Him about them.

Outline:

- I. God's plan for the Gentile world powers.
 - A. Nebuchadnezzar's dream. Daniel 2
 - B. Nebuchadnezzar's golden statue/Four in a furnace. Daniel 3

Facts:

1. One night, King Nebuchadnezzar awoke trembling from a terrible nightmare. He called all his magicians, sorcerers, and wise men (Chaldeans) to reconstruct and interpret his dream. To fail to do so would mean execution for them and their families. This included Daniel and his friends. They complained that his demands were unfair, that no one could interpret a dream untold to them. Their interpretation of dreams, although a hoax, had often been "divined" by the positions of the sun, moon, and stars, but that particular arrangement had come and gone making interpretation impossible. The king furiously

- accused them of stalling for time. Arioch, the chief executioner, rounded up all those to be killed.
2. Daniel prayed to Jehovah with his three friends to show mercy on them and reveal this dream to them. That night, God revealed it to Daniel in a vision. As he came before King Nebuchadnezzar, Daniel gave Jehovah the credit for revealing the dream to him.
 3. Daniel explained the dream was of future events. Before him was a glittering metallic man with a head of gold, a chest and arms of silver, a belly and thighs of brass, and legs of iron, with feet of part iron and part clay. A rock was cut from the mountain and hurled, smashing the feet of the statue and collapsing it into a heap. Then the rock became a mountain that covered the earth.
 4. Daniel explained: King Nebuchadnezzar was the golden head (Jeremiah 25:9; 27:5,6; 28:14; Daniel 12:1). As his kingdom fell, it would be overthrown by the Medes and Persians (539 B.C.) as the chest and arms. In time, another world power would conquer and the Greek (Macedonian) empire of Alexander would reign (334 B.C.) as the belly and thighs. Eventually, the Roman Empire would reign with the greatest strength and control of all, legs of iron. Rome would be fragmented and reassembled socially, culturally, and politically. It's only exception would be Christianity. In its final stages, it would become brittle and easily shattered by its alliances through inter-marriage that would not succeed, clay and iron.
 5. During these reigns, Jehovah would set up the Messianic kingdom that would never be destroyed. It would shatter all the others and stand forever, the rock. King Nebuchadnezzar recognized Daniel's God to be the God of all gods, ruler of kings. He commanded sacrifices be offered and Daniel be rewarded with costly gifts, made ruler over the province of Babylon and chief wise man. Daniel asked the king to make Shadrach, Meshach, and Abednego his assistants, which he did.
 6. King Nebuchadnezzar had a golden statue made and instructed all to fall down and worship it when the music began to play. Some of the Chaldeans reported to the king that Shadrach, Meshach, and Abednego were refusing to worship the statue. King Nebuchadnezzar sent for them, verified the report, and gave them a second chance to comply, but they refused. They assured the king that they were not worried, for Jehovah God would deliver them. (II Timothy 1:12; I Corinthians 3:21-23; Hebrews 13:6).
 7. King Nebuchadnezzar was infuriated. He commanded the fiery furnace be heated seven times hotter than usual. He had his strongest soldiers bind and throw the three men in. Flames leapt out, killing the soldiers. As King Nebuchadnezzar watched, he noticed four men instead of three, all walking around in the flames unhurt. The king went to the door of the furnace to call them out. Fire had not touched Shadrach, Meshach, or Abednego. Their clothes were not scorched nor did they smell of smoke.
 8. Nebuchadnezzar paid honor to the God of these three men admitting that Jehovah had sent his angel to protect them. He decreed that no one may speak against their God or they would be cut to pieces and their house knocked down. Then, he promoted Shadrach, Meshach, and Abednego and they prospered greatly.

Visuals:

- Characterization props:
 - pillow, blanket, sheet
 - zodiac signs, sun, moon, stars

metallic man – gold head, silver arms and chest, brass belly and thighs, iron legs, iron and clay feet – cover a Ken doll with colored foils
rock
map – historical info on 4 world powers (Babylon, Medo-Persians, Greek, Rome)
golden statue
fiery furnace – crafted
decree - formal looking paper

- Puppets/Dolls-Daniel, Shadrach, Meshach, Abednego, Nebuchadnezzar, angel
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs From Daniel:

- Be Thou My Vision (2:20-23)
- God Moves In A Mysterious Way (2:21,22)
- A Mighty Fortress (4:3)
- Praise, My Soul, The King Of Heaven (4:34-37)

Activities:

- *Hear Ye! Hear Ye!* – Have someone deliver an “official proclamation” to your classroom. The messenger should read with an authoritative voice, that a new law has just been made by the president that his picture is to be posted in your classroom and from now on they must only honor and pray and worship him. Spies will be watching and if they don’t do it they will be put in jail. Have students discuss how they feel about such a new law. Should they obey it? What will they do? Who else was put in such a situation? What did they do? Motivate them to feel what the exiles of Babylon must have felt when Nebuchadnezzar issued such a law and how Shadrach, Meshach, and Abednego may have felt looking at that fiery furnace.
- Age-appropriate handwork

Discussion Questions:

1. Explain King Nebuchadnezzar’s first dream and interpretation. What did God use to illustrate that dream?
2. Why did King Nebuchadnezzar ask for his dream to be interpreted without telling what the dream was?
3. Who finally interpreted the dream? With whose help?
4. Why were Shadrach, Meshach, and Abednego thrown into a fiery furnace? Who else joined them in the furnace? Why?
5. What did King Nebuchadnezzar do when Shadrach, Meshach, and Abednego were not consumed by the fire?

Old Testament
Lesson 140: The Writing On The Wall
Daniel 4,5

Memory Verses:	Daniel 4:33	The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.
	Daniel 4:37	Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works <i>are</i> truth, and his ways judgment: and those that walk in pride he is able to abase.
	Daniel 5:25	And this <i>is</i> the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

Goals:	Student will learn: <ul style="list-style-type: none"> • all our blessings come from God and we must give Him the credit. • we must always show God and His symbols proper respect.
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Outline:

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|----|--|----------|
| I. | God's plan for the Gentile world powers. | |
| | A. Nebuchadnezzar eats grass. | Daniel 4 |
| | B. Belshazzar and the handwriting on the wall. | Daniel 5 |

Facts:

1. In chapter 4, King Nebuchadnezzar made a formal proclamation, which he sent worldwide, concerning his humbling experiences where Jehovah demonstrated that He and His moral laws governed the rise and fall of all men whether they be of God or not. He explained that he was living in peace and great prosperity when he had another frightening dream. He called all his wise men and magicians to interpret his dream, but they could not. Finally, Daniel came in and King Nebuchadnezzar was sure, through Daniel's God, he could interpret the dream.
2. He told Daniel he saw a very tall tree out in a field, growing so tall everyone in the world could see it. (Nebuchadnezzar loved the trees of Lebanon. Ezekiel 31:3-18; Matthew 13:31,32) Its leaves were lush, its fruit bountiful. Birds and animals found shelter there. Then an angel of God demanded the tree be cut down, its fruit scattered, leaving nothing but a stump and roots. For seven years he was to live as an animal, eating grass and being wet with dew. This decree was to let all nations know that Jehovah God dominated all kingdoms and world powers and could easily take them away and give them to men of humble station in life (I Corinthians 8:4-6; Isaiah 40:15; Proverbs 21:1; Romans 13:1; Acts 17:24-26).
3. Upon hearing the king's dream, Daniel sat for awhile afraid to tell the king its meaning. The king encouraged Daniel to tell him anyway. Daniel exclaimed he wished this would

happen to the king's enemies instead of him. Daniel explained to King Nebuchadnezzar that the tall tree represented the king whose empire had grown strong and great. God's angel would cut him down and destroy that for seven years letting him live as an animal (insane) eating grass in the fields. His own subjects would chase him from the palace until he learned that all he had came from Jehovah God, not his own doing.

4. The stump and roots indicated King Nebuchadnezzar would recover his kingdom once God felt he had learned his lesson. Daniel implored the king to stop sinning so God would spare him this fate, but twelve months later, as Nebuchadnezzar strolled his rooftop admiring his accomplishments, he lost his sanity and the dream came true. His hair grew long like eagle feathers and his nails looked like bird claws. He ate grass and lived in the fields. After seven years, God allowed Nebuchadnezzar his sanity back so that he might praise and bring honor and glory to God.
5. Belshazzar was second in command to his father Nabonidus, who at the time was besieged at Borsippa, by Cyrus. The spineless prince invited 1,000 officers to a great sensual feast with many women and much drinking. During the process, he commanded the gold and silver cups taken by Nebuchadnezzar from Jerusalem's temple to be used (sacrilegiously) for their drinking and toasting his idol gods. Suddenly, they saw fingers of a man's hand writing "mene, mene, tekel, upharsin" on the wall. Belshazzar was petrified with fear. His knees knocked and his legs gave way.
6. Belshazzar screamed for the magicians and Chaldeans to come interpret the writing on the wall. (They were familiar with the Aramaic words, but could not understand their significance.) He became hysterical. The queen rushed in and tried to calm Belshazzar. She told him to call for Daniel for he interpreted King Nebuchadnezzar's dreams and had access to Jehovah God. Daniel came. Belshazzar offered him purple robes and golden chains and third in power of the kingdom if Daniel could explain the words. Daniel told Belshazzar to keep his gifts.
7. Daniel reminded Belshazzar of King Nebuchadnezzar's fate for his lack of humility toward Jehovah God. He told Belshazzar he had defiled Jehovah by using the temple cups in his drunken party toasting idol statues and dishonoring the true God who was the giver of life and determined destiny. Daniel explained that "mene" meant numbered. God had numbered (ended) his days to reign. "Tekel" meant weighted. In God's balances, he had been weighed and failed the test. "Parsin" meant divided. Belshazzar's kingdom would be divided by the Medes and Persians.
8. God's handwriting on the wall had secured the king's attention so Daniel could talk to him. These verses proved the successor of the Babylonian kingdom to be a dual kingdom of two nations. Belshazzar commanded the robes and golden chain be provided Daniel and he made third in command. Belshazzar's sacrilege against Jehovah required immediate punishment. That night, Belshazzar was killed and Darius, the Mede, began his reign over Babylon, whose fall had been prophesied long before by Jeremiah (50,51) and Isaiah (44:24-28;45)

Visuals:

- Characterization props:
 - tall tree, branch, with fruit, real or fake
 - grass, "eagle" feathers, bird claws
 - surgical glove – writing on a paper "wall"
 - purple coat, gold chain (necklace), scepter

- Puppets/Dolls-Daniel, Nebuchadnezzar, Belshazzar
- Flannelgraphs • Flipchart
- Sandbox Map • Storybook • Video

Songs From Daniel:

- Be Thou My Vision (2:20-23)
- God Moves In A Mysterious Way (2:21,22)
- A Mighty Fortress (4:3)
- Praise, My Soul, The King Of Heaven (4:34-37)

Activities:

- *All Of Self And None Of Thee* – It is always tempting to give ourselves credit for accomplishments. King Nebuchadnezzar learned the hard way that blessings really come from Jehovah God and He deserves the glory and credit. Help students to recognize when they are putting themselves first and when they are putting God first. Teach them early to give God the glory due Him. Give a lesson on pride vs. humility. Help them to see God’s perspective and think about how their words and actions make Him feel.
- Age-appropriate handwork

Discussion Questions:

1. Which king ate grass? Why did he do this?
2. What did King Nebuchadnezzar dream next? What did it mean?
3. What happened during Belshazzar’s feast? Why?
4. What did Daniel interpret the words on the wall to mean?
5. How did God affect the making of history among four world powers?

Old Testament
Lesson 141: Daniel Meets The Lions
Daniel 6-12

Memory Verses:	Daniel 6:10	Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.
	Daniel 6:22	My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocence was found in me; and also before thee, O king, have I done no hurt.
	Daniel 12:13	But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.
	Ecclesiastes 12:13,14	Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of Man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.
	Romans 8:38	For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • in the face of fear and danger, trials and difficult situations, we can go to God in prayer and He cares for us. • sometimes it is difficult to do what is right, but we must be courageous like Daniel and please God above everyone else.
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Outline:

- I. Faith and prayer.
 - A. The decree.
 - B. Daniel in the lions' den.

Daniel 6

- II. Prophetic visions.
 - A. The vision of four beasts. Daniel 7
 - B. The vision of the judgment.
 - C. The vision of the kingdom of the son of man.
 - D. The vision of the ram and the goat. Daniel 8
 - E. The vision of seventy weeks. Daniel 9
 - F. The vision of the glory of God. Daniel 10
 - G. The vision of coming conflicts. Daniel 11
 - H. The final vision of tribulation/resurrection. Daniel 12

Facts:

1. King Darius was a “sub-king” over Babylon while King Cyrus was king over all of the Persian Empire. King Darius had divided his territory into 120 provinces, delegated 120 princes (governors) accountable to three presidents, one of whom was Daniel. With fifty-plus years of public service, Daniel was the more capable of the three and the king was thinking of promoting Daniel to administrative head over all his kingdom. This, of course, created jealousy among the others, so they looked to find fault with Daniel but could find none.
2. They devised a plot to take advantage of King Darius’ vanity and attack Daniel’s religious integrity. The men approached Darius saying that the leaders of Babylon have “unanimously” agreed a royal statute (law) should be made that for thirty days all petitions should be made solely through King Darius, no other god or king. If someone did, they should be thrown to the lions.
3. In spite of the new law, Daniel maintained his belief and worship to Jehovah. These men observed him praying and returned to the palace to tell the king Daniel had ignored his new law.
4. King Darius was angry with himself for being tricked into signing such a law. He tried all day to think of a way to keep from sending his friend Daniel to the lions. That evening, the men came again to remind King Darius of the law he had made and the necessity to send Daniel to the lions. Reluctantly, the king issued Daniel’s arrest. He hoped Daniel’s God would deliver him. (Daniel’s faith in Jehovah had inspired the king to believe in Him also.)
5. The king returned to the palace and refused to eat. He went to bed, but could not sleep. Very early, he arose and went to the lions’ den. He called out for Daniel and Daniel replied, “O king live forever.” He told King Darius Jehovah had sent an angel to shut the lions’ mouths and he was fine. The king was ecstatic with joy! He ordered Daniel removed from the den and commanded that Daniel’s accusers and their wives and children be thrown into the lions’ den. He then issued another decree that everyone honor and respect the God of Daniel for He was the true and living God who should never be destroyed. God was glorified and Daniel prospered.
6. Chapters 1-6 have been historical information; chapters 7-12 are prophetic. The angel, Gabriel, interpreted Daniel’s dreams and visions (8:16-9:12). The same succession of Gentile empires in chapter 2 appear here, followed by the kingdom of Christ, the Messiah. Daniel’s first dream (chapter 7) occurred about fourteen years prior to the events of chapter 5. Daniel envisioned a great storm with strong winds blowing every direction (representative of God’s power to control nations) of the Mediterranean area. Four strange beasts came out of

- the sea: a lion with eagle wings (Babylon – 612 B.C.) whose wings are plucked off (Jeremiah 4:6,7), a ferocious bear whose massive body portrayed Persia's massive armies (the Medo-Persian empire - 539 B.C.), a leopard with wings and four heads (Alexander's Grecian, Macedonian kingdom – 331 B.C.), and a strong, dreadful creature with ten horns that brutally devoured its victims (Roman Empire).
7. This dreadful creature developed a small horn with a man's eyes and a bragging mouth. The scene changed (vs. 9-14) to judgment with Jehovah in white clothing and white hair as judge of hundreds of millions. He sat upon a fiery throne with flaming wheels. Millions of angels ministered to him. The Son of man (Christ Jesus) brought on clouds took possession of all earth's kingdoms with all eternal power and glory (Isaiah 57:15; Matthew 24:30; Mark 9:1). (Verse 13 refutes the theory of pre-millennialism – a literal re-establishment of the Roman Empire.)
 8. Confused, Daniel approached Gabriel, an angel, standing beside the throne to interpret. He explained the beasts represented the four world powers, but in the end, God would ultimately rule all people.
 9. Chapter 8 repeats much of chapters 2 and 7 with more detail to the Medo-Persian and Grecian periods. This vision came two years after the dream in chapter 7 when the exiles needed encouragement of God's promised restoration (Jeremiah 25:11,12). Daniel had another vision of himself in the palace at Shushan.
 10. Gabriel explained this vision to Daniel. Daniel fell to the ground out of respect. The Jews readily recognized Antiochus when he appeared per this prophesy. Daniel was faint and sick, but went back to work, pondering what he had seen.
 11. Daniel knew from Jeremiah's prophesy (Jeremiah 25:11,12) Jerusalem would lie desolate for about seventy years (Luke 21:26) which meant he knew that time frame was almost up (539-538 B.C.). Daniel prayed earnestly that God might end their captivity and allow the Jews to return to Jerusalem. Daniel fasted in sackcloth and ashes, confessed his sins and those of the Jews. Daniel admitted the Jews' sins were shameful and God had punished them exactly as He had warned He would. He asked God to restore them not because they merited His favor, but because God was merciful and the heathen nations were mocking God at the sight of His holy city in ruins.
 12. As he prayed, Gabriel immediately appeared to help Daniel understand God's plans because He loved Daniel so. God had planned 490 years (70 weeks-years) of punishment for Jerusalem and the Jews to: complete their punishment, to bring them under full restraint, to reconcile their sin, to produce a moral transformation, to eliminate the need for disciplinary pleadings of God's prophets, and to anoint the most holy place.
 13. Chapters 10-12 are one prophecy predicting events of the last days. Daniel had been mourning for three weeks for the restoration of God's temple had come to a stop (Ezekiel 4:4,5). One morning, as Daniel stood beside the Tigris River, he saw a person robed in linen with a gold belt. His skin glowed; blinding flashes of light radiated from his face. His eyes were like pools of fire, his arms and feet like polished brass and his voice like the roar of a large number of people.
 14. Only Daniel saw this figure. Those with him were filled with terror and ran. Daniel was also trembling and white with fright. He fell to the ground, but the person lifted him up. He told Daniel God sent him to tell him God had heard his prayers. Gabriel told Daniel he was sent to help King Darius

15. Gabriel told Daniel (chapter 12) there would be a period of suffering for the Jews, but those who loved God would endure it. The resurrection would come and the dead would rise, some to everlasting life, some to everlasting punishment (Revelation 20:6; I Corinthians 15:20-24). He told Daniel to seal this prophecy for protection and authentication of this message. Its understanding would come at the last days. Daniel saw two men (angels) on the river banks. One asked the man in linen (Christ) “How long before the end of these wonders?” He answered three and a half years after God’s people are crushed (Acts 1:3-8; Revelation 1:13-20; 10:5-7).
16. Daniel heard but did not understand (John 2:22). He told Daniel not to worry for it would not be understood until the end of time. Many would grow stronger through trials and persecution, some would remain wicked. He told aged Daniel to find rest for he would rise again to a crown of righteousness (Isaiah 57:2; Luke 16:22-25; Luke 23:43; Philippians 1:23).

Visuals:

- Characterization props:
 - kings – crowns, robes, scepters
 - law – “official” paper, with stamp or seal
 - praying hands
 - plate of food, pillow, blanket
 - toy lions, caged or gated area in classroom
 - storm sound effects – tape
 - four beasts – see descriptions in lesson facts
 - world powers – map, flags, crowns, country cut-outs
 - God – white robe, white hair, throne, angels
 - ram with two horns – toy, crafted horns of clay or paper
 - river bank – blue sheet, cellophane, mirror
 - goat with one horn – toy with crafted horn of clay or paper
 - armor – swords, spear, shield, helmet
 - angels – ornaments, white robe, halo
 - sackcloth – burlap, ashes
 - Jesus – crucified, triumphal entry, on heaven’s throne
 - altar, toy pig, idol statue
- Flannelgraphs
- Flipchart
- Puppets/Dolls
- Sandbox Map
- Storybook
- Video

Songs:

- Are We Walking Into The Enemy’s Camp
- Be Thou My Vision
- Daniel
- Daniel Daniel Daniel Daniel (Who Did)
- Deep Down In My Heart
- God Is Not Dead
- God Is Watching Over You
- Hard Fighting Soldier
- I Don’t Wanna Be A Goat Nope
- Jesus Is Living In Heaven Today

- Our God Is So Big
- Teach Me Lord To Wait
- The Very Best Life
- There's A Flag That Flies

Songs From Daniel:

- He Is Able To Deliver Thee (6:20)
- Jesus Shall Reign (7:13,14)
- God The Omnipotent! (9:7-17)
- There's A Wideness In God's Mercy (9:18)

Activities:

- *I'm In The Lord's Army* – With a sandbox or tabletop or floor rug, prepare a map of the world powers and places discussed in today's lesson. Using toy soldiers or horses/chariots, let students follow along with the story so it is easier to grasp. Mark places with flags or symbols. Encourage older students to do further research in this area. Help them to understand how the Bible coincides with their history books.
- *Safe In The Arms Of Jesus* – Using story books, expound on death as a natural part of life. Help young students not to fear death or see it as a bad thing. Explain how after death we can live with Jesus in heaven and how wonderful that will be if we have obeyed Him. Briefly explain the alternative. Talk about some of those Bible people and family and church members who we will see again.
- *Refuting False Teaching* – Daniel 7 gives opportunity for older students to get a lesson in premillennialism and why the Bible refutes this false doctrine. Educate them as to what this is so when they are faced with teaching others the gospel, they will not be confused themselves. Look up other scriptures that address this topic. Give them a clear understanding.
- Age-appropriate handwork

Discussion Questions:

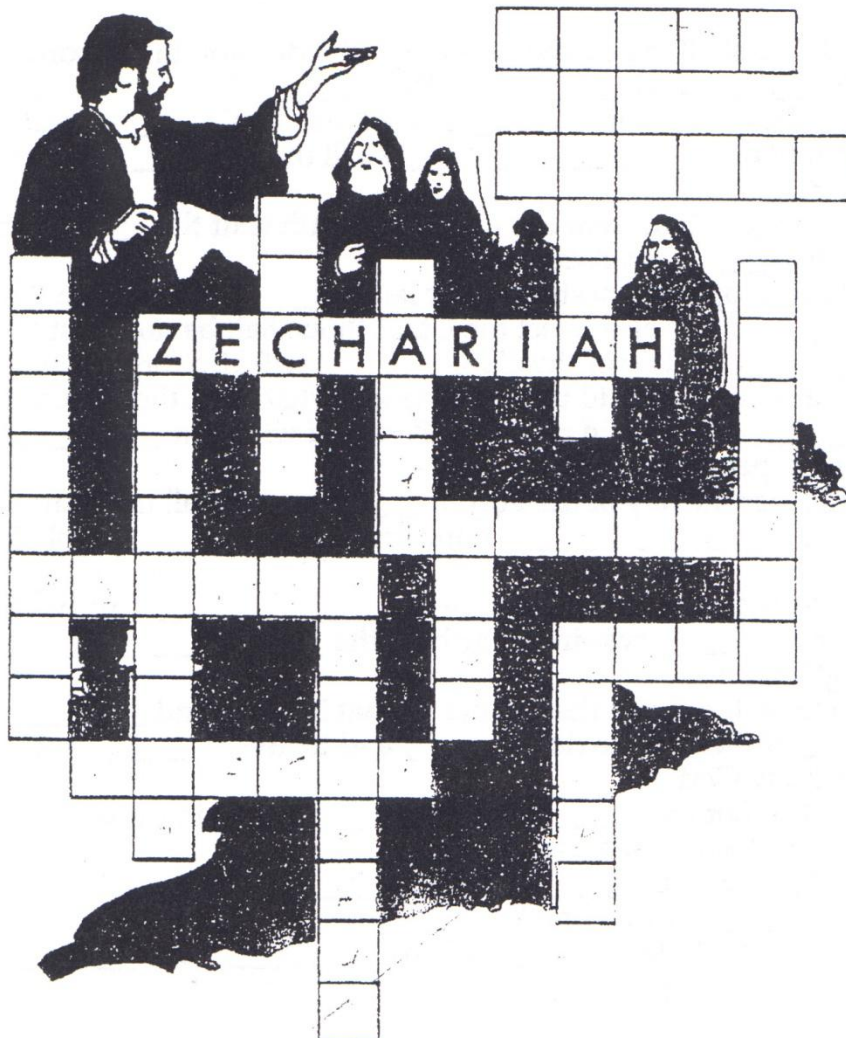
1. How much thought did King Darius give to the law he made? What should he have done differently?
2. Why did Daniel not obey his king? How do you think he felt when he heard about the new law?
3. What might Daniel have been doing and thinking as he approached the lions' den and as he sat in there that night? What would you have done?
4. What is a vision? Do people have visions today? Why or why not?
5. Has history proven these visions to be true? Explain.
6. Who did the four beasts represent?
7. Who did the ram and goat represent?
8. Who is Gabriel? Why did he come to see Daniel?
9. In chapter 12, what did Gabriel tell Daniel about the last days?

Old Testament
Lesson 142: Review Of Major Prophets
Isaiah - Daniel

PROPHETS OF GOD

Find a place in the puzzle for each of these Old Testament prophets. One has been filled in to help you get started.

- | | | | |
|----------|---------|----------|-----------|
| ISAIAH | HOSEA | JONAH | ZEPHANIAH |
| JEREMIAH | JOEL | MICAH | HAGGAI |
| EZEKIEL | AMOS | NAHUM | ZECHARIAH |
| DANIEL | OBADIAH | HABAKKUK | MALACHI |



MEMORY VERSES

Look up the scripture and fill in the blanks:

1. Isaiah 5:21 “ _____ unto them that are _____ in their _____ eyes, and prudent in their _____ sight!”
2. Isaiah 6:8 “Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then _____ said, _____ am _____, send _____.”
3. Isaiah 29:13 “Wherefore the Lord said, forasmuch as this people draw near to me with their _____, and with their lips do _____ me, but have removed their _____ far from me.”
4. Isaiah 40:31 “But they that _____ upon the Lord shall renew their _____; they shall mount up with wings as _____; they shall _____ and not be _____; and they shall _____, and not faint.”
5. Isaiah 64:8 “But now, O Lord, Thou art our _____; we are the _____, and Thou our _____; and we all are the work of Thy hand.”
6. Jeremiah 10:23 “O Lord, I know that the way of man is _____ in himself: it is not in man that walketh to _____ his steps.
7. Lamentations 3:40,41 “Let us _____ and _____ our ways, and turn again to the Lord.”
8. Ezekiel 11:10 “Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall _____ that _____ am the _____.”
9. Ezekiel 18:20 “The soul that _____, it shall die. The _____ shall _____ bear the iniquity of the _____, _____ shall the _____ bear the iniquity of the _____.”
10. Daniel 6:22 “My god hath sent His angel, and hath shut the _____ mouths that they have _____ hurt me.”

WHO AM I?

Match the prophet/book to his/its description:

- | | |
|-----------------|---|
| 1. Isaiah | A. I spent the night with lions and asked to eat only vegetables. |
| 2. Jeremiah | B. I had a vision of Israel as dry bones scattered apart and put back together. |
| 3. Lamentations | C. My name means “to cry aloud.” My book describes the funeral of a city (Jerusalem). |
| 4. Ezekiel | D. I wore a yoke. I’m called the weeping prophet of Judah. I told of the potter and the clay. |
| 5. Daniel | E. I told the most prophesies of the Messiah – the longest book of prophesy. |

PROPHESIES OF JESUS CHRIST FULFILLED

Using the scripture references in the Scripture Bank, match the Old Testament prophesy of Jesus, the Messiah, to its fulfillment in the New Testament:

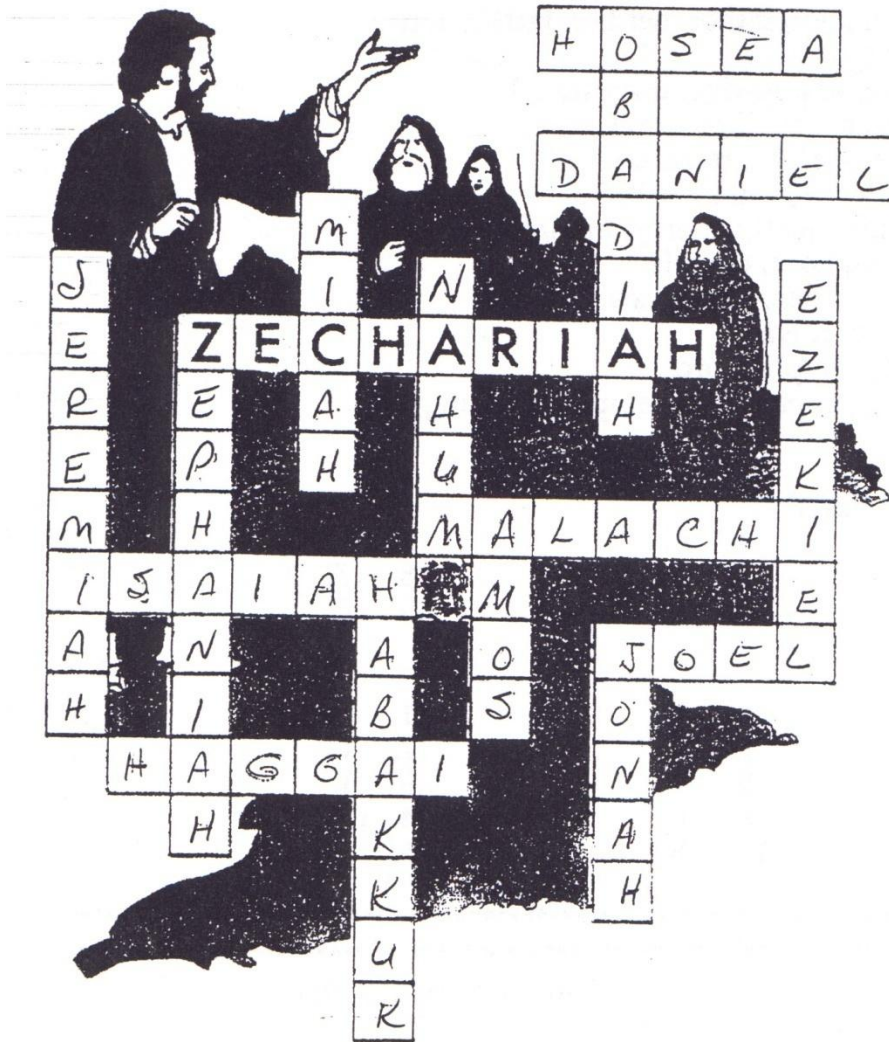
Scripture Bank:

1. Matthew 27:38/Luke 23:40-43
2. Matthew 2:1-6/Luke 2:4/John 7:42
3. John 20:27
4. Matthew 27:63/Matthew 28:6/Acts 2:27-31
5. Matthew 27:57-60
6. Matthew 4:15,16
7. Matthew 2:15
8. Matthew 21:1-10/John 12:14-16
9. Matthew 1:23/Luke 1:26-35
10. Matthew 1:1,6/Luke 3:31/John 7:42
11. Matthew 26:15/Mark 14:10,21

<i>Prophecy:</i>	<i>Prophesied:</i>	<i>Fulfilled</i> :
Jesus born of a virgin	Isaiah 7:14/Micah 5:3	
A descendant of David	Isaiah 9:7/Jeremiah 23:5	
Jesus' birthplace	Micah 5:2	
Flight to Egypt	Hosea 11:1	
Jesus' ministry in Galilee	Isaiah 9:1,2	
Jesus' triumphal entry into Jerusalem	Isaiah 62:11/Zephaniah 9:9	
Jesus betrayed for 30 pieces of silver	Zephaniah 11:12,13	
Jesus death with thieves	Isaiah 53:9-12	
Piercing Jesus' hands and feet	Zephaniah 12:10	
Jesus buried in a rich man's tomb	Isaiah 53:9	
Jesus' resurrection	Hosea 6:2	

ANSWER KEY

PROPHETS OF GOD:



MEMORY VERSES:

1. woe, wise, own, own
2. I, hear, I, me
3. mouth, honor, heart
4. wait, strength, eagles, run, weary, walk
5. father, clay, potter
6. not, direct
7. search, try
8. know, I, Lord
9. sinneth, son, not, father, neither, father, son
10. lions', not

WHO AM I?:

1. E
2. D
3. C
4. B
5. A

PROPHECIES OF JESUS:

1. I
2. J
3. B
4. G
5. F
6. H
7. K
8. A
9. C
10. E
11. D

Old Testament
Lesson 143: A Broken Heart
Hosea 1-14

Memory Verses:	Hosea 1:10	Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God.
	Hosea 4:6	My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.
	Hosea 14:1	O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity.
	Hosea 14:9	Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

Goals:	Student will learn: <ul style="list-style-type: none">• it is important to always remain faithful to God, even if others try to get you to disobey Him.• when we marry, we must always remain faithful to our mate.• even when we fail or fall, God always pleads for our repentance and return.
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Outline:

- I. Adulterous Gomer and faithful Hosea.
 - A. Hosea and Gomer marry. Hosea 1
 - B. Adultery. Hosea 2
 - C. Remarriage. Hosea 3

- II. Adulterous Israel and faithful Jehovah.
 - A. Spiritual adultery of Israel. Hosea 4,5
 - B. Israel refuses to repent. Hosea 6-8
 - C. God's judgment on Israel is exile. Hosea 9,10
 - D. Israel restored. Hosea 11-14

Facts:

1. "Hosea" means "salvation." Hosea, also known as the "weeping prophet" of Israel (as Jeremiah was known as the weeping prophet of Judah) was the son of Beerai, married to Gomer. They had two sons and one daughter. He prophesied from about 755-710 B.C., through the last six kings of Israel. He preached to the northern kingdom with great compassion in light of their impending doom (exile). Contemporary prophets with Hosea were Amos and Isaiah. The theme of Hosea is a one-sided love affair, illustrating Hosea's love for Gomer and God's love for Israel. Hosea reflects Israel's fascination with Baal versus God's love, loyalty, and mercy. His style is metaphorical and figurative, full of intense emotion and imagery from personal experience.
2. The prophecies of Hosea began with God telling him to marry a "wayward," unfaithful woman (prostitute) to illustrate the lack of loyalty God's people had shown Him (analogy of adultery and spiritual adultery). Hosea married Gomer. They had a son whom God gave the name "Jezreel," for God was soon to punish King Jehu and his army in the Valley of Jezreel (I Kings 21:21; II Kings 10:11). He also predicted Assyrian conquest twenty-five years in the future (verse 5). They had a daughter named Lo-ruhamah which means "no mercy." God would show Israel no further mercy (II Kings 19:35). Then God gave them another son named Lo-ammi, meaning "not mine." God did not claim Israel as His own because they did not respect Him as their God (Exodus 19:1-7). He concludes chapter 1 with the promise of Israel's ultimate restoration with Judah to their lands.
3. In chapter 2, Gomer had separated herself from Hosea who was broken-hearted. Hosea asked his children to plead with their mother to repent. In parallel, Israel became prey to her enemies. Without God's protection, she would soon realize that she could not find satisfaction in infidelity and want to return. Without all the luxuries provided by her husband, the luster of sin would soon lose its attraction. In time, Hosea and God would court Gomer and Israel again taking her away to a place where he could have her undistracted attention. Hosea pictured a turn to repentance where they would reunite in faithfulness and love.
4. In chapter 3, God told Hosea to go get Gomer and love her again as He loved Israel. The price of a slave was thirty shekels. Hosea bought back his wife for fifteen pieces of silver (\$2.00) and eight bushels of barley grain. He told her to live alone in seclusion for a period of time until he was able to take her to be his wife again. Likewise, Israel lived "alone" in exile for a time before God retrieved His people as His own. Afterward, the Messiah (David, their king) would soon come to rule the world.
5. In chapters 4 and 5, God told Hosea Israel's immoral cult practices had made them void of spiritual understanding. He was insulted by their unfaithfulness, lying, killing, stealing, and adultery. He was especially angered with Israel's priests and leaders who had allowed this to happen by not teaching His people otherwise. He was disgraced by their idols. Wine, women, and song had robbed them of their senses. Their worship was mere pretense. He foretold of a "mighty wind" signifying Assyria's invasion soon to sweep them away (4:19).
6. He continued on in chapters 6-8 lamenting His great love for Israel and Judah, for their love for Him was as fleeting as morning clouds and the dew. God told them He was not interested in their vain sacrifices. He wanted their love and loyalty. He wanted them to acknowledge Him as their God, but their sins betrayed them; He longed to bless them.

7. God said it was as if His people did not think He could see them and what they were doing. They openly sinned and laughed about it. They drank and killed without regard for human life. (King Zehariah, King Shallum, and King Pekahiah were all assassinated in Israel during Hosea's lifetime.) They mingled with heathen companions and God would punish them for those evil ways. He had made them strong and helped them in every way, yet in spite of it, Israel had turned against Him. God compared them to a crooked bow that always missed its mark. So, like a vulture, Israel's enemies would destroy her. Samaria would perish as well for their idol worship. Her hired "friends"/allies (Assyria) would turn on her and she would experience the loneliness of exile.
8. In chapters 9 and 10, Hosea prophesied of Israel's and Judah's exile and how their harvests would diminish because God was no longer helping them. They would be carried off to Egypt and Assyria. The Egyptians would inherit their wealth and the land would grow up in thistles and thorns. God reflected on the good times when Israel loved and served Him. Now they had deserted Him for Baal-peor (of Moab – Numbers 23) and the idols of Gilgal (Hosea 4:15; 12:11).
9. Again, Hosea reflected on the prosperity with which Jehovah had blessed Israel and was saddened by what they would suffer as a result of forsaking Jehovah. He likened Israel to a plow animal never harnessed who was in for a rude awakening. Her days of the easy life were gone. If they had planted seeds of righteousness, they would reap God's love but Israel had cultivated wickedness and grown sin. Therefore, they could expect the horrors of war and destitution in the days ahead.
10. Hosea concluded his writings in Chapters 11-14 by petitioning Israel to come back to God and be restored to Him. He reminded them of how Jehovah brought their forefathers out of Egyptian bondage. God had been with His people from the birth of this nation. He had trained and nurtured them. He did not want to give them up but they gave Him no choice. Wars would sweep their cities. He would roar (be heard) as a lion, then bring them home to Jerusalem.
11. Hosea visualized Israel as one chasing the wind, giving gifts to Egypt and Assyria in exchange for worthless promises of protection. He reviewed the life events of Jacob (Israel).
12. There was a time when Israel spoke, other nations listened, but Israel's worshipping Baal had destroyed their strength and influence. Jehovah alone was God. It was He who had cared for Israel and raised them to great heights. Now, because of their unrepentant hearts, He would allow them to be ripped to shreds as a lion or bear would do to its prey. Without Jehovah, who would save them?
13. One last time, Hosea pleaded with Israel to return to God and petition for His mercy. If they would only give up their idols, God would love them once again beyond measure. He would no longer be angry with them. Yet, exile seemed imminent. In time, God would restore His people under His umbrella of mercy and blessings. They would once again blossom as a watered garden. Those that were wise would understand these things and listen. Those continuing in sin would fail.

Visuals:

- Characterization props:
tissues, handkerchiefs

- timeline, map
- kings – crowns, robes
- broken hearts – construction paper hearts, cut in two
- Baal – statue, craft figure
- 3 baby dolls
- luxuries – food, clothing, housing, jewels
- coins/basket of grain – corn meal, oats
- wedding items
- armor – shield, sword, helmet
- glasses
- crooked bow – crooked stick and string
- small, withered vegetables and fruits, thorns, vines
- gardening tools, soil, seeds, weeds, watering can
- props from Red Sea lesson
- presents – wrapped boxes
- pictures of events in Jacob's life
- Puppets/Dolls – Hosea, Gomer, God, Israel, Jesus
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs From Hosea:

- When All Thy Mercies (2:19)
- O Christ, The Healer (6:1)
- Hail To The Lord's Anointed (6:3)

Activities:

- *To Have And To Hold* – Using as many props as you have available, hold a mock wedding. Emphasize to students God's plan for marriage and the importance of fidelity. Incorporate New Testament scriptures. With older students, impress upon them the heart ache and spiritual consequences of infidelity with the one you marry. Impress upon them the need to be very selective in choosing a life time mate and how important it is that that mate love and respect God's plan for marriage as well. Variation: Make "broken heart" patterns. Put the names of Bible couples on each of the heart halves. Have students match the wife to the correct husband. Then have them tell if they were faithful to their mate or not.
- *Pressure Points* – Often we experience pressure from others to disobey God. Create situations to role play where students would be pressured to sin. Guide them to devise a godly solution to these pressures so they will know how to deal with such in real situations. Talk about other possible solutions. With older students, document your remedies with scripture. Help them to know that standing up for what is right, even when all their "friends" are against them, earns them an unspoken respect among their peers and a smile on God's face (Hebrews 13:5b).
- *Prophet Priest Or King* – Review with students the Old Testament books and which ones are prophets. Explain the difference in major and minor prophets. Make a list of different

prophets, priests, and kings students have studied. Have them tell you which each one is. Older students should also be able to tell you at least one fact about that individual.

- Age-appropriate handwork

Discussion Questions:

1. What did the prophesies of Hosea reflect?
2. How did this touch Hosea's personal life?
3. Why was Hosea called the weeping prophet? What other prophet was also known as the weeping prophet?
4. Why would God instruct Hosea to marry an adulterous woman? Would He want us to do that today? Why?
5. What things did Gomer and Israel have in common?
6. What things do you notice Hosea had in common with God?
7. What did God want from Israel?
8. What does God want from us? Are you faithful and loyal to God?
9. What were the consequences of Israel's unfaithfulness to God? What are the consequences of our unfaithfulness to God?
10. How do you demonstrate your faithfulness to God? How do some demonstrate their unfaithfulness to God?

Old Testament
Lesson 144: The Day Of The Lord Cometh As A Thief
Joel 1-3

Memory Verses:	Joel 2:1	Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;
	Joel 2:28	And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:
	Acts 2:16, 17	But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
	I Thessalonians 5:2	For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.
	II Peter 3:9, 10	The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • we must be prepared day by day to meet Jehovah in judgment ready for His coming for no one knows which day that will be. • the Lord's coming will be joyous for those that have obeyed Him and sad for those that have not.
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Outline:

- I. Judgment with Jehovah.
 - A. Locust.

Joel 1

B. Drought.

- II. God is kind and calls His people to repent and pray. Joel 2
- III. God will judge all nations and avenge His own. Joel 3

Facts:

1. The name, Joel, means “Yahweh is God.” Joel was the son of Pethuel and a citizen of southern Palestine in or near Jerusalem. He was the first prophet to Judah and the southern kingdom, an uncompromising preacher. His writings came during a time of natural disasters in western Asia with devastation from locust and famine. God used this opportunity to have Joel teach God’s message and call His people to repent for the day of salvation/judgment were imminent.
2. Scholars differ as to the date of Joel’s prophesies. Some believe he wrote this book around 835 B.C. during the reign of King Joash (II Kings 11,12), while some think he wrote post exile around 400 B.C. during the Persian period. The style of writing is similar to Hosea, Amos, and Micah. Joel is thought to be a contemporary of Elisha. With the use of imagery, his theme is the coming of the Lord. This would be a time of terror for sinners and a time of blessing for God’s saints.
3. In the midst of locust and drought, Joel summoned God’s people to mourn. The palmerworm, locust, cankerworm, and caterpillar were four species of locust in the East. He appealed to the noble, upper class (the drunkards) to weep for their vineyards were destroyed cutting off their supply of grapes and income. The locust invaded, devastating the land like a nation’s army. Some locust had teeth like saws that could strip wood and leather as well as plant foliage.
4. Joel appealed to the priests and farmers to mourn, for the wine and grain offerings were gone and the priests would starve. The fields were stripped bare and the farmers too would be hungry. The fruit trees were gone. He told the priests to put on sackcloth and call all the people to a public assembly that they might mourn and fast and weep together.
5. Joel interpreted the present conditions as a preview of the Lord’s coming in which mankind could not avert. The animals cried in agony. Their only hope was to repent and pray for God’s deliverance. In verse 15, the “Almighty” comes from the Hebrew word “Shadday,” a name for God with distinct reference to His divine power. Job used this name for God thirty-one times.
6. In chapter 2, Joel had them sound the trumpet of alarm for the Lord’s judgment approached and they should tremble in fear for their past indifference toward Jehovah. The terror of that day was signified with intense darkness (Deuteronomy 4:11; Exodus 10:22). The locust were compared to the encompassing dawn. All was lost.
7. Joel compared the locust to tiny horses advancing with the sound of chariots or a rushing wind. He envisioned them as an unstoppable, well equipped army, each one in step, scaling high walls and penetrating each house. Even though the doors were sealed, they broke through the windows like thieves (Matthew 24:43,44; Luke 12:39; I Thessalonians 5:2; II Peter 3:10). Fear gripped the people. The earth quakes and the heavens trembled for the judgment of the Lord was an awesome experience some could not enjoy.
8. The Lord pleaded in the last hour for His people to turn back to Him, to forsake their rebellious paths, and to come to their senses. God was merciful and slow to anger. This

was the same appeal each great prophet of God made (Hosea 14:1; Isaiah 1:2; Amos 4:6). Joel called for a gathering of all God's people for a fast. The priests were to lead the people in sorrow and repentance, weeping before God's altar in the inner courtyard. To permit Israel's destruction would permit the heathen to question Jehovah's power, thus their repentance was the only way to avoid such mocking of God and their destruction.

9. It is implied the people responded to Joel's pleas. God forgave them, promised to remove the swarms of locust and restore prosperity. This was the turning point of the book of Joel. The locust would be scattered in the desert, the Dead Sea, and the Mediterranean Sea. He visualized the invasion of Assyria and Babylon from the north as the invading locust. They had served as a tool of the Lord's to bring His people to repentance.
10. God's people could cast away their fears and rejoice in God's mercy. A prosperous harvest would soon be enjoyed and Jehovah's presence realized. In verse 28, Joel looks beyond Israel's repentance and restoration to Pentecost and the realization of the kingdom of Christ (Acts 2).
11. Chapter 3 reflects God's judgment upon foreign nations. The judgment completed the separation of the faithful and the wicked. It also established the Lord's kingdom. Israel's prosperity was restored. Those nations that showed God's people the most hostility are named to suffer the most regardless of their numbers in the Valley of Jehoshaphat (divine judgment). He singled out Tyre and Sidon, the principle cities of Phoenicia, Philistia, and the Greeks.
12. These nations showed the Lord's utter contempt by stealing and plundering His temple as well as all the land. They sold His people as slaves. This, He would avenge. The tide would turn and God's people would be blessed. The announcement was made for all Gentile nations to equip themselves for battle even though their end was inevitable doom. God would protect His people. Their judgment was depicted as harvesting grain and treading grapes. The darkness again represented judgment. God would roar as a lion as He sprang upon His prey. His people had nothing to fear, for He was their refuge and strength.
13. Under Jehovah's care, blessings would be heaped upon Judah. Judah was covered with limestone rocks and its soil did not normally yield a good crop, but of this new era it was pictured as fertile mountains and hills flowing with wine and milk. Water now would be plenteous. Shittum, Valley of Acacias was a dry area, the last encampment of the Israelites before entering Canaan (Numbers 25:1; Joshua 3:1).
14. Edom and Egypt, also oppressors of God's people, would suffer the curse of desolation as well, while Israel flourished continually. Neither the Romans nor Turks were able to reduce Judah to destruction. Jehovah would establish Himself in Jerusalem (Zion) never to forsake His children again.
15. The book of Joel portrays Israel from destruction to the bright promise of the Christian dispensation.

Visuals:

- Characterization props:
 - locust – toy bugs, grasshoppers, beetles, crafted bug map
 - famine – pictures of the results of famine, starvation

Joel 1-3

vineyards – grapes, vine
 grain – corn, meal, oats
 fruit
 farm tools
 sackcloth – flour sack, grain sack, burlap
 trumpet
 model city with walls, houses, seas
 weeping – handkerchief, tissues
 booty, slave chains
 toy lion
 visual of judgment scene

- Flannelgraphs
- Flipchart
- Puppets/Dolls - Joel
- Sandbox Map
- Storybook
- Video

Songs:

- | | |
|---------------------------------------|--------------------------------|
| 11. Behold Behold I Stand At The Door | 21. Rejoice In The Lord Always |
| 12. Day By Day | 22. Restore My Spirit Lord |
| 13. Give Me Oil In My Lamp | 23. Step By Step |
| 14. Hallelu Hallelu | 24. Thank You Lord |
| 15. I Love You Lord | 25. There's A Flag That Flies |
| 16. I Stand In Awe | 26. We Bow Down |
| 17. Jesus Loves Me | 27. We Shall Assemble |
| 18. Jesus Wants Me For A Sunbeam | 28. We Shall Behold Him |
| 19. Lord I Lift Your Name On High | 29. You Are My All In All |
| 20. One Door And Only One | |

Songs From Joel:

23. O God Our Help In Ages Past (3:16)

Activities:

- *Day By Day* – Discuss with older students the inevitability of judgment. Help them envision the realities of heaven and hell. Use visuals/models or let them create their own “vision” of these places with craft materials. Guide them to plan to go to heaven “day-by-day.” Teach them when they falter how to access God’s mercy and forgiveness immediately so they do not linger on the wrong path too long. Let them know all of us make mistakes and sin but God will forgive us just as He wanted to forgive those of Joel’s day. Variation: Tie in other Old and New Testament scriptures having to do with the return of our Lord and eternal judgment. Variation: Older students may do a continued study on the false doctrine of premillennialism and why God’s word does not support this theory.
- *When The Roll Is Called Up Yonder* – Ahead of time or as a class, make a “roll” or book with students’ names in it. Write each one in with a special pen. Talk about how wonderful heaven will be. Discuss its beauty and happiness and who we might see there

and why we live each day in anticipation of going to meet the Lord in heaven. Encourage them to talk about what they are looking forward to when they get to heaven. Discuss how we keep our names on the roll or in the book of heaven. Then guide them to think of those friends or relatives they would like to take to heaven with them. Brainstorm ways your students could help teach or bring them to God's word or a study of the Bible so those individuals would learn how to go to heaven as well. Explain that every Christian is commissioned by Jesus to teach others. Make an invitation to Bible study for students to give out to those friends/relatives.

- *Back In Time* – Return to the time line previously used adding Joel and other prophets studied along the way. Help students see the inspiration of God in the similarities of their messages even though they did not all know one another or live in the same time period. Show how history supports God's word. Help them to more clearly see how it all fits perfectly together.
- Age-appropriate handwork

Discussion Questions:

1. Who was Joel?
2. What was Joel's message? To whom was Joel's message?
3. How should those that follow God's commands feel about the Lord's coming again?
4. How should those that do not follow God's commands feel about the Lord's coming again?
5. How do you feel about judgment day? Are you ready? What do you imagine it to be like?
6. What natural disasters were occurring at the time of Joel? How did this tie into his message from God? What were their purposes?
7. Although God must punish sin and indifference toward spiritual things, what else do we notice about God?
8. What does Joel's message have to do with the Messiah?
9. How does Joel depict judgment?
10. What is the turning point in Joel's lesson?

Old Testament
Lesson 145: Is Your Plumbline Straight?
Amos 1-9

Memory Verses:	Amos 3:3	Can two walk together, except they be agreed?
	Amos 4:12	Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.
	Amos 5:8	Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is His name:
	Amos 7:8	And the Lord said unto me, Amos, what seest thou? And I said, A plumb line. Then said the Lord, behold, I will set a plumb line in the midst of my people Israel: I will not again pass by them any more:
	Hebrews 13:5	Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • it is important to always stay faithful to God even when others try to get you to disobey Him. • God is not pleased when we choose to add to or change the manner of worship He has specified.
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Outline:

- I. God's judgment.
 - A. Judgment pronounced.
 1. Neighboring nations. Amos 1
 2. Israel. Amos 2
 - B. Three sermons: Hear ye this word.
 1. Present sins. Amos 3
 2. Past sins. Amos 4
 3. Future sins. Amos 5,6
 - C. Five visions of judgment.
 1. Devouring locust. Amos 7
 2. Flaming fire.
 3. The plumb line.
 4. Basket of summer fruit. Amos 8

5. Famine of God's word.

II. Hope and promises of restoration.

Amos 9

Facts:

1. The name, "Amos," in Hebrew means "burden bearer." Amos, an educated prophet of God, was from Tekoa, south of Bethlehem in Judah (southern kingdom). He was a sheep herder and tender of sycamore (fig) trees. God called him to be His spokesman to the northern kingdom of Israel during the reign of Uzziah (767-738 B.C.) and Jereboam (782-753 B.C.). Amos prophesied after Joel and Jonah and before Hosea, Micah, and Isaiah. He was shocked by Israel's perverted worship at Bethel (II Kings 14:24,25). Israel's economic and military circumstances at that time were ideal. Assyria, Babylon, Syria, and Egypt were relatively weak. Materialism, immorality, and injustice ran rampant in Israel.
2. Amos addressed their excessive pursuit of luxury, self indulgence, and oppression of the poor. Amos tried to make Israel realize such riotous, sinful living would bring consequences but their prosperity blinded them to Amos' warnings. They looked at him as an alarmist or pessimist, but in less than fifty years, his prophecies were fulfilled. Amos' message mirrored that of the other prophets. God would bring judgment upon Israel for their sins. God was fair and righteous. Amos' lifestyle and preaching have often been compared to that of John, the baptist.
3. Amos sat on the hillside watching his sheep. In a vision, God told Amos what the future held for Israel and its neighboring nations. He pictured God as a roaring lion, pouncing on His prey, symbolizing the immediacy of judgment. This judgment was issued first to Damascus for their innumerable evil deeds. They tore the bodies of their victims in the teeth of the threshing sledges (II Kings 8:7-13). Then, the Lord directed His vengeance against Gaza (Philistines) for their selling God's people as slaves. God addressed Tyre, for in their great trade center, they, too, sold God's people as slaves and forgot their agreement with King Solomon (Isaiah 23:1-3; I Kings 5:7-12; I Kings 9:13).
4. Next, He directed himself at Edom (Teman) for their bitter strife with Israel. He spoke to the nomads of Ammon who killed pregnant women at Gilead (II Kings 8:12; 10:32,33). He pronounced judgment on Moab for desecrating tombs of the kings of Edom (II Kings 3). God did not spare punishment on Judah and Israel for their sins. They were guilty of unfair practices, oppressing the poor, immoral cult rituals. God had done so much for His people and for their rejection of Him, they would groan under the pressures of His punishment in exile.
5. Chapters 3-6 are three sermons Amos preached to Israel concerning their present, past, and future sins. Amos showed the unique relation Israel had enjoyed with Jehovah God. Yet, their sins had driven a wedge between them and God. Disaster to their land and plundered homes would be well deserved punishment. Their wealth and luxuries would soon be gone and they would tremble at the might of Jehovah and suffer in exile. Assyria and Egypt would mock their losses.
6. Amos accused the women of being just as responsible for the evils of Israel as their leaders. Sarcastically, Amos "urged" Israel to continue their pagan worship. God had repeatedly made known His displeasure with such and they were sealing their fateful doom. Amos told Israel to prepare to meet God in judgment. They did not seem to remember who they were dealing with, the very one who had formed the mountains and the winds and who knew every

- thought. He provided morning and nighttime and could crush a mountain with the step of His foot.
7. Amos emphasized again in his third sermon the great need for Israel to repent. He specified sins of which they were guilty: taking bribes, oppressing the poor, idolatry, injustice, lying, stealing, and hypocrisy. Their persistence in idolatry had created a self-serving pattern of living and it appeared their captivity was inevitable.
 8. In chapters 7-9, God gave Amos five visions of Israel's impending doom. First, God prepared a great swarm of locust to eat everything after the first harvest. (The first harvest went to the king for taxes.) Amos pleaded with God not to send the locust on Israel, so He did not. Then, God showed Amos a great fire that burnt up the land and waters. Amos, again, pleaded with God to reconsider and He did. God showed Amos a plumbline next to a wall. He told Amos that He would test His people with a plumbline to see if their worship of Him was "straight." If not, their idol altars and temples would be destroyed and King Jereboam would die by the sword.
 9. At this, Amaziah, the priest at Bethel, sent word to King Jereboam that Amos was a traitor, plotting the king's death. He told Amos to leave Israel and go back to Judah. Amos told Amaziah that God told him to come to Israel and prophesy to His people. God told Amos that Amaziah's wife would become a harlot, his children would be killed, his land divided by others, and he would die in a heathen land. The people of Israel would still suffer slavery in a foreign land because of their sins.
 10. The fourth vision God gave Amos was a basket of late summer (autumn) fruit. The ripeness of the fruit indicated the nearness of their punishment. Their singing would soon turn to tears. God saw the merchants cheating their customers in the marketplace daily. They would bear the consequences of their deeds, as the Nile rose to flood stage and tossed about only to sink again, so their riotous partying would sink to despair.
 11. He visualized a "famine" of the words of God. Men would go everywhere seeking God's word, not able to find it. Many would fall by the wayside thirsting for God's word. Those who worshipped idols would never find God's word.
 12. The fifth vision was the shaking of the temple. The door posts crumbled, the roof crashed in and Israel would be killed. Man would attempt to escape by running or digging to Sheol (hell) or climbing to the heavens. Some would try to hide among rocks or in the ocean, but God would search them out and send a sea monster after them. Some would even surrender hoping to live, but all would be punished for their sins. Jehovah God was Almighty, He would uproot Israel as a nation and scatter its people across the world. Those thinking God would not really punish them were in for a rude awakening.
 13. Amos closed with the eventual establishment of Israel again as a nation. Amos spoke of the "house of David" being reduced to a "hut" (Acts 15:15-17). He focused on the fact that God was in control and His will would be done in the course of history. Israel would once again flourish with prosperity, thanks to God's blessings. He left Israel with the unconditional promise of repossessing their land (after exile).

Visuals:

- Characterization props:
 - toy sheep
 - fig Newton's or raisins

timeline
idol – statues
map
toy lion
slavery – paper chains, handcuffs
examples of wealth, luxury – money, jewelry
locust – grasshoppers
fire – colored paper flames
plumb line – string with a nail or weight
basket of fruit – real or artificial
“hidden” Bible
collapsible temple building – Legos, blocks
set of eyes - craft

- Flannelgraphs
- Flipchart
- Puppets/Dolls – Amos, kings
- Sandbox Map
- Storybook
- Video

Songs:

- | | |
|--|------------------------------------|
| 8. Awesome God | 18. I Will Call Upon The Lord |
| 9. Be Still And Know | 19. I'm A Little Bible |
| 10. Don't Drink Booze | 20. Prepare To Meet Thy God |
| 11. God Is So Good | 21. Seek Ye First |
| 12. God's Family | 22. The B-I-B-L-E |
| 13. He Paid A Debt | 23. The Steadfast Love Of The Lord |
| 14. He's Got The Whole World | 24. The Very Best Life |
| 15. I Know The Lord Will Find A Way For Me | 25. There's A Flag That Flies |
| 16. I Love You With The Love Of The Lord | 26. This Little Light Of Mine |
| 17. I Shall Not Be Moved | |

Songs From Amos:

- 20. Prepare To Meet Thy God (4:12)
- 21. Only A Shadow Between (5:8)

Activities:

- *God Knows* – Emphasize the fact that God is all knowing. He knows the past, present, and future. He knows what we think even though no one else does. He knows our secrets. He knows everything we have ever done. He watches over us as we sleep. God could tell Amos what was in Israel's future. He knows what our future holds. Bring pictures of yourself as a baby, a young child, school age, young adult, and now. Talk about things you did not know about your future at each stage but that God did. Talk about the uncertainties of what the future holds but that God knows. Allow students to talk about what they did not know as a baby, young child, etc. but that God did. Thank God for watching over us.

- *Is Your Plumb Line Straight?* – Make a builder’s “plumb line” for each student. Explain to students its purpose in building and construction. Make sure they understand Amos’ application of the plumb line to the worship of Israel. Create a check list of ways we worship God and/or how Israel worshipped God. Guide them to check their own worship to God to see if it is in line with what the scriptures teach. Have older students search scripture references. Have them examine also their attitude and heart in their worship to God the Almighty. Develop in them a proper love and respect for Jehovah God.
- *Addition and Subtraction* – For older students, help them to identify what forms of worship are in error and why. For each one, help them search the scriptures for the scriptural form of worship and/or why the doctrinal error is not scriptural. Reinforce as they grow why we believe what we believe and that all worship must be in accordance to God’s will not ours. If age appropriate, you can go on to explain the difference in those things that are expedient.
- Age-appropriate handwork

Discussion Questions:

1. What do you remember most about Amos?
2. What is riotous living? How does God feel about that? What examples of riotous living do we see today?
3. What is the “excessive pursuit of luxuries” and self-indulgence? How can this bring bad consequences?
4. What visions did God give Amos?
5. What can drive a wedge between us and God? How do you remove that wedge?
6. Was Israel prepared to meet their God? Are you? Why should we always be prepared to meet God?
7. Why did God use a plumb line? Did the worship Israel was offering to God “measure up?” Does the worship we offer God measure up? Explain.
8. Why must God punish sin?
9. Do you have courage to stand for what is right even when everyone else will not? Do you think some would follow you if you were the first to take a stand for what is right?
10. Are you really even alone when you try to do what God wants you to do? What can you tell your friends about God?

Old Testament
Lesson 146: As Thou Hast Done, It Shall Be Done To Thee
Obadiah 1

Memory Verses:	Obadiah 1:15	For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.
	Proverbs 16:18	Pride goeth before destruction, and an haughty spirit before a fall.
	Romans 2:6,11	Who will render to every man according to his deeds: For there is no respect of persons with God.
	I Peter 4:17,18	For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?
	II Peter 3:9,10	The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • everyone must meet the Lord in judgment one day and give an account of how each chose to live their life on earth. God is happy to reward those who were faithful to Him, but He will punish those who were not.
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Outline:

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|-----------------------------|---------------|
| I. Edom on trial. | |
| A. The arraignment. | Obadiah 1-7 |
| B. The indictment. | Obadiah 8-14 |
| C. The sentence. | Obadiah 15-20 |
| D. The Lord is King of all. | Obadiah 21 |

Facts:

1. “Obadiah” means “servant of Yahweh.” There is no information given of the personal life and background of this minor prophet. Obadiah is the shortest of all the Old Testament books, but has one of the strongest messages of impending judgment. Its events paralleled Jeremiah 49:5-16, where Edom (descendants of Esau) allied themselves as bitter rivals against Israel (descendants of Jacob) and participated in the fall of Jerusalem in 586 B.C. As kinsmen, they had violated the bonds that hold family tribes together. Their persistent opposition to God’s chosen people sealed their fate of punishment.
2. God, as Judge of all nations, would be the one to execute judgment, Obadiah’s prophecy was cast in the form of a criminal trial. The outlaw was Edom who was identified, brought before justice, and sentenced. God was portrayed as Judge and King with universal power. He was all-knowing. No one could escape Him. His judgment was always fairly assessed.
3. In Obadiah’s vision, the trial was announced to all nations by an ambassador calling them to come. God made public His assessment of Edom. Edom had regarded itself as a great nation, but the others did not and God did not. The inaccessibility of Mt. Seir had made the mountain a fortress for the Edomites. Its granite range stretched fifteen to twenty miles wide with cliffs 2,000 feet high. Its stronghold was a flat topped rock called Sela (now Petra) which could only be approached through a narrow rock lined ravine. Here, it was likened to an eagle’s nest among the stars, but God said it was not beyond His grasp.
4. Ironically, the Edomites were known as thieves and robbers that looted what they deemed valuable as a grape picker picks only the ripe grapes. God told Edom they would be looted of their possessions. Their own allies would plot against them and trick them causing Edom’s destruction. God intended to expose Edom’s shallow wisdom and power. Edom was noted for having wise men. Eliphaz, the wisest of Job’s three friends was from Teman, east of Petra in Edom. The skill of their warriors would be no match either, for Edom was doomed to a death sentence.
5. The facts showed Jacob had wronged Esau (Genesis 25:33; 27:36) but Esau had forgiven his brother (Genesis 33:4). Now, Edom was violent against Israel instead of forgiving and God was not pleased. When Israel was carried off to exile, Edom did not help Israel rather they became allies of Israel’s invaders. Edom plundered Israel’s cities. A kinsman was obligated by blood ties to aid in danger, yet Edom had not just withheld aid, but rejoiced and assisted in their fall. Edom posted roadblocks on the escape routes and arrested Jerusalem’s fugitives delivering them back to the enemy as slaves. God told them they should not have done this and their punishment would be severe.
6. The prosecution rested its case. The Judge (God) now outlined the sentence. The day of the Lord was judgment of the wicked and vindication of the righteous. God’s judgment was based fairly on the crimes committed, not vindictiveness. As they had treated Israel, so they would suffer as well. The sorrow of punishment was often depicted as drinking strong wine. Edom, as a nation, would suffer annihilation without a remnant. (Historically, this came about when Edom was pushed out of their lands by the Nabateans. Some moved west of the Dead Sea, but were finally all destroyed with the Jews in 70 A.D. by the Roman general, Titus.)

7. The fall of Jerusalem and seventy years of exile were Israel's punishment for their sins against God, but because of God's love for His chosen people and their repentance, He restored a remnant from captivity. Their homes and land portions would be returned. The relationship between Israel and Edom would then be reversed. Israel would be master over Edom. The borders of King David's kingdom would be restored in the south and the plain of the Philistines including Gath, Ekron, Ashdod, Ashkelon, and Gaza. Toward the north, Ephraim and Samaria would return to Israel and the tribe of Benjamin would cross Jordan to repossess Gilead. Israel's borders would incorporate the coastal strip of the Phoenicians to Zarephath and Sardis (Sepharad).
8. Ultimately, God's people were vindicated, restored, and rewarded the promised land as victors. Jehovah dominated the scene throughout Obadiah's prophecy as Judge of all. He ended the prophecy proclaiming God, King of all (Zechariah 14:9-11).

Visuals:

- Characterization props:
 - Israel vs. Edom – armor, sword, helmet, shield, spear
 - visuals previously used with the fall of Jerusalem lessons
 - court room setting – judge, prosecutor, robe, gavel, chairs, handcuffs
 - ambassador – megaphone, trumpet, “decree”
 - model/pictures of Mt. Seir
 - “eagles” nest
 - loot – gold and silver, money
 - map
- Flannelgraphs
- Flipchart
- Puppets/Dolls
- Sandbox Map
- Storybook
- Video

Songs:

- | | |
|--|----------------------------------|
| 16. A Common Love | 27. Jesus Wants Me For A Sunbeam |
| 17. Are We Walking In The Enemy's Camp | 28. My God Is So Big |
| 18. Awesome God | 29. Old Testament Books |
| 19. Be Careful Little Eyes | 30. Restore My Soul |
| 20. Bind Us Together | 31. Roll The Gospel Chariot |
| 21. Glorify Your Name | 32. Shine Jesus Shine |
| 22. God Is So Good | 33. There's A Flag That Flies |
| 23. He's Got The Whole World | 34. We Bow Down |
| 24. I Stand In Awe | 35. Wonderful Wonderful |
| 25. Jesus Is Lord My Redeemer | |
| 26. Jesus Is Lord Of Us All | |

Activities:

- *Here Comes The Judge* – Stage a mock trial. Allow students to “re-enact” today's lesson. Help them to grasp the reality that we all will face God someday and our destiny will be

determined by our service to God or lack of it. Help them to understand that the time and energy we spend serving God is more important than anything else in life (playing, school, being the best at baseball, piano, etc., where you work, or who you marry). Guide older students to understand that some believe God will overlook sin and will let most everybody into heaven, but Obadiah and the rest of the scriptures do not support that idea. Research this. Some live as though they don't have to face God if they don't want to, but even they will face God one day. Discuss what things please God and will help them get to heaven.

- *As Thou Hast Done, It Shall be Done To Thee* – Discuss Christian living. Brainstorm and list things a Christian will/will not do. Older students might document these with scripture references. Create a class or individual project for students to be of service to someone. Bake cookies and deliver them to a shut-in. Visit and sing for someone sick. Make a card or encourage someone. Have students take a day to do yard work for an elderly member. Guide them to enjoy making others happy. Help them to understand when we make others happy, happiness comes back to us.
- *Old Testament Review* – Review the books of the Old Testament. Make sure they know all thirty nine in order. Review the divisions: law, history, poetry, major and minor prophets. Guide them to know which books fall under each division. Explain the difference in major and minor prophets. Create a “Who am I?” or matching activity.
- Age-appropriate handwork

Discussion Questions:

1. Is sin always punished?
2. Is there anyone who won't face God at judgment? What if you don't want to?
3. Will there be some people that won't want to face God and account for their actions? Why?
4. How do you think you will feel when you face God? Elaborate. What will you tell Him? What might He say?
5. What can we do now to insure that that is a time we look forward to?
6. Who was Obadiah? What do you know about him?
7. Why was Edom on trial?
8. What was the outcome?
9. What do we know about the Edomites?
10. Who was their judge? Who is our judge? Who is our king?

Old Testament
Lesson 147: I Won't Go!
Jonah 1-4

Memory Verses:	Jonah 1:17	Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.
	Jonah 2:10	And the Lord spake unto the fish, and it vomited out Jonah upon the dry land.
	Jonah 3:4	And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God's message of salvation is for everyone. No one can escape from God. • God has commissioned <u>all</u> Christians to go and teach others the gospel so they can be saved and avert God's punishment. Our attitude toward reaching the lost should not be to run from opportunity or ignore the lost condition of others, but to create opportunity to share God's word whenever and wherever we can. • often those whom we think will not listen to God's word are actually the most responsive.
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Outline:

- I. God is merciful to Jonah.
 - A. I won't go. Jonah 1
 1. Jonah commissioned to teach Ninevah.
 2. Jonah runs from God.
 3. Jonah swallowed by a great fish.
 - B. Okay, I will go. Jonah 2
 1. Jonah prays.
 2. God delivers Jonah.
 - C. I'm here. Jonah 3
 1. Jonah preaches to Ninevah.
 2. Ninevah repents and judgment is averted.
 - D. I shouldn't have gone. Jonah 4
 1. Jonah tells God he is angry.
 2. The gourd and worm.
 3. God rebukes Jonah.

Jonah 1-4

Facts:

1. The name “Jonah” means “dove.” Jonah, the first prophet of God, was the son of Amittai. Jonah prophesied to the northern kingdom. Chapter 2 suggests he wrote this book after the exile, seven centuries before Christ. He was a contemporary to King Jeroboam II (782-753 B.C.), prophesying after Elisha and before Amos and Hosea. It was a time of prosperity for Israel. Assyria, who had a reputation as ruthless oppressors, was still a threat, though in a decline. The great pagan city of Ninevah was celebrated for its cruelty and corruption as the leading city of the Gentiles. Their repentance occurred about 773-755 B.C. Two plagues (765 and 759 B.C.) and a solar eclipse (763 B.C.) may have contributed to paving the way for Jonah’s message.
2. The book of Jonah is rich in irony. An analogy is drawn from Jonah’s experiences to Christ’s resurrection (Matthew 12:39-41). Another analogy can be drawn comparing Jonah to Israel. Their true mission was to teach God’s truth to the world. The great fish is compared to Babylon. Jonah’s return from the fish compares to the Jews’ return from exile and Jonah’s attitude toward Ninevah’s repentance parallels the spirit of Judaism after exile.
3. Though many themes can be found in Jonah, the prevailing message is Jehovah’s love and mercy for all mankind and His desire that His people warn those without salvation. We see the sovereignty of God over life, the elements and all circumstances (1:4; 1:17; 4:6;7). We see that in the face of difficulty, many are inclined to evade responsibility. We notice God is all powerful and can use natural forces to accomplish His purposes. We see seemingly the most difficult mission fields are often the most responsive.
4. God told Jonah to go to Ninevah. Ninevah was on the east bank of the Tigris River in Mesopotamia. Sennacherib made this city his capital in 700 B.C. long after Jonah’s day. From Palestine to Ninevah was a 500 mile trip. Ninevah was known for its fertility cult worship and cruelty to victims of war. Afraid to go to Ninevah, Jonah went to Joppa, the nearest Mediterranean seaport of central Palestine. He boarded a ship to Tarshish and hid in the lower deck where he fell asleep. God caused a great storm to arise. The Phoenician sailors panicked and shouted to their pagan gods for mercy. They lightened their load by tossing cargo overboard. As the captain inspected the ship, he found Jonah asleep. Surprised at Jonah’s lack of concern, he implored Jonah to pray to his God for their rescue.
5. Casting lots was a popular form of divination among nations. As lots were cast, Jonah was revealed to be the culprit of their dilemma. They asked Jonah what he had done to cause the wrath of his God. He confessed he was running away from God. Superstitiously, they asked what they must do to avert God’s wrath in this storm as it worsened. Jonah told them to throw him overboard, knowing he was responsible for the calamity brought on these sailors. Not willing to treat human life so lightly, they rowed desperately for shore. Their concern for one life was contrasted with Jonah’s lack of concern for Ninevah’s salvation in 4:2.
6. Convinced this was between Jehovah and Jonah, the sailors finally threw him overboard. Immediately, the storm stopped. Realizing the God of Israel was the true God, they sacrificed and pledged themselves to God with awe and respect for His power and might. At the same time, God prepared a great fish to swallow Jonah and after three days and nights bear him to shore safely.

Jonah 1-4

7. Jonah felt the desperation of his situation. Within the fish was seen similar to a grave. Jonah knew why he had been punished. He saw the justice in his punishment and God's love, so he pleaded in prayer for God's mercy. He prophetically described the horrible experience of being swallowed. He expressed his gratitude to God by his vows of commitment. Upon his repentance, Jonah was coughed up by the fish onto the shore, safe and humbled.
8. Ready for service, God recommissioned Jonah to go to Ninevah and warn them of God's punishment for their sins. Jonah immediately went. Jonah's message was brief and to the point: in forty days, Ninevah would be destroyed.
9. The people listened and heeded Jonah's warning. From the ruler of the city on down, they mourned in sackcloth and fasted and pleaded for Jehovah's mercy. The king required everyone including the animals to be covered in sackcloth and fast and repent in an effort to avert God's anger. This they did and God abandoned His plan to destroy them.
10. Jonah had obeyed God by going to Ninevah but his attitude had not been changed. He hated the Ninevites so much he looked forward to their destruction. He knew the gracious loving character of Jehovah who retained the right to forgive those genuinely sorry. Jonah felt shamed because his warnings had been voided. He complained to Jehovah for making him look bad and wanted to die. God questioned Jonah's attitude and asked how his servant could be so ungodlike.
11. Determined to witness Ninevah's destruction, Jonah set up a booth made of branches to shade himself as he sat outside the city and sulked. Such booths were still used in the Middle East. In time, the leaves of his shelter withered so God quickly grew a gourd plant (palma cristi) beside Jonah to shade him and Jonah was grateful. Then God sent a worm to eat through the plant and the plant withered and died, destroying Jonah's shade. God also sent a scorching, hot, east wind to blow upon Jonah and Jonah asked to die again for he could not stand it.
12. God made Jonah aware of his lack of concern for the spiritual welfare of human beings in contrast to his concern for his own physical welfare. The plant was merely a plant. The Ninevites were men, women and children, objects of His love, able to develop fellowship with God. Jonah's concern for the gourd was selfish. God's concern for man was unselfish. No one has the right to question or resent God's love for saving lost souls.

Visuals:

- Characterization props:
 - dove – toy, stuffed
 - map, timeline, book or visuals on the forces of nature
 - boat, water, oars, paddles – wooden spoons
 - storm - sound effects, cargo – boxes, barrels
 - lots – stones, straws
 - big fish – toy, stuffed, pictures
 - inside fish – darkened room, flashlight, smells, swishing water, seaweed
 - sand and shells – sandy colored sheet or rug
 - picture, model of Ninevah
 - sackcloth – burlap, feed sacks
 - leafy lean-to – green covered table

gourd and worm – toy fishing lure (without the hook!), gummy worms
wind - fan

- Flannelgraphs
- Flipchart
- Puppets/Dolls
- Sandbox Map
- Storybook
- Video

Songs:

- | | |
|---------------------------|------------------------------------|
| 23. Behold Behold | 32. Restore My Soul |
| 24. God Has A Purpose | 33. Send The Light |
| 25. God Made Me | 34. Standin In The Need Of Prayer |
| 26. He's The Lord Of All | 35. Thank You Lord |
| 27. Hey Jonah | 36. The Steadfast Love Of The Lord |
| 28. I'm Your Lord | 37. This Is My Commandment |
| 29. Lord My Desire | 38. Who Did Who Did |
| 30. May I Call You Father | 39. Will You Not Tell It Today |
| 31. My God Is So Great | 40. You Are My Hiding Place |

Activities:

- *Places Everyone* – This is a great lesson to allow students to play act. Use as many props as possible.
- *Rescue The Perishing* – Discuss the mission work of the church, specifically our congregation's effort and involvement. Show pictures of the missionaries we support. Show, on a globe or map, where they serve. Discuss different things those in mission work encounter. Invite someone who has been a part of mission work before to come talk. Have students correspond with our missionaries or put together a "care" package. Encourage students to consider serving God as a missionary some day. Tell them of the rewards and joy of being a part in teaching someone the gospel and witnessing their obedience. Expand upon the fact that they can teach their friends the gospel right here at home. Impress upon them that seeking the lost is every Christian's responsibility.
- *In The News* – Have students take turns being news reporters. With a toy microphone, have them "interview" Jonah, played by you or another student. Record their interviews on tape or camera.
- Age-appropriate handwork

Discussion Questions:

1. Who was Jonah?
2. What lessons do we learn from the book of Jonah?
3. From whom was Jonah running? Is that possible? Why?
4. What happened to Jonah? Why?
5. What was the purpose of the great fish? What did Jonah do those three days inside the fish?
6. Why did Jonah get mad? How did God feel about Jonah's actions? Do we ever act like Jonah?

7. Why did God grow the gourd and destroy it with the worm?
8. Who is commissioned to teach lost souls today? Who have you tried to teach about Christ?
9. Who are you going to try to teach about Christ? When? How? Where?
10. How was prejudice a factor in Jonah's teaching? Is it today?

Old Testament
Lesson 148: Israel Under Fire
Micah 1-7

Memory Verses:	Micah 5:2	But thou, Bethlehem Epheratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.
	Micah 6:8	He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?
	Matthew 7:12	Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.
	Romans 12:21	Be not overcome of evil, but overcome evil with good.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • Micah's prophesies were fulfilled. Christ's coming was planned from the beginning of time. • we are responsible to God for the way we treat others. • God loves us dearly, but He will punish sin. • salvation is a surrender of one's will to Jehovah's will.
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Outline:

- I. God's punishment for sin predicted.
 - A. The people of Israel and Judah under fire. Micah 1,2
 - B. The leaders of Israel and Judah under fire. Micah 3

- II. A vision of hope.
 - A. Israel restored. Micah 4
 - B. The coming Messiah. Micah 5

- III. Jehovah versus His people.
 - A. The charge/defense. Micah 6
 - B. The triumph of God's grace. Micah 7

Facts:

1. Micah was an eighth century B.C. prophet of God from the town of Moresheth, twenty miles southwest of Jerusalem. His name means "who is like Yahweh." Moresheth was along an international highway from which Micah was able to observe the political

Micah 1-7

movements of western Asia. Social and political corruption were high. The leaders and greedy noblemen made the most of their power, oppressing the poor peasants. Assyrian military harassment threatened them with slavery, and, without protection, the poor lived in constant fear. Micah's passion for justice and loving heart burned with indignation for their abusive treatment and he sought to protect them at the risk of losing his own life.

2. Chronologically, Micah follows Hosea's prophesy. He was a contemporary to Isaiah. Micah exposed the sins of his countrymen, pictured their impending capture and destruction, then held out to them the hope of a restoration. Micah preached from about 735-710 B.C. during the reigns of King Jotham (739-731 B.C.), Ahaz (731-715 B.C.), and Hezekiah (715-686 B.C.). Although he addressed the northern kingdom predicting the fall of Samaria (1:6), Micah primarily prophesied to Judah. He denounced their idolatry and immorality and predicted the coming Messiah of Bethlehem (5:2).
3. In chapter 1, Micah relayed his vision to the people. He told them Jehovah had witnessed the idolatry and oppression of Samaria and Jerusalem and was coming to avenge this sin. As God stepped on the mountain tops, they melted like hot wax forming new valleys and hills. Because of their sins, Samaria would crumble and its graven images would be smashed and burned. Wars caused this destruction (Isaiah 21:1-3). Today, Samaria is still heaps of stone. Archaeologists have uncovered its foundations to the palaces of Omri and Ahab.
4. As a result, Micah said he would mourn and cry until he was exhausted. The descendants of Ahab and Jezebel ruled Jerusalem and had sorely infected the political, social, and spiritual life of Judah. He would mourn intently (roll in the dust) at his awareness of their consequential punishment. Micah envisioned each town being led away as slaves, naked and ashamed, the men powerless against their enemy. Israel was pictured as the grieving mother whose children, raised in luxury, had been snatched and taken to suffer as captive slaves.
5. In chapter 2, Micah warned those that lie awake at night, plotting their selfish schemes to take another's land or home, that God would reward them evil for evil. Micah foresaw Israel's enemies taking their lands and plundering their homes, mocking and laughing as Israel was driven away to be slaves in another land. The people told Micah they didn't want to hear such talk, for that couldn't possibly happen to them. Micah assured them God was sending this message for their own good, to get them back on the track of righteous living.
6. He reminded them of how cruel they had been to steal, drive women from their homes, and take the right to citizenship away from children. He exposed their love for false prophets that told them what they wanted to hear. Verse 13 refers to the Messiah who would come and lead his remnant as their king.
7. In chapter 3, Micah addressed the leaders of Israel and Judah. He told the political leaders they were the very ones who should embrace justice yet they were treating the poor like cannibals treat their victims. Then, in times of trouble, they expected God's help, but God would turn a deaf ear and let justice take its course. Micah rebuked the false prophets for leading the people astray with their lies.
8. Micah contrasted himself with these false prophets, being filled with a zeal for justice and courage to tell God's people the truth. He summarized his charges saying, because of them, Jerusalem would become a heap of ruins and the mountaintop (Mt. Moriah), where the temple stood, would become a deserted overgrown hilltop.

9. In chapter 4, Micah changed gears with a vision of hope for Jerusalem (Isaiah 2:2-4). He explained that after captivity, Mount Zion would be restored to its glory. All nations would journey to it to once again worship Jehovah. God would arbitrate among nations. Peace and prosperity would bless those determined to walk with Jehovah.
10. After suffering captivity, God would make His remnant a mighty nation and would rule over them. Their redemption would be preceded by their punishment for sin by captivity in Babylon. Their enemies would some day witness Jehovah's vindication of His people for they would be gathered like sheaves on the threshing floor, helpless before Israel.
11. In chapter 5, Micah abruptly jumped to an imminent event where Judah needed to muster its forces, for a siege was at hand where the ruling judge (king) would be humiliated. This happened in 701 B.C. when Sennacherib and Nebuchadnezzar in 587 B.C. captured Jerusalem. King Zedekiah was the humiliated king.
12. Though Bethlehem was but a small Judean village, it was destined by God to be great by the Messiah's birth. He would be the future ruler, the shepherd of His flock whom enemies could not molest. He would bring honor and peace. God's people would refresh the world like the morning dew. They would conquer like a lion (I Corinthians 15:25-28). War equipment and manmade religious practices would be destroyed. God's people would rely on Jehovah's power and mercy.
13. In chapters 6 and 7, Micah set forth Israel's sins and God's judgment in the form of a criminal trial. Micah represented Jehovah as prosecuting attorney, the mountains and hills symbolized the court and judge. The prophet called court to order. Jehovah made a plea against His people referencing His faithfulness to them and their unfaithfulness to Him. Jehovah had redeemed them from slavery and given them great leaders and blessings. Israel replied by asking if sacrificing would make up for their sin. Salvation could not be bought. Jehovah wanted justice, loving mercy, and humble devotion through faith.
14. God pleaded again His position, rebuking and warning Jerusalem that her sins were many (cheating, stealing, dishonest business tactics, extortion, oppression, violence, deceit, lying). Assyria had been designated to bring God's people to their knees.
15. Jehovah's blessings had passed Israel by. No moral individuals existed among them. Justice was twisted and bribes were prevalent. Society was crumbling and distrust and enmity was rampant, even within their own families. Micah represented Israel as turning to their only source of hope, Jehovah. God would shine in the darkest of times for those that turned to Him. Thus, Israel confessed they would bear the wrath of Jehovah, knowing they had sinned.
16. Again, Micah reiterated a time of rebuilding and prosperity would come to Israel after captivity.
17. In closing, Micah prayed that Jehovah, the shepherd, would feed and guide His people. God assured Micah He would care for them as He did in the exodus from Egypt. Terror would befall heathen nations. In verse 18, Micah made a play on words with his own name, "who is like God." He described Jehovah as the God of forgiving love, loving kindness, redeeming power, compassion of a mother, and perpetual faithfulness. He would fulfill His covenant to Abraham and Jacob. He graciously satisfies all our human needs.

Visuals:

- Characterization props:

map
mountains – clay model, pair of BIG shoes
tissues, handkerchief
slavery – chains of paper
model of Jerusalem’s ruins
sheaves – bundle of grass, grain
shepherd’s staff – stick, cane, toy sheep
courtroom setting – black robe, gavel
sacrifices – toy calves, goats, birds, baby doll
fruit, veggies, grapes
bribe – play money

- Flannelgraphs
- Flipchart
- Puppets/Dolls – Micah, Jesus
- Sandbox Map
- Storybook
- Video

Songs:

- | | |
|-----------------------------|------------------------------------|
| 8. God Is So Good | 13. On Bended Knee |
| 9. God Is Watching Over You | 14. Restore My Spirit |
| 10. Humble Yourselves | 15. Step By Step |
| 11. I Stand In Awe | 16. The Steadfast Love Of The Lord |
| 12. Be Careful Little Eyes | 17. The Very Best Life |

Songs From Micah:

- Hilltops Of Glory (4:1)
- Master, Let Me Walk With Thee (6:8)

Activities:

- *Bible Jeopardy* – Create a Jeopardy board with questions and answer cards. Allow students to pick questions to be asked with varying points.
- *Inch By Inch* – Often, when God wanted His people to learn something, He didn’t give them the knowledge all at once, but a little at a time, preparing the way and giving them time to process information. Talk about things learned little by little in “growing up.” Discuss examples in the Bible and history where man learned more as time went along. Expand into the purpose of the Old Testament preceding the New Testament. Guide students to know God wants us to learn more about His word and plan for salvation and heaven. Plan ways to accomplish this.
- Age-appropriate handwork

Discussion Questions:

1. What do you know about Micah? What hope does Micah give the people?
2. What does God reveal to Micah in a vision? For who is Micah’s message?
3. Of who’s coming does Micah prophesy? Who else prophesies of His coming?
4. Who is on trial in chapter 6 and 7? For what cause? What is the verdict and sentence?
5. How does Micah end His message? How does Micah’s prophesy apply to us?

6. Who were his contemporary prophets and kings?
7. What did politics have to do with God's people in Micah's time?

Old Testament
Lesson 149: Who Can Stand Before God?
Nahum 1-3

Memory Verses:	Nahum 1:7	The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him.
	Acts 17:30,31	And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.
	Romans 14:12	So then every one of us shall give account of himself to God.
	II Thess. 1:7,8	And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God does not arbitrarily punish people. His punishment and rewards are always fair. • God loves us. He knows all the thoughts and feelings in our hearts even though no one else may. He gives us opportunity to repent of our sins. • no force in the universe can contain the power of God.
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Outline:

- | | |
|---|---------|
| I. Nineveh's destruction decreed. | Nahum 1 |
| A. What God would do. | |
| B. The majesty of Jehovah; Judah delivered. | |
| II. Nineveh's destruction described. | Nahum 2 |
| A. How God would do it. | |
| B. The call to battle. | |
| III. Nineveh's destruction deserved. | Nahum 3 |

- A. Why God would do it.
- B. Nineveh's hopeless condition.

Facts:

1. The prophet, Nahum, preached to the southern kingdom and was a contemporary to Jeremiah. Chronologically, his prophesy followed Zephaniah's. Nothing is known of Nahum's personal life. The name "Nahum" means "consolation." Nahum's message, which threatened the destruction of Nineveh, was a consolation for those of Judah who had suffered from Nineveh's cruelty (Isaiah 13:1; Zechariah 9:1; 12:1). Nineveh was ruthless in warfare and greedy for dishonest wealth.
2. Though Jonah had been sent years before to preach to them and God's judgment had been diverted by their repentance, they had now returned to violence and idolatry. God used the Medes and Chaldeans (Babylonians) to destroy the Assyrian capital of Nineveh in 606 B.C.
3. God loved His people, Nahum said, and would take vengeance upon their enemies to rectify wrongs against them. God was slow to anger but His power and fury could not be contained. He alone controlled the storms and could make the seas and rivers dry up. Earthquakes and fire, at God's command, served His purposes. Bashan was known for its lush pasturelands, Carmel for its vineyards and Lebanon for its thick, rich forests, all of which could wither and die out at the will of Jehovah.
4. Lest someone get the wrong impression of Jehovah, Nahum emphasized 1) God was inherently good 2) He was a refuge in times of trouble and 3) He knew who had true faith in Him. Yet, He did not compromise truth and right and His enemies would be dealt with.
5. Nahum questioned Nineveh's audacity to gain control of any matter over God. Their attempts were senseless. Jehovah would toss them into the fire like a tangled mass of thorns. Sennacherib of Assyria (705-681 B.C.), son of Sargon II, plotted against the Lord's people and was restrained by God (II Kings 19:22,23; II Chronicles 32:7). His 185,000 troops were killed in one night (II Kings 19:35,36; Isaiah 37:36,37).
6. God had permitted Assyria to chasten Israel, reducing them to slaves as a vassal kingdom (II Kings 18:14), but now He would change that (Isaiah 14:25). Nahum predicted Sennacherib's tragic end. His dynasty would become extinct, fulfilled by the suicide of Sennacherib's great grandson, Saracus. Assyria's idolatry would also end. The Medes and Babylonians destroyed their idols. As Sennacherib worshipped his idols one night, his sons assassinated him (II Kings 19:37; Isaiah 37:38; Daniel 5:27).
7. The news of Nineveh's fall would be welcomed news to God's people. They had long awaited deliverance. It had been impossible to carry out the religious ceremonies of Old Testament law during their captivity but without their oppressors, this could resume.
8. In chapter 2, Nahum, in irony and mockery, told Nineveh to put forth every effort to fortify themselves against the approaching attack of the Medes (Cyaxares) and Babylonians (Nabopolassar), knowing it would be all for naught since Jehovah had decreed their inevitable fall. The heritage of the Lord was compared to a vineyard that had suffered due to Assyrian pillage.
9. The siege of Nineveh was envisioned. The Medes were partial to red (Ezekiel 23:14). They painted their shields red or overlaid them with copper to frighten their enemies and hide their own bloody wounds. Their military tunics were scarlet. The chariots flashed

- with steel in the sunlight. Nineveh's own chariots would be summoned to battle but would be caught off guard and panic in the crisis recklessly darting here and there like lightning streaks.
10. The bravest soldiers would respond at a stumbling pace. In ancient times, the most important defense was to protect the city wall but Nineveh was too late. The river gates had been opened. The canals of the Tigris River overflowed the city breaking down the city's walls and destroying the palace. The enemy was within the city. Nineveh's soldiers deserted and Nineveh was tearfully taken captive. The Lord called on its victors to spoil the city of its wealth and gold. This once influential, wealthy city was now left desolate, destroyed, and plundered. Survivors looked on in sadness and terror at the ruins of their city.
 11. Again, Nahum taunted Nineveh asking where their pride (arrogance) had gone and their lionous courage had fled. He appropriately used the figure of a "lion" often seen in Assyrian sculpture and reflected in their cruel devouring of other nations. Jehovah had destroyed her weapons, chariots, and troops. Assyria delighted in burning other cities and she would receive the same never to rule again.
 12. In chapter 3, Nahum talked of why Nineveh deserved such punishment. Nineveh survived by constant warfare, lies, robbery, plundering, and truce breaking. Death was everywhere. The living stumbled over heaps of dead bodies. He described Nineveh as a harlot who had sold herself to the enemy with her idolatry and witchcraft. Others now looked upon her in contempt and disgust fleeing from her borders at the sight of such.
 13. Fifty-one years prior to this prophecy, Thebes (No-Amon) had been conquered by Ashurbanipal of Assyria (Isaiah 20:3,4). Thebes was the capital of upper Egypt located on both sides of the Nile River. Nineveh had not taken their fate to heart. Thebes at least had allies in Ethiopia, Put and Lybia; Nineveh had no allies. Nineveh would drink the full cup of Jehovah's wrath. Her defenses would fail her and she would be easily overtaken. Nineveh was so decimated that it disappeared from history until 1842 when the French Botta and English Layard and Rawlinson unearthed the site of this city.
 14. Again, Nahum sarcastically told Nineveh to store water for the siege and extra bricks to repair holes in the walls. In spite of these preparations, Nahum told them their fate was sealed and there was no escaping God's vengeance. Between fire and the enemy's sword, they would be devoured like ripe figs or a locust plague. Ancient history and archaeology both attested to this being true. Nineveh was a predominant trade center with lucrative businesses bustling about. All of this would soon be confiscated by the Medes.
 15. Death awaited Nineveh's leaders. Any survivors would be scattered north to the mountains with no one to reassemble them together. All who would hear of their misfortune would rejoice and applaud their fall for they had been so cruel to other nations. Nineveh fell in 612 B.C. Nahum concluded with cause and effect: wickedness brings woe, cruelty brings calamity, and crime brings catastrophe.

Visuals:

- Characterization props:
 - map
 - pictures, sound effects of storm, seas, earthquakes, fire
 - pasture – grass

vineyards – grapes
forests – tree branches
fire – sticks and colored tissue paper
thorns – briars, weeds
king – crown, robe
timeline
slaves – paper chains, toy hand cuffs
idol – statue, craft figure
red shields and tunics
armor – sword, spear, chariot
model of Nineveh, walls, gates, river, palace//then Nineveh in ruins
booty – material things – gold, silver
toy lion
horse whip, toy horse
water, bricks

- Puppets/Dolls – Nahum, people of Nineveh
- Flannelgraphs
- Sandbox Map
- Flipchart
- Storybook
- Video

Songs:

- Awesome God
- Blue Skies And Rainbows
- Books Of The Old Testament
- God Is So Good
- Hard Fighting Soldier
- Humble Yourself
- I'm In The Lord's Army
- I'm Inright Outright Upright
- My God Is So Great
- Restore My Soul
- Roll The Gospel Chariot
- Seek Ye First
- The Hippo Song
- The Steadfast Love Of The Lord
- There Is A Balm In Gilead
- This Is The Day That The Lord Hath Made
- We Bow Down
- You Are My All In All

Activities:

- *The Lord Is Good* – Nahum tells us the Lord is good and to whom we should go when we have troubles. Have students brainstorm troubled times in their lives. Guide them to discuss how they can turn to God in prayer to find the best solution to that problem. What might they say? Why is God their BEST resource to problem solving? Role play different situations. Allow them to write out or orally pray to God. Encourage them to conscientiously seek God's help through prayer in the week to come. With older students, you might go on to discuss recognizing God's answers to our prayers. Help them to understand His wisdom is above ours and His answer is not always the one we wanted or expected.
- *Books Of The Old Testament* – Reinforce teaching students the books of the Old (and New) Testament. Practice with the songs or writing them. Teach them the different divisions and how many books are in each. Now is the time to learn these basics. Quiz them as individuals or teams. "Rewards" are nice incentives.
- *Awesome God* – Discuss what makes God awesome. Talk about how He often used the forces of nature to carry out His plans or to get folks' attention. Explain that nothing is

stronger or mightier than Jehovah God. Use visuals and/or sound effects. Allow students to identify these or add to the ones you suggest. Help them to recognize that although God loves us dearly, we do not want to disappoint Him for we all must face Him one day to discuss our actions.

- Age-appropriate handwork

Discussion Questions:

1. Who was Nahum?
2. Of what did he prophesy?
3. Who else prophesied to Nineveh? About what?
4. What did Nahum tell us about God?
5. Was this Assyrian city able to take on the power of God? Explain.
6. What was the city of Nineveh like? How did they maintain their lifestyle?
7. What caught them by surprise? Why?
8. How were they destroyed? Who orchestrated their destruction? Why?
9. What supports the prophecy of Nahum?
10. How did other nations react to Nineveh's destruction?
11. What lesson can we apply from Nahum's prophecy?

Old Testament
Lesson 150: I Know The Lord Will Make A Way For Me
Habakkuk 1-3

Memory Verses:	Habakkuk 2:20	But the Lord is in His holy temple: let all the earth keep silence before Him.
	Habakkuk 3:18	Yet I will rejoice in the Lord, I will joy in the God of my salvation.
	Romans 1:17	For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.
	Hebrews 11:6	But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God has the right to accomplish His will in His own way for He is God. • the trials of this life provide opportunity for our faith to endure and grow. God will always be there to help us bear our struggles and provide a way of escape. • we should praise God always, even in spite of difficult circumstances.
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Outline:

- I. Perplexities of Habakkuk.
 - A. Habakkuk's question. Habakkuk 1
 - B. God's reply.
 - C. Habakkuk's question.
 - D. God's reply. Habakkuk 2

- II. Praise of Habakkuk.
 - A. Habakkuk prays for mercy. Habakkuk 3
 - B. Habakkuk trusts in God.

Facts:

1. Little is known about the background of the prophet Habakkuk. His name is Hebrew and means "embrace." It would seem from musical notations of chapter 3 that Habakkuk was probably a Levite (I Chronicles 25:1), and contemporary to Nahum, Jeremiah, and Zephaniah. He wrote from approximately 609-604 B.C. when conditions for God's people were deplorable after the Battle of Megiddo and during the early reign of Jehoiakim.

2. Habakkuk's mission was to announce the downfall of Babylon to follow Judah's captivity and "refinement." Habakkuk was frustrated with Judah's stubborn refusal to repent. He was also confused as to how Jehovah could use the more wicked nation, Babylon, to chastise Judah. He concluded that God had the liberty to accomplish His ends in His own way and that faith could endure and blossom in spite of unfavorable, outward circumstances.
3. Evidently, Habakkuk had been disturbed about evil conditions in Judah. He assumed that his prayers would have produced an immediate response from God (Psalm 22:1,2). How could a holy God not do something about the oppression, bribery, fighting, and injustice He witnessed? The righteous were outnumbered.
4. God told Habakkuk He would not let harm come to them. God was preparing the Chaldeans (Babylonians) for the purpose of conquering and teaching His people a lesson. The Chaldeans would be cruel and arrogant. They would be fierce as ravenous wolves. Like eagles (vultures), they would swiftly pounce and devour their prey (Matthew 24:28). They would collect God's people as captives like the destructive east winds of Palestine would blast and gather sand in their path. They would attribute their power to their own deities and false gods.
5. Habakkuk asked God why this was to be, especially since the Chaldeans were more evil than the Judeans. He also asked how long this would last. It remained that the godly would have to suffer along with the wicked. Habakkuk used the analogy of fish being caught by every means possible to ensure a large catch (fish hook, net, drag). He told God the Chaldeans would turn around and worship those fishing tools as gods, honoring the creation above the creator.
6. In chapter 2, Habakkuk prepared to wait for an answer from God. The Lord told Habakkuk to record this vision on a clay tablet so its truth might be proven and all would be informed. Fulfillment of this vision would be in God's time, though in their human estimation, it may have seemed a long time (Hebrews 10:37). God told Habakkuk the Chaldeans trusted in themselves instead of God (Romans 1:17; Galatians 3:11). Their treacherous dealings made them "drunk" with power. Greedily, they had captured many nations, never satisfied with enough.
7. The Chaldeans had robbed the poor, hoarding all they could. Significance lay here (vs. 6,7) in the Hebrew abhorrence of usury and the levitical law against taking pledges for values greater than necessary for security. Just punishment would "bite them" (Matthew 18:28). Dishonest accumulation of power and possessions was compared to setting one's nest on high, beyond danger. God would shame them for their murders and robbery to glorify themselves and build up their territory.
8. As water filled the seas in abundance, so the glory of God would be manifested to all men. God pronounced woes on Babylon for the cruel humiliation to which they had subjected their captors in their barbaric lust for power. Soon they would experience that same shameful exposure they had inflicted upon others. One uncircumcised was scorned by God's people unfit to come before God (Judges 14:3; 15:18; I Samuel 17:26).
9. God said woe to Babylon for worshipping manmade idols (teachers of lies). These were images that deluded simple men. What fools they had been to speak to wood and stone expecting words of wisdom in return. The one true God was in His holy temple (heaven). Be quiet and listen to Him.

10. Chapter 3 is a prayer or psalm of triumph that Habakkuk sang to the Lord. It expressed an attitude of reverent fear and awe, humble faith and love for Jehovah. He knew, in spite of the disturbing circumstances and suffering ahead, God's will must prevail. Habakkuk said to God that he had heard His report; he feared His work. He asked God to put His will in action but in the midst of His power and chastisement, to show His people mercy.
11. Paran was the wilderness area west of Arabia near Mt. Sinai. Teman was the rocky capital of Edom. God was pictured as approaching, in His brilliant splendor, from the area where Israel had entered into their covenant relation with God and experienced His redeeming grace. Habakkuk praised Him for His excellence and awesome power. God halted his advance to survey the situation and decide the appropriate punishment. Those of Cush (Ethiopia) and Midian waited in fear.
12. Habakkuk asked a rhetorical question: Was God displeased with the rivers? He was making reference to the exodus and the parting of the Red Sea. God's purpose was salvation. Judah's only hope was God's covenant promise. In his vision, Habakkuk saw huge waves in the raging sea at God's command. The sun and moon stand still in awe of God's presence. God was pictured walking through the earth, trampling down wicked nations as threshing grain, as He saved "His anointed" faithful remnant of covenant people.
13. Habakkuk saw the punishment that would soon come upon him and the people of Judah. He trembled in fear. There was no avoiding it. He could only quietly wait for God's judgment to take its course. The Chaldean invasion would destroy the full range of agricultural produce on which Judah depended. Yet, Habakkuk, in faith, praised God's decision. For he knew with the ruination and trials to come, God would also provide a way of escape and the faithful would be able to bear the consequences of this nation.

Visuals:

- Characterization props:
 - time line, map
 - fighting, unfairness, oppression, bribes – pictures, stories
 - toy wolf, eagle
 - wind – fan, sand
 - fish – toy fish, rod, net
 - clay tablet – Play Doh, small chalkboard
 - robbery – material items in a bag, pillowcase
 - water and flat dish
 - clothing
 - idols – statues, crafted figures
 - picture/model of the Red Sea
 - waves, sun, moon – pictures, crafted items
 - step on world – foot model or shoes to step on globe/map
 - figs, raisins, grapes, olives, grain, toy sheep, goats
- Flannelgraphs
- Flipchart
- Puppets/Dolls
- Sandbox Map

- Storybook
- Video

Songs:

- Be Thou My Vision
- Books Of The Old Testament
- Cheerfully Obey
- Do Lord
- God Is Watching You
- I Know The Lord Will Make A Way
- I Will Call Upon The Lord
- I'm A Little Bible
- My God Is So Big
- Rejoice In The Lord Always
- Teach Me Lord To Wait
- Wonderful, Wonderful

Songs From Habakkuk:

- The Lord Is In His Holy Temple (2:20)

Activities:

- *I Know The Lord Will Make A Way* – Discuss specific difficult situations you and your students may face. Talk about why we have these tough situations and what good can come from them. Suggest positive ways of dealing with each situation and explain how this trail helps us to grow spiritually or may help someone else as they observe our Christ-like example. Talk about how Christ would react to each situation (WWJD). Encourage them to stop and think of each problem as an opportunity to glorify their father in heaven and pray about how they can best accomplish that end.
- *Tell Me, Tell Me, Tell Me True* – Habakkuk had questions for God. God did not answer Habakkuk's questions immediately, but He did answer him. Ask students what questions they have for God. For those questions with biblical answers, show the student the answer in the Bible. For those we do not as yet have answers to, teach them to ask in prayer, knowing God has a right answer for everything. Talk about the fact that God does not reveal everything to us. Discuss scientific or historical things that have been revealed by God slowly over time to mankind, some of which were in the scriptures all the time, just not fully understood. For example, the earth being a sphere – tides of the ocean and the moon – dinosaurs – seaworthy vessels' dimensions, etc.
- *Go Fish* – Create a fishing activity with toy or paper fish, a bucket, and a fishing rod. Put questions on the fish and a paperclip or magnet or open mouths that are easy to hook. Allow students to individually "fish" in the bucket for a question to answer about today's lesson. This can also be used as a review activity.
- Age-appropriate handwork

Discussion Questions:

1. Are there times when we don't understand God's way of doing things? Explain. How was this true with Habakkuk?
2. How do we know that, in spite of the fact we may not understand, God's way is best?
3. Why do we have trials and difficult situations in our lives?
4. How did Habakkuk deal with God's vision?
5. Who was Habakkuk? What do you know about him? What was Habakkuk's mission?
6. About what did Habakkuk have questions? To whom did he go for answers?
7. To whom do you go when you have questions?

8. Why had God chosen to use wicked Babylon to teach Judah a lesson?
9. In spite of tough times ahead, how did Habakkuk react to Jehovah? When we face tough times, how do we react to God? How should we react to God? Why?

Old Testament
Lesson 151: Zephaniah Makes A Difference
Zephaniah 1-3

Memory Verses:	Zephaniah 1:12	And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil.
	Zephaniah 3:17	The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing.
	John 15:5	I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.
	Philippians 4:13	I can do all things through Christ which strengtheneth me.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • although God sent many prophets at different times to different cities, He sent them with the same message. God is consistently the same, yesterday, today, and forever. • God must punish sin, but joy and good things await those that love and obey God.
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Outline:

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|-----|----------------------------|-------------|
| I. | Warning of God’s judgment. | |
| | A. On the earth. | Zephaniah 1 |
| | B. On Judah. | |
| | C. On surrounding nations. | Zephaniah 2 |
| | D. On Jerusalem. | Zephaniah 3 |
| II. | Restoring the remnant. | Zephaniah 3 |

Facts:

1. “Zephaniah” means “the Lord hides.” Zephaniah’s parents had confidence in the power of God to protect (hide) His people in times of danger. This young prophet was born during the ruthless reign of Manasseh (II Kings 21:16) and was great-great-grandson to King Hezekiah making him a distant relative to King Josiah. He lived in Jerusalem and was a contemporary to Jeremiah and preached to God’s people during the days of King Josiah (635-625 B.C.). Judah had lapsed back into immorality and idolatry (primarily Molech and Baal) during Manasseh’s reign.

2. Stirred by Judah's hypocrisy, Zephaniah forcefully warned God's people of Jehovah's imminent judgment where sin would be dealt with and he pleaded with them to repent. No doubt, Zephaniah's prophecy was a factor in the reforms by King Josiah (621 B.C.). This time period was the "lull before the storm," where Josiah's reforms pleased God but twelve years later, western Asia and Palestine found themselves under siege and deported to Babylonian captivity, Zephaniah's prophecy fulfilled.
3. Zephaniah was called by God directly to be His prophet. His father was Cushi, grandfather Gedaliah, great-grandfather was Amariah and his great-great-grandfather King Hezekiah. He announced to Judah the warning of total destruction by God due to their sin of idolatry. He said nothing would escape; not man, beast, birds, or fish. Idols such as Baal, the Canaanite fertility god and the Chemarims, the long robed priests that represented these idols would be crushed. Astrology was practiced by the Assyrians and Babylonians and had become common in Judah. Molech was another idol worshipped by the sacrifice of children, which ensued the wrath of Jehovah.
4. The people had sinned to the point total destruction was inevitable (Amos 5:18; Isaiah 34:6). After King Josiah's reign, Judah plummeted to its doom. Its kings and political leaders were wicked. A prophetic picture was painted of the attacking enemy coming upon Jerusalem from the north. The fish gate was open to the Tyropoeon Valley. The Maktesh was the section of Jerusalem in the Kidron Valley where rice, corn, and grains were ground to mortar. There, Zephaniah depicted its inhabitants (specifically the merchants) being beaten/pounded to death as grain pounded to mortar.
5. A thorough search would be made both day and night (with candles) so none escaped punishment. Those that sat complacent to sin, indifferent to God would have their homes ransacked and plundered by the enemy. Their material gain would have come to nothing (Amos 5:11). Such invasion and suffering was soon to occur. The trumpets would be sounded but God's judgment would take its course. Their city walls would topple. Blood would cover the streets, bodies would pile high. They would be rendered helpless as a blind man. Their money could not ransom them. Fire would consume all their earthly possessions.
6. In chapter 2, Zephaniah issued one last plea to Judah to repent and pray to avoid Jehovah's anger. He told them to humble themselves and beg God to forgive them so maybe He would change His mind. He told how God would destroy the surrounding nations as well. The Philistine cities of Gaza, Ashkelon, Ashdod, and Ekron would be left desolate. The Cherethites (Cretans) were immigrants from Crete to the southern coast of Palestine about 1200 B.C. (I Samuel 30:14; Ezekiel 25:16).
7. A small remnant of God's nation would be salvaged and protected in abandoned Ashkelon and returned to Jerusalem after Babylonian exile. Moab and Ammon would be destroyed like Sodom and Gomorrah with perpetual desolation comparable to salt pits (Isaiah 15:1). The remnant would be allowed to plunder their possessions. God would demonstrate to all the emptiness of their pagan gods. Ethiopia and Assyria, too, would reap God's destruction. Nineveh, Assyria's great capital, would become a desolate wasteland for wild animals to live among its ruins. Everyone passing by would shake their heads in disbelief. Nahum gave us a more graphic description of this.
8. Zephaniah continued, in chapter 3, saying woe to Jerusalem for not listening to God. Her leaders roared with arrogance, hunting their next victim. Her prophets lacked conviction and integrity. Jerusalem's priests had defiled the temple and violated God's laws. The

Lord was still present taking record of their wickedness. In view of the destruction God had evidenced in the past on wicked nations, He thought surely His own people would heed His warnings. Yet, they continued to sin. They, too, would experience His wrath very soon (Jeremiah 5:1; 22:21; 23:11,32; Ezekiel 22:27; Micah 3:9-11).

9. Then, Zephaniah changed gears and told of the promise of hope and prosperity for the prevailing remnant of God's people. He made reference to Israel's turning from the blasphemy of idolatry back to uttering worship and praises to Jehovah (a pure language) (Joel 2:28; Acts 2:16-21). Zephaniah said God would bring His poor and humbled remnant back together from all areas of captivity, even as remote as Ethiopia. The wicked would have been purged from among them. Punishment would end and they would live in peace and safety.
10. There would be much rejoicing in their rebuilt temple. Chapter 3:12-20 also foreshadow the coming Messiah's rule (John 15:11; Isaiah 9:6). The Lord would live among them and restore their splendor. Their oppressors would be dealt with. They would again enjoy prosperity, a good name, and distinction among nations.

Visuals:

- Characterization props:
 - kingly things – crowns, robes, etc.
 - idol – statues, craft figures
 - 5 generations picture – (Zephaniah, Cushi, Gedaliah, Amariah, K. Hezekiah)
 - toy man, animal, bird, fish
 - astrology – sun, moon, stars cut outs
 - model of Jerusalem with removable walls
 - rice, corn, grain(wheat) – mortar bowl
 - candle, lantern, flashlight
 - blindfold, dark glasses, play money
 - map
- Puppets/Dolls – Zephaniah, Kings Manasseh, Josiah, Hezekiah, remnant people
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs:

- Father I Adore You
- God Is So Good
- God Is Watching Over You
- God's Love
- He Is My Everything
- I Know The Lord Will Find A Way
- Let All That Is Within Me
- Old Testament Books
- The B-I-B-L-E
- The Very Best Life
- There's A Light On The Hill
- Whisper A Prayer

Activities:

- *Science or Superstition* – Zephaniah brings to light, in chapter 1, that astrology practices by the Assyrians and Babylonians had become a practice in Judah. God abhorred this as He

did the other idol gods mentioned. Discuss with students what astrology involves and that its practice is still very common in our own culture today. Emphasize why this should not become a practice they are swayed to be involved in as God's people were in the Old Testament and were punished for doing so. Clarify that astrology has no scientific basis whatsoever.

- *Bible Books* – Review again with students the books and divisions of the Old Testament in a variety of ways:
 - Use the songs.
 - Make Bible “books” out of cards or small blocks of wood with the names on them. Let them put them in order and/or divisions.
 - Use a matching game with a brief explanation of what each book is about.
 - Put the names of the books on cards with a string to go around their necks. Divide the cards equally but randomly among your students. Then as you sing the song if they have that “book” they will step forward as you say it. They will have to listen carefully for their turn.
- *Where Are We?* – Review is also good to do with a time line. Review kings and prophets of the northern and southern kingdoms with the Prophet, Priest or King Activity. Take names of the prophets, priests, and kings. Allow students to tell you which he was. The divided kingdoms and who belongs where is difficult for most students to grasp the first time. Having gone through the major and minor prophets should make it a bit easier.
- *I Can Make A Difference* – Because of young Zephaniah's courage and desire for doing what God wanted him to do, he made a difference in Judah by encouraging King Josiah to make reforms. Help students see that they too are “called” to serve God and can make a difference. Create an individual or group service project for your students. Teach them early to recognize opportunity to serve God in a variety of ways.
- Age-appropriate handwork

Discussion Questions:

1. Who was Zephaniah? What do you know about him?
2. What did the prophets of God have in common?
3. What things about sin does God emphasize over and over to us?
4. During what time period did Zephaniah prophesy?
5. What effect did his prophesy have?
6. What sins do we see of Zephaniah's day still prevalent today?
7. Who can escape God's punishment for sin?
8. How does Zephaniah's message apply to us?
9. How was Zephaniah's prophesy fulfilled?

Old Testament
Lesson 152: Shining Signet
Zerubbabel
Haggai 1,2

Memory Verses:	Haggai 1:7	Thus saith the Lord of hosts; consider your ways.
	Haggai 2:23	In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts.
	Romans 8:28	And we know that all things work together for good to them that love God, to them who are the called according to His purpose.
	II Timothy 3:16,17	All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • God blesses His people when they obey Him. • we can know what God wants us to do by reading His word. • God used Haggai to lead His people back to faithful service and He also has a job for you.
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Outline:

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|-----|--------------------------------------|----------|
| I. | Finish Jehovah's house. | Haggai 1 |
| | A. The drought. | |
| | B. Stirred to action. | |
| II. | The new temple. | Haggai 2 |
| | A. New temple compared to Solomon's. | |
| | B. Neglecting duties. | |
| | C. Blessings to come. | |
| | D. Zerubbabel, the signet. | |

Facts:

1. The name, "Haggai," means "festive." Haggai was the first post-exile prophet. He returned from Babylonian exile with Zerubbabel on the first expedition back to Jerusalem. There, the Jews began the rebuilding of God's temple. In 534 B.C., this was interrupted by the hostility

of their Samaritan adversaries and the rebuilding stopped. In 520 B.C., God had Haggai (75 years old) stir the Jews to resume their work on His temple. Later, Haggai was joined by young Zechariah.

2. Their priorities had become misplaced by making their own homes elaborate. Haggai encouraged the Jews to distinguish themselves in character and obedience as Jehovah's people. His basic theme was to reassess priorities. He also prophesied of the Messiah and His kingdom. Haggai closes by reminding us that God's blessings abound for those who are faithful to Him.
3. At this time, Zerubbabel (also called Sheshbazzar) was governor of Judah and Joshua was Israel's high priest (Ezra 1:8; 5:14-16; I Chronicles 3:17-19; 6:15). King Darius Hystaspes of Persia reigned 521-486 B.C. This was his second year as king. God's new temple had set unfinished for sixteen years. In contrast, "this" people (indicating God's displeasure) had elaborately built their own homes. "Cieled houses" were paneled with expensive cedar wainscoting found in palaces (I Kings 7:7; Jeremiah 22:14), a mark of luxury.
4. Haggai delivered his first message with the new moon on the first day of the month when the Jews assembled for worship. Haggai asked the Jews to evaluate their own efforts by the results. They had spared nothing to insure prosperity yet their harvests had been disappointing. Their wages did not cover their daily necessities. Nothing seemed to be sufficient because God had been sidelined and as a result His blessings had "dried up." God had created the drought so that His people might realize their dependence on Him.
5. Haggai's message accomplished its intended effect. Zerubbabel, Joshua, and the Jews of Jerusalem worshipped God earnestly and volunteered their services to finish God's temple. Materials were all gathered and the foundations were laid. God assured His people He was with them.
6. Haggai's second message from God was on the seventh day of the Feast of Tabernacles or Harvest (Leviticus 23:39-44). This was a most joyous occasion with sacrifices of thanksgiving on this final day of the feast. However, their harvest had been scant and their humble beginnings of a temple contrasted with Solomon's temple, a painful realization for those who remembered it (Ezra 3:8-13).
7. After seventy years of exile, the older men wept openly because this new construction did not compare with the glory of Solomon's structure. God, through Haggai, encouraged His people to be strong and courageous for He had not forsaken them. He was their strength and they must rely on Him.
8. In Haggai 2:6-9, the prophet blended his message with the coming glory of Christ and His kingdom. The Persian and Greek empires were shaken by uprisings. There was a yearning for the Deliverer (Messiah). Zerubbabel's temple would, in 500 years, be filled with the glory of Jesus' presence (John 1:14; Malachi 3:1). It was estimated in Solomon's temple, the Holy of Holies was overlaid with \$20,000,000 worth of gold, but what was that to our Lord who has all? Christ gave spiritual peace to Jerusalem (Colossians 1:20). Today, He gives His followers peace of mind (Romans 5:1; Philippians 4:7).
9. Haggai's third sermon was directed to Israel's priests as the official interpreters of God's law (Deuteronomy 17:8,9). He asked if one carrying holy, sacrificial flesh touched another object with that sacrifice, would that object become holy as well? The answer was no (Leviticus 22:4-6; Numbers 19:11). Then, he asked if a man who was ceremonially unclean by contact with a dead body touched an object, did that object become unclean? The answer

was yes. The principle was that moral cleanness cannot be transmitted but moral uncleanness can.

10. Even though the Jews had neglected to work on the temple, they had offered sacrifices on an improvised altar in Jerusalem (Ezra 3:3). These offerings had not pleased God, thus He had withheld His blessings. When work on the temple had resumed, God was pleased. Haggai concluded that they were not to return to their disobedience if they wanted to enjoy God's bountiful blessings.
11. Haggai had them reflect on the difficult circumstances they suffered during the years they stopped work on God's temple. Their harvests were a constant disappointment because God was not with them. The Lord had allowed drought, mildew, and hail to destroy their crops. These should have been clear warnings, but the people did not perceive. Yet, the same God who had withheld blessings, could now, with their obedience, bestow blessings.
12. Haggai's last sermon was directed as personal encouragement to Zerubbabel. Although 521 B.C. marked a time of revolt by subject nations against the Persian Empire under Darius Hystaspes' rule, Haggai seemed to look beyond to the future "rule" of Jesus Christ. The Messiah would be a descendant through Zerubbabel of the lineage of David (Matthew 1:12; Luke 3:27). The security of David's throne was contrasted with worldly empires. God had this special honor reserved for Zerubbabel.
13. The signet was valued as honor and authority at this time (Song of Solomon 8:6; Jeremiah 22:24). It was used to sign official letters and documents.

Visuals:

- Characterization props:
 - time line/historical facts
 - Haggai – festive costume, party hat
 - model of temple being rebuilt
 - toy carpentry tools, wood or Lego blocks
 - piece of paneling
 - small or withered produce
 - play money, bills
 - altar and sacrifice – toy animal, grain
 - model of Solomon's temple
 - tissues, handkerchief
 - toy animal sacrifice – unclean object
 - male doll with dirty hands – clean object
 - hail – rock salt, clear marbles
 - signet ring – wax stamp, rubber stamp
- Puppets/Dolls-Haggai, Zerubbabel, Jesus
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs:

- Do You Know
- Glorify Your Name

- God Is So Good
- I Know The Lord Will Find A Way
- I Love You Lord
- I've Got Peace
- Jesus Is Lord Of Us All
- Lord I Lift Your Name On High
- Rejoice In The Lord Always
- Seek Ye First
- Sing Hallelujah To The Lord
- Thank You Lord
- This Is The Day That The Lord Hath Made
- We Shall Assemble

Songs From Haggai:

- We Give Thee But Thine Own (2:8)

Activities:

- *Finish My House!* – Using wood blocks, Legos, clay, various craft materials and toy tools, have students pretend to volunteer their services in rebuilding the temple. Guide them before they start as to what the temple should have looked like. Construct your own model ahead of time. Let them create their own or work on this project as a group. Use a cassette tape of building sounds in the background as they work to create the feeling of being there with Zerubbabel and Haggai. Encourage them to think of how they can serve God now.
- *Here Am I Send Me* – Explain to students how God used Haggai and Zerubbabel as leaders of His people. Help students to identify other Bible leaders of different ages and all walks of life. Help them to understand God has a job for everyone to do in the work of His kingdom. Help them identify leaders locally in the church/congregation and what their “jobs” are. Guide them to talk about what they might aspire to do as a leader in God’s service or how they can lead now.
- *First Things First* – Discuss priorities in our lives. Talk about the priorities of the Jews in today’s lesson and why they were out of order. Make flash cards with these priorities. Help students put them in the original order before Haggai’s message, then change them to show their priority changes. Go back to their own priorities. Help them to place their flash card priorities in proper order. Talk about how we demonstrate what is top priority in our lives, second, third, etc. Teach them why God must be first in our priority list and how we demonstrate such.
- Age-appropriate handwork

Discussion Questions:

1. Who was Haggai? What do we know about Him?
2. What was his message from God to the Jews?
3. How did they react?
4. How does Haggai’s message relate to us? How should we react?
5. What had become a stumbling block for the Jews? Why? What kind of stumbling blocks do we face that distract us from doing what pleases God?
6. God uses Haggai to lead His people from sin so He could bless them again. How can God use you?
7. How do we know what pleases God?
8. How did Zerubbabel’s temple compare to Solomon’s? Where is God’s temple now?
9. How did God bless the Jews when they decided to be faithful? Zerubbabel?
10. How does God bless you? Does He bless us more when we are faithful? Explain.

Old Testament
Lesson 153: The Branch And Chief Cornerstone
Zechariah 1-8

Memory Verses:	Zechariah 6:12	And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord:
	Ephesians 2:20,21	And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Goals:	Student will learn: <ul style="list-style-type: none"> • to be about doing God’s business and to encourage others to do the same. • to accomplish more as God’s representative with a positive attitude and approach toward others.
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Outline:

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|------|---------------------------------------|-------------|
| I. | Zechariah’s visions. | Zechariah 1 |
| | A. Call to repent. | |
| | B. Vision of the horsemen. | |
| | C. Vision of the horns and craftsmen. | |
| | D. Vision of the surveyor. | Zechariah 2 |
| | E. Vision of Joshua, the high priest. | Zechariah 3 |
| | F. Vision of the golden lamp stand. | Zechariah 4 |
| | G. Vision of the flying scroll. | Zechariah 5 |
| | H. Vision of the woman in a basket. | |
| | I. Vision of four chariots. | Zechariah 6 |
| | J. Crowning Joshua. | |
| II. | A lesson from the past. | Zechariah 7 |
| III. | Purpose in the future. | Zechariah 8 |

Facts:

1. “Zechariah” means “Yahweh remembers.” He was a post-exile prophet. Zechariah was a prophet and priest, born of the tribe of Levi while in Babylon and brought to Jerusalem by his grandfather with Zerubbabel. He and Haggai were members of the great synagogue, commissioned by Jehovah to encourage the Jews to complete the rebuilding of the temple. Zechariah’s approach was very positive. He made them realize the Messiah would come to

this very temple one day. Written about 520-518 B.C., Zechariah uses a series of visions and messages to reveal God's future plans for His chosen people. Chapters 1-8 are written to encourage the temple rebuilding. Chapters 9-14 anticipate the coming Messiah.

2. Zechariah began by calling the Jews to repent. God was displeased with their neglect in rebuilding His temple and noted their forefathers' bad example had been infectious. Zechariah had eight visions in one night. The first one was of a man (angel of the Lord) sitting on a red horse among the myrtle trees. Behind him were other horses with riders (red, bay, and white). Red signified war (on Israel's enemies), white indicated victory. The myrtle trees represented Israel. The Lord had sent them to patrol the earth to which they reported peace and prosperity everywhere. The early years of King Darius' reign had been marked by rebellions, but in this year, things were peaceful. The angel of the Lord asked for mercy on the Jews after their seventy years of chastisement in exile. The Lord answered him with words of comfort assuring him of His mercy and favor to Jerusalem.
3. Zechariah had a second vision of four horns (a figure of power – in this case the four world powers, Babylon, Persia, Greece, and Rome) and four blacksmiths. This vision signified that those nations that had dealt mercilessly with Israel would be pounded, crushed, and cast aside.
4. His third vision was of a surveyor with a measuring tape who had come to measure the city of Jerusalem to see if it could contain all the people coming back. He explained to the exiles that God had scattered His people to the winds because of their sin, but He would now gather the faithful remnant back to Jerusalem. He encouraged those who had not originally returned from Babylon to do so now, for God would soon punish Babylon for their oppression of His people.
5. In chapter 3, Zechariah relayed his fourth vision. Joshua, the high priest, was standing before God while Satan made false accusations against him. God rejected Satan's accusations. The angel "cleansed" Joshua by replacing Joshua's filthy clothes and miter (turban) with clean ones (symbolic of forgiveness of sin). The Lord told Joshua if he faithfully followed His laws and kept the temple holy, God would use him as a representative of the Branch/the Stone (the Messiah to come). Prosperity flourished when Israel was in a right relationship with God.
6. Chapter 4 gives Zechariah's fifth vision. He saw a golden lamp stand with seven candlesticks and a reservoir for the olive oil. Two olive trees were carved on the lamp stand (Joshua and Zerubbabel). This vision was to encourage Zerubbabel not by physical power or might, but by the source of God's spirit there would be no mountain (obstacle) too high that Zerubbabel, with God's help, could not conquer. Finishing the temple seemed an impossible task at the moment, but God assured Zerubbabel he would see it completed.
7. In chapter 5, Zechariah saw his sixth vision which was of a flying scroll. The Mosaic law carried with it a curse on transgressors (Deuteronomy 27:15-26; 28:15-68). Two of the Ten Commandments were used representatively for the entire law. God punished those who would not keep His commands.
8. The seventh vision was of a bushel basket filled with sin symbolizing the wickedness in the land. The lid was lifted and Zechariah saw a woman inside. In the Hebrew, wickedness was often represented as a woman (Proverbs 2:16; 5:3,4). He pushed her back into the basket and clamped the lid tight to prevent her escape. Two women-like storks carried the basket off to Shinar (Babylon) where widespread rebellion against Jehovah had started. Wickedness was to be removed from God's people.

9. The eighth vision is in chapter 6. Zechariah saw four chariots coming between two brass mountains, Mt. Moriah and the Mount of Olives. These chariots completed the first vision of executing God's judgment over all on earth, in particular here, Israel's adversaries. The remnant had been delivered from Babylonian captivity.
10. Zechariah concluded the message of his visions with a symbolic act. Zechariah told them to make a crown of several circlets and put it on Joshua, the high priest, representative of the Branch (Messiah) who would one day take His place as Priest and King (Hebrews 5:10; Psalm 110:4).
11. The people had worked hard on the temple and made much progress. They questioned the necessity of continuing to fast and mourn the burning of Jerusalem (Jeremiah 52:12,13).
12. God's reply was that they were glorifying Him with their efforts. He instructed them to live righteously and be merciful to everyone, especially those less fortunate (widows, orphans, foreign, poor). Be kind to one another. Remember, because your forefathers refused to do this nor did they listen to God's prophets, He punished them accordingly.
13. God continued His train of thought into chapter 8, reiterating His love and concern for His people. His intent was to grant them peace, protection, and prosperity if they trusted and obeyed Him and got on with the rebuilding of His temple. It was not an impossible task for Jehovah was supporting them. God commanded they change their traditional fasts into joyous feasts. They would become a channel of blessings to the rest of the world and those outside of God's family would yearn to be a part of the blessings Jehovah provided.

Visuals:

- Characterization props:
 - model of the temple foundation, model of the walls of Jerusalem
 - visions – pictures in a “cloud,” shadowbox
 - red, bay, and white horses
 - sword, victory flag
 - four horns, map of Persia, Greece, Rome, Babylon
 - survey “equipment” – tape measure, compass, binoculars
 - seeds and a “breeze”
 - branch, stone, picture of Jesus, Jesus riding a donkey, picture of Jesus on cross
 - lamp stand – candelabra, 7 candlesticks, oil
 - scroll suspended with wire or fishing line
 - large basket with a female doll and lid
 - brass mountains – papier mache, clay
 - feast – plates, cups, food
- Puppets/Dolls – Zechariah, Joshua w/ dirty clothes and turban and clean clothes
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs From Zechariah:

- I Have Found A Friend In Jesus (2:5)
- Is Your Life A Channel Of Blessing (8:13)

- Are You Washed In The Blood? (13:1)
- Glory To His Name (13:1)
- I Am Coming Lord (13:1)
- Jesus Paid It All (13:1)
- Nothing But The Blood (13:1)
- There Is A Fountain (13:1)
- How Firm A Foundation (13:9)
- The Day Thou Gavest (14:9)

Activities:

- *Get With The Program!* - Students should learn that part of Zechariah’s job was to encourage and motivate the Jews to get back to work on God’s temple. Allow students to “rebuild” the temple. Provide toy tools or materials to do this. Carry on a dialogue during this activity to make them imagine themselves actually being there as part of this work. Use “hard hats” or tool belts, costumes, sound effects. Talk about how they can be of service at God’s house today.
- *Attitude and Approach* – As God’s representative, Zechariah had a job to do and he took the positive approach to motivate the Jews to do what was pleasing to God. Too often today, we take the wrong approach to sharing God’s word and motivating the lost to obey. Discuss positive attitudes and approaches to sharing God’s word with others. Teach them how to open doors to the gospel message. Discuss the advantages to being in God’s family. Talk about Zechariah 8:20-23. Encourage them to invite their friends and loved ones to come to worship and learn God’s word.
- Age-appropriate handwork

Discussion Questions:

1. Who was Zechariah? What do you know about him?
2. What visions did Zechariah have?
3. Explain the significance of these visions.
4. What was the purpose of Zechariah “crowning” Joshua, the high priest?
5. Who had questions about fasting? What is fasting?
6. How did God answer their questions about fasting? Should we fast today? Explain.
7. What important job did Zechariah motivate the Jews to do? Why were they having difficulty getting this done?
8. What can we apply from Zechariah’s message to our day and time?

Old Testament
Lesson 154: Future Prophecies
Zechariah 9-14

Memory Verses:	Zechariah 9:9	Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.
	John 19:37	And again another scripture saith, They shall look on Him whom they pierced.

Goals:	Student will learn: <ul style="list-style-type: none"> • God had planned to send His only Son to die for our sins hundreds of years before He actually came. • to accomplish more as God's representative with a positive attitude and approach toward others.
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Outline:

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| I. | The coming Messiah. | |
| A. | Conquest of nations. | Zechariah 9 |
| B. | The Messiah restores Israel. | |
| C. | He is our defense. | Zechariah 10 |
| D. | Rejection of the Messiah (Good Shepherd) | Zechariah 11 |
| E. | Nations against Jerusalem. | Zechariah 12 |
| F. | Cleansed by the Messiah. | Zechariah 13 |
| G. | The Messiah reigns in glory. | Zechariah 14 |

Facts:

1. The last six chapters of Zechariah deal with events far in the future of the prophet's day. In chapters 1-8, the Jews had been under Medo-Persian rule. They were to be under Grecian rule (chapters 9 and 10) and Roman rule (chapter 11). The first part of chapter 9 reflects the conquests of Alexander, the Great, in the 4th century B.C.
2. Zechariah singled out four Philistine cities Alexander crushed (Ashkelon, Gaza, Ekron, and Ashdod). Ashdod lost its native population, for a mixed people took their place. It was Alexander's policy to mix conquered nations. The Philistines were to turn from idolatrous practices and be incorporated into the Jewish religion. Interestingly, Alexander passed by Jerusalem more than once in his military conquests doing them no harm.
3. In contrast to Alexander, Zechariah now turned to envision the Messiah, a humble, righteous king of Israel, concerned with justice and establishing peace. He would come riding on a donkey (known as an animal of peace). Hope was extended to those still in Babylon if they returned.
4. In chapter 10, Zechariah said that God's blessings were realized by prayer to Him, not idols. He blamed Israel's leaders for leading His nation astray; they would be punished

- accordingly. From Judah would come the Cornerstone, the Messiah. God would strengthen and reunite His nation, protecting them. They would multiply as they had in Egyptian bondage (Exodus 1:7) beyond their boundaries. God would remove their obstacles and their desire to honor God would direct their conduct.
5. In chapter 11, Zechariah prophesied of Jesus' early ministry and rejection by the Jews, a dark hour in Israel's history.
 6. Zechariah, in the role of Christ, the Good Shepherd, took two staffs. In the east, one staff warded off wild animals, the other helped the sheep in difficult places. He got rid of three evil shepherds, probably evil prophets, priests, and civil leaders. His patience became exhausted with their rejection and He broke one staff breaking His covenant to lead and protect His people, making them easy prey. He asked for His pay, revealing the depth of Israel's rejection of the Messiah, so they counted out thirty pieces of silver, the price of a worthless slave (Exodus 21:32; Matthew 26:15). To show God's divine displeasure with their estimate of His son, the coins were to be cast to the potter in the most public place, the temple (Matthew 27:3-7). The other staff was then broken to show the union between Judah and Israel was broken. This prophesy was fulfilled with the Judeo-Roman war in A.D. 70. After the Messiah's rejection, Israel was scattered throughout the world.
 7. In the last three chapters, Zechariah revealed God in the fullness of His power in heaven, on earth, and with humanity. He said, in chapter 12, the God of heaven and earth would make His people as a cup of poison (God's trembling wrath) to her enemies. God would deprive the enemy of their strength and empower Israel consuming the enemy as sheaths in fire.
 8. He changed gears talking of the conviction God would pour out on those who had pierced and crucified His only Son (firstborn) (John 19:37). They would feel heart wrenching grief seeing the same pierced Messiah return from heaven that they had rejected. He compared it to the grief for godly King Josiah killed by Pharaoh-Necho at Megiddo (II Kings 23:29,30; II Chron. 35:22-27). All would bow in universal grief.
 9. In chapter 13, a fountain (figuratively) would be created from the events at Calvary to cleanse those before Christ (Romans 11:26,27).
 10. In chapter 14, Zechariah reverted to the theme of chapter 12. He warned of the coming of the Messiah. Jerusalem was visualized as having been defeated and her enemies leisurely dividing the spoils in the city. As a result, the Lord (man of war) would champion their cause upon Christ's return, the day would be darkened, and the night would light with His presence.
 11. Those who fought God's people would be consumed by a plague, their wealth confiscated. Surviving nations would worship Jehovah at the feast of Tabernacles. Any nation refusing to come would have no rain. Zechariah's words, "These are Holy Property" were to be inscribed on the bells of the horses to all personal effects.

Visuals:

- Characterization props:
 - 3 men with presents – silver and gold items
 - toy soldiers, armor, map
 - whistle
 - toy lions
 - 2 shepherd's staffs
 - 30 silver coins – play money

cup of “poison” – juice, KoolAid
spoils – personal or household items or money

- Puppets/Dolls – Zechariah
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs From Zechariah:

- I Have Found A Friend In Jesus (2:5)
- Is Your Life A Channel Of Blessing (8:13)
- Are You Washed In The Blood? (13:1)
- Glory To His Name (13:1)
- I Am Coming Lord (13:1)
- Jesus Paid It All (13:1)
- Nothing But The Blood (13:1)
- There Is A Fountain (13:1)
- How Firm A Foundation (13:9)
- The Day Thou Gavest (14:9)

Activities:

- *The King Is Coming!* – Zechariah makes at least eight references to the coming Messiah. Encourage students to locate each of these in their Bibles. Have them expand their search to other Old Testament references of His coming or match them to their fulfillment in the New Testament. Help them to realize how far in advance God planned this; He sees the big picture of life, where we only see the past and present.
- Age-appropriate handwork

Discussion Questions:

1. What time period do the last chapters of Zechariah portray (past, present, or future)?
2. What happened to those that fought against God’s people?
3. What references do we find in Zechariah of the coming Messiah? How many of these were fulfilled just like Zechariah foretold? Give New Testament references.
4. What names did Zechariah use for Jesus?

Old Testament
Lesson 155: Get Serious!
Malachi 1-4

Memory Verses:	Malachi 3:1	Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.
	Malachi 3:10	Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.
	Malachi 4:2	But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.
	Luke 1:17	And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.
	John 4:24	God is a Spirit: and they that worship him must worship him in spirit and in truth.

Goals:	<p>Student will learn:</p> <ul style="list-style-type: none"> • to give cheerfully, not grudgingly. We cannot out-give God. • we must live our lives day by day always ready to meet God in judgment. • our worship must always be in a reverent manner, honoring God with our hearts and actions according to His divine instructions. • God does not hear the prayers of those that dishonor Him. • marriage is a holy covenant relationship before God in which we should not be yoked with unbelievers.
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Outline:

- I. Questions for God and by God.
 - A. Do you love us?
 - B. Where is my honor?
 - C. Should I accept this?

Malachi 1

Malachi 1-4

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| II. | Sins of Israel's priests and people.
A. The priest's empty service.
B. Idolatry, adultery, infidelity. | Malachi 2 |
| III. | God keeps His promises.
A. The forerunner of Christ.
B. Robbing God.
C. The necessity of discipline. | Malachi 3 |
| IV. | The Messiah is coming.
A. Keep the law and be prepared. | Malachi 4 |

Facts:

1. The name "Malachi" means "Jehovah's messenger." God honored the faith of Malachi's parents by making Malachi the last of the prophets of the old dispensation. Tradition holds that Malachi was a Levite from Supha, in Zebulun, and a member of the synagogue. He wrote his prophecies during Persian domination, sometime between 445-425 B.C. Nehemiah and Ezra were contemporaries of him.
2. After the rebuilding of the temple, Israel became disillusioned and began to doubt if God's promise of the Messiah would come true. Their worship in many cases was empty ritual. Intermarriage and infidelity, hypocrisy and arrogance plagued them. Malachi used an argumentative approach of questions and answers to urge God's people to get serious about obeying God, lest they reap destruction. He, too, foretold of Christ's coming. Approximately 400 years after Malachi, God's next messenger was John, the baptist.
3. Malachi began his series of questions from Israel to God with, "When did you love us?" Their question revealed their hearts of stone, oblivious to God's acts of love throughout Israel's history. God replied, "By bestowing My covenant promise and blessing on Jacob over (first-born) Esau" (Romans 9:10-18; Genesis 27:37-40; Obadiah 10-14). Because of Edom's wickedness, God would destroy their land in a way that they would never recover and Israel would witness the conquest. Their ruins would become the home of dragons (more accurately, jackals). With Jerusalem restored, surely Israel could see God's love for them.
4. In verse 6, focus is given to Israel's irreverent priests. As administrators of sacrifices, their failure to honor Jehovah influenced the faith and conduct of the rest of the nation. They asked God, "How have we despised Thy name?" God replied that if they respect their earthly fathers and masters then surely they should honor their heavenly Father. These priests were offering polluted and imperfect sacrifices to God (Leviticus 22:20-25; Deuteronomy 15:21). Some of the animals were blind, sick, or lame. Such gifts would be offensive if brought to an earthly governor and were a much greater insult to Jehovah. They ritualistically asked for God's mercy but God did not hear the prayers and pleas of those that dishonored Him.
5. These priests apparently found their tasks burdensome. They acted as though God's rules were too difficult and troublesome to obey. As to such stolen or maimed offerings God rhetorically asked, "Should He accept?" At times, they substituted a blemished female animal for an unblemished male (Leviticus 22:18,19). God held the giver and the priest guilty for such.

6. In chapter 2, Malachi continued to address the priests by warning of God's curses in place of blessings if they did not repent. He would not accept their sacrifices; moreover, He would (metaphorically) spread the manure of these animal sacrifices on their faces and discard these erring priests with His contempt.
7. Malachi implored the priests to repent, and continue in the covenant relationship with God established by their forefather, Levi. Levi had righteously served Jehovah and guided many an Israelite away from sin. These priests should have been known for their imparted knowledge of God's laws and godly influence, but just the opposite was the case. They also were guilty of showing favoritism to select friends and family.
8. God's covenant with Israel prohibited an Israelite marrying those dedicated to worshipping heathen gods (Exodus 34:16; Deuteronomy 7:3,4; Ezra 9:1,2; Nehemiah 13:26,27). Malachi rebuked Israel for defiling God's temple with such treachery toward Jehovah. To add to this sin, they would cry profusely to Jehovah wanting to know why God had abandoned them. Yet, to add to marrying heathen, they had divorced their faithful Israelite wives for these foreign women. God was highly displeased with their conduct, so their sacrifices were not acceptable to Him.
9. Marriage was a covenant relationship consummated before God (Proverbs 2:17; Genesis 31:49; Mark 10:2-9). Divorce defeated God's monogamous purpose. He wanted godly children from its union, therefore, He implored them to repent and guard their passions. God told them they had wearied Him. They had become practical atheists with the attitude of "if" there was a God, He would have punished evil by now. Or "if" there was a God, since many of them were materially prosperous, God was apparently okay with their behavior. Malachi warned that, although God had not yet punished them, it, indeed, would come.
10. In chapter 3, Jehovah reinforced His divine promise to Israel to send a forerunner (John, the baptist) to prepare the way of the Messiah (Matthew 11:10-14; Isaiah 40:3; Mark 1:2,3). Christ was pictured as a refiner of precious metals. Those unworthy would be consumed by His fire. A second metaphor symbolized Him bleaching their sins with the lye or potash they used to wash their clothing (John 2:14-17; Hebrews 13:12).
11. The priesthood would be the first object of refinement. Some righteous priests would survive the process; the others would be cast away. Under the new dispensation, true religion would return. All of Israel would be subject to the refinement process (judgment). God was unchangeable; so was His attitude toward sin and His guarantee of grace to those that repented.
12. Malachi charged the Israelites with robbing God by not tithing (giving) according to the law. He urged them to correct this, restoring God's favor and blessings. Tithes were to be brought and stored in special rooms of the temple, providing sustenance for the Levites (Numbers 18:24). If the Jews doubted God's rewards, He urged them to put Him to the test. He would destroy the locust, insects, mildew, and sand blasts that might harm their plants. Time would prove God to be the only God Almighty.
13. Not all of God's people had charged God with being unjust. Those would be blessed. Yet, many had arrogantly put worshipping God on a dollar and cents plateau. If material wealth did not result from worshipping God, one might as well not bother to worship. This godless society drove true believers together for mutual encouragement. There were still some in Israel. Record is made in heaven of those that reverence the Lord. When justice is enacted, the righteous will be spared; God assures us (Galatians 6:7).

14. Malachi concluded, in chapter 4, that they must watch for the day of judgment was coming (Revelation 20:11-15). None of the wicked would escape punishment. They would be burned like straw, completely consumed in fire. As for the righteous, Christ would rise as the sun with wing-like rays of healing, crowding out the darkness and rewarding the godly (Matthew 12:15; Revelation 21:4). God's people would experience a new-found freedom, no longer down-trodden by the worldly, as a calf let out to pastures.
15. Malachi warned them to keep God's laws given at Mt. Horeb (Sinai). They had strayed; they had opportunity to avert God's punishment by repenting and keeping the law in word and spirit. One like Elijah (John, the baptist) would come to cultivate hearts and prepare the way for Christ (Matthew 11:14; 17:13; Mark 9:11-13; Luke 1:17). His preaching would bring unity of faith and repentance lest they reap destruction and miss the promised Messiah.

Visuals:

- Characterization props:
 - ruins of Edom – desolate “land” with toy wolves
 - altar and imperfect (broken) toy animals
 - wedding items – dress, veil, bouquet
 - photos of metal being refined
 - soap and water
 - play money, coins
 - book of “names” in heaven
 - binoculars, spy glass, glasses
 - straw, toy calf
 - model of a beaming sun
- Puppets/Dolls – Malachi, Christ, John, the baptist, Jacob & Esau, priest, Gentile, Levi
- Flannelgraphs
- Flipchart
- Sandbox Map
- Storybook
- Video

Songs From Malachi:

- Blessed Be The Name (1:11)
- Children Of The Heavenly King
- Children Of The Heavenly Father (2:10)
- Savior, Thy Dying Love (3:8)
- When He Cometh (3:17)
- Hark! The Herald Angels Sing (4:2)

Activities:

- *Tiptoe Tiptoe In God's House* – Discuss with students the necessity of showing reverence in God's house. Talk about how we treat God's things, how we show consideration to those around us who are listening to God's word, how we sit quietly or bow our heads to pray, how and why we participate in the service. Make sure older students understand the difference in being an active participant vs. a pew warmer. Discuss the importance of preparing ahead our hearts, our attitude, and our Bible lesson so our worship will be pleasing to God.

- *I Do, I Do, Done* – Here is another opportunity to emphasize the importance of being selective when choosing a lifetime mate. Discuss God’s displeasure with those of Old Testament times that married outside of God’s family. Discuss why this created such problems within the marriage, the family, and the nation. Talk about where your students might find a Christian mate and where they would not. Discuss the sanctity of the marriage vows and how imperative it is to keep those promises (vows) for life.
- *Does God Exist?* – The Jews of Malachi’s day experienced indifference which lead them to question God’s existence. Discuss the many ways in nature, through history, and scientific findings that prove to us that God exists. Use various resources available in our library that are age appropriate.
- *A Refiner’s Fire* – Do a little research before class by gathering resources that demonstrate the refining process of precious metals. Share these with students. Tie this in as an object lesson of how God refines us as Christians. Help them to stop and see purpose in our trials and temptations. Teach them to use these as stepping stones to spiritual growth.
- Age-appropriate handwork

Discussion Questions:

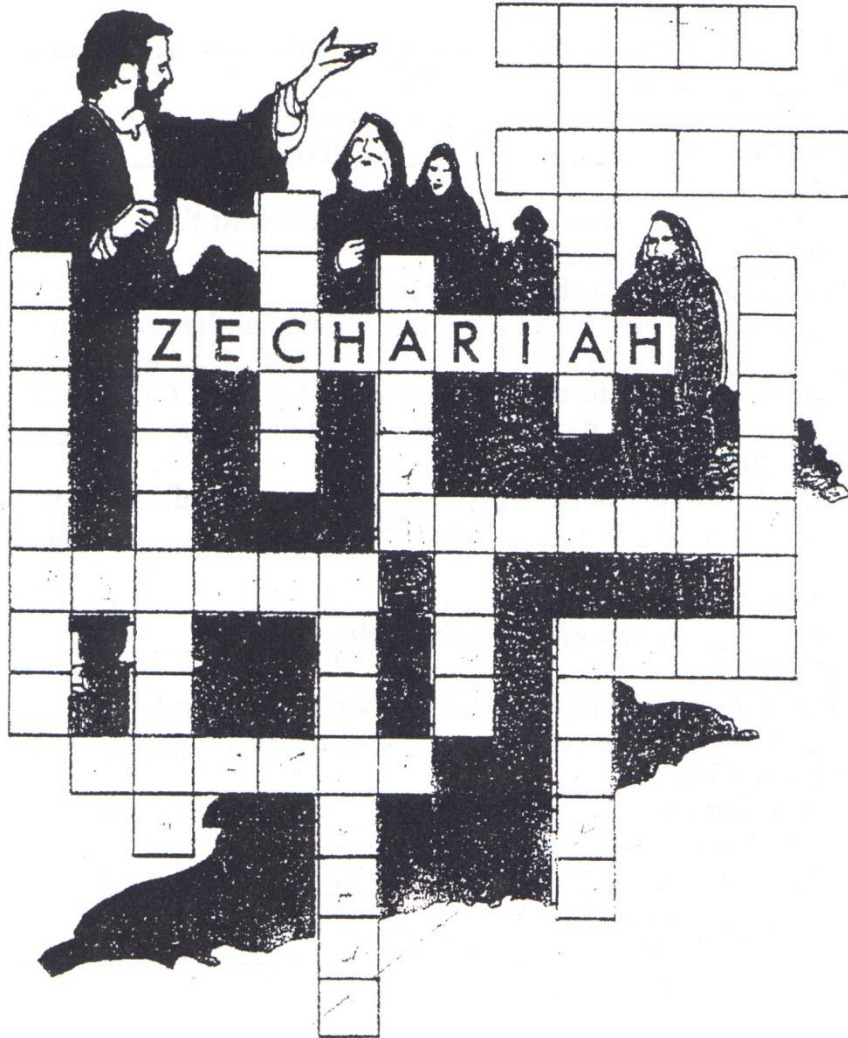
1. Who was Malachi? What do we know about him?
2. About what did Malachi prophesy? Give references.
3. How did God show His love for the Jews of the Old Testament? How does God show His love for you?
4. Should God have been satisfied with the worship offered to Him by His covenant people during Malachi’s day? Should God be satisfied with whatever we are willing to offer him as worship today? Explain.
5. Does God hear the prayers of sinners?
6. To what did God object in regard to their marriages? How does God feel about us marrying those not committed to Him spiritually?
7. What does He say about divorce? Is this reiterated in the New Testament?
8. What is practical atheism? How did this apply to many Jews of Malachi’s day? Do we ever question God’s existence? How do we know God does exist?
9. Whose coming does Malachi prophesy? How was He like Elijah?
10. How does God refine His followers?

Old Testament
Lesson 156: Review Of Minor Prophets
Hosea - Malachi

PROPHETS OF GOD

Find a place in the puzzle for each of these Old Testament prophets. One has been filled in to help you get started.

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|----------|---------|----------|-----------|
| ISAIAH | HOSEA | JONAH | ZEPHANIAH |
| JEREMIAH | JOEL | MICAH | HAGGAI |
| EZEKIEL | AMOS | NAHUM | ZECHARIAH |
| DANIEL | OBADIAH | HABAKKUK | MALACHI |



MEMORY VERSES

Look up the scripture and fill in the blanks:

1. Hosea 4:6 “My people are destroyed for lack of _____: because thou hast rejected _____, I will also reject thee, that thou shalt be no priest to me: seeing thou hast _____ the law of thy God, _____ will also forget thy children.”
2. Amos 7:8 “And the Lord said unto me, Amos, what seest thou? And I said, A _____. Then said the Lord, Behold, I will set a _____ in the midst of my people _____:”
3. Obadiah 1:15 “For the day of the Lord is _____ upon all the heathen: as thou hast _____, it _____ done unto thee: thy _____ shall return upon thy head.”
4. Jonah 1:17 “Now the Lord had prepared a _____ to swallow up _____. And _____ was in the belly of the _____ days and _____ nights.”
5. Micah 6:8 “He hath shewed thee, O man, what is good; and _____ doth the Lord _____ of thee, but to do _____, and to love _____, and to walk _____ with thy God?”
6. Nahum 1:7 “The Lord is _____, a _____ in the day of _____, and He knoweth them that trust in Him.”
7. Habakkuk 2:20 “But the _____ is in His _____: let _____ the earth keep _____ before Him.”
8. Haggai 1:7 “Thus saith the _____ of hosts; _____ your _____.”
9. Zechariah 6:12 “And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is _____; and he shall grow up out of his place and he shall build the _____ of the _____.”
10. Malachi 3:1 “Behold, I will send my _____, and he shall _____ the way before _____: and the Lord, whom ye seek, shall suddenly come to his _____, even the _____ of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.”

PROPHECIES OF JESUS CHRIST FULFILLED

Using the scripture references in the Scripture Bank, match the Old Testament prophecy of Jesus, the Messiah, to its fulfillment in the New Testament:

Scripture Bank:

1. Matthew 27:38/Luke 23:40-43
2. Matthew 2:1-6/Luke 2:4/John 7:42
3. John 20:27
4. Matthew 27:63/Matthew 28:6/Acts 2:27-31
5. Matthew 27:57-60
6. Matthew 4:15,16
7. Matthew 2:15
8. Matthew 21:1-10/John 12:14-16
9. Matthew 1:23/Luke 1:26-35
10. Matthew 1:1,6/Luke 3:31/John 7:42
11. Matthew 26:15/Mark 14:10,21

<i>Prophecy:</i>	<i>Prophesied:</i>	<i>Fulfilled</i> <i>:</i>
Jesus born of a virgin	Isaiah 7:14/Micah 5:3	
A descendant of David	Isaiah 9:7/Jeremiah 23:5	
Jesus' birthplace	Micah 5:2	
Flight to Egypt	Hosea 11:1	
Jesus' ministry in Galilee	Isaiah 9:1,2	
Jesus' triumphal entry into Jerusalem	Isaiah 62:11/Zephaniah 9:9	
Jesus betrayed for 30 pieces of silver	Zephaniah 11:12,13	
Jesus death with thieves	Isaiah 53:9-12	
Piercing Jesus' hands and feet	Zephaniah 12:10	
Jesus buried in a rich man's tomb	Isaiah 53:9	
Jesus' resurrection	Hosea 6:2	

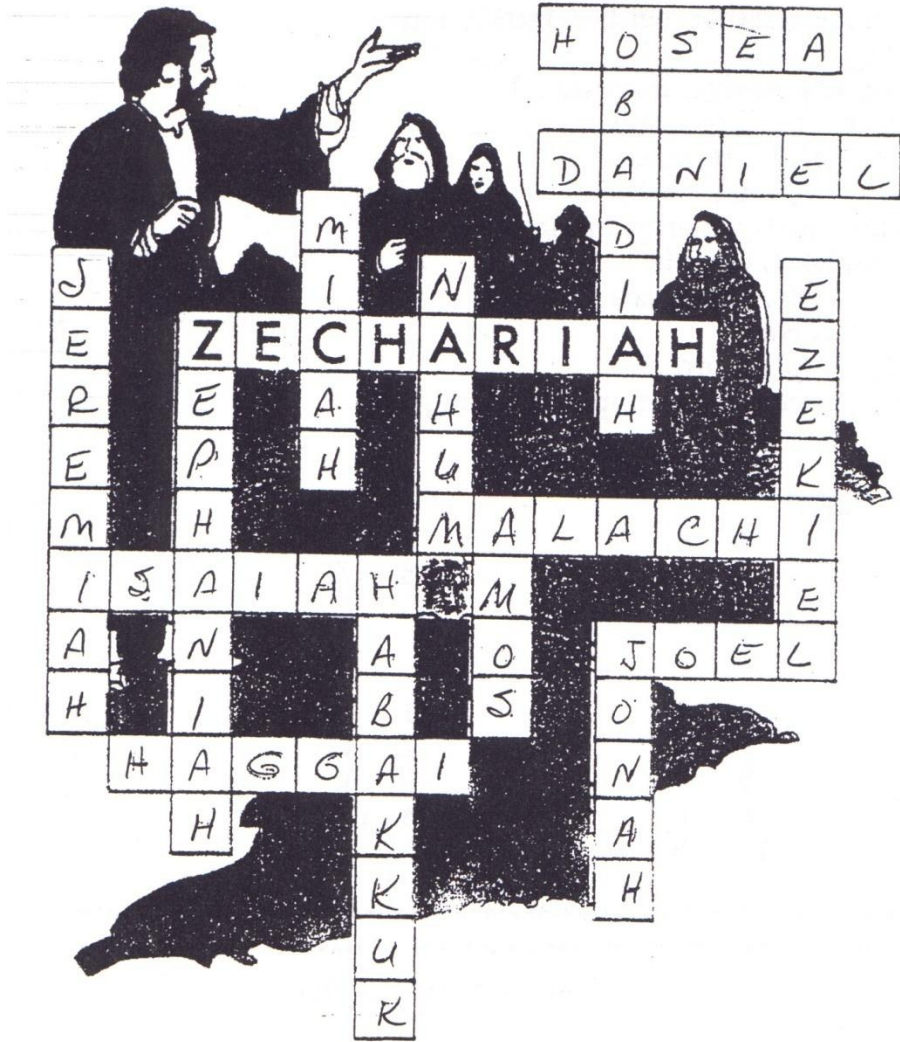
WHO AM I?

Match the prophet/book to his/its description:

- | | |
|-----------------|---|
| 1. Isaiah | A. I was the last Old Testament prophet. |
| 2. Jeremiah | B. I was a sheep herder often compared to John the Baptist; I told of the plumb line. |
| 3. Lamentations | C. I foretold of the fall of Nineveh (years after Jonah). |
| 4. Ezekiel | D. I told the most prophecies of the Messiah – the longest book of prophesy. |
| 5. Daniel | E. I tried to run away from God and was swallowed by fish. |
| 6. Hosea | F. My preaching brought results in the reign of King Josiah. I was King Hezekiah's great grand son. |
| 7. Joel | G. I wore a yoke. I'm called the weeping prophet of Judah. I told of the potter and the clay. |
| 8. Amos | H. I was the first post-exile prophet who urged the Jews to finish re-building the temple and prioritize. |
| 9. Obadiah | I. I was known as the weeping prophet of Israel. My wife was unfaithful to me. |
| 10. Jonah | J. I had questions for God. I thought He would answer immediately. |
| 11. Micah | K. I was the first prophet of Judah. I taught the Lord would come as a thief in the night so be prepared. |
| 12. Nahum | L. I wrote the shortest Old Testament book. It is written in the form of a criminal trial. |
| 13. Habakkuk | M. I spent the night with lions and asked to eat only vegetables. |
| 14. Zephaniah | N. I was a prophet and a priest. I helped another prophet in urging the rebuilding of the temple. |
| 15. Haggai | O. My name means "to cry aloud." My book describes the funeral of a city (Jerusalem). |
| 16. Zechariah | P. I showed compassion for the poor and oppressed by preaching to leaders of their injustice at the risk of my own life. I have seven chapters. |
| 17. Malachi | Q. I had a vision of Israel as dry bones scattered apart and put back together. |

ANSWER KEY

PROPHETS OF GOD:



MEMORY VERSES:

1. knowledge, knowledge, forgotten, I
2. plumb line, plumb line, Israel
3. near, done, shall be, rewards
4. great fish, Jonah, Jonah, fish, 3,3
5. what, require, justly, mercy, humbly
6. good, strong hold, trouble
7. Lord, holy temple, all, silence
8. Lord, consider, ways
9. the branch, temple, Lord
10. messenger, prepare, me, temple, messenger

PROPHECIES OF JESUS:

1. I
2. J
3. B
4. G
5. F
6. H
7. K
8. A
9. C
10. E
11. D

WHO AM I?:

1. D
2. G
3. O
4. Q
5. M
6. I
7. K
8. B
9. L
10. E
11. P
12. C
13. J
14. F
15. H
16. N
17. A

