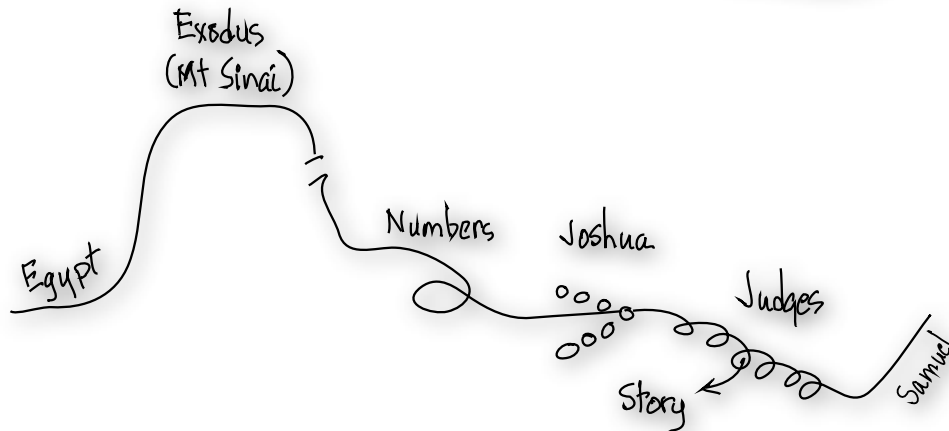
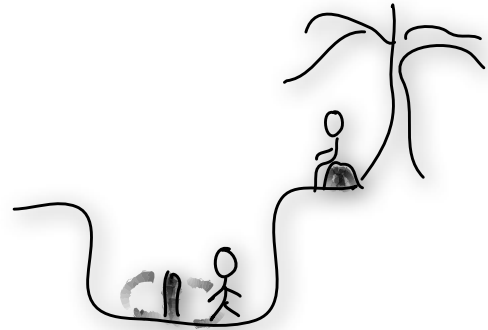


## 18– Will God Be King in Israel?

(Jg 6-8)

### Draw out existing perspective

- How would you expect God to help a people who continually face oppression from enemies ransacking their crops and stealing their animals?



### Introduction and Context

1. The book of Judges is organized into **three major sections**:
  - a. Israel's *problem* (in two parts):
    - i. she does not *completely drive out*—angelic rebuke (2:1-5)
    - ii. she does not remain true to God's rulership in her midst (through the Judge) and succumbs over and over again to a cycle of corruption with resultant slavery.
  - b. *God's solution* (7 major judge stories):
    - i. the story of Gideon (Jgs 6-8)
    - ii. the failure of Gideon's son (Jgs 9)
  - c. Consequences of *Israel's disobedience*:
    - i. Idolatry corrupts priesthood; a corrupt priesthood corrupts tribe (Jgs 17-18)
    - ii. Restored priesthood is destroyed by corrupt tribe; a corrupt tribe is almost lost in Israel (Jgs 19-21). All this happens because, "*In those days there was no king in Israel; everyone did what was right in his own eyes* (Jgs 21:25)."

After Israel begins to settle down in the Promised Land, and Joshua's generation has passed away, she begins to forget the mighty acts of God that had given her birth and had established her in the land. She does not drive out the remaining nations as Joshua and Moses had commanded.

She settles down and begins to be influenced by the surrounding peoples' morals, gods, and religious beliefs instead of occupying the land and cleansing it of paganism.

Throughout the book of Judges, the Lordship of God is tested over and over again. His Lordship had earlier been uniquely established through covenant with Abraham, Moses (at Sinai), and reaffirmed by Joshua at Shechem (Jos 24). But Israel stops fighting the Lord's battles, and turns to the gods of Canaan to secure the blessings of family, flocks, and fields. Her idolatrous worship leads to moral depravity, her moral depravity leads to foreign oppression from enemies. She no longer has God as her king. *Everyone does what was right in their own eyes.*

In this oppression Israel cries to the Lord for help. God graciously responds by sending deliverers (Judges) to save Israel from her enemies. The stories of these judges are fascinating instruction in how God's restores his people. Sadly, most often it is only a temporary restoration.

Interestingly, both in the beginning of the book of Judges and at its end, ***a ruler from the tribe of Judah*** is revealed as savior of the nation. The final climactic victory in the midst of moral depravity (almost identical to Sodom and Gomorrah) takes place on the third day against the Benjamites at the end of the book. God will redeem and restore through the tribe of Judah.

The heart of the book of Ruth reaffirms the fact that Israel really does have a king. He comes through the line Perez, then David, then.....

At the very center of the cycle of restoration and then failure in the book of the Judges is the story of Gideon. The Israelites have again become corrupt (evil) in the eyes of the Lord. For seven years God has given them over to their enemies, the Canaanites. They are oppressed and hopeless, but they cry to the Lord for help. Here is the central story. What do we find about God's way of restoration in this story?

# Structure of Book of Judges

In these days "there was no king in Israel," (21:25)  
 Everyone did what was right in his own eyes" (21:25)

Intro - Problem Described

Commentary on what this means:

Illustrations of Problem

Conclusion

Parable like Stories

Did not drive out

7 Judge Stories

Part I

Part II

2:12 Restoration

Success → failure

Who shall go first

1) Othniel (3:9-11) - conclusion (3:11) [land rest - 40 yrs]

2) Deborah (4-5) - conclusion (5:31) [land rest - 40 yrs]

3) Gideon (6-8) - conclusion (8:28)

17:1 Tola (Priest)

19:1 Jael (Moral Corruption)

new gen. 2:10 did not know...

2) Jephthah (10:6-12:7) - conclusion (12:7)

3) Samson (Part I) - success - conclusion (15:20)

17:16 Jael

18:27 Jael

did not drive out

2) Samson (Part II) - failure - conclusion (16:31)

18:27 Jael

18:27 Jael

18:27 Jael

Benjamin

1) Ruler from the tribe of Judah is savior of nation

2) God's people lose sight of their unique identity and purpose & stop fighting the Lord's battles & turn to gods of Canaan to secure blessings

3) When we no longer live under God's rule, fulfilling his purposes, we become morally corrupt and worship false gods

18:27 Jael

tribes

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## Step 1: What is God revealing?

 (Read Jgs 6-8)

1. What was the step-by-step process through which God led Gideon to victory?
2. How did the people respond to the victory God had given them through Gideon?
3. What is God trying to reveal to the people in raising up Gideon and giving him this victory?

### [Foundational Revelation]

- **Prophetic function:** Restoration began with the people crying out to the Lord because of their enemies. God then sent a prophet to remind the people of his past mighty acts and where the people had gone astray.
- **Warfare:** Then God came to Gideon to commission him to redeem Israel. He was to be a mighty warrior. That commission affirmed Gideon's identity and purpose. It was confirmed to Gideon very personally. The Lord was sending him.
- **Idolatry of fathers:** The first step in restoration was for Gideon to tear down his father's idol. From this point onward, Gideon's faith-obedience began to be vindicated by the Lord.
- The strategy revealed God as the deliverer of his people from Midian. God received the honor and Gideon was his servant through whom the impossible was accomplished.
- **God is Israel's King:** The climax to the story is the request the people make of Gideon after the victory over Midian, "Rule over us, both you and your son, also your son's son, for you have delivered us from the hand of Midian. Gideon's response was, *"I will not rule over you, nor shall my son rule over you; the Lord shall rule over you."* God was Israel's King, but they were not living under his rule. This will lead to wanting a human king in the stories to follow in 1,2 Samuel.

---

## Step 2: Focus and Reflection

4. What do you think would have been the most difficult step for Gideon to take in this mission? Why?
5. What was unexpected, or contrary to normal human expectation in how God led Gideon in this victory over Midian?

---

## Step 3: Application with Missiological Insight

1. What parallel lessons might we draw from this story in how God might want to lead us in overcoming the works of the enemy today?
2. What does this story teach us about our response to victories the Lord gives?

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## **Training Topics in the Story**

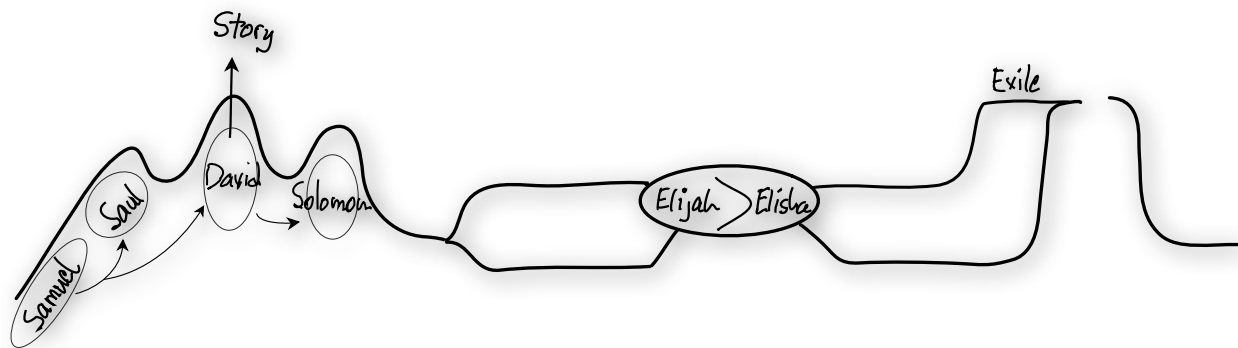
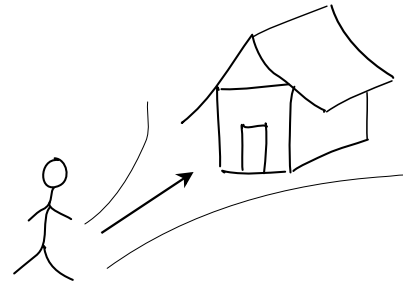
- idolatry
- corruption
- rulership
- obedience

## 19– The House of God–Built through A Son of David

(2 Sam 7)

### Draw out existing perspective

1. What kind of *dwelling places* of God do you find in the place where you live and work?
2. What kind of relationship with the “god of these houses” are people drawn into?



### Introduction and Context

- The main revelation in 1 and 2 Samuel and 1 and 2 Kings discloses what human kingship must be in relationship to the Lordship of God in Israel.
- Human kingship in Israel develops when Samuel appoints his sons to be judges over Israel, but his sons do not walk in the way of their father. They turn aside after dishonest gain, take bribes and pervert justice (1 Sam 8:3). In their need, Israel looks for help in a king like the surrounding nations. This amounts to rejection of God’s kingship in Israel (1 Sam 8:7-8). The consequences are significant.
- The Lord uses Samuel to anoint and define kingship in Israel. Israel’s king must be a man who lives under the Kingship of God. The regulations defined a distinction between Israel’s king and the kings of surrounding nations. The regulations were written on a scroll and deposited before the Lord (1 Sam 10:25; 12:14).
- Israel’s first king, Saul, fails to abide by these regulations, reinforcing what kingship in Israel must mean in relationship to God’s kingship in Israel.
- Saul’s failure to obey leads to the kingdom being taken from him and given to another—one who’s heart follows hard after God—King David. God allows Israel to have a

king like other nations, as long as that king lives under the rule of the Lord. The Lord will not abnegate his rulership to another.

- Following Saul's failure, Samuel is led to anoint David as king in Israel. He becomes one of Israel's greatest kings—a man after God's own heart.
- During David's reign the nation enjoys great blessing and rest from her enemies. The Ark of the Covenant is brought to Jerusalem, the city of David. David knows that the Lord has established him as king over Israel and has exalted his kingdom among the nations for the sake of his people Israel.
- The people of the surrounding nations had gods who beckoned man's allegiance as builders, maintainers, and priests of its temple. Temples were symbols of a King's kingship—the house of the God of the King.
- Likewise David desires to build a temple for house of his God. But God has other plans, unlike pagan gods, He is planning to build a house out of David—through His Son.

---

### Step 1: What is God revealing?

 (Read 2 Sam 7)

1. What Abrahamic promise are reaffirmed to David?
2. What kind of son will build this house?
3. What do you learn from David's response to these words of what God plans to do?

### [Foundational Revelation]

- God promised David that he would make his *name great*, provide a *place* (land) for his people, and raise up *an offspring* to succeed him *from his own body*, through whom a *kingdom* would be established that would last forever. This would be God's way of establishing a house for himself. He would build *a house for His Name* out of David. This is God's *good news for all mankind* (7:19b)
- All the above has the Abrahamic promise behind it.
- God's house is ultimately the heavens and the earth, but He dwells among His people who are His house on earth. These people are those who belong to the promised Son and live under his rule. God's kingdom on earth will be seen and sent (brought near) to all nations through His people.
- God's house is portable in that He moves with His people in mission among the nations.
- God house or kingship will be expressed through Father-Son relationship (7:14)

## **Step 2: Focus and Reflection**

4. What can you envision this house to be like based on the words describing the son who will build it?
  5. What is the meaning and implications of 2 Sam 7:19?
- 

## **Step 3: Application with Missiological Insight**

6. In what way does the message in this story become our good news to take among the nations?
  7. What does this story teach us about building God's house among the nations?
- 

## **Training Topics in the Story**

- dwelling place
- house
- Son
- kingdom

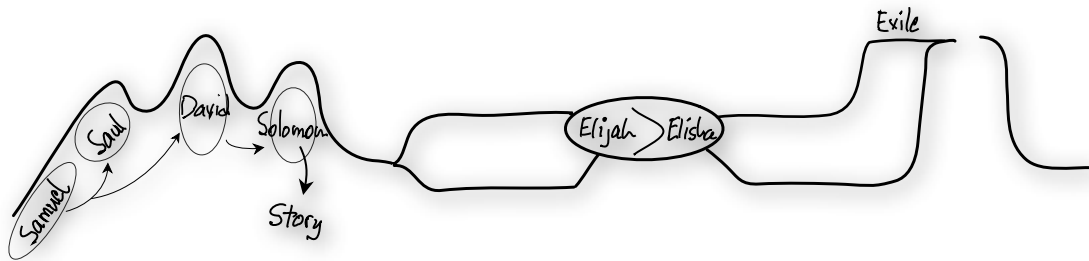
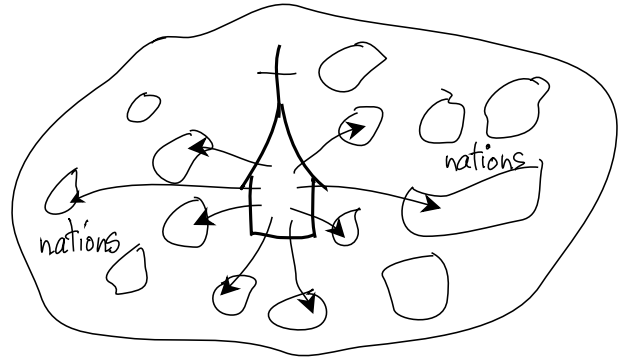


## 20– The House in David’s Son–A House of Prayer for All Nations

(1 Kgs 8:23-61; 9:1-9)

### Draw out existing perspective

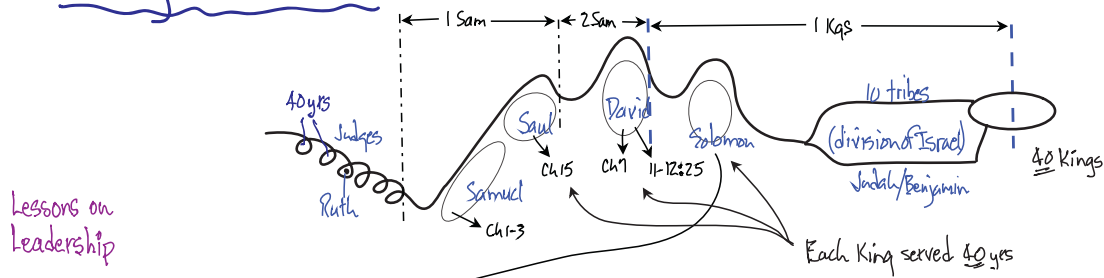
1. What purposes are associated with places of worship or prayer in your community? How does this house of prayer Solomon built compare?



### Introduction and Context

The opening story in 1 Kings regarding the kingship of Solomon seems to be a carefully arranged (chiastic) account of Solomon’s reign. At the center of his kingship is the building of a house to the God who established his kingship. The house was unusual in that it was a house that was to be a *house of prayer for not only Israel but for all nations*. This house stood as a symbol of the establishment of Solomon’s kingship.

# Story of Solomon (1 Kgs)



Lessons on Leadership

- 1) Solomon appointed King - David dies - 1:28-40 - mule/anoointing (Priest+Prophet)  
2:2-4 - charge
- 2) Solom's Kingship established (2:13-46)
- 3) Solom's wisdom (Ch 3) - 3:7-8 (prayer); 3:11-13 (answer) wisdom story (5:16-28) } story
- 4) Solom's Kingship described - 4:29-34
- 5) Solom builds palace/temple (5-8) 8:23-61; 9:1-9 } story - Key: 8:53, 59-60
- 5) Solom's Kingship (9:1-9) } covenant
- 4) Solom's Kingship described (9:16-10:29) - 10:23-25
- 3) Solom's folly (11:1-13) - 11:4 wives led astray; 11:9-13 (tear kingdom, but no fall - one tribe remnant) 11:1-13 } story
- 2) Solom's Kingship torn apart (11:14-43) - 11:34f did not keep...
- 1) Solom's Kingship divided (11:26-43) 11:26-43 } division of Israel (10 + Judah/Benjamin) } story

Kingship humanly flawed

But God's promise will be preserved

The house would be an enduring house (kingdom) as long as Solomon walked in the ways of his father David, for this house was an expression of the Kingship of God in Israel (1 Kgs 9:1-9).

But Solomon's faithfulness to the covenant was lost through marriage alliances with foreign women (11:1-13). His kingdom was *torn* from his hands (9:11). His house could no longer stand. This was the beginning of a division (a tearing of the kingdom from Solomon's hand) that had tragic ramifications in the rest of the OT story.

When it came time for Solomon to inaugurate this house (temple), he summoned the elders of Israel to come to Jerusalem. When the elders arrived, the priests took up the ark, and brought it and the Tent of Meeting before the leaders of Israel. It was taken into the inner sanctuary, the Most Holy Place in the Temple, and put beneath the wings of the cherubim. The glory of the Lord then filled the temple.

While the whole assembly of Israel stood before the Lord, Solomon spread out his hand toward heaven and prayed. Listen to his prayer. Here was a place from which the nations of the earth had the ear of the God of Israel. It has tremendous significance for the nations and the unfolding revelation of a House coming forth from David's son.

---

## Step 1: What is God revealing?

 (Read 1 Kgs 8:22-61; 9:1-9)

1. What is the basic structure of Solomon's prayer?
2. What is the goal or purpose of the prayer?
3. What blessing and hope for the nations is found in this prayer?
4. What does the covenant and kingship of Solomon and his sons have to do with this house? (Note: 1 Kgs 9:1-9)

### [Foundational Revelation]

- As this house was consecrate and established before the Lord, so was the kingdom promised to David to pass from generation to generation in Israel, as long as David's sons walked in covenant with their God.
- Lack of faithfulness and obedience to God's covenant will not thwart His purpose/plan from being fulfilled. It would delay its fulfillment and forfeit one's participation in the blessing of the promise but never abnegate it's eventual fulfillment.
- Often God works to draw us back to himself by allowing adversaries to rise up and humble us; as happened during the judges, and now happens through adversaries against Solomon, who breaks covenant with God, and a major portion of His rule (kingdom) will be torn from him and his son (1 Kgs 11:39).

---

## Step 2: Focus and Reflection

5. What do you learn from this final benediction in Solomon's prayer? (1 Kgs 8:54-61)
6. How was the establishment of Solomon's kingship and the building of this house (temple) relate to the kingship being entrusted to Solomon and his descendants? (1 Kgs 9:1-9)

---

## Step 3: Application with Missiological Insight

7. What does this story teach us about faithfulness to the promises of God?
  8. What does it teach us about our walk with God?
  9. What was the goal, cause, or purpose toward which this prayer and the dedication of this house was made?
  10. What does this teach us about building houses and places of worship?
-

## **Training Topics in the Story**

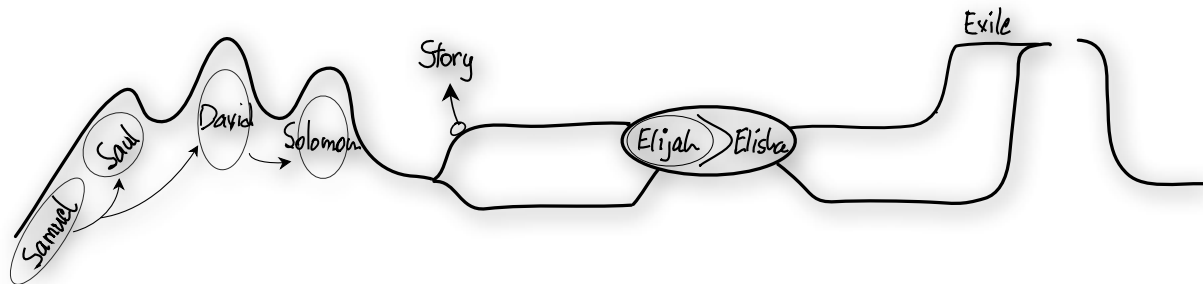
- prayer
- dedication
- all nations
- rulership
- house building
- community

## 21– Jeroboam Corrupts the Kingdom entrusted to Him

(1 Kgs 11:26-39; 12:25-13:10)

### Draw out existing perspective

- What are some of the ways we work to maintain leadership, or control over people? In what ways can these ways become corrupt in terms of the values or goals on which they are based?



### Introduction and Context

Solomon's leadership became corrupt due to marrying foreign wives in violation of God's instruction. They led his heart away from the Lord. To discipline and correct corrupt leadership, God raised up adversaries. One of those individuals was Jeroboam, the king's servant (1 Kgs 11:26).

The prophet Ahijah met Jeroboam one day in a field outside Jerusalem. He was wearing a new cloak. He took it and tore it into 12 pieces, representing the kingdom entrusted to the sons of David, 12 tribes of Israel. That kingdom would now be torn in two; ten parts being given to Jeroboam with the remaining two for Judah/Benjamin to fulfill the ancient promise given to David and the tribe of Judah (Gen 49:10; 2 Sam 7). All this was for the purpose of disciplining and humbling Judah.

If Jeroboam listens to God's command and walks in the way of the Lord, his house will stand and endure according to the promise given to David. But Jeroboam violates the command. His house does not stand. How does it happen?

---

### Step 1: What is God revealing?

📖 (Read 1 Kgs 11:26-39; 12:25-13:10)

1. Describe how Jeroboam's heart was led astray. What did he believe? What did he do in light of that belief.
2. How did Jeroboam violate the Kingdom entrusted to him?
3. What are the consequences?

### **[Foundational Revelation]**

- God's Kingdom will establish a house (community of descendants on earth) that will live under God's command and administrate His wisdom/rule on earth as it is in heaven.
  - God is looking for the man who will build his house on the foundation of this kingdom.
  - If we build our house on any other foundation than God's kingdom, it will not stand.
- 

### **Step 2: Focus and Reflection**

4. Why did Jeroboam do what he did?
  5. How did God speak to Jeroboam?
- 

### **Step 3: Application with Missiological Insight**

6. In what ways might we be walking in the ways of Jeroboam in our work or ministry efforts?
  7. Are we paying attention to prophetic rebuke?
  8. What can we learn about the function of worship, places of worship, traditions, and the accompanying allegiances it fosters in individuals and communities from this story?
- 

### **Training Topics in the Story**

- idolatry
- prophethood
- allegiance
- stewardship
- kingdom