

THE STORY OF
DAVID



A MAN AFTER GOD'S OWN HEART

SESSION TEN

**ONCE & FUTURE KING:
THE COVENANT OF DAVID**

WATCH: Bible Project videos on 1 & 2 Samuel
<https://bibleproject.com/learn/1-samuel/>
<https://bibleproject.com/blog/david-whats-big-deal/>

TRIBES IN TROUBLE

About 500 years pass and a lot of water flows under the bridge after the giving of the Mosaic Covenant.

In the Book of Joshua, we learn how Moses' successor Joshua leads the People of Israel into the Promised Land. Joshua whose name is "**Y'shua**" in Hebrew or "**Jesus**" in Greek is a picture of Jesus Christ who will come and like Joshua succeed where Moses failed and lead God's people to a place where Moses and his covenant couldn't take them.



CYCLE OF SIN IN JUDGES

The Book of Judges tells of how after Joshua and his generation pass away the People of Israel are in turmoil for hundreds of years.

The Israelites fall into a cycle of **sin-suffering-sorrow salvation**:

1. **sin** against God
2. **suffering** under their enemies as punishment for sin
3. **sorrow** for sin & cry out to God to save them
4. **salvation** under a God-sent leader or 'judge' & a time of peace

These Judges or God-sent leaders helped to guide the people back to obedience to God and helped gain victory over their enemies.

Unfortunately, after the death of each judge, the people lapse into disobedience toward God's covenant and the cycle repeated.

The book ends with 2 stories that show how incredibly lawless the people have become. The central verse that summarizes this says, "*In those days Israel had no king, and everyone did what was right in their own eyes.*"





SAMUEL: A BRIDGE

The first book of Samuel begins with a long account of the last judge, a prophet named Samuel. Samuel oversees an important transition for the people of Israel: a change in government from **judges to kings**.

While judges were rulers who lead during their own lifetime, kings rule during their own lifetime then pass their leadership role onto his son creating a *dynasty* or series of rulers from one family.



SAUL: THE FIRST KING OF ISRAEL

By the time of 1 Samuel 8, the people of Israel are tired of the ups and downs of being ruled by judges and want the stability of having a king. Although Samuel warns them that having a king is not all that it is cracked up to be, the people insist and so Samuel gives in and appoints a king for them: Saul.

Saul looked the part as he was a head taller than most Israelites and so being physically impressive was in an advantage as a king in leading the army in battle.

His reign starts off well with a couple military victories, but his administration struggles due to his many character flaws:

- he makes decisions out of fear or without thinking
- he is careless about his worship of God
- he is insecure, envious, & threatened by the successes of those under him



After he also disobeys God's commands, it becomes obvious to Samuel that the people of Israel need a different sort of king.

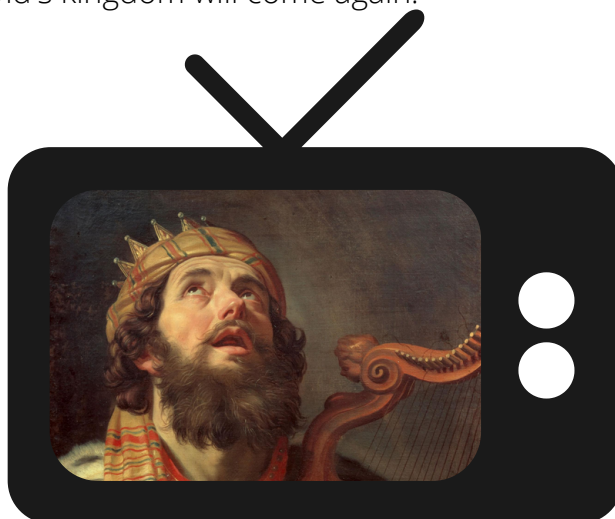


READ: 1 SAMUEL 16-24

DEAREST DAVID

The name "David" in Hebrew means "beloved one," and the meaning of his name is very appropriate to his role in salvation history as David became the "beloved one" of God and Israel's most beloved king and poet.

While some think that Moses is the dominant figure of the Old Testament (OT), David is super important and mentioned well over a 1,000 times (Moses only 800) in the rest of the OT. So if we think of this like TV, Genesis to Joshua is the "Moses Channel" while Ruth to the end of the OT is the "David Channel" All David, All the Time" as the historical books record the history of the kingdom, the Psalms were written or inspired by David, the Wisdom books flow from Solomon (David's son), and the prophets promise David's kingdom will come again.



DAVID: AN UNLIKELY HERO

Just like Moses, God again works through unlikely people to accomplish his perfect plan. Samuel secretly goes to the house of Jesse in Bethlehem in search of a new king for Israel. He is disappointed that of the 8 sons present none were chosen by the Lord. The Lord told Samuel not to judge from appearances or stature for "*the Lord looks into the heart*" (1 Sm 16: 7).

WHAT DOES IT MEAN TO BE ANOINTED?

To be anointed is **to be set apart for God**, to be chosen by God for a special mission.

At Samuel's request, Jesse had his youngest son, David, come in from the fields. Much to everyone's surprise, the Lord then told Samuel to anoint David and the spirit of the Lord descended upon him (1 Sm 16:13).

Young David again surprises everyone in the battle against the Philistines. David's father had sent him to take food to his brothers in the army. When he got there, Goliath (the gigantic and much feared Philistine) was daring the Israelites to fight him but they all were too afraid. After telling King Saul "I'll fight him," David and Saul went back and forth until Saul agreed to let him fight Goliath despite being too young.

David used a sling to strike down Goliath with a stone then he used his sword to cut off Goliath's head (1 Sm 17:51). Thanks to this lowly shepherd boy the Israelites were victorious. This story showed that even young people can help accomplish God's plan as long as they trust in God.



Although humble in his victory and working under Saul, Saul as king gets jealous and afraid of David because he realized the Lord is with David but had turned away from Saul. Saul then begins to plot for David to die, and when that doesn't work begins to hunt him down to kill him himself.

David simply runs and hides in the wilderness, and despite having opportunities doesn't kill Saul. David waits and trusts that God will raise up a new king despite Saul's evil.

By the end of 1 Samuel, Saul dies gruesomely in a battle against the Philistines. In the beginning of 2 Samuel, David writes a long poem where he "laments" or grieves for Saul. David is so humble and compassionate that he grieves for his own enemies.

READ: 2 SAMUEL 5-12, 23

KING DAVID & HIS KINGDOM

After Saul's death, David experiences a time of successes and God's blessing. David was a skillful warrior and brilliant general who unified the Twelve Tribes of Israel and at their request became their king laying the foundation of a great nation and an Israelite Empire.

As king, David first conquers the city of Jerusalem and make it the capital of Israel (1 Sm 5).

This move was very strategic as Jerusalem belonged to none of the tribes of Israel and lay on the boundary between the northern tribes (the Ten Tribes) and the southern tribe of Judah (which had long ago absorbed the tribe of Simeon as well). In this way, David was favoring neither the northern tribes nor his own southern tribe in placing his capital in Jerusalem.

In later history, Jerusalem became (and remains) the greatest city of Israel even today. In fact, we can scarcely imagine Judaism, Christianity, or the Bible without Jerusalem at the center.

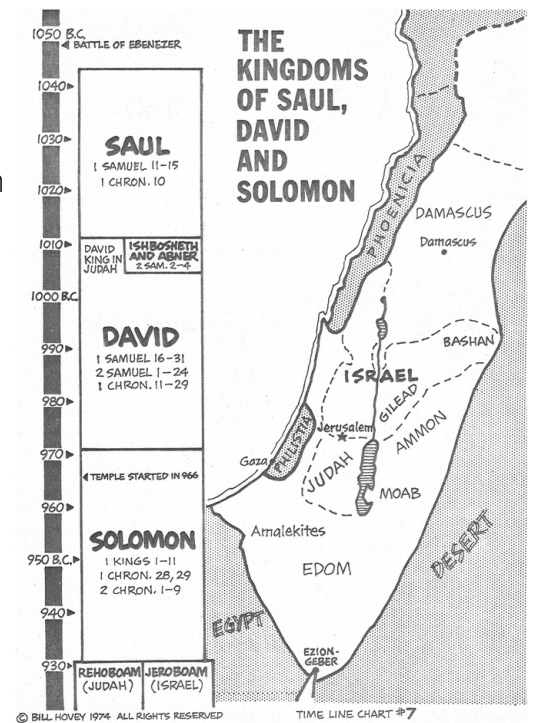
While Jerusalem is barely mentioned in the Bible (Moses said nothing about it) before David, once David made it his capital it is mentioned about 800 times.

So every time we hear 'Jerusalem' we need to remember David because without David there would be no Jerusalem.

David was also a reformer who 'practiced what he preached' by modeling for his people the important place that worship should have in their lives.

After making Jerusalem his political capital, David also wanted to make it their religious capital as well. So David's second act as king was to bring the Ark of the Covenant up into his new capital Jerusalem. As we learned with Moses, the Ark of the Covenant was a kind of portable throne for God's presence that was made by Moses to serve as the center for the worship of God's people.

David's intention in bringing the Ark up to Jerusalem was to make it convenient for himself (the king) to worship God and also to place divine worship at the center of national life.



God's New Capital

BASED ON 2 SAMUEL 5:6-10;
1 CHRONICLES 11:4-9

AS KING OF ALL ISRAEL, DAVID DECIDES TO SET UP A NEW CAPITAL CITY IN JERUSALEM. THE GOOD NEWS—JERUSALEM IS ON THE BORDER BETWEEN ISRAEL AND JUDAH, SO DAVID WON'T SHOW FAVORITISM BY LIVING THERE. THE BAD NEWS—IT'S ALREADY INHABITED ... BY ENEMIES OF ISRAEL. AND NO ONE HAS EVER BEEN ABLE TO CONQUER IT.

HA! EVEN IF WE WERE LAME AND BLIND, WE COULD DEFEND THIS CITY FROM THE LIKES OF YOU.

WHOEVER CAN CAPTURE THIS CITY WILL BE THE COMMANDER OF ALL MY ARMIES.

DEAL!



WHEN THEY REACH JERUSALEM, DAVID IS SO OVERJOYED THAT HE DANCES AND SINGS AT THE FRONT OF THE PARADE.



LIFT UP YOUR HEADS, YOU MIGHTY GATES! OPEN SO THE KING OF GLORY MAY ENTER!

THE LEVITES PUT THE ARK IN A TENT IN THE CENTER OF THE CITY. BUT THAT DOESN'T FEEL PROPER TO DAVID. HE CALLS THE PROPHET NATHAN IN FOR A DISCUSSION.



IT DOESN'T FEEL RIGHT FOR GOD'S HOUSE TO BE IN A TENT WHILE I LIVE IN A PALACE. I'D LIKE TO BUILD A TEMPLE TO GOD.

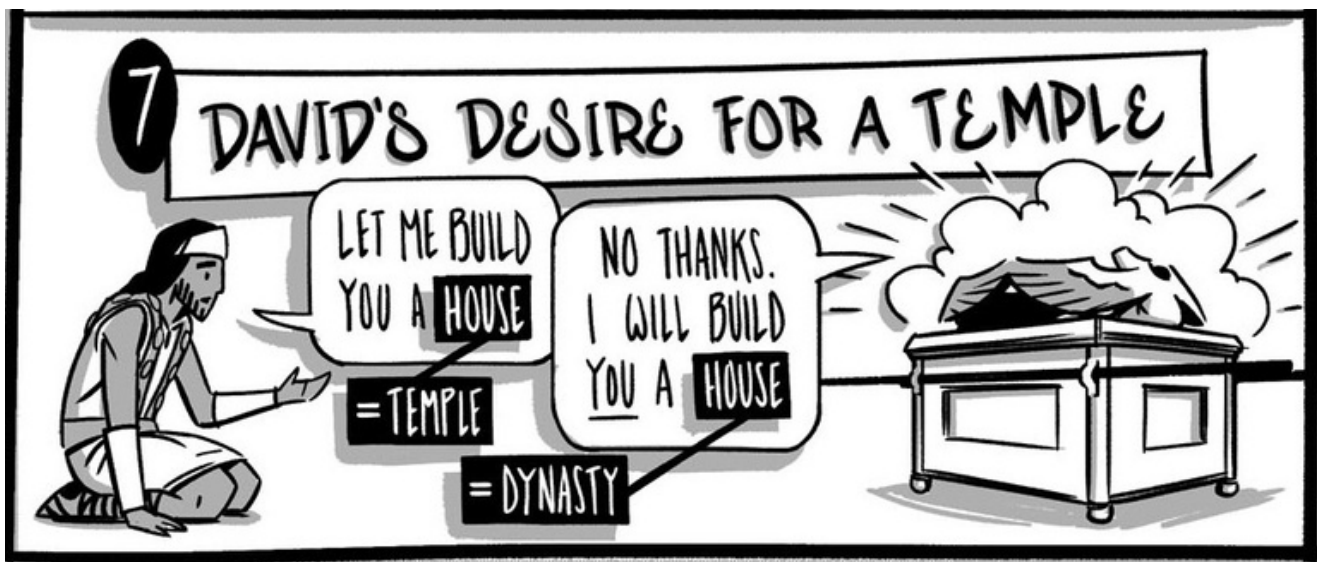
THAT SOUNDS LIKE A GREAT IDEA. I'M SURE GOD WOULD BE PLEASED.



BUT THE NEXT DAY ...

DAVID, WAIT! GOD SPOKE TO ME LAST NIGHT. HE SAID THAT HIS TEMPLE MUST BE A HOUSE OF PEACE, AND YOU HAVE BEEN FORCED TO BE A MAN OF WAR. YOU CANNOT BUILD A NEW HOUSE FOR HIM. BUT DON'T WORRY. ONE OF YOUR SONS WILL BE A MAN OF PEACE, AND HE WILL BUILD A HOUSE FOR GOD SOMEDAY.

GREAT IS THE SOVEREIGN LORD FOR GIVING ME SUCH A PROMISE. THANK YOU, O GOD. AND WITH YOUR BLESSING MY HOUSE WILL BE BLESSED FOREVER.



BUILDING A HOUSE

David began to feel badly that he himself was living in a lavish palace while God's ark was in a tent. David came up with the idea to build God a house or a temple for the ark and told his close friend, the prophet Nathan.



The prophet Nathan then received the following famous reply from the Lord (2 Sm 7:5-16):

*"Go and tell my servant David, 'Thus says the LORD: **Would you build me a house to dwell in?**' ...*

I took you from the pasture, from following the sheep, that you should be prince over my people Israel

.... And I will make for you a great name, like the name of the great ones of the earth

*Moreover the LORD declares to you that the LORD **will make you a house.***

When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you

... He shall build a house for my name, and I will establish the throne of his kingdom for ever.

I will be his father, and he shall be my son.

In these promises, God and David make a covenant.

David wants to build God a "house" (temple), but God promises to build David a "house" (dynasty).

God's promise of a great name to Abraham or royalty is now being fulfilled in his 'seed', David.

God also promises to make a great name for David meaning the promise of a son or heir who will continue David's kingdom and build a temple for God. We will eventually discover that the 'seed' of Abraham and of David end up being the same Person (Mt 1:1).

God also promises that David's son will be adopted as God's own son (2 Sm 7:14).

We have heard almost nothing about divine sonship since the Book of Exodus.

In Exodus, God referred to Israel as "my first-born son" but they rejected that sonship in favor of worshipping a golden calf.

THE FALL OF THE KING

In the midst of all this divine blessing, David makes a fatal (not for him) mistake (2 Samuel 11). From his rooftop, David sees his soldier, Uriah's, wife Bathsheba bathing. Filled with lust, David finds her, sleeps with her, and gets her pregnant. David then tries to cover the whole thing up by having Uriah assassinated then marrying Bathsheba.

When the prophet Nathan confronts him about his sin, David is broken and repents saying, *"I have sinned against the Lord"* (2 Samuel 12:13). God does forgive him, but does not take away the consequences of his sin.

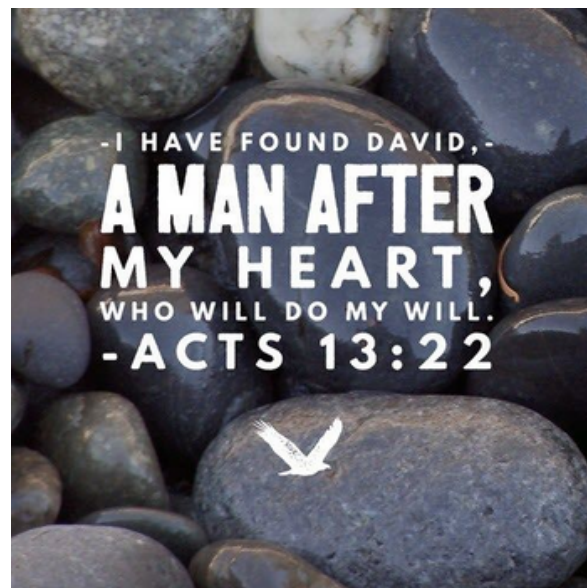
As a result of this sin, David's family and kingdom all falls apart (much like Saul's downfall). David's sons end up repeating his mistakes but in a more tragic way. Eventually David's son Absalom launches a rebellion against David (2 Samuel 15-18). David is forced to flee and hide in the wilderness until Absalom is murdered. This breaks David's heart and he again laments over the death of a man who wanted to kill him.

David's last days are spent back on the throne as a broken man wounded by the consequences of his sin.

DAVID: A MAN AFTER GOD'S OWN HEART

Even though David sinned and he made mistakes, David truly loved God. When God sent Samuel to anoint David, he looked into his heart and saw humility and integrity. David loved what God loved and was burdened by what burdened God. In this way, the Bible says, *"I have found David, son of Jesse, a man after my own heart; he will carry out my every wish"* (Acts 13:22).

David's priority was living his life for God and he put his faith into action in his life. When God confronted him with his sin, David took steps to change and repented of his sin. David's concern was his relationship with God and he sought reconciliation.



PSALMS

David so loved God that he was moved to write poetry and songs also called psalms.

Prior to David, all worship of God took place in silence.

David was the first to introduce singing and music into worship. The priority David placed on worship is one of the reasons the Bible calls him "*a man after God's own heart*" (1 Sm 13:14).

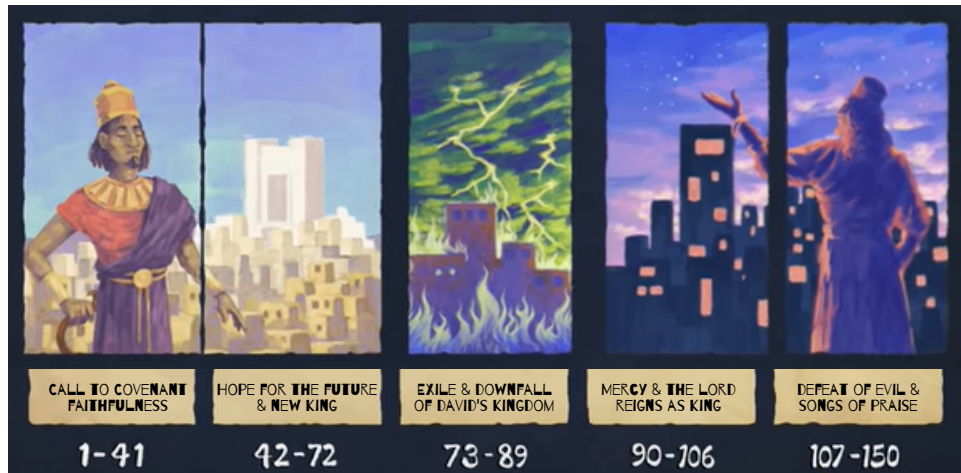


David is the first writer of psalms and is remembered as the "sweet singer of Israel" (22 Sm 23:1). The largest collection of poetry in the Bible is the book of Psalms containing 150 Hebrew poems. 73 of these poems are said to have been authored by King David and the rest by Israelite sages, kings, and prophets.

Over the centuries, the most important and widely read poems were compiled into the book of Psalms to be read or sung on special occasion. Although not in chronological order from when it was written, each poem has been carefully crafted and placed where it is to create a storyline from the book's beginning to its end.

While many were written for a choir, the Book of Psalms is not a hymnbook. Some poems were sung by choirs in the Temple while others were prayed by families at home. The Psalms were designed to be the Prayerbook of God's people who are striving to be faithful to the Torah and waiting for the Messianic kingdom.

In the Psalms, David speaks of the intense relationship he had with God. David and the Israelites used poetry and song in the Psalms to express the people's very real and concrete experiences of God. The Psalms is one of the most practical books of the Bible because it describes David's struggles with sin and the Israelites struggles during the exile in Babylon.



During their exile in Babylon, many of the psalms not by David were written. Imagine how traumatic it was when the Babylonians invaded Jerusalem, burned the Temple, and took many Israelites into exile. Where would they go to be with God, sing their story, and say their prayers?

The Psalms poetically retell the entire biblical story and invite you into a literary temple. Just as the Temple in Jerusalem was where the people went to meet with God, during the Israelite's exile in Babylon the psalms served as a virtual temple where the Israelites could enter into meditation on to meet with God and hear the story of salvation thus far.

There are 2 categories of Psalms: psalms of lament or poems of praise. Poems of lament dominate in Books 1-3, especially in Book 3 describing the downfall of David's kingdom and the exile in Babylon. In Books 4 & 5, praise poems outnumber lament poems. This shift teaches us not to ignore the pain of our lives but that at the same time our faith is forward thinking and so we should have hope as Book 5 describes in the Messianic Kingdom.



These poems of lament & of praise are meant to become our own. They are poems for exiles who are learning to live by God's wisdom and to seek God's justice in the world as they hope for the coming Messiah & the Kingdom of God.

On this side, read the Psalm and reflect on what it means to you. How is God speaking to you today? Take advantage of the space at the bottom to do a little journaling.

PSALM 23

The Lord is my shepherd;
there is nothing I shall lack.
In green pastures he makes me lie down;
to still waters he leads me;
he restores my soul.
He guides me along the right paths
for the sake of his name.
Even though I walk through the valley
of the shadow of death,
I will fear no evil, for you are with me;
your rod and your staff comfort me.

You set a table before me
in front of my enemies;
you anoint my head with oil;
my cup overflows.
Indeed, goodness and mercy will pursue me
all the days of my life;
I will dwell in the house of the Lord
for endless days.

On this side, compose your own song to the Lord. It can be a lament, a song of praise, or a prayer of mercy. Or something different! This is your very own song to God.



THE COVENANT WITH DAVID

God establishes David as the king over Israel and promises that the promises to Abraham and Israel will be fulfilled in his royal lineage.

Although the people of Israel may not enjoy the full rights of sonship, their king and his descendants will and so if they obey him they will at least get indirect blessings of sonship.

GOD'S PART

God will make David's name great and keep Israel in the promised, and after David dies he will raise up a descendant who will build a temple and a kingdom that will last forever. (2 Samuel 7:10-16)

DAVID'S PART

David and his descendants must remain faithful to God and lead all Israel in obedience to the laws of the covenant (Psalm 132:11-12)

Mediator: David

Mountain: Zion (where David had his palace)

Organization: kingdom

Scripture: 1 Samuel 16 - 2 Samuel 6

Greater Goal:

God will use this future descendant of David to bring the kingdom of God of justice and peace over all nations so that the blessing of Abraham may come to all people. (Psalm 72:1-17)

REFLECT

The story of Saul is a warning of the importance of reflecting on our own flaws and with God's help dealing with our dark side. What character flaws do you have that God could help you deal with?

In 1 Samuel, David is an example of trust, patience, and having hope despite human evil.

- *Who are the most patient and/or hopeful people you know?*
- *How do they practice patience and/or hope?*
- *What are 3 ways you can become a more patient and/or hopeful person?*

Are you a man or woman after God's own heart?

DISCUSS

David danced & jumped around in a sacred dance when the Ark of the Covenant was brought to Jerusalem even though some thought he wasn't acting very kinglike (2 Sm 6:16).

- *Have you ever been so happy that you didn't know what to do with yourself?*
- *What is your happy dance?*

CHALLENGE

PRAY:

David celebrated the Ark of the Covenant being in Jerusalem. Worship like David in God's presence by spending some time in adoration of the Eucharist and sitting in front of the Tabernacle.

DO:

Put on a praise & worship song and dance like nobody's watching.



Kings



SESSION ELEVEN

BUILDING A HOUSE: SOLOMON & THE TEMPLE

WATCH: Bible Project videos on
1 & 2 Kings (<https://bibleproject.com/learn/1-2-kings/>)
Temple (<https://bibleproject.com/learn/temple/>)

HERE COMES THE SON

After centuries of sojourning, struggles, and conquest, God's promise to Abraham seems finally tangible: David and Solomon unite the Israelites into a single kingdom with descendants "*as numerous as the stars.*"

In the books of 1 & 2 Kings, David's son Solomon becomes king after his death and leads Israel. Before his death, David tells Solomon to remain faithful to the covenants and to 'Stay faithful to God' ... but David's words ring hollow because they then conspire to murder David's and Solomon's enemies (1 Kings 2:1-11).

A MAN OF WISDOM

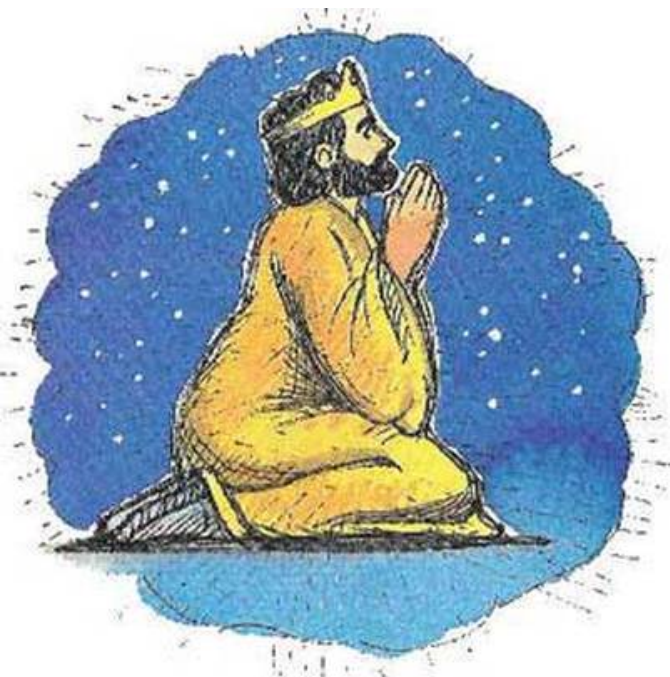
After Solomon was secure on the throne, God appeared to Solomon in a dream saying:

"Whatever you ask I shall give you."

Solomon answered:

"... Now, LORD, my God, you have made me, your servant, king to succeed David my father; but I am a mere youth, not knowing at all how to act...

Give your servant, therefore, a listening heart to judge your people and to distinguish between good and evil. For who is able to judge for this vast people of yours?" (1 Kings 3:5-9)



The Lord was pleased with how Solomon's request was not selfish but rather to help him better serve his people as king. So God gave Solomon:

1. a wisdom, understanding, & knowledge (1 Kgs 5:9)
2. also what he did not ask for including riches & glory that would rival that of any kings
3. a promise of a long life if he keeps God's commandments

WHAT IS WISDOM?

Wisdom is not the amassing of knowledge or information.
Wisdom is truth lived.

SOLOMON'S LISTENING HEART

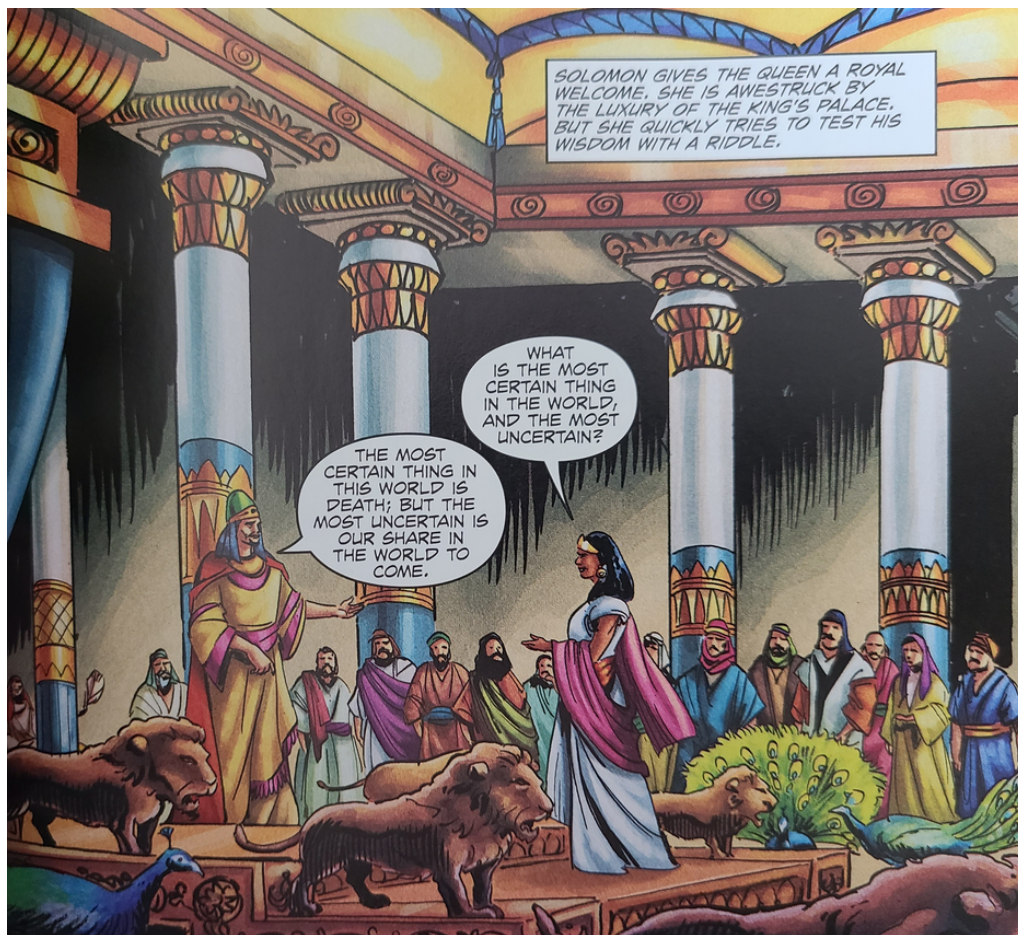
As king, Solomon put his wisdom and listening heart to practice.

In a famous case, 2 women came to Solomon each claiming that a baby was their own (1 Kings 3:16-28). Solomon's response was to cut the baby in 2, and give half to each woman.

Moved with compassion for her son, the woman who was the baby's true mother said to give him to the other woman and spare his life. Upon hearing her request, Solomon used his right judgment and ordered for the baby to not be killed for the woman who spoke up was his true mother.

People of all nations came to hear Solomon's wisdom.

The Queen of Sheba even came to test Solomon with difficult questions and was impressed (1 Kings 10:1-13).





NO, DON'T!

JUST GIVE THE BABY TO THE OTHER WOMAN. PLEASE DON'T KILL HIM.



THAT'S WHAT I WANTED TO KNOW. THE TRUE MOTHER WOULD RATHER LOSE HER CHILD TO ANOTHER THAN LET HIM BE KILLED. TAKE YOUR BABY BACK AND BE HAPPY.



WHEN THE PEOPLE OF ISRAEL HEARD OF SOLOMON'S WISE STRATAGEM TO FIND THE TRUE MOTHER, THEY WERE IN AWE BECAUSE THEY KNEW HE SPOKE WITH GOD'S WISDOM.

WRITTEN WISDOM



Solomon is the source and inspiration for the 'Wisdom Literature' in the Bible:

- Books of Proverbs
- Ecclesiastes
- Wisdom (of Solomon)
- Song of Solomon (or Song of Songs)
- Sirach

While he didn't write all of these books personally, he is the father or founder of the wisdom tradition. These books reveal the collected wisdom of generations of holy people and invite us to consider the complexity and simplicity of living wisely.

PROVERBS

The word proverb usually refers to a short, clever saying that offers some kind of wisdom. Proverbs shows that there is an aspect of God, His wisdom, that can guide us through our lives. Proverbs personifies this wisdom as "lady wisdom" and tells of how anyone can use it. In this way, Proverbs is meant to be a guide or reference for living well in God's world.



דווגלאש מאוסס

TRUST IN THE LORD,
NOT YOUR OWN ABILITIES.
FOLLOW HIM, AND HE WILL
MAKE YOUR PATH STRAIGHT.

שרגיו קאריעללו

THE MORE YOU ARE
CORRECTED, THE MORE YOU
LEARN; ONLY FOOLISH PEOPLE
THINK THEY'RE PERFECT.

קבין מוללינס

A SOFT ANSWER TURNS AWAY WRATH,
BUT A HARSH WORD STIRS UP ANGER.

Solomon's Proverbs

BASED ON PROVERBS

WITH HIS GOD-GIVEN
WISDOM, SOLOMON
WROTE MANY SIMPLE
SAYINGS TO TEACH
PEOPLE HOW TO LIVE.

יפפרי בארנס

A GOOD ATTITUDE
IS GOOD MEDICINE,
BUT A BROKEN SPIRIT
DRIES UP YOUR BONES.

יבא הותה

A TRUE FRIEND IS
ONE WHO STICKS BY
YOU, ESPECIALLY WHEN
TIMES ARE HARD.

אנדרע לע בלאנק

A GOOD REPUTATION IS
BETTER THAN GREAT RICHES;
TO BE RESPECTED IS BETTER
THAN SILVER OR GOLD.

**THE WISDOM FOUND IN THE WISDOM LITERATURE
LIKE THE BOOK OF PROVERBS IS STILL RELATABLE TODAY.**



**READ SOME PROVERBS.
IS THERE ANY ADVICE YOU FOUND THAT IS MOST NEEDED OR LIKELY TO GO VIRAL TODAY?**

**IN THE TEMPLATE ABOVE,
1) REWRITE A PROVERB IN YOUR OWN WORDS AS A TWEET
OR 2) COME UP WITH AND WRITE YOUR OWN PROVERB AS A TWEET.**

THE TEMPLE: SYMBOL OF SALVATION HISTORY

Because of King David and Solomon defeating their enemies, there is peace as well as funds and time for Solomon to build a temple to house God in the Ark of the Covenant.

The Temple wasn't just a building but the sum and symbol of all the covenants and salvation history. As a symbol, the Temple points to the fact that **all of Creation is a temple.**

ADAMIC COVENANT

In Genesis 1, God's presence fills creation as he takes up his rest and rule on the 7th day. Similarly, the Ark of the Covenant (tabernacle) and the Temple were dedicated to God in a series of 7 speeches in 7 days after which the priests could rest and rule in God's presence. This reminds us that all of Creation is where God intends to dwell and so it is like a temple.

The Temple is also modeled and decorated to look like the original temple, Eden. The gold, jewels, cherubim (angels), and garden imagery used in the Temple (1 Kings 6:32) calls to mind the description of Eden (Genesis 2, where God and humanity lived together) indicating that the Temple is where God is dwelling among His people.

In the Temple, the Israelite priests and Levites were to 'work and keep' the Temple in God's presence just as Adam in his priestly role was commissioned to do in Genesis 2.



NOAHIC COVENANT

The Temple was also a kind of new 'ark.'

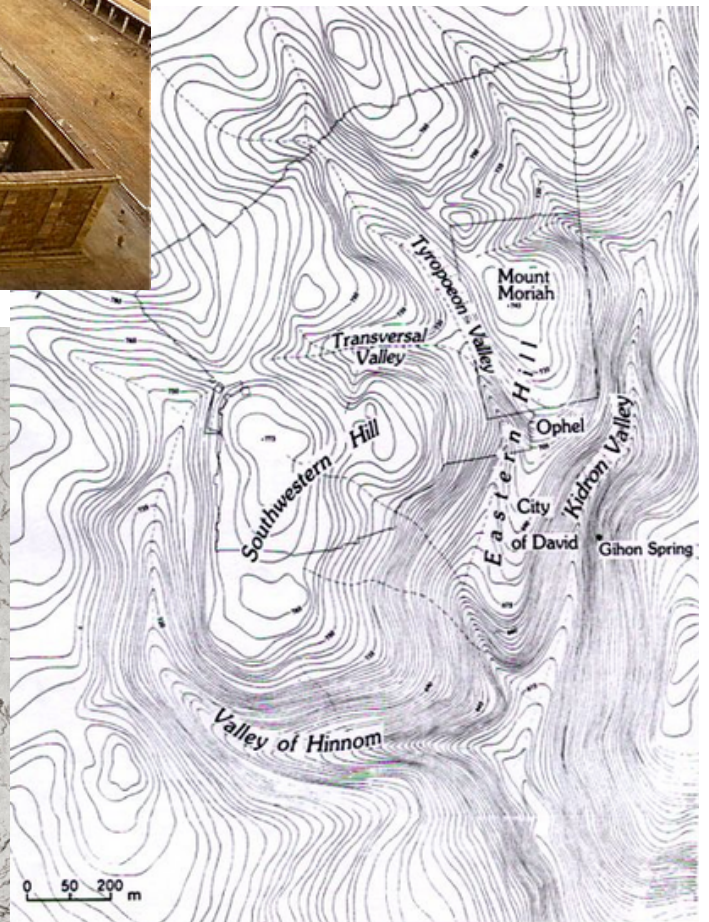
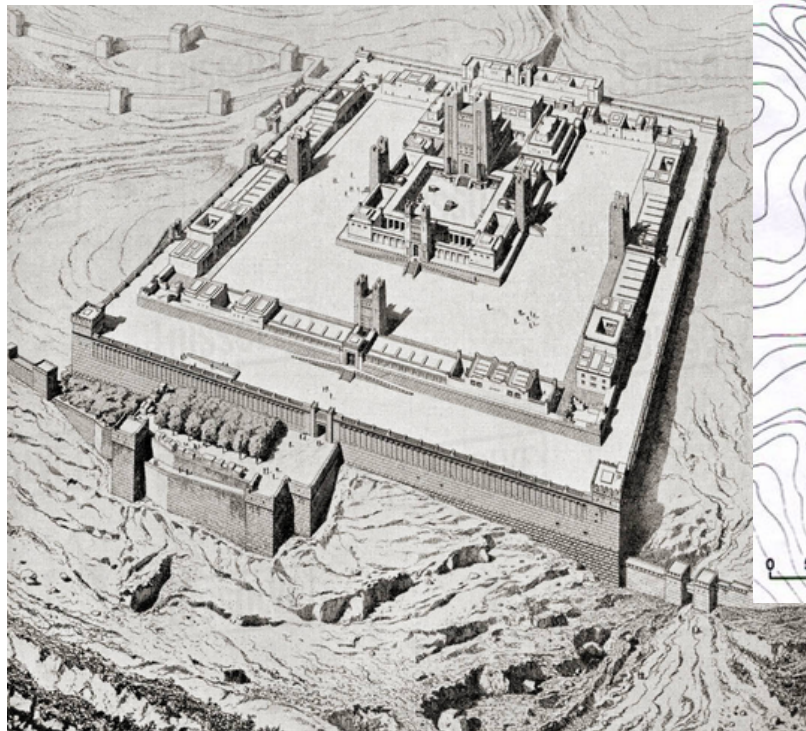
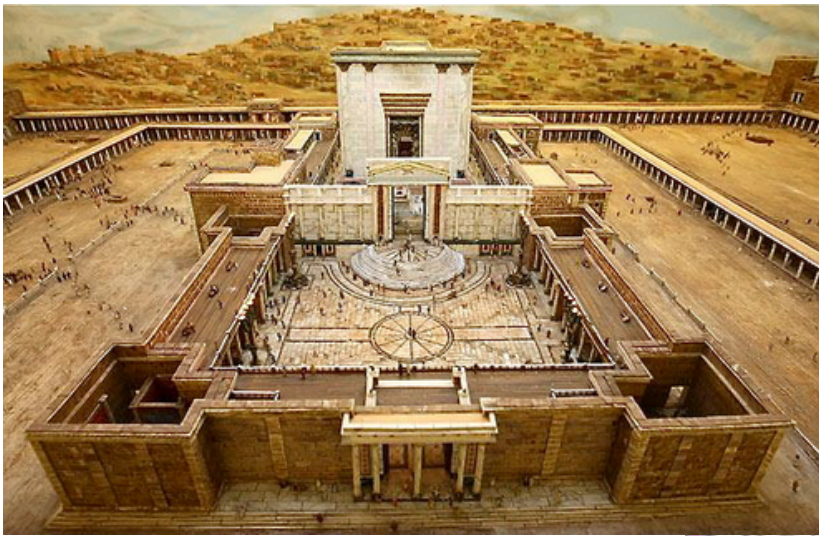
Just as Noah's ark was a "floating Eden," there are parallels between the construction of the ark and the construction of the Temple such as both having 3 levels or decks (Gn 6:16, 1 Kgs 6:36).

ABRAHAMIC COVENANT

The Temple location was also significant as it was on the massive rock formation called "Moriah" or "Mount Moriah" where Abraham had tried to sacrifice Isaac to God.

In fact, Jewish tradition holds that the animal sacrifices in the Temple were only pleasing to God because they reminded him of Isaac's self-offering on the same site so many years before.

In this way, the Temple has a strong relationship to the Abrahamic Covenant.

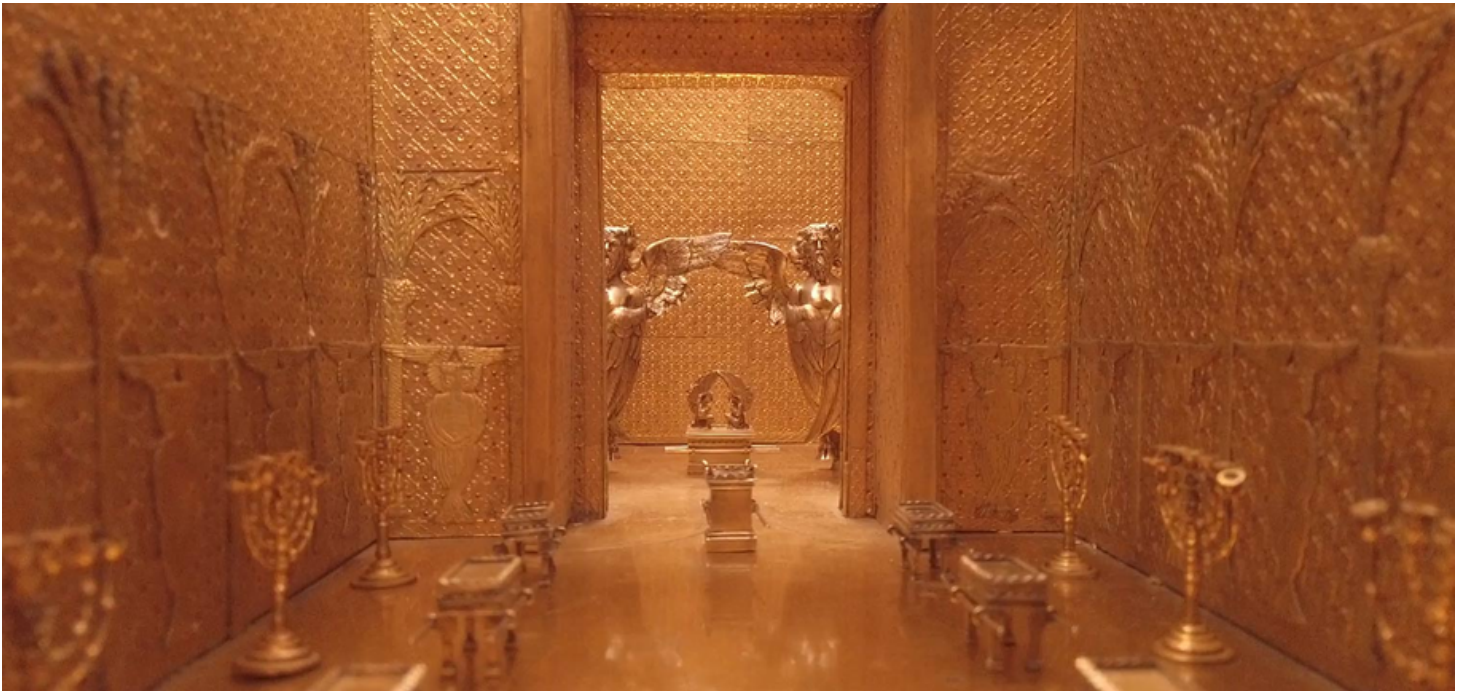


MOSAIC COVENANT

The Temple was also the successor of the Tabernacle of the Mosaic Covenant.

The high point of the Old Testament is when Solomon completes and dedicates his Temple (1 Kgs 8). During the dedication ceremony, the priests and Levites bring the Ark of the Covenant and other furnishings of Moses' Tabernacle into the Temple symbolizing a transition: from now on, the Temple would take over from the Tabernacle built in the wilderness.

The transfer of the Ark of the Covenant into the Temple symbolized the relationship between the 2 with how the Davidic Covenant in a sense is absorbing (or assimilating) the Mosaic Covenant. From now on, the son of David (heir of David's covenant) will be responsible for ensuring that Israel follows the Mosaic Covenant.

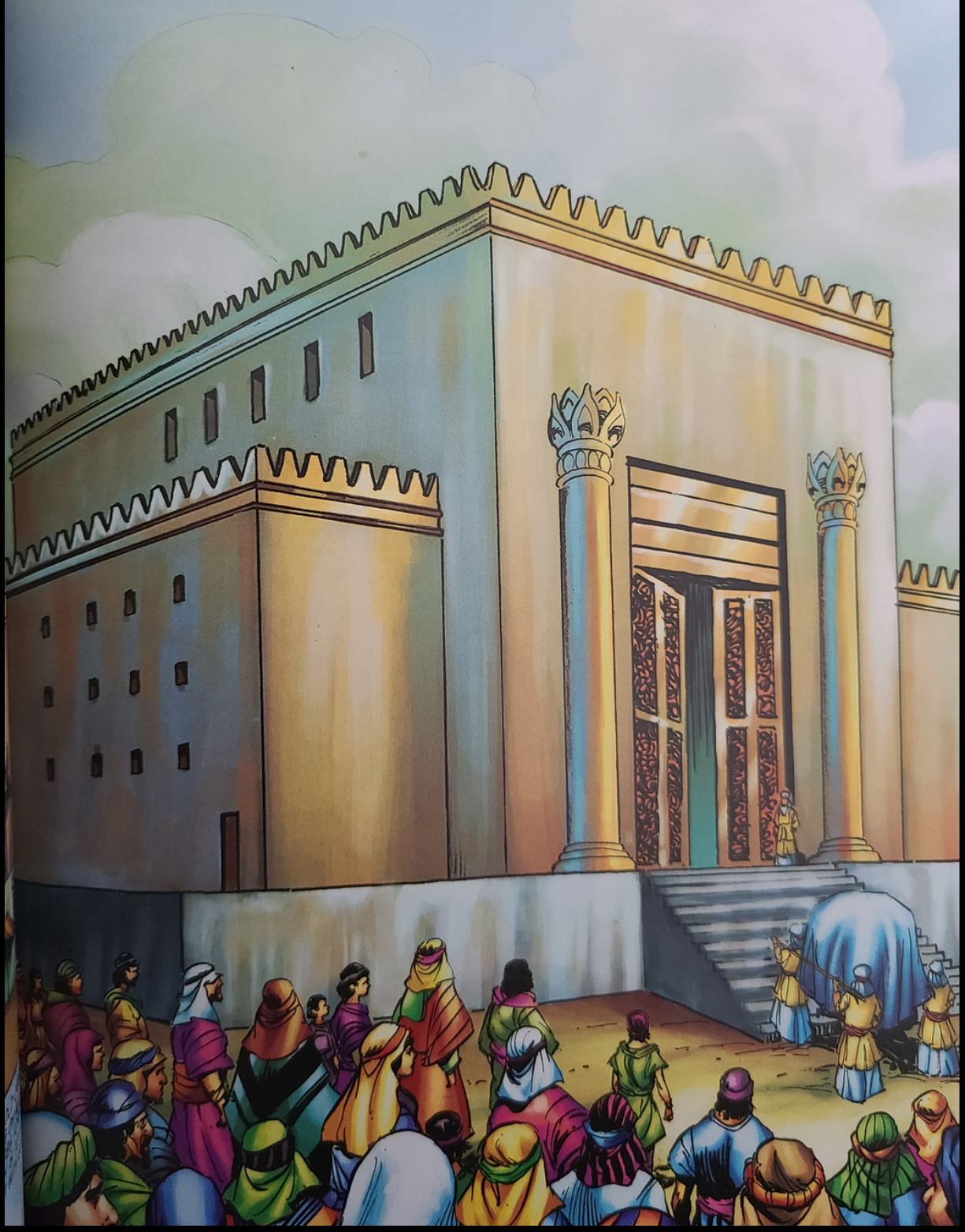


DAVIDIC COVENANT

The Temple itself was part of the very terms of the Davidic Covenant.

So the fact it is standing at all and Solomon is there to pray and dedicate it to Him (1 Kgs 8) is visible proof that God has kept the covenant promises given to David (2 Sm 7:12-13).

AFTER SEVEN LONG YEARS OF HARD WORK, THE MAGNIFICENT TEMPLE OF GOD IS COMPLETED. MEN, WOMEN, AND CHILDREN FROM ALL CORNERS OF ISRAEL CROWD INTO JERUSALEM TO WATCH THE PRIESTS CARRY THE SACRED ARK INTO THE TEMPLE. INSIDE, IN THE HOLY OF HOLIES—A DARK, WINDOWLESS, HEAVILY CURTAINED ROOM—THE ARK IS CAREFULLY PLACED BENEATH THE PROTECTING WINGS OF TWO 15-FOOT CHERUBIM.



NOTHING GREATER (EXCEPT GOD)

The temple was quite an undertaking as 30,000 laborers worked to build the Temple in 7 years (1 Kings 5:27, 6:38).

Solomon also used the riches God blessed him with not only to pay for the work but also to decorate the Temple so it was worthy to be the permanent dwelling place of God. The Ark of the Covenant was placed in an inner sanctuary which he had covered with gold. In addition to being rare, the use of gold is especially impressive considering that gold is not a material from the area and had to be imported into Israel (1 Kings 9:28). This shows how important the Temple was to Solomon and the ancient Israelites.

For the ancient Israelites the Temple was the most important place on earth. It was where God took up residence among his people to rule all of creation. It was where heaven and earth met, where the Israelites' priestly representatives could enter into God's presence on their behalf to pray and offer sacrifices.

It was a standing reminder of the covenants with Adam, Noah, Abraham, Moses, and David. It summed up all of salvation history and all God's relationships with His people.

There was nothing greater than the Temple except God himself.

When we understand how great the Temple was, we realize that Jesus is claiming to be God in describing his own presence as "Something greater than the Temple is here" (Mt 12:6).



SOLOMON CONTINUES TO BUILD—BUT NOW THE PEOPLE ARE WORRIED AND SHOCKED BY WHAT THEY SEE.



ANOTHER TEMPLE TO THE IDOL OF ONE OF THE KING'S FOREIGN WIVES. AND HE USES OUR TAXES TO BUILD IT!

THOSE HEATHEN TEMPLES PROVE THAT SOLOMON IS NO LONGER ASKING GOD FOR GUIDANCE. THERE'S TROUBLE AHEAD FOR ISRAEL.



SOLOMON'S FOOLISHNESS

The completion and dedication of Solomon's Temple is the high point of the Old Testament, and everything else is downhill from there.

After Solomon completed and dedicated the Temple, God promises David that if he stays faithful to God then He will make the dynasty of the house of David rule over Israel forever (1 Kgs 9:4-5). God's promise to Solomon has a big 'If': God warns Solomon that if he and his descendants turn from following the LORD or fail to keep his commandments then the kingdom shall fall (1 Kgs 9:6-9).

Sadly, the decline starts during Solomon's own reign.

Toward the end of his life, Solomon's foreign wives persuade him to build shrines to their pagan gods and he was no longer dedicated to the LORD as he had once been (1 Kgs 11).

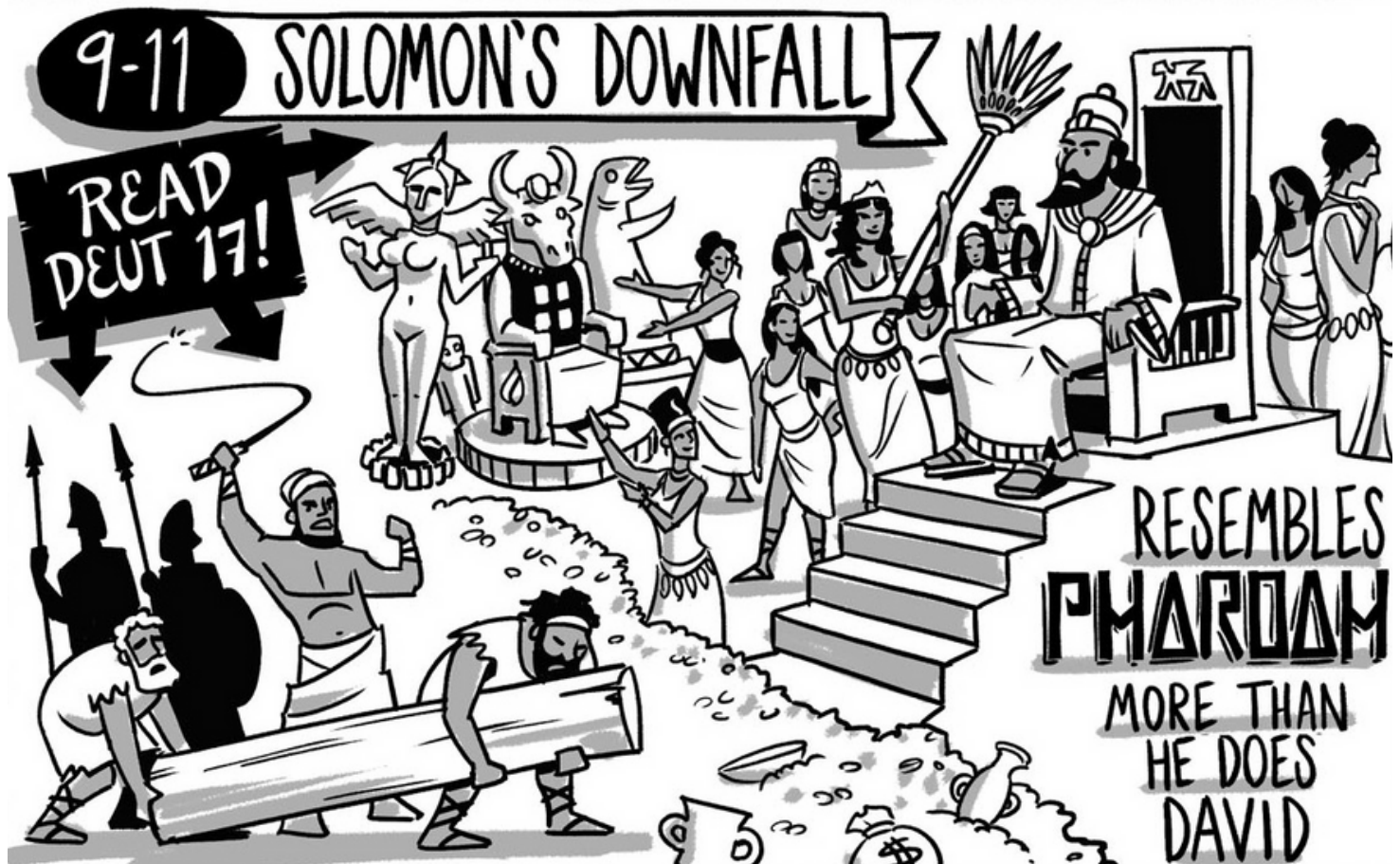
Solomon also accumulates huge amounts of wealth and began to tax the people of Israel harshly. He builds a huge army and institutes slave labor for all of his building projects.

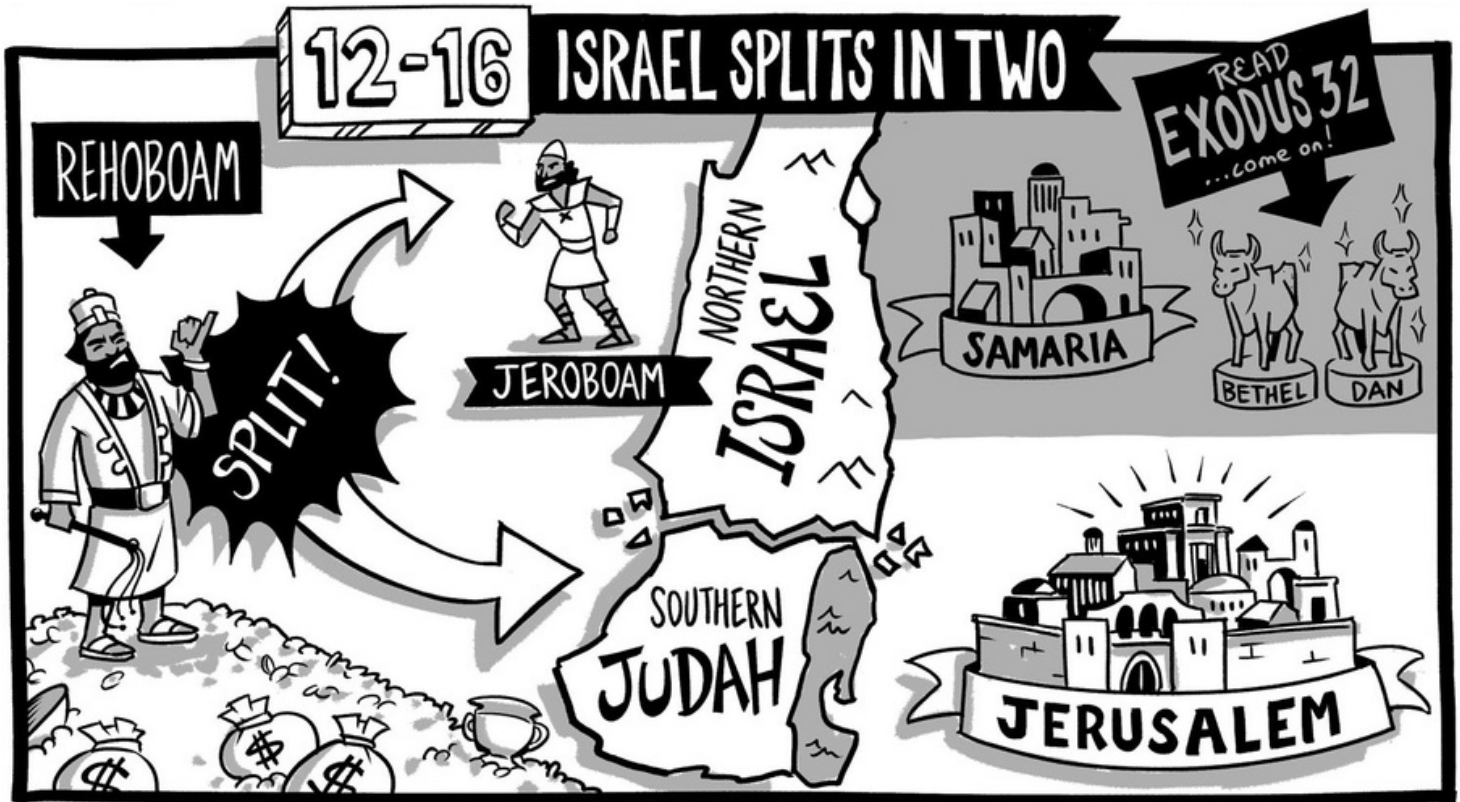
Solomon is breaking all the rules for kings given by Moses in Deuteronomy 17.

By the end of his life, Solomon resembles Pharaoh more than his own father King David.

The kingdom begins to fall apart.

Solomon's story teaches us how seductive and disorienting power, fame, and money can be.





SOLOMON'S SON & THE SPLIT

Solomon's son Rehoboam becomes king and sadly acts just like his father: greedy and power hungry. When he tried to increase taxes on slave labor, the 10 northern tribes under Jeroboam rebelled and seceded to form their own rival kingdom called Israel with its capital in Samaria. They chose a different king (not from the line of David) and returned to the worship of golden calves. The 2 tribes in the southern kingdom of Judah remained faithful to the son of David and the Temple.

However, these 2 Israelite kingdoms were too weak to survive separately for long. Both entered into a long period of decline.

After about 200 years, the northern kingdom was completely wiped out by the Assyrians (2 Kgs 17). Most of the northern ten tribes were sent into exile and never heard from again. The southern kingdom of Judah lasted another 150 years or so before the Babylonians wiped it out in 587 BC and took most of the Jews as captives to Babylon (2 Kgs 25).

REFLECT

What piece of advice do you like the most? Why?

In 1 Kings, Solomon is described as the wisest man in the ancient world.

- *Who is the wisest person or the best at making right judgments/decisions that you know?*
- *How do they exercise or show their wisdom?*
- *What are 3 ways you can become a wiser person?*

It took Solomon about 7 years to build the Temple and it was built out of gold which had to be imported. This speaks to how important the Temple was for the ancient Israelites.

What can you tell about what is important to people today by looking at the structures we build?

DISCUSS

Solomon asked God for wisdom, but what would you ask God for?

CHALLENGE

PRAY:

Find a Proverb that speaks to you and put it someplace for you to see it each day this week (e.g. post-it on the bathroom mirror, make it your phone lock-screen, write it in your planner). Challenge yourself to memorize it.





Major Prophets

SESSION TWELVE

STORMY TODAY,
SONNY TOMORROW

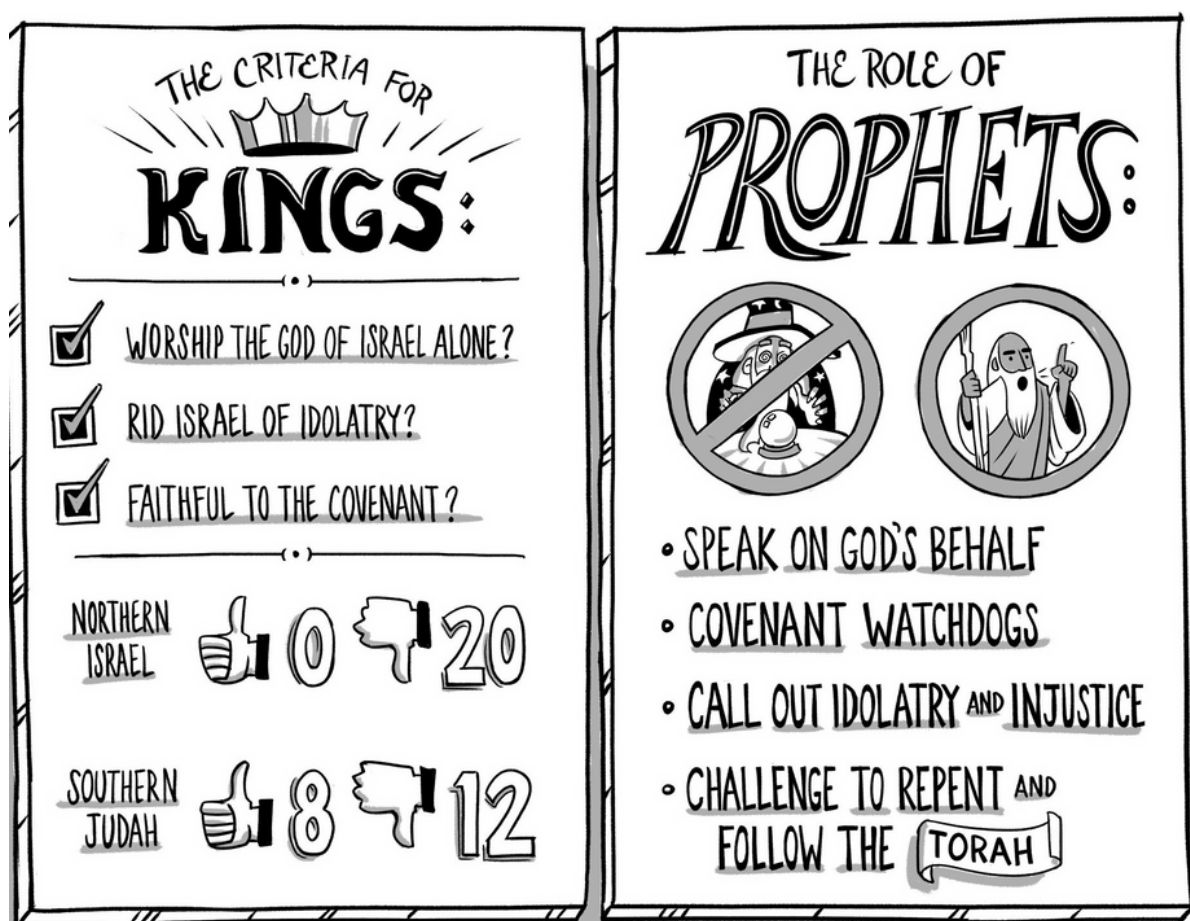
WATCH: Bible Project videos on

How to Read the Prophets (<https://bibleproject.com/explore/video/the-prophets/#!>)

PROPHETS & LOSSES

After Israel splits into 2, the rest of Kings goes back and forth tracing the fate of both kingdoms. Both kingdoms had about 20 kings which the author judged against the model of King David.

So what was God doing with His people during the hundreds of years while the Israelite kingdoms were losing power? **He was sending them prophets.**



During these times, the Prophets mainly were covenant watchdogs who constantly challenged Israel to repent and reminded them to follow the commands of the Torah.

For each king, God raised up a prophet to hold them accountable.

There are 4 major prophets (Isaiah, Jeremiah, and Ezekiel, and Daniel) although there are 12 minor prophets (Hosea through Malachi).

Most of these prophets did their prophesying while the kingdoms were in steep decline, although a few ministered during the exile and some spoke God's word to the Jews who survived the exile and returned to Jerusalem.

WEATHER MEN

Each of these prophets, in their own way, are like weather men who see nothing but storms and gloom in the short-term outlook but who extended forecast are full of sunny days.

The stormy weather is due to the curses of the Mosaic Covenant, which the people are suffering because they've broken their covenant commitments.

The coming sunny days or 'Sonny days' are the age when God will bring them a New Covenant: one that is without the Mosaic curses and will see the return of the Son of David, who will restore David's kingdom.

Sadly, the Israelites often don't listen to the prophets and reject them because of their rebellious and hard hearts (calling to mind Moses' prediction of exile in Deuteronomy ch. 30).



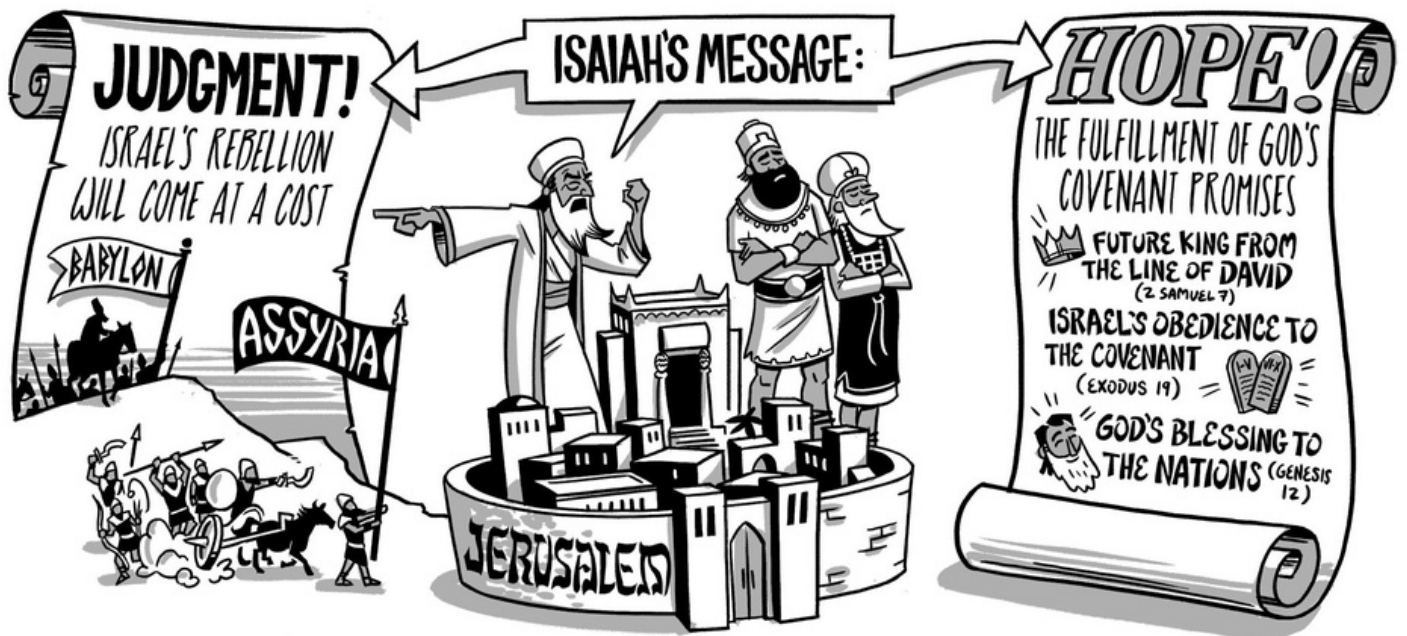
THE NEW COVENANT IN ISAIAH

READ: ISAIAH 9:1-7, 11:1-6

The book of Isaiah is arguably the best-loved prophetic book and is sometimes called the 5th Gospel because of its many prophecies of the Messiah and how often it is quoted in the New Testament.

Isaiah lived in Jerusalem in the latter half of Israel's kingdom speaking on God's behalf to the leaders of Jerusalem and the southern kingdom of Judah. Isaiah's message warned of judgment and criticized them for being unfaithful to their covenant with God.

But his message was also one of hope that God would one day fulfill all of His covenant promises.



Isaiah's hopes center around the return of a good Son of David who will be king over God's people.

In chapters 1-12, Isaiah accuses Jerusalem of rebellion, idolatry, and injustice warning of a conquering by the Babylonians. However, this will be like a purifying fire and there will be a New Jerusalem of a remnant that has repented and turned back to God bringing an age of peace.

Isaiah says that because of God's promises after this destruction He is going to send a new king named "Emmanuel" ("God with us") (Is 7). Emmanuel's kingdom is going to set God's people free from violent and oppressive empires



In Isaiah 9, he describes how there will be the birth of a new ruler, a Son of David, who would be virtually divine ("Mighty God, Everlasting Father").

This new ruler is going to be a 'new branch' or royal Son from the stump of Jesse (David's father) or what's left of the royal family of David.

Just like David, this Son will be anointed and empowered by God's spirit with every kind of wisdom to rule over a new Jerusalem and bring justice for the poor and meek (Is 9, 11:1-5).

So this new Son is going to be equal to or greater than David and Solomon (Mt 12:42).

All nations will look to this new Messianic King for guidance.



Later in the Book of Isaiah, the LORD actually speaks to this royal Son of David who is coming addressing him as his 'Servant' and 'Israel'.

49-55 THE SERVANT FULFILLS GOD'S MISSION

49 GOD'S SERVANT (crown) **IS REJECTED & KILLED** (50:4-9, 52:13-53:12) **BUT LIVES AGAIN** (53:10-12)

YOU ARE NOW 'ISRAEL.' GOOD NEWS! GOD'S KINGDOM!

THE MISSION:

- 1 TO RESTORE ISRAEL
- 2 TO BE A LIGHT TO THE NATIONS

SERVANT'S DEATH = A SACRIFICE FOR SIN

54-55 I DECLARE YOU ARE RIGHT WITH GOD!

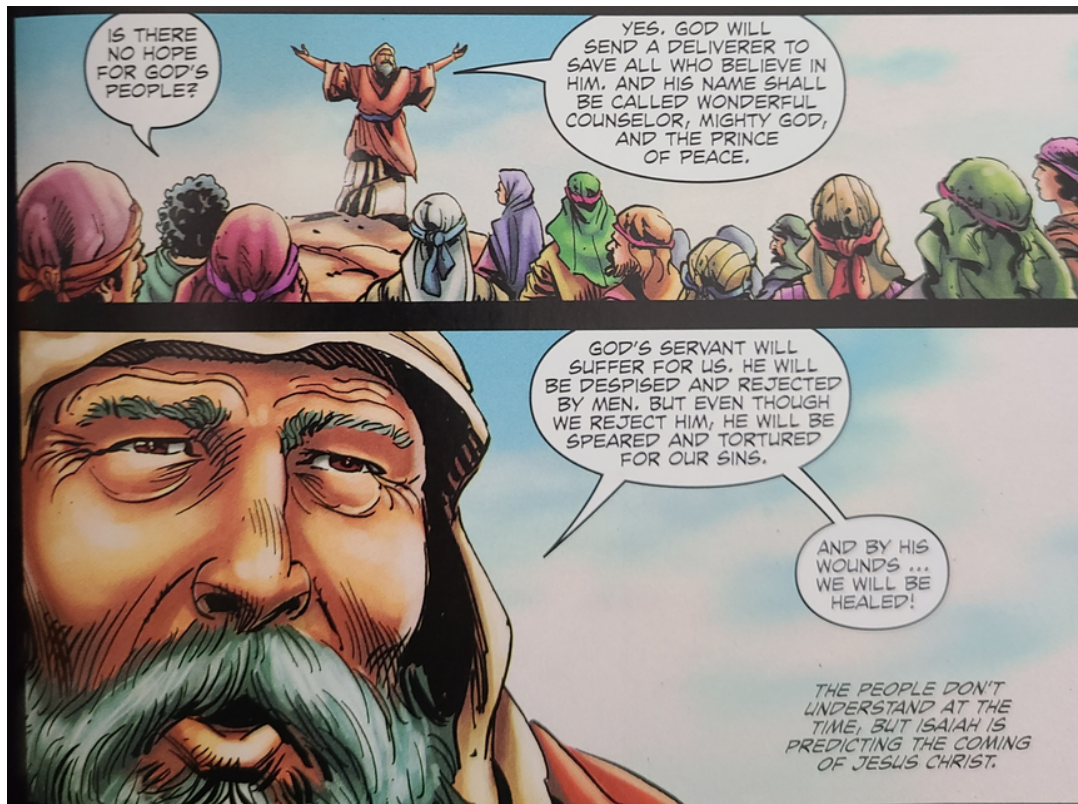
2 Ways to Respond:

- THE SERVANTS' (a.k.a. 'THE SEED') ARE HUMBLE & REPENT
- THE 'WICKED' RESIST & REJECT THE SERVANT

As part of the Servant's mission, God says:

"I have given you as a covenant to the people, a light to the nations" (Is 42:6)

Isaiah's words are striking because a person can make a covenant but a person can't be a covenant. So Isaiah foresees a future in which there is going to be a New Covenant who is somehow going to be God's special Servant, who is the same person as the Son of David mentioned in Isaiah 7, 9, & 11.



Isaiah describes how this covenant is going to work and who is going to be party to it:

Come, every one who thirsts, come to the waters;

and he who has no money, come, buy and eat!

Come buy wine and milk without money and without price.

Why do you spend your money for that which does not satisfy?

Hearken diligently to me, and eat what is good, and delight yourselves in fatness.

Incline your ear, and come to me; hear, that your soul may live;

and I will make with you an everlasting covenant, my steadfast, sure love for David. (Is 55:1-3)

God is speaking in these verses, and he's talking to the poor people, the thirst and hungry.

He's inviting them to a meal (really a feast) where they can "eat what is good".

If they accept his invitation and come to him to eat, he promises them a covenant.

Since the "steadfast sure love for David" is a description of covenant love, the everlasting covenant that God offers to the poor people is the same as his covenant love for David.

In other words, the new, everlasting covenant is really going to be the Davidic Covenant only now opened up to include anybody who will recognize they are poor and need God.

In describing how the servants will inherit God's kingdom, Isaiah says that people from all nations are invited to come and join the servants of God's covenant family so that everyone can know their Creator and Redeemer.

So through the Suffering Servant-King, God creates a covenant family of all nations who are awaiting the hope and justice for bringing a new creation.

THE NEW COVENANT IN JEREMIAH

READ: JEREMIAH 30-33

DOOM & GLOOM

Jeremiah was an Israelite priest who lived and worked in Jerusalem during the last decades of the southern kingdom of Judah.

Jeremiah has a reputation for being in a bad mood about what's not right in the world. The majority of his book focuses on the failures of the people of Israel and Judah, and the consequences of breaking their covenant with God through their idolatry and injustice

Because they have not remained faithful, God is no longer going to protect them from their enemies. Jeremiah prophesied that judgment would come through the Babylonians destroying Jerusalem and taking the people into exile (Jer 5:15-17).

Sadly his words became reality and he personally witnessed the destruction Jerusalem and the exile.



Unpopular Prophecies

BASED ON JEREMIAH; 2 KINGS 23:36-24:1

THE NEW YOUNG KING JEHOIAKIM CONTINUES HIS ANCESTORS' TRADITION OF DISHONORING GOD.

MY FATHER ORDERED US NOT TO WORSHIP ANY GOD BUT JEHOVAH, AND LOOK WHAT HAPPENED! JUDAH IS NO LONGER A FREE COUNTRY. CLEARLY GOD CANNOT SAVE US. IT SHOULD BE ALLOWED TO WORSHIP ANY GOD ANYBODY THINKS MIGHT HELP US. MAYBE THE BABYLONIANS' GODS ...

TO JEREMIAH'S DISMAY, THE PEOPLE HAD NOT REALLY BELIEVED IN JOSIAH'S REFORMS. IN THEIR HEARTS, THEY WERE HAPPY TO FOLLOW JEHOIAKIM IN HIS IDOL WORSHIP. SO JEREMIAH PREACHES AT THE ENTRANCE TO GOD'S TEMPLE.

YOU THINK GOD IS SATISFIED WITH YOU BECAUSE YOU ARE CIRCUMCISED, BUT YOU MUST ALSO CIRCUMCISE YOUR HEARTS!

THE PEOPLE DON'T LISTEN, SO JEREMIAH COMES BACK TO PROPHECY AT THE TEMPLE AGAIN.

BECAUSE YOUR HEARTS ARE FALSE, YOUR WORSHIP DOES YOU NO GOOD. YOUR PRAYERS DO YOU NO GOOD. YOUR SACRIFICES DO YOU NO GOOD.

AND AGAIN ...

GOD HAS TRIED TO DISCIPLINE AND CORRECT YOU, BUT IT DOES YOU NO GOOD. SO NOW GOD WILL DESTROY JERUSALEM AND EXILE YOU TO BABYLON! BECAUSE YOU SERVE FOREIGN GODS IN YOUR OWN LAND, YOU WILL NOW SERVE FOREIGNERS IN A FOREIGN LAND.

AND AGAIN ...

IF YOU REALLY KNOW EVERYTHING, WHEN IS THIS SUPPOSED "EXILE" GOING TO HAPPEN?

YOU SHOULD START PACKING.

CONSOLATION

Jeremiah has 4 chapters (30-33) where he is in a good mood called the "Book of Consolation" because it's where Jeremiah offers some hope to the people of Judah.

In his most famous prophecy of his career, Jeremiah says:

*"Behold, the days are coming, says the LORD, when **I will make a New Covenant** with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers when I took them by the hand to bring them out of the land of Egypt, my covenant which they broke, and I showed myself their Master, says the LORD.*

*But this is the covenant which I will make with the house of Israel after those days, says the LORD: **I will put my law within them, and I will write it upon their hearts;***

I will be their God, and they shall be my people.

And no longer shall each man teach his neighbor and teach his brother, saying,

*"Know the LORD," for **they shall all know me**, from the least of them to the greatest says the LORD; for I will forgive their iniquity, and I will remember their sin no more. (Jer 31:31-34)*

This is the only place in the Old Testament where the term 'New Covenant' is used.

When Jesus says, "*This cup is the New Covenant in my blood*" (1k 22:20), he is making a direct connection with this prophecy of Jeremiah.

Jeremiah contrasts this New Covenant with the Mosaic Covenant from "when I took them out of Egypt". The New Covenant will not be like the Mosaic because the people of Israel broke the Mosaic and had to be remade at least twice (Second Sinai and Deuteronomy).

In the end, it was patched-up and included some bad laws because the people's hearts were hard.

Jeremiah is saying that, in the future, God is going to make a clean break with the old, patched-up Mosaic Covenant and start over with the New Covenant. While the Mosaic Covenant was written on tablets of stone, the New Covenant will be "written on their hearts". It will be a matter of the inside, and will mean an interior change for the people who enter it including coming to know God and being forgiven of one's sin.

DAVIDIC COVENANT RESTORED

Jeremiah also makes it clear that one day the covenant with David will be restored:

*"Behold, the days are coming, says the Lord,
when I will fulfill the promise I made to the house of Israel and the house of Judah.
In those days and at that time I will cause a righteous Branch to spring forth for David;
and he shall execute justice and righteousness in the land. (Jer 33:14-15)*

*Thus says the LORD: If you can break my covenant with the day and my covenant with the night,
so that day and night will not come at their appointed time, then also my covenant with David my servant
may be broken, so that he shall not have a son to reign on his throne. (Jer 33:19-21)*

There is a contrast between the broken Mosaic Covenant and the Davidic Covenant which is as unbreakable as the cycles of nature. So it seems that the New Creation will involve a restoration of the Davidic Covenant in some way.



THE NEW COVENANT IN EZEKIEL

READ: EZEKIEL 34, 36, 37

SHOCKING

Ezekiel was a priest who had been living in Jerusalem during the first Babylonian attack on Jerusalem. Ezekiel was among the first wave of prisoners taken into exile by the Babylonians..



The book begins 5 years later as Ezekiel is sitting by a canal reflecting on how it was his 30th birthday and how normally he would have been installed back home when he turned 30 as a priest.

Suddenly Ezekiel has a vision of flying creatures with wings carrying a platform with a human-like creature glowing and clouded by fire sitting on a throne.

He realizes that this must be the "*appearance of the likeness of the glory of the LORD.*" It's God riding his royal throne chariot.

In many ways, Ezekiel is like a 'shock jock' radio personality whose comments push the envelope for what you can get away with on air. His visual imagery is stunning and outlandish (Ez 1, 10).

CONSOLATION

Like Jeremiah, Ezekiel's writing is not very optimistic but he does have a sort of "Book of Consolation" (chapters 34-37) where he speaks of the good things to come after Israel and Judah are judged for breaking the old covenant.

The book ends with a 9 chapter description of what the new Temple and new Jerusalem will be like in the end times when God restores the fortunes of His people.

A NEW COVENANT

Ezekiel's prophecies are very similar to Jeremiah's.

In Ezekiel 34, Ezekiel compares Israel to a flock of sheep.

In the future God promises to save his sheep from their enemies:

*I will save my flock, they shall no longer be prey; and I will judge between sheep and sheep.
And I will set up over them one shepherd, my servant, David,
and he shall feed them: he shall feed them and be their shepherd.
And I, the LORD, will be their God, and my servant David shall be prince among them;
I, the LORD, have spoke.*

(Ez 34:22-24)

Similar to Jeremiah, Ezekiel prophecies that "David" meaning the Davidic king will be restored as king of Israel in the future thereby involving a restoration of the Davidic Covenant.

Ezekiel continues his prophecy:

*I will make with them a **covenant of peace** and banish wild beasts from the land,
so that they may dwell securely in the wilderness and sleep in the woods.
And I will make them and the places round about my hill a blessing;
and I will send down the showers in the season; they shall be my showers of blessing."*

(Ez 34:25-26)

So what Jeremiah calls the "New Covenant," Ezekiel calls the "covenant of peace."

The term "covenant of peace" calls to mind the peaceful covenant that existed between God, humans, and creation in Eden.

Ezekiel adds on later in chapter 36:

*For I will take you from the nations, and gather you from all the countries,
and bring you into your own land.
I will sprinkle clean water upon you, and you shall be clean
from all your uncleannesses, and from all your idols I will cleanse you.
A new heart I will give you; and a new spirit I will put within you;
and I will take out of your flesh the heart of stone and give you a heart of flesh.
And I will put my spirit within you, and cause you to walk in my statutes
and be careful to observe my ordinances.*

(Ez 36:24-27)

Just as Jeremiah spoke of God writing the New Covenant on our heart, Ezekiel uses similar imagery. This gift of a "new Spirit" will follow a "sprinkling with clean water" which will cleanse God's people from their sins (hinting at the future sacrament of Baptism).

Ezekiel also says that resurrection will also be part of the new situation in the end days:

Therefore prophesy, and say to them, Thus says the LORD God:

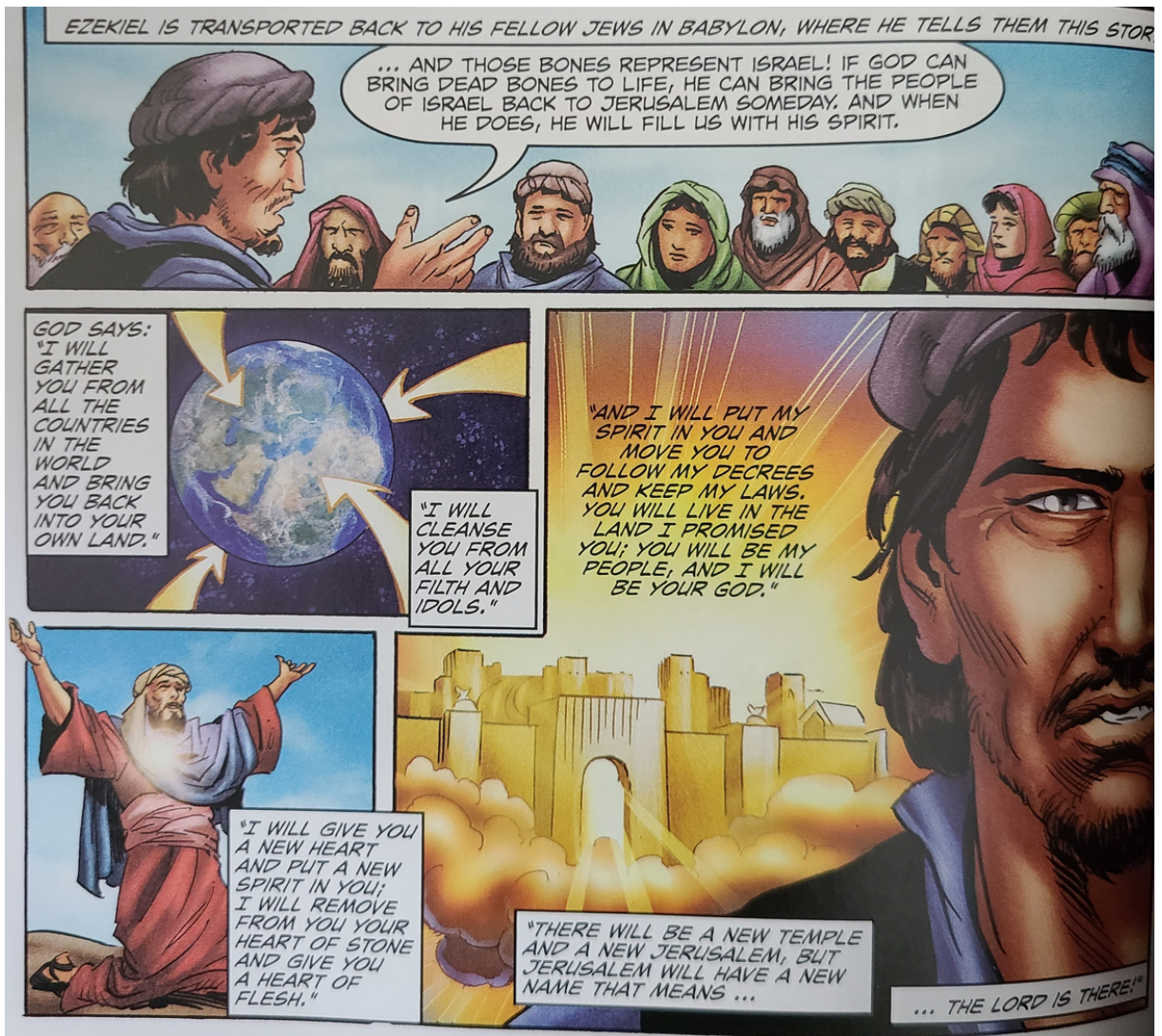
*Behold, I will open your graves, and raise you from your graves, O my people:
and I will bring you home into the land of Israel.*

And you shall know that I am the LORD, when I open your graves

and raise you from your graves, O my people. And I will put my spirit within you, and you shall live.

(Ez 37:12-14).

God again promises to put His spirit in His people.



NEW AND EVERLASTING COVENANT

Finally, Ezekiel summarizes the situation of the "covenant of peace":

*"My servant David shall be king over them; and they shall all have one shepherd.
They shall follow my ordinances and be careful to observe my statutes. ...
I will make a **covenant of peace** with them; it shall be an **eternal covenant** with them;
and I will bless them and multiply them, and will set my sanctuary in the midst of them for evermore.
My dwelling place shall be with them; and I will be their God, and they shall be my people."
(Ez 37:24-27)*

Again, the return of the Davidic king is promised implying that the Davidic Covenant will be restored.

Then Ezekiel adds the name "*everlasting covenant*" to the covenant of peace.

In the Mass, the Church says the "*new and everlasting covenant*" combining Jeremiah's "*New Covenant*" with Ezekiel's "*everlasting covenant*".

A NEW TEMPLE

According to Ezekiel, the new and everlasting covenant will involve God setting his sanctuary in the midst of His people meaning a new temple to replace the ones destroyed by the Babylonians.

The promise of a new temple is also found in Isaiah and Jeremiah, but the new temple is very important to Ezekiel, who was a priest and was in the old temple a lot. The book ends with a 9 chapter description of what the new Temple and new Jerusalem will be like in the end times when God restores the fortunes of His people.

THE NEW COVENANT

The story of Israel in the Promised Land is told in the books Joshua thru 2 Kings.

Israel fails to live by the terms of the covenant,
and their kings are unfaithful to the covenant made with David.

Thus, Israel loses their land and is sent into exile in Babylon.

However, Israel's prophets looked forward to a day when God would still fulfill all his covenant promises to fulfill the greater goal of blessing and hope for all nations:

Isaiah

... still hoped for a future king from the line of David who would come & establish God's kingdom over all nations
(Isaiah 9, 11)

... and bring God's new "covenant of peace"
(Isaiah 54:10, 55:3)

... and became a "light to the nations."
(Isaiah 42:1-7)

Jeremiah

... saw a day coming when God would make a new covenant and all of God's people would have their hearts transformed and be able to know and obey God from a place of joy and not duty.
(Jeremiah 31:31-34)

Ezekiel

... looked for a day when God would place his own Spirit in the hearts of his people and empower them to love and obey the terms of the new covenant.
(Ezekiel 36:22-32)

REFLECT

*Many of the prophets were ignored and rejected by the Israelites.
How do you feel and what do you do when you feel like nobody's listening to you?*

Can you think of any prophets in the world today?

- Who are they?*
- What is their message?*

*Please read Ezekiel 36:25-29. How would you interpret the promise of a new heart that God offers us?
How is this offer still extended to us in our relationship with Christ and his Church?*

DISCUSS

*Does God sound like a mean parent or a good parent for punishing Israel?
No matter what, will your parents still love you?
No matter what, will God still love you?*

CHALLENGE

DO:

Play the song or watch the music video of "God So Loved" by We the Kingdom.
listen or sing along and let it remind you of what God is inviting us to in Isaiah 55:1-3.

