

TRUTH LESSONS—LEVEL ONE
LESSON ELEVEN
A KEY VIEW OF THE OLD TESTAMENT

(5)

FROM DAVID TO THE CAPTIVITY

- I. In Boaz is seen one valuing the God-given birthright and ushering in the king who established the kingdom—David.
- II. In David is seen one doing God’s will and one after God’s heart, conquering the enemies to establish God’s kingdom for the building of God’s temple:
 - A. Doing God’s will.
 - B. Being after God’s heart.
 - C. Conquering the enemies.
 - D. Establishing God’s kingdom.
 - E. For the building of God’s temple:
 - 1. Caring for God’s ark.
 - 2. Preparing both the materials and the site for the building of God’s temple.
- III. In Solomon are seen the issue of God’s forgiveness and the building of the temple:
 - A. The issue of God’s forgiveness.
 - B. The building of the temple.
- IV. In Rehoboam is seen the result of the fall of one who had obtained grace (Solomon)—the division and confusion of God’s people:
 - A. The fall of Solomon.
 - B. The division of the kingdom.
- V. In Jeroboam are seen the ill results of one who caused division among God’s people:
 - A. Setting up high places to establish another center of worship, thus bringing about division.
 - B. The ill results of one who caused division:
 - 1. The house of Jeroboam being cut off from the earth.
 - 2. Destruction and captivity.
- VI. In the divided kingdoms of Judah and Israel are seen the rise and fall of the kings being dependent on their relationship with God, and God’s forbearance, endurance, and righteous judgment toward them:
 - A. The kings of Judah.
 - B. The kings of Israel.
 - C. The key to their rise and fall.
- VII. In Ahab is seen the result of tolerating the harlot Jezebel—the devastation of his house.
- VIII. In Hoshea is seen the result of not leaving the evils of Jeroboam—destruction and captivity.
- IX. In Jeconiah and Zedekiah is seen the result of stubbornness and refusal to repent—also destruction and captivity.

TEXT

I. IN BOAZ IS SEEN ONE VALUING THE GOD-GIVEN BIRTHRIGHT AND USHERING IN THE KING WHO ESTABLISHED THE KINGDOM—DAVID

In the book of Ruth, Boaz typifies Christ and Ruth typifies the church. This book shows us how Boaz redeemed both Ruth and her birthright. The birthright included a double portion of the land, the priesthood, and the kingship, that is, the right and position to enjoy Christ fully with the privileges to be a priest to bring man to God and a king to bring God to man. Ruth was Naomi's daughter-in-law, and both had lost their birthright due to poverty. According to God's ordination, the recovery of one's birthright required the redemptive effort of a kinsman (Lev. 25:25).

Boaz treasured the God-given birthright. He was not only concerned for his own birthright, but also for that of others. He paid a price to redeem his kinsman's inheritance and married his widow (Ruth 4:1-17). It was due to his compassion on the poor and weak Ruth and his redemption of her birthright that David, the king who established the kingdom, was brought in.

II. IN DAVID IS SEEN ONE DOING GOD'S WILL AND ONE AFTER GOD'S HEART, CONQUERING THE ENEMIES TO ESTABLISH GOD'S KINGDOM FOR THE BUILDING OF GOD'S TEMPLE

David was the last in the age of the patriarchs and the first in the age of the kings. He ended one age and began another. He was the landmark between two ages. Because the kingdom and the kingship began with David, he was the only one to be called "the king" in the genealogy of Christ in the Gospel of Matthew.

David, being the eighth son of his father, was chosen and anointed by God (1 Sam. 16:10-13). The number eight signifies resurrection. As the eighth son, David's selection by God denotes his union with Christ in resurrection. He was also one who was after God's heart, establishing God's kingdom.

A. Doing God's Will

Acts 13:36 says, "For David indeed, when he had served his own generation by the counsel of God, fell asleep...." This shows that David's reign was according to the will of God.

B. Being after God's Heart

David was a man after God's heart (Acts 13:22). God sent Samuel to tell Saul that He had found another to replace him, for He had found Himself a man after His own heart (1 Sam. 13:14). Apart from the sin he committed because of the wife of Uriah, David did what was right in the eyes of the Lord (1 Kings 15:5).

C. Conquering the Enemies

The children of Israel fought their way step by step into Canaan. After they crossed the river Jordan, beginning from Jericho, they captured the land of Canaan battle by battle and city by city. The warfare did not end until David's time. It was after David became king that all the enemies of the land were subdued (1 Chron. 22:18).

D. Establishing God's Kingdom

After David became king and subdued the surrounding enemies, the kingdom of God was established. From the time when God called Abraham to the end of the age of the judges, the nation that God promised to make of Abraham (Gen. 12:2) had never come into being. This was because the land had not been completely possessed and the adversaries destroyed. Only when God found David the son of Jesse, a man after His own heart, one who fought for God's interest and conquered the enemies, was the kingdom of God established.

E. For the Building of God's Temple

1. Caring for God's Ark

When God's tabernacle was erected, it became the center of the lives of God's people. Whether in encampment, in movement, in worship, or in battle, the tabernacle was their center. The ark, in turn, was the center of the tabernacle.

Unfortunately, such a condition did not remain very long before God's people fell and became desolate. The book of 1 Samuel records how the children of Israel were defeated by their enemies to such an extent that even the ark of God was captured (1 Sam. 4:10-11). The captured ark eventually ended up not only in the land of the Philistines but in an idol's temple. However, God exercised His divine power to preserve the ark and caused the Philistines to return it to the people of God. The Israelites, instead of taking it back to the tabernacle, moved it to the house of Abinadab (1 Sam. 5-7). Thereafter it was transported to the house of Obed-edom (2 Sam. 6:1-10). Later, David brought God's ark to the city of David, that is, Mount Zion, a high hill within the city of Jerusalem. It was there that David pitched a tabernacle for God (2 Sam. 6:12-19).

2. Preparing Both the Materials and the Site for the Building of God's Temple

David not only cared for God's ark, but he was also concerned for the matter of God's habitation. Although he prepared a tabernacle for the ark according to his own desire, he realized that this was only a temporary arrangement. He longed to build a temple for God. In Psalm 132, David swore unto God, saying "Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob" (vv. 3-5). He then prayed, "Arise, O Lord, into thy rest; thou, and the ark of thy strength" (v. 8).

Although it was in David's heart to build a temple for God, God told David through the prophet Nathan that, in spite of his desire to do so, the time had not yet come. The enemies were not yet fully subdued and the land was not completely at rest. God then promised him a son, Solomon, who would build the temple for God (2 Sam. 7; 1 Chron. 17). Moreover, God revealed to David by His Spirit the pattern of the temple. Throughout his lifetime, David endeavored, under difficult circumstances, to prepare materials for the house of Jehovah (1 Chron. 22:13-15; 29:1-5). He bought from Oman the Jebusite the threshing floor of Oman (also called the threshing floor of Araunah) as the site for the temple (1 Chron. 21:18-31; 2 Sam. 24:18-25).

III. IN SOLOMON ARE SEEN THE ISSUE OF GOD'S FORGIVENESS AND THE BUILDING OF THE TEMPLE

A. The Issue of God's Forgiveness

David committed only one evil in his whole life: he murdered Uriah for lust to marry his wife Bathsheba. In a single act, he committed the two great sins of fornication and murder. God intentionally sent the prophet Nathan to rebuke and condemn him (2 Sam. 12:1-12). After he was condemned, he repented and confessed to God. Psalm 51 is David's psalm of repentance. Following David's repentance, God forgave him and he begat Solomon (2 Sam. 12:24). Thus, Solomon is the fruit of man's transgression and repentance along with God's forgiveness.

B. The Building of the Temple

David's intention to build the temple for the Lord was acceptable to God. However, as he was a man of war and the land was not yet at peace, God prohibited him from doing so. God instead promised that his seed who was to succeed him would build a house for God's name (2 Sam. 7:12-13; 1 Chron. 28:2-3, 6). God further showed David the pattern of the temple by His Spirit. Before David died, he had already given the pattern to Solomon his son (1 Chron. 28:11-19).

The first thing Solomon did after he ascended to the throne of David was to worship God and sacrifice to God at the tabernacle in Gibeon. During the night, God in His kindness appeared to Solomon in a dream to ask what he desired. Solomon did not ask for riches and longevity for himself, but only for wisdom to rule God's people. God therefore answered him and gave him wisdom and understanding. When Solomon awoke, he left Gibeon and returned to Jerusalem at once to stand before God's ark to offer burnt offerings and peace offerings (1 Kings 3:4-15). This shows us that upon receiving wisdom from God, Solomon realized that a tabernacle without the ark is empty, having only an appearance and not being of much value. Therefore, he immediately left the empty tabernacle in Gibeon and went back to the ark which was at Jerusalem. He also understood that while the tabernacle without the ark was but an empty shell, the ark without the tabernacle was also abnormal. A short time thereafter, he built the temple according to the pattern seen by his father David. The temple became the proper and solid

dwelling place God had desired. At this juncture, not only did God secure a kingdom to demonstrate His authority, but He also gained a temple to manifest His glory.

Both David and Solomon occupied special places in the building of the temple. The former prepared the building materials and the site, while the latter finished the building work. Both David and Solomon typify Christ. David typifies the suffering, fighting, and crucified Christ. As David prepared building materials in hardship, Christ also redeemed us through suffering and in death to prepare us as building materials. Solomon typifies the resurrected Christ, including His ascension and His second coming. As Solomon finished the building, Christ is also building His church in His resurrection until His return.

IV. IN REHOBOAM IS SEEN THE RESULT OF THE FALL OF ONE WHO HAD OBTAINED GRACE (SOLOMON)— THE DIVISION AND CONFUSION OF GOD'S PEOPLE

A. The Fall of Solomon

During Solomon's reign, the temple was built in Jerusalem. First Kings 8 tells us that God's glory filled the temple (vv. 10-11). The age of the building of the temple was a golden age in the history of Israel. When the work of the building of the temple was completed, Solomon offered a marvelous prayer. However, not long after that, in 1 Kings 11 Solomon's heart was turned from Jehovah, the God of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not go after other gods (vv. 9-10). And Solomon did evil in the sight of Jehovah, and did not follow Jehovah fully, as did David his father (v. 6). Besides marrying the daughter of Pharaoh, Solomon loved many other Gentile women. He had seven hundred wives and three hundred concubines. In his old age, these Gentile wives turned away his heart after other gods, and for their sake he rebuilt high places for the Gentile gods, which places Moses commanded the Israelites to destroy after they entered the land of Canaan. Deuteronomy 12:2-3 says, "Ye shall utterly destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: and ye shall overthrow their altars, and break their pillars, and burn their groves with fire; and ye shall hew down the graven images of their gods, and destroy the names of them out of that place." After the destruction of these things, the Israelites were to come to the unique place of God's choice (Deut. 12:5, 11). Moses commanded this in order to preserve the oneness of God's people, for he knew well that the unique place of God's choice and the destruction of places of pagan worship had much to do with the people's fate before God. If they were faithful to destroy the Gentile worship centers and come to the one place of God's choosing, then they were doing what was right in God's eyes. If they would not obey this commandment, they were doing evil in the sight of God. After the Israelites entered into the good land, they did in fact destroy the high places and the names of idols. As a result, they conquered and subdued that land, ushered in God's kingdom, and built God's temple.

At Solomon's time, however, the destroyed items were brought back again. The high places, the pillars, the wooden symbols, and graven images were all recovered. The very king who had built the temple according to God's desire actually took the lead to build

high places (1 Kings 11:6-8). The very king of unsurpassed wisdom took Gentile women as wives and followed them in idolatry. This offended God and resulted in the division and disorder of God's people.

B. The Division of the Kingdom

After Solomon died, his son Rehoboam succeeded him. According to His word, God rent the kingdom from his son, leaving only one tribe for him (1 Kings 11:9-13). The Israelites rebelled against the house of David and made Jeroboam king over them, and none followed the house of David except the tribe of Judah (1 Kings 12:19-20).

V. IN JEROBOAM ARE SEEN THE ILL RESULTS OF ONE WHO CAUSED DIVISION AMONG GOD'S PEOPLE

A. Setting Up High Places to Establish Another Center of Worship, Thus Bringing About Division

After Jeroboam became king, he wanted to protect his throne and thought that if the Israelites would go up to Jerusalem to worship God, the kingdom could still return to the house of David. Due to his ambition, Jeroboam made two golden calves and said to the people, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt" (1 Kings 12:28). Then he set the calves, one in Bethel and the other in Dan (1 Kings 12:29). This caused the people to sin, for they went to worship before the golden calf in Dan. Jeroboam was indifferent to God's unique chosen place and established another worship center because of his ambition. This damaged the ground of oneness and produced division among God's people. Moreover, he ordained a feast, which was of his own heart, in the eighth month, on the fifteenth day of the month, like the feast that was in Judah, even making priests of the lowest of the people, who were not of the sons of Levi (1 Kings 12:31-33).

B. The Tragic End of One Who Caused Division

1. The House of Jeroboam Being Cut Off from the Earth

Since Jeroboam did evil in making other gods and molten images and in causing the people to sin, God was angry with him and said, "I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every man-child...and will utterly sweep away the house of Jeroboam, as a man sweepeth away dung, till it be all gone" (1 Kings 14:10 ASV). In the second year of the reign of Jeroboam's son Nadab over Israel, Baasha of Issachar conspired against him and killed him and reigned in his stead. And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him (1 Kings 15:25-29).

2. Destruction and Captivity

The Bible mentions over twenty times “the sins of Jeroboam the son of Nebat.” These sins caused him and his house to be eradicated from the earth, and even caused the children of Israel to be delivered to their enemies and carried to faraway places. As God spoke through the prophet Ahijah, “For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river....And he shall give Israel up because of the sins of Jeroboam” (1 Kings 14:15-16). In 2 Kings 17, because the children of Israel walked in all the sins of Jeroboam which he did, and departed not from them, Jehovah removed them out of His sight. Thus, Israel was carried away from their own land to Assyria (vv. 22-23).

VI. IN THE DIVIDED KINGDOMS OF JUDAH AND ISRAEL ARE SEEN THE RISE AND FALL OF THE KINGS BEING DEPENDENT ON THEIR RELATIONSHIP WITH GOD, AND GOD’S FORBEARANCE, ENDURANCE, AND RIGHTEOUS JUDGMENT TOWARD THEM

A. The Kings of Judah

There were nineteen kings of Judah from Rehoboam to Zedekiah (1 Kings 12—2 Kings 17). Athaliah is omitted (2 Kings 11:3) because when she usurped the throne, Joash continued the lineage of the house of David to be king in the house of Jehovah. Eight of the kings were proper, doing what was right in the eyes of Jehovah. They removed the idols made by their fathers, and the high places were taken away; but the people still sacrificed and burnt incense in the high places (2 Kings 12:3; 14:3-4; 15:3-4, 34-35), except in the times of Hezekiah (2 Kings 18:4; 2 Chron. 31:1). They never fully returned to the unique place of God’s choice to serve God.

B. The Kings of Israel

There were also nineteen kings of Israel from Jeroboam to Hoshea (1 Kings 12—2 Kings 17). Besides Jehu (2 Kings 10:30-31), who did the Lord’s will, but not wholeheartedly, none of the kings were good. In God’s judgment pronounced against them, over twenty times it was mentioned that they “departed not from the sins of Jeroboam the son of Nebat, which made Israel to sin.” The sins of Jeroboam were the making of the golden calves, the high places, and the temples, the ordaining of ones who were not Levites as priests, and the establishing of his own feasts. These sins provoked God to anger and led to the destruction of the nation and captivity.

C. The Key to Their Rise and Fall

The rise and fall of the kingdom of God’s people depended on their relationship with God. When they feared God, their nation prospered, and when they departed from God, their nation declined. Whenever God perceived that the kings and the people rebelled against Him and left Him to serve the abominable Gentile idols, He was always kind and enduring. He would send His prophets to warn them in hope of their repentance and return to

Himself. It was when the people failed to listen that God's righteous judgment would come upon them.

VII. IN AHAB IS SEEN THE RESULT OF TOLERATING THE HARLOT JEZEBEL— THE DEVASTATION OF HIS HOUSE

Jezebel, who came from the Gentile land of Sidon, was the wife of Ahab the king of Israel. King Ahab allowed Jezebel to persecute those who worshipped Jehovah, lead the people to worship Baal (1 Kings 16:30-32), kill the prophets of Jehovah (1 Kings 18:13), and build the house of Baal. Ahab was also influenced by Jezebel to serve Baal and did more to provoke Jehovah, the God of Israel, to anger than all the kings of Israel that were before him (1 Kings 16:33). He strongly promoted idol worship among the children of Israel, he determined to slay the Lord's prophet Elijah, and he tolerated Jezebel's murder of Naboth because Naboth would not give him the inheritance of his fathers. He was the head of the evils of Israel in those days. The Bible says, "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abominably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel" (1 Kings 21:25-26). God therefore sent the prophet Elijah to Ahab, saying, "I will bring evil upon thee, and will utterly sweep thee away and will cut off from Ahab every man-child, and him that is shut up and him that is left at large in Israel....And of Jezebel also spake Jehovah, saying, The dogs shall eat Jezebel by the rampart of Jezreel" (1 Kings 21:21-23 ASV).

When Jehoram, son of Ahab, was king, Jehu smote Jehoram with an arrow, and commanded people to throw Jezebel down from the window until her blood was sprinkled on the wall and on the horses. All the seventy sons of Ahab in Samaria and all who remained of his house were also slain, fulfilling the words of the prophet Elijah (2 Kings 9:14-10:17).

VIII. IN HOSHEA IS SEEN THE RESULT OF NOT LEAVING THE EVILS OF JEROBOAM— DESTRUCTION AND CAPTIVITY

Hoshea, the last king of Israel, did evil in the eyes of the Lord. The king of Assyria attacked him, shut him up, and bound him in prison. Later, he took over Samaria and carried Israel away into Assyria, which is today's Syria. He placed them in Halah and in Habor by the river of Gozan and in the cities of the Medes (2 Kings 17:4-6). All this was due to Israel's sinning the sins of Jeroboam and being reluctant to depart from them. They refused to obey Jehovah's exhortation through the prophets to leave their evil ways. Being stiff-necked, they turned away from Jehovah their God and all His commandments and made for themselves two images of calves, made an Asherah, worshipped the heavenly bodies, served Baal, and did what was evil in Jehovah's eyes, provoking His anger. Jehovah therefore resented them and chased them away from His presence (2 Kings 17:7-18). Just as they rejected God, God eventually also rejected them.

IX. IN JECONIAH AND ZEDEKIAH IS SEEN THE RESULT OF STUBBORNNESS AND REFUSAL TO REPENT—ALSO DESTRUCTION AND CAPTIVITY

The judgment Israel received from God and their captivity should have been a strong warning to the kingdom of Judah. Instead of being forewarned, the people were wholly indifferent and continued in what was evil in the eyes of Jehovah. After Jeconiah (also known as Coniah—Jer. 22:24, and Jehoiachin— 2 Chron. 36:8-10; Jer. 37:1), the king of Judah, was carried away from Jerusalem to Babylon with the king’s mother, the king’s wives, his officers, and the mighty of the land (2 Kings 24:15), he was succeeded by Zedekiah his brother. Zedekiah still did what was evil in the sight of the Lord and did not humble himself before Jeremiah the prophet who spoke from the mouth of Jehovah. He stiffened his neck and hardened his heart from turning to Jehovah, the God of Israel. Moreover, all the chief priests and the people transgressed much, mocking the messengers of God, despising their words, misusing His prophets, until the wrath of Jehovah was kindled against His people without remedy (2 Chron. 36:9-16).

So Jehovah placed them in the hands of Nebuchadnezzar, the king of Chaldea, who took all the vessels of the house of God, great and small, and the treasures of the house of Jehovah, to Babylon. The Chaldeans then burned the house of God and broke down the walls of Jerusalem and burned all the palaces with fire. All of this fulfilled the words of the prophet Jeremiah, “For as long as she [the land] lay desolate she kept sabbath, to fulfil threescore and ten years” (2 Chron. 36:17-21).

SUMMARY

From David to the captivity covers the period from the building up of the kingdom of Israel by David to the loss of the kingdom and the carrying away of the children of Israel into captivity caused by the corruption of the kings of Israel. David who established the kingdom of Israel was a descendant of Boaz. In Boaz, we see a person who valued the birthright given by God and brought in the king who established the kingdom. In David, we see a man who did God’s will, a man after God’s heart who conquered the enemies and established God’s kingdom for the building of God’s temple. Afterwards, in Solomon we see the result of God’s grace in forgiving David’s transgression and the building of the temple. Next, in Rehoboam, we see that the fall of Solomon, one who had obtained grace, resulted in the division and confusion among God’s people. Following this, in Jeroboam, we see that the ill results of one who caused division among God’s people were the devastation of the house and the destruction of the kingdom. Later, in the kings of Judah and Israel we see that their rising and falling depended upon their relationship with God and on God’s forbearance, patience, and righteous judgment toward them; since they did not repent even at the end, their kingdom was destroyed and they were carried away into captivity.

QUESTIONS

1. What blessings did the birthright include?
2. State David’s desire and action toward the building of God’s temple.
3. What were the reasons for Solomon’s downfall? What were the results?

4. How did Jeroboam create division? What were the ill results?
5. What kinds of warnings should we receive from the history of Judah and Israel?