

Lessons from Old Testament Biblical History and Characters - Reset

We began this series with these thoughts: God wants His people today (the church) to know Old Testament **history**. God Himself rehearses history for His people and instructs his people to pass along both the history and its **lessons** to the next generation, Exodus 13:8, 16; 16:33; Psalm 78:4-8. Each generation loses something or misses out if they have no knowledge of what God did, how He worked, and His relationship with the people of the past, Judges 2:10.

God uses biblical history and references to Old Testament characters to **teach** us, **warn** us, and **lead** us. He intends us to know Old Testament History. Cp. 1 Corinthians 10:1-11; Romans 15:4.

History confirms the truth of His Word and we are reminded that what God **says** He will do, He **will** do. God's history also reminds us that certain roads will always end where God says they will end. If I choose a course, I am choosing where I will end up. (cp. Matthew 7:13,14; Hebrews 2:2,3). Biblical history is full of warnings about not **repeating** the same **choices** because they always lead to the **same end**.

In history we see God's sovereignty, deliverance, protection.... His control over the affairs of man.

We took a lesson to consider the interpretive **gridwork** through which we understand the Old Testament. We use a **normal** (not mystical, figurative, or allegorical), **grammatical**, **historical**, **theological**, and **dispensational** grid which keeps us from the errors of Covenant Theology (for example; Israel = the church, baptism = circumcision, prophecy is not expected to be fulfilled literally...).

The Seven Epochs of Old Testament Israel's History

1. Patriarchal Period
2. Egyptian Period
3. Wilderness and Conquest
4. Judges
5. United Monarchy
6. Divided Monarchy
7. Exile, Return, and the Silent Years

The Epoch of the Judges.

The period of the **Conquest** ends and the twelve tribes take possession of the land allotted to them, beginning the time of the **Judges**. At Mt. Sinai and again in Deuteronomy, God set before His people **choices** they would be faced with in the land, and the **consequences** of those choices. In the following, consider what the people were to do, what they were not to do, and what would be the consequences of **obedience** or **disobedience**. We saw this pattern in the time of the Judges:



Other lessons in this series:

- Lessons on God's Chastening.
- Gideon
- Samson
- Samuel
- Wanting a King – Excurses on Worldliness
- Saul
- David. David Encouraging Himself in the Lord

Note what happens in the flow of history:

- Saul's death – 1 Samuel 31; 2 Samuel 1-16
- David's rise to the throne – 2 Samuel 2:1-7, 8-9; Waiting -- 2 Samuel 5:5, 9-12

"...He raised up unto them David ..., a man after mine own heart, which shall fulfill all my will." Acts 13:21, 22

*"... and his heart was not **perfect** with the Lord His God, **as was the heart of David his father.**"* 1 Kings 11:4

It is apparent from the Bible's record of David that God wants us to know the "heart" of this king and to strive to have the same heart. It can also be noted that God does not hide David's sin and failures from our eyes. How do we reconcile the heart of David with his episodes of sin? At the very least, God intends for us to know the following:

- Being a man after God's own heart and having a heart perfect with Him, does not exempt me from **temptation** or sin. It does not mean that I do everything right.
- Having the testimony of a right heart in the past does not mean that I am **presently** right with Him, nor does it **guarantee** that future testimony.
- Yielding to temptation and sinning does not necessarily change the **direction** of my heart.
- What I do with my sin (after I sin) is of utmost importance to my **life** and my **relationship** with my Lord.
- Sin is costly, carrying destructive and sometimes **irreversible**, devastating consequences.

In the beginning of David's reign in Jerusalem, he purposes to bring the **ark** to Jerusalem, 1 Chronicles 13:3. The ark was a central piece of furniture in the tabernacle and signified the **presence** of God, Exodus 25:22. **David's intent and motives were good.**

The tragedy of Uzza, 1 Chronicles 13:5-8, 9-11 **Right motive, wrong move.**

What Uzza did was an instinctive, seemingly innocent action – yet God immediately judged it. David's response was **fear**, 1 Chronicles 13:12.

David returns to Jerusalem without the ark. 1 Chronicles 14:1-2; 15:1

David must have sought out the reason "**why**" Uzza's actions were judged. The appearance/assumption is that He searched the law of God. His conclusion: 15:2, 13; They had disobeyed the Lord. cp. Numbers 1:55-53; 4:15; 7:9; Exodus 25:13-15

The second attempt; The right **preparation**: Sanctification – 15:14; The right **people**: Levites – 15:15; The right **worship**: Music – 15: 16, 22 Levites; (note also the procession 15:28-29)

Careful preparation was made to follow the instructions of the Law. There is no indication of this carefulness or preparation in the first attempt, 14:7-8.

At important times in the history of His people, God deals sharply or distinctively with them to teach them and impress upon them the importance of obeying His Word.

Cp. Acts 5, Ananias and Sapphira - The infancy of the church.

We cannot do the work of the Lord or worship Him in any manner we please.