

Lesson 2

Biblical Chronology

[Redemption](#) [Crime & Punishment](#) [Time Line](#) [12 Steps](#) [Chronology](#)

INTRODUCTION

To have a proper understanding of the Bible every student needs to have a working knowledge of the flow of history. The average American Christian does not have a good knowledge of history. We are a people who are anchored in the here and now. This lesson will be a brief attempt at familiarizing the student with the flow of history from God's view point.

If you ever have the chance, we recommend that you attend a ["Walk Thru the Bible"](#) seminar. It is a unique, creative and memorable way to walk through the the Old Testament in 6 hours.

How many of the Old Testament stories are you familiar with? We have prepared a presentation of all the major Old Testament stories that every Christian should be familiar with. Can you tell the stories to your children? Are there any stories you don't know? Can you make a biblical application for each Bible story?

DOWNLOAD OUR PDF DOCUMENT OF 175 OLD TESTAMENT STORIES

THE STORY OF REDEMPTION

The Bible is not just a compilation of old stories of Israel. It is a book with a theme and purpose. The Old Testament is the story of Redemption. It is unlike any other book. It was written over a period of 1500 years by more than 40 different authors, from varied backgrounds and education levels. (A shepherd, a general, a king, a prime minister, a cupbearer, a fisherman, etc.) They wrote on three different continents, and in three different languages (Hebrew, Aramaic, and Greek).

The Bible is a book of life and redemption. It is not a book of history, genealogy, science, philosophy, anthropology or sociology. It is the story of God and his people.

First Principle - MAN IS SINFUL AND NEEDS A SAVIOR.

From the outset God establishes His first eternal principle: Man is sinful and needs a Savior. Jeremiah declares, *"The heart is deceitful above all things and desperately wicked. Who can know it."* (Jeremiah 17:9) Paul based his theology on that principle, *"For all have sinned and come short of the glory of God."* (Romans 3:23) *"There is none righteous no not one."* (Psalm 14:1-3 & Romans 3:10) This is a theme you will find woven throughout, from Genesis to Revelation. Learn this truth and it will serve you well. Ignore it and it will dash you to pieces.

Second Principle - THERE IS A CONSEQUENCE FOR SIN.

A second unchanging biblical principle is that there is a consequence for sin. Sin carries an inevitable fee. *"The wages of sin is death..."* (Romans 6:23) It is true always, everywhere, all the time, for everyone. *"Be sure your sin will find you out."* (Numbers 32:23) We cannot cover up, hide, deny or wash away our sin. No penance is great enough to rub out its effects. No amount of tears or remorse can wash it away. *"For every sin and disobedience there is a just recompense of reward."* (Hebrews 2:2) **Sin always leaves behind a trail of tears.**

Third Principle - THERE IS A SAVIOR!

There is a red thread of redemption throughout Scripture - there is a Savior! Throughout the whole of the Old and New Testaments there is an underlying *"for without the shedding of blood there is no remission."* (Hebrews 9:22) The Bible is the story of God's redemption of fallen mankind through the death of His one and only Son, Jesus Christ.

The main characters of the Old Testament are sinners in need of God's abundant grace and mercy. The prophets are God's signposts pointing out the sins and saying, like Nathan to David, *"You are the man!"*

Fourth Principle - THERE IS CLEANSING AND FORGIVENESS.

What a wonderful story! *"There is forgiveness with thee."* - (Psalms 130:4) David, of all people, learned the tough lessons of sin and forgiveness. Though God never removed the consequences of David's actions, he removed the sin, and the blemish that blocked his fellowship with God. There is forgiveness with God. There is no sin so dark, so wicked, so terrible that God will not forgive. The only unforgiven sins are the ones we never come to Him with. *"If we confess our sins He is faithful and just to forgive us our sins and cleanse us from all unrighteousness."* It is when we pretend that we have no sin, or do not need forgiveness that we do not receive it. The message of the Gospel is always a wide-open-armed "COME." *"Whosoever will may come,"* come to Jesus just as you are with your sin and stain, come and be cleansed once and for all time. God provided a covering for Adam and Eve's sin, and until the end of time He provides a covering for our sinfulness. In the last book of the Bible, Revelation 22:17, God still invites men to come.

And the Spirit and the bride say, Come. And let him that hears, Come. And let him that is thirsty come. And whosoever will, let him take the water of life freely.

Fifth Principle - THERE IS ETERNAL JUDGMENT

God's history is the story that the story does not end here. Life goes on without the body. There is life after death and there is a day of accounting. *"It is appointed unto man once to die and after that the judgment."* (Hebrews 9:27) There is a day when every man will appear before the judgment bar of God to receive his just judgment from God. *"For we must all appear before the judgment seat of Christ, so that each of us may receive what is due us for the things done while in the body, whether good or bad."* (2 Corinthians 5:10) Those who know not Christ and are not know of him will be eternally condemned. *"Then they will go away to eternal punishment, but the righteous to eternal life."* (Matthew 25:46) All of creation is steaming its way toward this FINAL DESTINATION. That is what HISTORY is all about!

A Final Principle
HISTORY REPEATS ITSELF.

There is another important permanent truth in the Bible that history repeats itself. This is the story of Israel's past. It is but a mirror of our own lives. *"These things happened unto them as examples for us, that we should not follow their example."* (1 Cor. 10:11) The history of Israel is the story of man's sin (and the nation's sins) and the direct consequences of those wayward choices.

The biblical stories are about real people. In their stories we can see our own fingerprints. Israel's story is our story. It is the story of sin and its consequences, but more importantly, it is the story of God's unfailing love which alone can redeem us out of our own sinful ways and bring us back to Himself.

The 400 years of prophetic silence of the **Intertestamental Period** is but a result of the sin of God's people. It is that deathly silence we have all experienced after we have sinned and shamed the Savior. His voice is no longer heard. His whisper is silent. His presence is withdrawn. God is conspicuously absent. Yet, He is there, waiting with outstretched arms, orchestrating history as He prepares to reveal to the world his one-and-only Son and Savior.

As you study this 400 year period try to keep in mind this is not just history, it is the story of the heart of a people, lonely and broken by sin, crying for relief. It is the story of you and me, and every human being without Christ.

TIME LINE OF ISRAEL'S HISTORY

To gain a full panoramic view of Jewish history we must show some of the important events in a contiguous timeline. Here is a **simple timeline** that will help you keep events in sequence.

Adam	Abraham	Moses	Joshua	Gideon	David	Israel Falls to Assyria	Judah Falls to Babylon	
4000	2000	1550	1400	1200	1000	722	587	400
-----	-----	-----	-----	-----	-----	-----	-----	-----
-----	-----	-----	-----	-----	-----	-----	-----	-----

It would be presumptuous to begin a study such as this and assume that all of our students have a good background and understanding of the history of Israel.

It can be extremely helpful to know what transpired to bring about the Babylonian Captivity and the subsequent dispersion of Jews all over the world. The New Testament teaches us that the things that happened to Israel happened to them for our examples that we should not follow in their footsteps. We should learn from the mistakes of others. Someone has said, *"He who refuses to learn from history, is destined to repeat its errors."* History does repeat itself.

12 STEPS IN ISRAEL'S HISTORY

It is important for every student of the Word of God to have a handle on the flow of history leading to the Babylonian Captivity which leads us to the Intertestamental Period, which in turn leads us into the Life and Times of Jesus Christ.

Learn these 12 steps of Hebrew history and you will avoid much confusion in your Bible studies.

There are two parts to Israel's Old Testament history;

Part 1: Pre-Canaan History from Adam to the Exodus.

Part 2: Post-Canaan History from the Promised Land to the Exile.

A simple way of thinking of it is PRE-PROMISED LAND and POST-PROMISED LAND each containing six steps.

PRE-PROMISED LAND

- | | | |
|----------------------------|----|---------------------|
| 1. Adam to Noah | __ | Creation to Flood |
| 2. Noah to Babel | | |
| 3. Abraham to Jacob | __ | Patriarchs |
| 4. Joseph to Egypt | | |
| 5. Moses to Wilderness | __ | Exodus and Conquest |
| 6. Joshua to Promised Land | | |

POST-PROMISED LAND

- | | | |
|-----------------------------|---|-----------------|
| 7. Period of Judges | _ | Judges |
| 8. Kings | _ | United Kingdom |
| 9. Divided Kingdom | _ | Divided Kingdom |
| 10. Babylonian Captivity | _ | Captivity |
| 11. Return from Captivity | _ | Return |
| 12. Intertestamental Period | _ | Silence |

CHRONOLOGICAL VIEW OF BIBLE BOOKS & PROPHETS

There are several misunderstandings that cause much confusion in reading and understanding the Old Testament Scriptures.

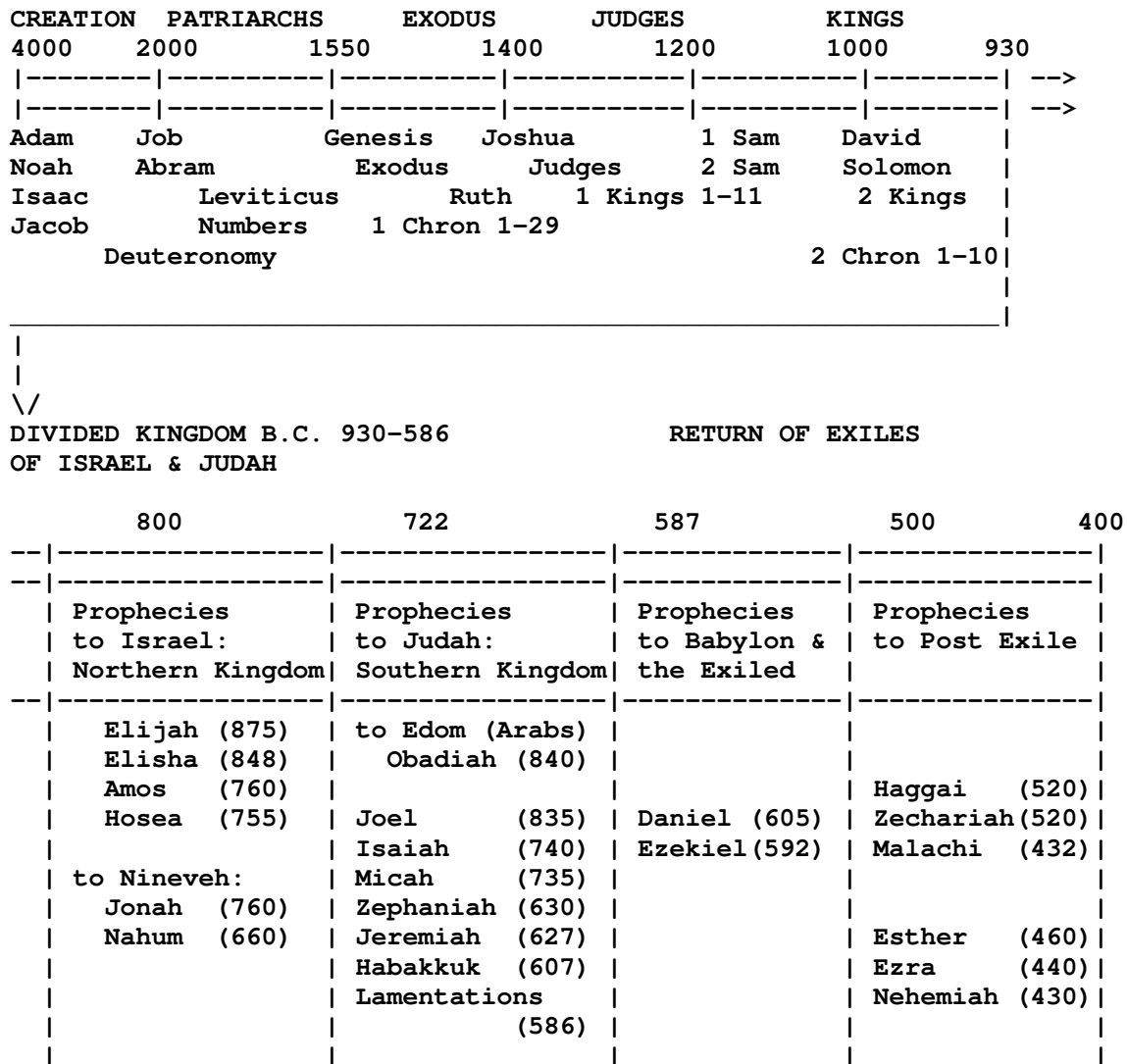
1. THE ORDER OF EVENTS: The books that appear in our Bibles are not in chronological sequence, that is, they are not in the order in which events took place. This sometimes causes confusion with the average Bible reader leading to misunderstandings in the work of God through the ages. The Hebrew Bible was more chronological than ours. It began with Genesis and ended with Chronicles. Jesus refers to this when he said to the Jews in Matthew 23:35 *"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar."* This is an obvious reference to events at the beginning and end of the Hebrew Bible.

2. THE KINGS AND KINGDOMS: Another item that causes confusion has to do with the books of Kings and Chronicles. After David and Solomon the country of Palestine was divided into the Northern and Southern Kingdoms that were at odds against each other. The casual reader who is not aware of this civil war or split between the Kingdoms gets confused. At one time all of Palestine was called Israel, then after the split the Northern Kingdom is called Israel, and the Southern Judah. Add to that confusion of politics the prophets which come later in our Bible but who were in fact conducting their ministries while the kings were reigning. Some prophets were sent to the Northern Kingdom and some to the Southern Kingdom. One was even sent to the Arab peoples south of Judah called the Edomites.

3. BIBLICAL CHARACTERS: Also a confusing issue with casual readers of the scriptures is the placement of the biblical characters within the proper time and setting. For instance, what book of the Bible is the oldest? Genesis? No, it is Job. The events of Job predate Abraham, and the oral tradition of the book was probably before the time of Moses, while Moses was most probably the one to adopt it into the Hebrew canon of Scripture. Where did Esther, Ezra, and Nehemiah fit into the sequence of Old Testament history? Our Bible places their stories in the middle before the Psalms, but they were among the last characters in the biblical parade just before the **Intertestamental Period**.

4. THE PROPHETS: Of even greater confusion to most of us is the placement of the prophets within their time periods. The following chart will help you to identify the time of life for each of the major prophets and biblical characters.

CHRONOLOGICAL VIEW OF BIBLE BOOKS & PROPHETS



CHRONOLOGY OF THE KINGS AND PROPHETS

UNITED KINGDOM

KINGS OF ISRAEL & JUDAH

SAUL	-----	1050
DAVID	-----	1010
SOLOMON	-----	970
SOLOMON'S DEATH	-----	930
Rehoboam (Solomon's son)		Jeroboam (rebel king)
JUDAH		ISRAEL (10 tribes)

THE DIVIDED KINGDOM

With the end of Solomon's reign came a split in the kingdom of Israel into the Northern and Southern Kingdoms. Israel is the Northern, and Judah is the Southern Kingdom. Rehoboam was Solomon's son and his successor in the kingdom of Judah.

All of the kings of Israel were evil. In Judah, the southern kingdom, not all the kings were evil, of the 20 only 7 were upright before God. Those marked with an asterisk (*) were evil kings in Judah.

Take notice that there were 20 kings in each kingdom during the Divided Kingdom, and God sent 20 prophets to the divided kingdoms.

You will not be responsible to learn the kings of Israel and Judah but this list should become a rich resource for your future studies of the Old Testament, and give you a bird's eye view of the period preceding the **Intertestamental Period**. As a further help we have tried to add the perspective of the prophets and where they are placed in the time period.

Below is a chart of the Kings of Judah and the Kings of Israel with links through www.ChristianAnswers.net so that you can click and go to that link and read about that king.

We will also provide an HTML document with the same links on our study web site. Not all of you will find this interesting, but I do.

KINGS OF ISRAEL (Northern Kingdom)

	Date BC	Kings	Ruled	Scripture	Prophets
1.	930-909	* Jeroboam 1	22 yrs	1 Kings 12:25-14:20	
2.	909-908	* Nadab	2 yrs	1 Kings 15:25-31	
3.	908-886	* Baasha	24 yrs	1 Kings 15:32-16:7	ELIJAH
4.	886-885	* Elah	2 yrs	1 Kings 16:8-14	
5.	885	* Zimri	7 days	I Kings 16:15-20	
6.	885-880	* Tibni	5 yrs	I Kings 16:21-22	
7.	885-874	* Omri	12 yrs	1 Kings 16:23-28	
8.	874-853	* Ahab	22 yrs	1 Kings 16:29-22:40	ELISHA
9.	853-852	* Ahaziah	2 yrs	1 Kings 22:51 2K 1:18	
10.	852-841	* Joram (Jehoram)	12 yrs	2 Kings 1:17/3:1-8:15	
11.	841-814	* Jehu	28 yrs	2 Kings 9:30-10:36	
12.	814-798	* Jehoahaz	17 yrs	2 Kings 13:1-10	JONAH
13.	798-973	* Jehoash	16 yrs	2 Kings 13:10-25	
14.	793-753	* Jeroboam 2	41 yrs	2 Kings 14:23-29	AMOS
15.	753	* Zechariah	6 mth	2 Kings 15:8-12	
16.	752	* Shallum	1 mth	2 Kings 15:13-15	
17.	752-742	* Menahem	10 yrs	2 Kings 15:16-22	HOSEA
18.	742-740	* Pekahiah	2 yrs	2 Kings 15:23-26	
19.	752-732	* Pekah	20 yrs	2 Kings 15:27-31	
20.	732-722	* Hoshea	9 yrs	2 Kings 15:30/17	

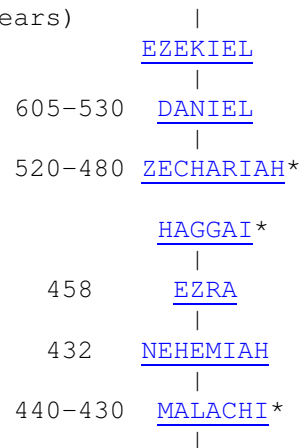
===== 722 BC FALL OF THE NORTHERN KINGDOM - Israel =====|

KINGS OF JUDAH (Southern Kingdom)

	Date BC	Kings	Ruled	Scripture	Prophets
1.	930-913	* Rehoboam	17 yrs	1 Kings 12:1-24	
2.	913-910	* Abijah	3 yrs	1 Kings 15:1-8	
3.	910-869	Asa	41 yrs	1 Kings 15:9-24	
4.	872-848	Jehoshaphat	25 yrs	1 Kings 22:41-50	
5.	848-841	* Jehoram	8 yrs	2 Kings 8:16-24	OBADIAH
6.	841-841	Ahaziah	1 yr	2 Kings 8:25-29	
7.	841-835	* Athaliah	7 yrs	2 Kings 11	JOEL
8.	835-796	Joash	40 yrs	2 Kings 12	
9.	796-767	* Amaziah	29 yrs	2 Kings 14:1-22	
10.	792-740	* Azariah	53 yrs	2 Kings 15:1-7	ISAIAH
11.	750-732	Jotham (co)	16 yrs	2 Kings 15:32-38	MICAH
12.	732-715	* Ahaz	16 yrs	2 Kings 16	
13.	715-686	Hezekiah	29 yrs	2 Kings 18:1-20:21	NAHUM
14.	697-642	* Manasseh	55 yrs	2 Kings 21:1-18	
15.	642-640	* Amon	2 yrs	2 Kings 21:19-26	ZEPHANIAH
16.	640-609	Josiah	31 yrs	2 Kings 22-23	JEREMIAH
17.	609	* Jehoahaz	3 mths	2 Kings 23:31-33	
18.	609-598	* Jehoakim	11 yrs	2 Kings 23:34-24:7	HABAKKUK
19.	598-597	* Jehoiachim	3 mths	2 Kings 24:8-17	
20.	597-586	* Zedekiah	11 yrs	2 Kings 24:18-25:26	

===== 586 BC FALL OF SOUTHERN KINGDOM & JERUSALEM (Judah) =====

(587 - 657 The Babylonian Captivity =70 years)



420 B.C. --- Intertestamental Period ----- (420 years) ----- (Silence) -

The **Intertestamental Period** is considered to cover roughly four hundred years, spanning the ministry of Malachi (**c. 420 BC or 430 BC**) to the appearance of **John the Baptist** in the early 1st century c. 30 AD. It is roughly contiguous with the Second Temple period which was from **516 BC-70 AD** and encompasses the age of Hellenistic (Greek) Judaism. That would be 586 years for the Second Temple period. Remember all dates are approximations based on educated guesses.

In our study we will encompass the whole of the period from 516, with the dedication of Zerubbabel's Temple to the destruction of the Temple in 70 AD.

RETURN FROM BABYLON

ZERUBBABEL

Persia conquered Babylon in 539 B.C. and king Cyrus issued a decree that allowed the Jews to return to Palestine in 536 B.C. Zerubbabel, who became governor of Jerusalem, was among the first wave of immigrants (about 50,000 of them) to return to Jerusalem after 70 years of captivity in Babylon (605–536 B.C.). He was responsible for the physical restoration of the temple which was dedicated in 515 B.C.

EZRA

Ezra was a "scribe" who was allowed to return from Babylon 60 years later (Ezra 6:22 and 7:1) with a remnant of the people (2,000) to restore worship to the temple, which was a shadow of its former beauty. Ezra arrived in Jerusalem in the 7th year of Persian king, Xerxes (458 B.C.) son of Darius. He was responsible for reestablishing proper worship and sacrifices to the temple and restoring the Law of God to the hearts of the people.

ESTHER - 460 B.C.

Esther fits into the time period of Ezra (actually between chapters 6 and 7 of Ezra) while Xerxes I was king of the Persians. (Ahasuerus is the Hebrew transliteration of the Persian name "Khsayarsaha." The Greek form of the same name is Xerxes.) The events cover a period of about 10 years. Though Esther is not considered as one of the prophets, her story is nonetheless one of heroic faith, proving once again that God always has a remnant according to grace.

NEHEMIAH

Nehemiah brought back another group of Jews by Artaxerxes' permission (Artaxerxes, the son of Xerxes) to rebuild the walls of the city of Jerusalem. Nehemiah followed Ezra in the 20th year (445 B.C. or thirteen years later). Ezra and Nehemiah led the people in revival and reforms.

MALACHI - 430 B.C.

Malachi was the last of the Old Testament prophets. Like Ezra and Nehemiah he decried the backsliding of the people of God. The priests were worldly, the people were tired of waiting for God's deliverance and began to question God's love and care for His chosen people.

The three postexilic prophets were Haggai, Zechariah, and Malachi.

430-4/5 BC InterTestamental Period

The Consequences of Sin

The Old Testament is not an arbitrary compilation of Israeli stories. Paul tells us... *"but these are written for our edification... Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come."* (1 Corinthians 10:11)

As the **Old Testament is the story of Redemption**, it is also the story of sin and its consequences. These stories are chosen of God to serve as warnings to us, that we should not follow in their footsteps - perhaps we should say, "that we would not wallow in their footsteps. The **InterTestamental Period** is another story of sin and its consequences. The **InterTestamental Period** did not just happen. It happened for a purpose - as a consequence of Israel's continued sin. That sin began in the Garden of Eden and continued unabated though God punishment of sin continued.

BE SURE YOUR SIN WILL FIND YOU OUT!

Be sure your sin will find you out! God is patient to allow men plenty of opportunity to change their ways but then God says His spirit will not always strive with man. So it was with the kings of Israel and Judah. God allowed the sin to continue but it ultimately brought about the downfall of the nation.

What were the sins that brought Israel down?

1. Adultery.
2. Idolatry.
3. Neglect of the Law of God.

There are lessons to learn here. Saul paid for his stubbornness and rebellion of heart with a lost kingdom and finally lost his life. David paid dearly for his adultery, Solomon for his becoming unequally yoked with pagan women and subsequent idolatry. They reaped a whirlwind. *"For they have sown the wind, and they shall reap the whirlwind:"* (Hosea 8:7)

Sin always demands a consequence. We cannot sin without reaping the consequences. *"Whatever a man sows, that shall he also reap."* (Galatians 6:7) And the Scripture verse my mother often quoted to us as a warning, *"Be sure your sin will find you out."* (Numbers 32:23)

Here is a sample lesson from history, hidden from the casual reader but discovered by the careful student and historian who compares Scripture with Scripture.

KING DAVID'S SIN

David was the apple of God's eye. Yet as such he still had to bear the severe consequences for his sins. His sins were forgiven in response to his plea to be washed, covered, and God created in him a clean heart and a right spirit, **BUT HE STILL HAD TO BEAR THE CONSEQUENCES.**

One of the sad reminders of David's sin was the tragic rebellion of his handsome son Absalom. Absalom's pride led him to rise up against his father in a national revolt to seize the throne of David. Those years were painful for David especially when he secretly knew that this rebellion and the death of Absalom were also the fruit of his affair with Bathsheba. Here is how.

Ahithophel

It has always been a curious wonder that David's closest counselor and prime minister, Ahithophel, sided against him with Absalom. This treason seemed sudden and without reason for one whose counsel had been "as of the oracles of God" (2 Sam. 16:23) to David. The question that has haunted many bible students for years is this. Why did Ahithophel join Absalom's rebellion?

Why would this faithful counselor approach Absalom with the proposition, "Let me take twelve thousand men and I will arise and pursue after David this night...and I will smite the king only." (2 Samuel 17:1-2)? And why did Ahithophel advise Absalom to openly have sexual relations with David's concubines on the roof of the palace in the sight of all Israel? (2 Samuel 16:21-22)

Uriah the Hittite

The answer to this mystery and the lessons it proposes for the next 500 years of history is hidden in the genealogical lists we so often overlook. To find the solution we must go back 30 years to David's adultery with Bathsheba, the wife of Uriah the Hittite. It was done because David had observed her bathing while on the roof of his palace. It was done during a time of war. David should have been where God wanted him, leading his troops not exploring his sexual fantasies in the palace. David had "tarried" in Jerusalem while his men went off to war. It makes you wonder if David were not planning this romantic interlude.

Eliam, the son of Ahithophel

If you read the Scriptures and compare them carefully you will discover some interesting connections. Bathsheba was the "daughter of Eliam" and the "wife of Uriah the Hittite." (2 Sam. 11:3) Tracing Eliam you will find him listed among the great heroes that guarded King David in 2 Samuel 23:34,39. The list contains 37 men among whom are Uriah the Hittite, and Eliam, the son of Ahithophel the Gilonite. Ah! Now the picture is starting to clear. Eliam was the father of Bathsheba, and his father was the honored counselor Ahithophel. Uriah had married **Bathsheba, and Ahithophel was her grandfather!**

Uriah and Eliam

Uriah and Eliam were mighty warriors who had fought back to back for King David. Now David not only commits premeditated adultery with Bathsheba, but betrays the confidence of his closest bodyguards, Uriah and Eliam, and insults the trust of his counselor Ahithophel. Uriah's house was adjacent to the palace as a reward for Uriah's faithful service to the king. It is likely that David had observed beautiful Bathsheba many times in royal banquets in his palace.

It must have infuriated grandfather Ahithophel to discover his granddaughter's pregnancy was the fault of the King, and his son-in-law's death was the direct act of David's cowardice and treason against his own friends. David was not the ONLY one who should have written, "My friend has lifted up his heel against me."

So Ahithophel had good reason to betray David. He was exacting revenge against one whom he had trusted and honored as a man of God, who in fact had become an adulterer and a murderer. Ahithophel was exacting his revenge by counseling and encouraging Absalom to do the very thing that David did in the sight of all Israel.

Repentance and Consequences

One final note should not be missed in this story. David responded to his guilt with remorseful lament and true heartfelt repentance as we can clearly see in Psalm 51. When he was told that the child of this pregnancy would die he fasted and prayed that the Lord would spare the child's life. When the child died David arose, stopped grieving and broke the fast. At the child's death David stopped fasting and arose and went about his normal business assuming that his sin and its consequences were over.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;" - Hebrews 2:2

"For we know him that hath said, Vengeance belongs unto me, I will recompense, says the Lord. And again, The Lord shall judge his people." - Hebrews 10:30

APPLICATION OF DAVID'S SIN:

If we had not studied the historical background of David's story we would have missed God's lesson to all of us. Here is the true lesson.

The consequences of sin are often underestimated by the children of God. But God has promised that *"every sin and disobedience will receive its just recompense of reward,"* and that *"the sins of the fathers will be visited upon the children unto the third and fourth generation of those that hate [him]."* Often Christians feel, perhaps like David, that they can sin, then ask God to forgive them and the matter is over. But it is not necessarily over. Sin has consequences. The apostle Paul warned, *"For this cause are many weak and sickly among you and*

many sleep." Yes, God does truly forgive us and wash us whiter than snow as he did for David, but the consequences live on.

David experienced those lifelong consequences for his sin with Bathsheba, including that he would not be approved to build the temple. But he also reaped the whirlwind with the sins of his son Solomon, (son of Bathsheba) and the generations that followed reaped the misery of a divided kingdom. Each of their sins led to the Babylonian Captivity.

THE RIPPLE EFFECT

When we confess our sins the Lord is faithful and just to forgive our sins and cleanse us from all unrighteousness. But it is not over. God will not stop the natural consequences that our sins reap. We will reap what we sow. Our sins will affect the course of our lives and the lives of those around us. Like the pebble thrown into the pond, the **ripples of our deliberate sins** echo outward and touch, affect, and shape those around us.

Remember David's sin was not the casual misdemeanor, or the little foxes that spoil the vine. It was the presumptuous sin of believing that one can sin now and ask forgiveness later. It was a deliberate *"sinning with the high hand"*, or *"knowing what was right to do and doing it not."*

The Ripple Effect goes both ways. The first is the **Ripple Effect of Sin**. The second is the **Ripple Effect of Righteousness**. Just as evil has its consequences so does living a godly life. Read Deuteronomy 28 and see what God promises to those who love and obey him. That promise is to you too.

May God grant us the wisdom and grace to avoid the conscious, deliberate, and moral sins that stained forever the kingdom of David.

"BE SURE YOUR SIN WILL FIND YOU OUT!"
(Numbers 32:23)

CONCLUSION: "TIME WILL TELL"

God's perspective of time is so great that it is difficult, if not impossible, for us to see things from His perspective. The Psalmist wisely prays, "Teach us to number our days that we may apply our hearts unto wisdom." This life is a vapor that appears for a little time and suddenly vanishes away. Therefore we should live with eternity in view.

The story of two families stands as a memorial for those who will live their days with eternity in view.

THE JUKES FAMILY

A careful search has been made into the history of one of the most criminal families known, the Jukes family. Of the total of 1,200 descendants that have been traced some 400 were physically self-wrecked, 310 were professional paupers, 130 were convicted criminals, 60 were habitual thieves and pick-pockets, and another 7 were murderers! Through the centuries only 20 ever learned a trade, and of these half of them learned their trade in prison.

THE EDWARDS FAMILY

Another famous family's ancestry has also been traced, which is the family of Jonathan Edwards, the famous preacher. He was the son of a preacher as was his grandfather on his mother's side. The influence of these godly parents can be traced through the centuries.

Of the 400 that have been traced 14 were college presidents, 100 were professors, 100 were ministers of the Gospel, missionaries, and theological teachers. More than 100 were lawyers and judges, and 60 were doctors. Add to that many more that were authors, and editors of journals and you have a family any parent or grandparent could be proud to call its own.

When all of history is said and done what remains is what is done for Christ.

*"ONLY ONE LIFE, TWILL SOON BE PAST.
ONLY WHAT'S DONE FOR CHRIST WILL LAST."*

APPLICATION

God's view of history is much broader than our own. God is never in a hurry, and He is never late. His plans and timing are perfect. He works all things after the counsel of His own will. Peter reminds us that *"one day is with the Lord as a 1000 years, and a 1000 years as one day."* (2 Peter 3:8)

Personal crises pale in the deep ocean of God's millennial plans. Our momentary trials are but a blink of an eye in the span of God's time. God is not so much concerned with our daily freedom from trouble as He is concerned with building character. Character lasts, trials do not. As Solomon observed, "This too shall pass." What lasts is a person's character after the trials or blessings have come and gone. That is what counts with God.

History is full of stories of wayward children, sinful parents, broken homes, marital unfaithfulness, murder, rape, wars, financial losses, accidental deaths, diseases, burned houses, lost crops and flocks, and a myriad of other terrible disasters which befell the good and the bad alike. *"The rain falls on the just and the unjust alike."* But the Bible is about salvation in the trials, not from the trials. The faithful believed God no matter the circumstances, and were steadfast through it all, giving God the glory, believing He was still on the throne as sovereign God.

The righteous believed God's promises. For them the truth of Romans 8:28 was learned in the crucible of conflict. *"For we know that all things work together for good to them that love God, to them that are called according to His purpose."* Romans 8:28) This is no fatalistic "Que sera, sera!" (Whatever will be will be!) attitude. It was the firm belief in the God of history, that HE WORKS all things out for HIS OWN INTENDED PURPOSE and IN HIS TIME, for our benefit in the end. "Judge nothing before the time." Judge only that God is at work!

End of Lesson

OUTSIDE READING
Not Required

- [Jewish History](http://www.us-israel.org/jsource/Judaism/jewhist.html) <http://www.us-israel.org/jsource/Judaism/jewhist.html>
- [Bible Basics Jewish History](http://www.netministries.org/Bbasics/BBHOI.htm) <http://www.netministries.org/Bbasics/BBHOI.htm>
- [Associated Press TimeLine](http://wire.ap.org/APpackages/flashpointisrael/timeline/)
<http://wire.ap.org/APpackages/flashpointisrael/timeline/>
- [Satan's Origin](http://users.aristotle.net/~bhuie/satan.htm) <http://users.aristotle.net/~bhuie/satan.htm>
- [Satan's Fall](http://www.xenos.org/teachings/topical/satan/gary/satan-1.htm) www.xenos.org/teachings/topical/satan/gary/satan-1.htm

QUESTIONS FOR THOUGHT AND DISCUSSION

1. Where do you put Satan's fall in the time line? Where do you find the story of Satan's fall in the Bible?
2. Are there any Old Testament stories you don't know? Do you think you can tell each story from memory? Can you make a biblical application for each Bible story? Are there any you "don't get".
3. What Old Testament Stories listed did you not know?
4. Consequences of Sin: What is your opinion on sin's consequences for the saved New Testament believer? Is it any different from the forgiven Old Testament characters? How so?
5. Do you think that Exodus 20:5 "*...visiting the iniquity of the fathers upon the children unto the third and fourth generation...*" still holds true today? Do the sins of the parents affect the children?
6. Are there degrees of sin and consequences? Are there innocent sins, (little white lies), deadly or mortal sins, and deliberate "sins with the high hand."
7. Do you believe there will be a Millennial Kingdom (meaning 1000 year reign of Christ in earth)?

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LINK TO JEWISH CHRONOLOGY TIMELINE

https://www.chabad.org/library/article_cdo/aid/3915966/jewish/Timeline-of-Jewish-History.htm