

# BIBLE CHARACTERS YOU'VE NEVER HEARD OF

## BEZALEL

(bets-al-ALE)

### A Life of Spirit-Filling

#### Past

In **Exodus 31**, God switches gears from the things and people that will be used in operating the tabernacle to those that will be used to construct it. Keep in mind that this building and its contents never existed before and had to be built so that they were portable.

The name of the man that God picks for the job of overseeing the architectural design of the tabernacle as well as all of the woodwork, jewel work, metalwork, tapestry, embroidery, fragrances, and oil used in the tabernacle is Bezalel. His name means, "In the \_\_\_\_\_ of God."

#### Passages ("What does the text mean?")

**Exodus 31:1-11**: The \_\_\_\_\_ of God: **1 Then the LORD spoke to Moses, saying: 2 "See, I have called** [called, proclaimed, invited, commissioned, appointed, endowed] **by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. 3 And I have filled** [an

AND I HAVE FILLED HIM WITH THE SPIRIT OF GOD, IN WISDOM, IN UNDERSTANDING, IN KNOWLEDGE, AND IN ALL MANNER OF WORKMANSHIP. EXODUS 31:3

\_\_\_\_\_ filling, completing, and satisfying] **him with the Spirit of God** [this is the \_\_\_\_\_ time in the Bible that a person is spirit-filled—side note: when you see the word, 'spiritual,' in the New Testament, it simply means spirit-filled], **in wisdom** [specific word for administratively shrewd skill], **in understanding** [specific word for understanding and intelligence], **in**

**knowledge** [general word covering knowledge, perception, skill, discernment, understanding, wisdom], **and in all manner of workmanship** [specific word communicating the workmanship, service, business (the job)], **4 to design** [plan, design, invent] **artistic works** [thoughts, plans, purposes], **to work in gold, in silver, in bronze** [these are three vastly differing metals that behave differently—this would have required great skill to master all three], **5 in cutting** [carving] **jewels** [gems or stones] **for setting, in carving wood, and to work in all manner of workmanship. 6 "And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of**

**the tribe of Dan** [notice the different tribe—God will use others that are not like us to do His work]; **and I have put wisdom in the hearts of all the gifted artisans, that they may make all that I have commanded you: 7 the tabernacle of meeting, the ark of the Testimony and the mercy seat that is on it, and all the furniture of the tabernacle—8 the table and its utensils, the pure gold lampstand with all its utensils, the altar of incense, 9 the altar of burnt offering with all its utensils, and the laver and its base—10 the garments of ministry, the holy garments for Aaron the priest and the garments of his sons, to minister as priests, 11 and the anointing oil and sweet incense for the holy place. According to all that I have commanded you they shall do.”**



**Exodus 35:30-39:41:** Bezalel and his associates \_\_\_\_ the work. Take a moment to read this.

**Exodus 39:42-43:** The \_\_\_\_\_ by Moses: **42 According to all that the LORD had commanded Moses, so the children of Israel did all the work. 43 Then Moses looked over all the work, and indeed they had done it; as the LORD had commanded, just so they had done it. And Moses blessed them** [a wonderful way to be remembered—no more, no less, just what God wanted].

#### Points (“So what is the point?”)

1. God's \_\_\_\_\_ will be accomplished.
2. God \_\_\_\_\_ everyday people to do His work.
3. God knows \_\_\_\_\_ what He wants.
4. God's work is done with \_\_\_\_\_.
5. God's workers are \_\_\_\_\_.

#### Application (“Now what do I do with that?”)

1. \_\_\_\_\_ God's assignments
2. Do God's work with \_\_\_\_\_

## SCHEDULE

September 5: Bezalel (Exodus 31-39), A Life of Spirit-Filling  
September 12: Micaiah (1 Kings 22, 2 Chronicles 18), A Life of Subjection  
September 19: Joseph Barsabas Justus (Acts 1), A Life of Second Place  
September 26: Jephthah (Judges 11), A Life of Swearing

### Passage (Terry Bolden)

Benhadad, the wicked king of Syria, along with 32 other kings, aligned and attacked Israel. They besieged Samaria, the capital, which the wicked King Ahab ruled with Jezebel. God, in His great mercy and grace, opted to show Himself again to Ahab offering His intervention to save Ahab. God told Ahab to go out to fight and He (Jehovah) would give Ahab the victory. Ahab obeyed and won the victory. God further sent a message to Ahab to seek out Benhadad and his army, because of Benhadad's wickedness and his refusal to give Jehovah any credit. Ahab was told to kill Benhadad, but upon Israel's victory, Ahab spared the King of Syria in exchange for the lands taken by former Syrian kings. Ahab, against the will of God, spared Benhadad and made a covenant for the returned lands. An unnamed prophet came to Ahab and said because Ahab disobeyed God, Ahab's life was forfeit in exchange for Benhadad's and the people of Israel's lives were also forfeited in the place of the Syrians. According to Jewish tradition, this unnamed prophet was Micaiah.

Although wars had been frequent and numerous between Syria and Israel, three years had passed without war. This brings us to [1 Kings 22:1](#). Judah and Israel had made peace via a union of King Jehoshaphat's son and Ahab's daughter. During a visit by the king of Judah, Ahab (probably bored) asks King Jehoshaphat to join with him in a campaign against Syria. It seems that not all of the cities/regions were returned to Ahab. For whatever reason, King Jehoshaphat agrees, but wants a word from God about the matter. Ahab seeks council from his own 400 prophets. We do not know who these were. Some time has passed since Elijah slew Ahab's prophets of Baal. These could have been replenished, or they could be prophets from the "state religion" set up when Jeroboam first split the country from Judah, or they could be the professional "prophets of Jehovah" that had been corrupted and/or swayed over the years through association with Ahab. Most commentators disagree on this, but they all prophesied favorably for Ahab claiming victory. Their prophecy, as was the custom, was vague and did not specifically list who would be victorious, but Ahab heard what he wanted. Jehoshaphat, knowing the word of God, asks, "Don't you have anyone who speaks for Jehovah?" This is a comical and insulting statement in that all Ahab's prophets had spoken (including Zedekiah, whose name means, "right hand of Jehovah"). Ahab says there is one, but, "He doesn't like me! He never has nice things to say about me." Ahab sends for Micaiah from prison (compare [1 Kings 22:26](#)), during which time they wait and Ahab's prophets continue to prophesy more fervently. Zedekiah even goes far as to be specific about Ahab's victory (a no-no among the prophets in case they are wrong).

Micaiah ("who is like Yahweh") comes (probably bound) before the kings and has been told what all the others have said and what he should say. When asked about their excursion, Micaiah repeats the story of the false prophets. Whether sarcasm, tone of voice, or something else entirely, even Ahab (who would not know the truth if it slapped him in the face) knows Micaiah is not telling what he believes to be true and orders Micaiah to tell the truth. Micaiah responds, "You are going to lose, you are going to lose big, and Ahab is going to die." Ahab responds with a very infantile temper-tantrum to King Jehoshaphat, "See! I told you Micaiah doesn't like me!" Micaiah then shares his vision of God planning to encourage Ahab to go by sending a lying spirit into all of Ahab's prophets. This was a common middle-eastern response that means, "Your prophets are liars and the devil, the father of lies, dwells in them!"

The false prophet Z reacts violently by hitting Micaiah and hurling insults. Ahab sentences Micaiah to life in prison on bread and water—a death sentence. Micaiah could have saved his own skin and lived in luxury with a change in his stand. Micaiah's name really becomes known here as you can picture him standing before his accusers in chains, humbly accepting the verbal and physical abuse. What a picture of our Savior! Josephus, in his writings during and past the time of Christ said this was a common expression inquiring if, “the Spirit of God left me and entered into you instead,” by indicating the place (ear) of entry into Micaiah. Micaiah does nothing for his defense, but quotes the obvious, “If I am wrong (about the army's loss and Ahab's death), then I am not a prophet of God.” What restraint, self-control and humility! Micaiah also prophesies that Z will, “run and hide,” like the coward that he is. This would probably be because he alone gave a specific prophecy of Ahab's victory and Jezebel probably would not be too pleased with the outcome.

The outcome of the story is that Micaiah's prophecy comes true. Israel's army loses big. Ahab dies, in spite of his precautions, by a “random” arrow, and Micaiah is never mentioned or heard of again.

### Points (Keith Chrisman)

#### How does Micaiah live out a life of subjection?

Definition of subjection: being in a position or in circumstances that place one under the power or authority of another or others

#### What are some examples of a life of subjection in today's times?

**Are any of you ex-military?** You become government property once you sign the paperwork. Once the new recruits walk off that bus, they soon realize that they now fall under the authority of their drill sergeants. When I think about my experience in basic training, some people did not do well with living in subjection. I remember people trying to run away at night and some others were trying to be kicked out.

#### The main characters in the 1 Kings 22

1. The Posse (400 prophets of Ahab believed to be the priests left alive by Elijah when the 450 prophets of Baal were killed, **1 Kings 18:19-20**). These prophets were not killed by Elijah then which tells me that they might still had a smidgen of good in them. They were under Ahab and Jezebel's (one of the most evil people in **1 Kings**) influence too much that now were no longer living under the subjection of God.
2. King Ahab (one of the vilest kings of Israel, **1 Kings 16:30-33**). Why was this city Ramoth Gilead so important to him when he had the chance to be victorious over Benhadad (**1 Kings 20:34**)? Instead of killing him and retaking the city, he made a peace treaty that angered the Lord. Ahab was constantly against the will of God and never really wanted to hear the truth. He did not receive the messages from God well from Micaiah (**1 Kings 22:8, 18**). Even after Ahab demanded the truth (**1 Kings 22:16**) from Micaiah and got it what did he do? He sent Micaiah to prison.
3. King Jehoshaphat (a good king, **1 Kings 22:43**). Why is it that he did not remove the high places? Was he just trying to make sure that a place of worship was available even if it was pagan? He let his daughter marry Ahab's son. What was the deal with that? Why would he let that happen? His daughter

to marry into one of the most wicked families in the Bible. One of the mistakes he made in **1 Kings 22** is that he already committed to Ahab to join him in battle and then he wanted to seek the counsel of the Lord. Maybe that is why he still had to join Ahab in battle even after he heard God's message from Micaiah.

4. Micaiah (the prophet of the Lord). Micaiah was called a prophet of God even by the King who hated him (**1 Kings 22:8**). In **1 Kings 22:8**, Ahab hates Micaiah because Micaiah does not prophesy good things about him. Micaiah was not concerned about what Ahab thought because his orders came from a higher king. That really bothered Ahab. In **1 Kings 22:13-14**, the officer went to get Micaiah and spoke to him. He asked Micaiah to speak encouraging words to the king the same as the 400 prophets of Ahab spoke. Micaiah replies, "as surely as the Lord lives, I can only tell him what the Lord tells me." That speaks volumes of the kind of man that Micaiah was. I think if I were in his shoes (or sandals), I would have taken this advantage to get out of the doghouse and into Ahab's penthouse. In **1 Kings 22:17-23**, we find Micaiah to be the kind man that lives under the subjection of the Lord. Micaiah did not waver or bend from the message that came from God. Micaiah was not concerned with the consequences that were going to come from this. He did not care if it was politically correct or if it was going to offend the king or any of his prophets. He did not care if his answer was not going to be liked by both sides. The only side that Micaiah was concerned about it was the Lord's side. After the message was delivered by Micaiah, some folks were offended by it and Micaiah is slapped around and then sent back to prison (**1 Kings 22:26**).

What is the point of the study? I wonder what Micaiah was thinking as he was traveling to go deliver God's message? Was he sweating it out because he was going to have to face Ahab again and deliver a message that was not going to please him? Was he thinking that God was going to bless him? Did Micaiah realize that he was probably going to back to prison after he delivers the message? Whatever the outcome was going to be Micaiah knew that he only had one option and that was to trust in the Lord no matter what.

#### **Application (David Bandy)**

Would you have been able to do the same as Micaiah? Think about your present day life. We are blessed to live in a country with freedom of religion, but given the circumstances that Micaiah was in, would we have answered the same as Micaiah? Could we have answered the same as he did knowing that we would probably die in prison? I challenge you to stand for God—even when it is not convenient.

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## JOSEPH BARSABAS JUSTUS A Life of Second Place

### Preview

Do you remember picking teams in school? Where were you picked? First? Last? In the middle? Was it different for different sports or was it the same place no matter what the sport?

### Past (Acts 1:1-11)

Prologue  
(vv. 1-3)

The Holy Spirit Promised  
(vv. 4-8)

Jesus Ascends to Heaven  
(vv. 9-11)

### Passage (“What does Acts 1:12-26 mean?”)

**12** Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey. **13** And when they had entered, they went up into the upper room where they were staying [count them]: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James. **14** These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus, and with His brothers.

**15** And in those days Peter stood up in the midst of the disciples (altogether the number of names was about a hundred and twenty), and said, **16** “Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; **17** for he was numbered with us and obtained a part in this ministry.”

**20** “For it is written in the Book of Psalms: ‘Let his dwelling place be desolate, And let no one

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**live in it'; and, 'Let another take his office.'**

**21** "Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us [about three years], **22** beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness [Greek is *martus*] with us of His resurrection." [Apostles had one job: Be a \_\_\_\_\_ of Jesus Christ's resurrection]

**23** And they proposed [or, nominated, stood up] two: Joseph ["let him add"] called Barsabas ["son of Sabas" (generosity)], who was surnamed Justus ["just"], and Matthias ["gift of God"].

**24** And they prayed and said, "You, O Lord, who know the hearts [Greek is *kardiognostes*, meaning, 'knower of the hearts'] of all, show [an \_\_\_\_\_] which of these two You have chosen **25** to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place." [They aren't asking to change God's will, but to \_\_\_\_\_ it] **26** And they cast their lots, and the lot fell [see [Proverbs 16:33](#)] on Matthias. And he [Matthias] was numbered [assigned a place] with the eleven apostles.

Matthias \_\_\_\_\_ picked. **How would you feel if you were Matthias?**

Joseph Barsabas Justus \_\_\_\_\_ picked. **How would you feel if you were Barsabas?**

**Ray Pritchard: The choice between Joseph and Matthias is the choice between two good men. There was no obvious reason to favor one over the other. It's easy to make a decision when one option is clearly better than the other.**

**David Guzik: We should not assume he [Matthias] was a "\_\_\_\_\_ " as an apostle; except for Peter and John, none of the original twelve are mentioned again after Acts 1.**

**Points ("So what is the point?")**

1. Be \_\_\_\_\_
2. Someone will always come in \_\_\_\_\_ place
3. This story is really about \_\_\_\_\_ and us giving Him first place. He's asking, "Why not Me?"

**Application ("Now what do I do with that?")**

1. Don't \_\_\_\_\_
2. \_\_\_\_\_ anyways

**Suggested Resources**

1. *Second String*, by Wes King
2. IAmSecond.com

**POINT TO PONDER: AM I FIRST OR AM I SECOND?**

# BIBLE CHARACTERS YOU'VE NEVER HEARD OF

## JEPHTHAH A Life of Swearing

### Preview

Have you ever made a promise that you later regretted?

### Past (Judges 11:1-28; Hebrews 11:32-34)

Jephthah is pronounced, yif-TAWK, and means 'he \_\_\_\_\_.'

### Passage ("What does Judges 11:29-40 mean?")

**Judges 31: 31 then it will be that whatever comes out of the doors of my house to meet me, when I return in peace from the people of Ammon, shall surely be the LORD's, and ['\_\_\_\_\_' or '\_\_\_\_'] I will offer it up as a burnt offering."**

### A few questions about this text:

1. Was Jephthah's vow logical? \_\_\_\_
2. Would God have approved of a vow of human sacrifice? \_\_\_\_
3. Was Jephthah just ignorant of the Law? \_\_\_\_\_ not
4. Would God have approved of a vow of human dedication? \_\_\_\_

### Points ("So what is the point?")

1. Our \_\_\_\_\_ can get us in trouble
2. Promises to God to get Him on our side should be \_\_\_\_\_
3. Obedient children are \_\_\_\_\_

### Application ("Now what do I do with that?")

1. My emotions should not rule my \_\_\_\_\_
2. My promises to God should be based on what I can do for \_\_\_\_\_, not what He can do for \_\_\_\_\_

# DIFFICULT PASSAGES

What do you do when you come to a difficult to understand passage of Scripture?  
Most avoid, ask, or analyze.

1. \_\_\_\_\_ for understanding
2. \_\_\_\_\_ the English text and write out \_\_\_\_\_ that I have about the text
3. \_\_\_\_\_ on the obvious meanings and write down observations
4. Look up the text in the \_\_\_\_\_ language
  - [studylight.org](http://studylight.org) (for lexicons and commentaries)
  - [biblegateway.com](http://biblegateway.com) (to copy/paste large portions of text)
  - [bible.cc](http://bible.cc) (to compare multiple versions quickly)
  - [blb.org](http://blb.org) (for an original language study)
5. \_\_\_\_\_ on the differences between the English text and the original language text
6. Read \_\_\_\_\_ materials to get the cultural, political, and societal context
7. \_\_\_\_\_ on everything I have learned so far and write down any observations
8. \_\_\_\_\_ for clarity
9. Read \_\_\_\_\_ and \_\_\_\_\_ that others have done about the topic
10. \_\_\_\_\_ everything and answer the three questions

**POINT TO PONDER: WHAT AM I GOING TO ADD?**

# BIBLE CHARACTERS YOU'VE NEVER HEARD OF

## ROPE HOLDERS Lives of Scaffolding

### Preview

Have you ever had to make a quick getaway?

### Past (Acts 9:1-22)

Here is a quick summary of [Acts 9:1-22](#):

- Saul is converted on the Damascus Road ([Acts 9: 1-9](#))
- Ananias loves Saul ([Acts 9:10-19](#))
- Saul preaches ([Acts 9:20-22](#))

### Passage (“What does Acts 9:23-25 mean?”)

**23 Now after many** [literally, 'sufficient'] **days were past, the Jews plotted** [counseled together, deliberated] **to kill** [literally, 'lift up'—can mean anything from, 'take him away,' to, 'kill'] **him.**

**24 But their plot** [plan/plot] **became known to Saul. And they watched** [to stand \_\_\_\_\_ and watch carefully—[Robertson's New Testament Word Pictures: watching . . . insidiously or on the sly](#)] **the gates day and night, to kill** [same word as before] **him. 25 Then the disciples took him by night and let him down** [send/let down from a higher place to a lower place by slackening or \_\_\_\_\_ something (rope)] **through the wall in a large basket** [a reed basket or hamper].

The parallel passage for this text is [2 Corinthians 11:32-33](#): **In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to arrest me; but I was let down in a basket through a window in the wall, and escaped from his hands.**

Sneaking out the back door might not seem like the spiritual thing to do, but it's exactly what Jesus told them to do in [Matthew 10:23](#): **When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have gone through the cities of Israel before the Son of Man comes.** [Barnes' Notes: Christianity requires us to sacrifice our lives only when we cannot avoid it without denying the Savior, or abandoning the principles of our holy religion.](#)

This took a few things from those unnamed disciples:

1. \_\_\_\_\_
2. \_\_\_\_\_ (1 John 3:16)
3. \_\_\_\_\_ strength
4. \_\_\_\_\_

**Points (“So what is the point?”)**

Here's a few reasons to not let go of the rope:

1. You don't know who is in the \_\_\_\_\_
2. You might be the \_\_\_\_\_ holding the rope

**Application (“Now what do I do with that?”)**

1. Acknowledge that my rope holders \_\_\_\_\_ me
2. Acknowledge that my rope is \_\_\_\_\_ holding because of the people in the basket

**POINT TO PONDER: DON'T LET GO OF THE ROPE!**

# BIBLE CHARACTERS YOU'VE NEVER HEARD OF

## GEHAZI A Life of Sickness

### Preview

Did you ever get in trouble as a child for lying?

### Past (2 Kings 5:1-19)

Here is a quick summary of **2 Kings 5:1-19** (around 900 BC):

- Naaman is the commander in chief of the Syrian army and he is a \_\_\_\_\_ (leprosy at this time was incurable and required isolation so that it would not spread)
- Naaman is told about Elisha and takes a king's ransom (> \$1M) to \_\_\_\_\_ his healing
- Elisha heals him after Naaman argues about Abana (uh-ban-uh) and Pharpar (par-far)
- Elisha \_\_\_\_\_ payment for healing Naaman
- Gehazi (Elisha's servant) has, apparently, been watching the entire event

### Passage ("What does 2 Kings 5:20-27 mean?")

**20 But Gehazi** [valley of \_\_\_\_\_], **the servant of Elisha** [God is salvation] **the man of God,** said, **"Look, my master has spared Naaman** [pleasantness] **this Syrian, while not receiving from his hands what he brought; but as the LORD lives, I will run after him and take something from him."** [One of Gehazi's problems was his desire to sustain \_\_\_\_\_—he was not depending upon God to be his Portion. See **Psalm 16:5; 73:25-26; 119:57a; Lamentations 3:22-24**] **21 So Gehazi pursued Naaman. When Naaman saw him running after him, he got down from the chariot to meet him, and said, "Is all well?"**

**22 And he** [Gehazi] **said, "All is well. My master has sent me** [Gehazi \_\_\_\_\_ about Elisha], **saying, "Indeed, just now two young men of the sons of the prophets have come to me from the mountains of Ephraim. Please give them a talent of silver** [several thousand dollars then—today, that amount of silver would be worth about \$22K] **and two changes of garments."** [Gehazi \_\_\_\_\_ about God's men in general]

**23** So Naaman said, “Please, take two talents.” And he [Naaman] urged him [Gehazi], and bound two talents of silver in two bags, with two changes of garments, and handed them to two of his servants; and they carried them [Naaman sent two servants because it took two people to carry 132 pounds of silver and two outfits] on ahead of him. **24** When he came to the citadel, he took them from their hand, and stored them away in the house; then he let the men go, and they departed. **25** Now he went in and stood before his master. Elisha said to him, “Where did you go, Gehazi?”

Have you ever been asked that question?

And he [Gehazi] said, “Your servant did not go anywhere.” [Gehazi \_\_\_\_\_ to Elisha.]

**26** Then he [Elisha] said to him [Gehazi], “Did not my heart go with you when the man turned back from his chariot to meet you? Is it time to receive money and to receive clothing, olive groves and vineyards, sheep and oxen, male and female servants? **27** Therefore the leprosy of Naaman shall cling to you and your descendants forever.” And he [Gehazi] went out from his [Elisha] presence leprous, as white as snow. [This immediate punishment of white leprosy was, in itself, a miracle as leprosy takes time to fester.]

Points (“So what is the point?”)

1. God is our \_\_\_\_\_
2. Don't focus on \_\_\_\_\_ for ministry
3. \_\_\_\_\_ tell the truth

Application (“Now what do I do with that?”)

1. I must stop seeking after \_\_\_\_\_ as the answer to my life (see [globalrichlist.com](http://globalrichlist.com))
2. I must be \_\_\_\_\_ with my words (*The Four Agreements*)

POINT TO PONDER: BE IMPECCABLE WITH YOUR WORDS

# BIBLE CHARACTERS YOU'VE NEVER HEARD OF

**This lesson is NC-17.**

## THE LEVITE'S CONCUBINE A Life of Subjugation

### Preview

State your name and tell whether you grew up in the city or in the country. If it was in the country, how far was it to the nearest town?

### Passage (“What does Judges 19 mean?”)

**Verse 1** **And it came to pass in those days, when there was no king in Israel** [This story is a direct result of man left to man’s own devices.], **that there was a certain Levite staying in the remote mountains of Ephraim.** [Approximately 20-30 miles north of the events of this story] **He took for himself a concubine** [a slave that served as a secondary wife and sometimes mother (sort of a “legal mistress” according to David Guzik). Problem: He was not satisfied with God’s structure for \_\_\_\_\_]

**Verse 2** **played the harlot** [literally, ‘was unfaithful’]

**Verse 3** **Then her husband arose and went after her** [When problems arise, act immediately.], **to speak kindly** [literally, ‘speak to her heart’]

**Verse 10** **the man was not willing to spend that night** [Problem: he left at the wrong \_\_\_\_\_]

**Verse 12** **“We will not turn aside here into a city of foreigners, who are not of the children of Israel; we will go on to Gibeah** [hill].”

**Verse 13** **spend the night in Gibeah or in Ramah** [Gibeah was about four miles away from Bethlehem in Judah and Ramah was about six miles away from Bethlehem in Judah]

**Verse 22** **perverted men** [literally, sons of Belial—meaning they were worthless, good for nothing, unprofitable, and wicked]

**Verse 24** **Look, here is my virgin daughter and the man’s concubine; let me bring them out now. Humble them** [to humble, mishandle, afflict, humiliate; There is never an excuse for humbling, mishandling, afflicting, or humiliating your \_\_\_\_\_.]

**Verse 25** **And they knew her and abused** [to collectively deal ruthlessly, to collectively abuse—the modern equivalent is, ‘gang rape.’]

**Verse 26 and fell down at the door of the man's house where her master was** [It is likely that she died on the threshold.]

**Verse 27 fallen at the door of the house with her hands on the threshold.** [Like so many who die within the shadow of a church steeple or who die within the shadow of a silent Christian, so close to salvation yet uncared for enough to be loved, she died alone and unloved]

**Verse 28 But there was no answer.** [Sometimes time runs out to do the \_\_\_\_\_ thing]

**Coffman: the brutal murder of a helpless bride whose husband sacrificed her to cruel Sodomite sons of the Devil without lifting a little finger to protect her**

**So, why is this in the Bible?**

1. It actually happened. The Bible does not skip over the \_\_\_\_\_ of man.
2. It had a significant impact on the \_\_\_\_\_ landscape of Israel.

**Points ("So what is the point?")**

From Ben Wyatt: (1) Don't overstay your welcome. (2) Don't listen to your in-laws.

1. Man is inherently \_\_\_\_\_ and through the retelling of evil stories, we are reminded of that
2. Family life can totally fall apart when \_\_\_\_\_ is ignored
3. \_\_\_\_\_ was treated the exact same way as the Levite's concubine

**Application ("Now what do I do with that?")**

1. Hate the \_\_\_\_\_ that is in my life
2. Passionately pursue after God in my \_\_\_\_\_
3. Look for \_\_\_\_\_—even in the brokenness and depravity of the Bible's worst stories

**POINT TO PONDER: HATE THE SIN THAT IS IN MY LIFE**

# BIBLE CHARACTERS YOU'VE NEVER HEARD OF

## MEPHIBOSHETH A Life of Suspension

### Preview

State your name and tell the last time that you were carried somewhere.

Passage (“What does 2 Samuel 4:4; 9:1-13 mean?”)

**2 Samuel 4:4:** Jonathan, Saul’s son, had a son *who was lame in his feet*. He was five years old when the news about Saul and Jonathan came from Jezreel; and his nurse took him up and fled. And it happened, as she made haste to flee, that he fell and became lame. His name was **Mephibosheth** [his Hebrew name means, ‘exterminating the \_\_\_\_\_’].

**2 Samuel 9:1-11:** **1** Now David said, “Is there still anyone who is left of the house of Saul, that I may show him kindness [#1: *cheched*, goodness, kindness, faithfulness] for Jonathan’s sake?”

**2** And there was a servant of the house of Saul whose name was Ziba. So when they had called him to David, the king said to him, “Are you Ziba?” He said, “At your service!”

**3** Then the king said, “Is there not still someone of the house of Saul, to whom I may show the kindness [#2] of God [the addition of the, ‘of God,’ here signifies this is \_\_\_\_\_ kindness]?” And Ziba said to the king, “There is still a son of Jonathan *who is lame in his feet*.”

**4** So the king said to him, “Where is he?” And Ziba said to the king, “Indeed he is in the house of Machir the son of Ammiel, in Lo Debar.”

**5** Then King David sent and brought him out of the house of Machir the son of Ammiel, from Lo Debar. **6** Now when Mephibosheth the son of Jonathan, the son of Saul, had come to David, he fell on his face and prostrated himself. Then David said, “Mephibosheth?” And he answered, “Here is your servant!”

**7** So David said to him, “Do not fear, for I will surely show you kindness [#3] for Jonathan your father’s sake, and will restore to you all the land of Saul your grandfather; and you shall eat bread at my table continually [continually—not just for the rest of his life, but \_\_\_\_\_ time for the rest of his life. See **Luke 22:30**].”

**8** Then he bowed himself, and said, “What is your servant, that you should look upon such a dead dog [*keleb*; also used for male \_\_\_\_\_] as I?”

9 And the king called to Ziba, Saul's servant, and said to him, "I have given to your master's son all that belonged to Saul and to all his house. 10 You therefore, and your sons and your servants, shall work the land for him, and you shall bring in *the harvest*, that your master's son may have food to eat. But Mephibosheth your master's son shall eat bread at my table always." Now Ziba had fifteen sons and twenty servants.

11 Then Ziba said to the king, "According to all that my lord the king has commanded his servant, so will your servant do." "As for Mephibosheth," said the king, "he shall eat at my table like one of the king's sons." 12 Mephibosheth had a young son whose name was Micha. And all who dwelt in the house of Ziba were servants of Mephibosheth. 13 So Mephibosheth dwelt in Jerusalem, for he ate continually at the king's table. And he was lame in both his feet.

Points ("So what is the point?"—from David Guzik's commentary)

David's grace to Mephibosheth is a wonderful picture of God's grace to us. We are Mephibosheth.

1. We are hiding, poor, weak, lame, and fearful before our King comes to us
2. We are separated from our King because of our wicked \_\_\_\_\_
3. We are separated from our King because of our deliberate \_\_\_\_\_
4. We separated ourselves from the King because we didn't know him or His love for us
5. Our King sought us out \_\_\_\_\_ we sought Him
6. The King's kindness is extended to us for the sake of \_\_\_\_\_
7. The King's kindness is based on covenant
8. The King returns to us what we \_\_\_\_\_ in hiding from Him
9. We have the privilege of \_\_\_\_\_ at the King's table
10. We are received as sons at the King's table, with access to the King and fellowship with Him

Application ("Now what do I do with that?"—from David Guzik's commentary)

David's grace to Mephibosheth is also a pattern for us in serving and ministering to others. We are David.

1. We should look for the poor, weak, lame, and hidden to \_\_\_\_\_ them
2. We should bless others when they don't deserve it, and bless them \_\_\_\_\_ than they deserve
3. We should bless others for the sake of someone \_\_\_\_\_
4. We \_\_\_\_\_ show the *kindness of God* to others