



Insight

Portraits of Bible Characters

Compiled by Dr. Harold Bollinger, D.A.

Table of Contents

Chapter			Page
1.	Aarron	- Abiha	4
2.	Abimelech	- Abraham	9
3.	Absalom	- Apollos	13
4.	Aquila	- Barabbas	17
5.	Bathsheba	- Cain	21
6.	Caleb	- David	25
7.	David's Men	- Ehud	27
8.	Eliezer	- Elisha	33
9.	Elizabeth	- Eve	37
10.	Ezekiel	- Hagar	41
11.	Haman	- Herod Agrippa	46
12.	Herod	- Isaac	49
13.	Isaiah	- Jacob	53
14.	Jehoshaphat	- Jeremiah	56
15.	Jeroboam	- Joab	60
16.	Joash	- John Mark	65
17.	John Baptist	- Judas	69
18.	Joshua	- Joseph	73
19.	Korah	- Luke	77
20.	Manasseh	- James	81

21.	Mary	-	Michael	84
22.	Miriam	-	Melchizedek	88
23.	Nathan	-	Nicodemus	93
24.	Noah	-	Philip	96
25.	Pilate	-	Kebieh	101
26.	Rehoboam	-	Samuel	105
27.	Sarah	-	Silas	109
28.	Solomon	-	Timothy	113
29.	Uzziah	-	Zerubbabel	117

FORWARD

It is important to study the various characters in the Bible.

The Bible portrays its characters as to how they responded to God. The Bible does not shy away from presenting both the strengths and weaknesses of those it portrays. This makes the characters in the Bible "practical" in the sense that we can relate to them and we can learn from their successes and failures.

The Apostle Paul wrote,

1 Cor. 11:1 Be ye followers of me, even as I also am of Christ.

This must be our goal when we study Bible characters. Where they were successful in following God, we are to learn from them. We can understand how they sometimes failed, and avoid making the same mistakes.

1 Cor. 10:6-13

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. [7] Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. [8] Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. [9] Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. [10] Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. [11] Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. [12] Wherefore let him that thinketh he standeth take heed lest he fall. [13] There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The example we leave will affect others for an eternity. Be faithful.

Chapter 1

AARON PROVIDED MOSES WITH NEEDED SKILLS

Aaron's story is told in Exodus-Deut. 10:6. He is also mentioned in Hebrews 7:11.

Effective teamwork happens when each team member uses his or her special skills. Ideally, each member's strengths will contribute something important to the team effort. In this way, members make up for one another's weaknesses. Aaron made a good team with Moses. He provided Moses with one skill Moses lacked—effective public speaking. But while Aaron was necessary to Moses, he needed Moses as well. Without a guide, Aaron had little direction of his own. There was never any doubt as to who God's chosen and trained leader was. The pliability that made Aaron a good follower made him a weak leader. His major failures were caused by his inability to stand alone. His yielding to public pressure and making an idol was a good example of this weakness.

Most of us have more of the follower than the leader in us. We may even be good followers, following a good leader. But no leader is perfect, and no human deserves our complete allegiance. Only God deserves our complete loyalty and obedience. We need to be effective team members in using the skills and abilities God has given us. But if the team or the leader goes against God's Word, we must be willing to stand alone.

Key verses:

“ Then the Lord's anger burned against Moses and he said, ‘What about your brother, Aaron the Levite? I know he can speak well. He is already on his way to meet you, and his heart will be glad when he sees you. . . . He will speak to the people for you, and it will be as if he were your mouth and as if you were God to him’ ” (Exodus 4:14, 16).

ABEL CAN ALWAYS BE REMEMBERED FOR HIS FAITH

Abel's story is told in Genesis 4:1-8. He is also mentioned in Matthew 23:35; Luke 11:51; Hebrews 11:4; Hebrews 12:24.

Abel was the second child born into the world, but the first one to obey God. All we know about this man is that his parents were Adam and Eve, he was a shepherd, he presented pleasing

sacrifices to God, and his short life was ended at the hands of his jealous older brother, Cain.

The Bible doesn't tell us why God liked Abel's gift and disliked Cain's, but both Cain and Abel knew what God expected. Only Abel obeyed. Throughout history, Abel is remembered for his obedience and faith (Hebrews 11:4), and he is called "righteous" (Matthew 23:35).

The Bible is filled with God's general guidelines and expectations for our lives. It is also filled with more specific directions. Like Abel, we must obey regardless of the cost and trust God to make things right.

Key verse:

"By faith Abel offered God a better sacrifice than Cain did. By faith he was commended as a righteous man, when God spoke well of his offerings. And by faith he still speaks, even though he is dead" (Hebrews 11:4).

ABIGAIL, THE WISE AND FAITHFUL WIFE

Her story is told in 1 Samuel 25-2 Samuel 2. She is also mentioned in 1 Chron. 3:1.

Some men don't deserve their wives. Abigail was probably the best woman Nabal could afford, and he got even more than he bargained for when he arranged to marry her. She was beautiful and more suited than he was to manage his wealth. But Nabal took this wife for granted.

In spite of his shortcomings, Nabal's household did what they could to keep him out of trouble. This loyalty must have been inspired by Abigail. Although her culture and her husband placed a low value on her, she made the most of her skills and opportunities. David was impressed with

her abilities, and when Nabal died, he married her.

Abigail was an effective counselor to both of the men in her life, working hard to prevent them from making rash moves. By her swift action and skillful negotiation, she kept David from taking vengeance upon Nabal. She saw the big picture and left plenty of room for God to get involved.

Do you, like Abigail, look beyond the present crisis to the big picture? Do you use your skills to promote peace? Are you loyal without being blind? What challenge or responsibility do you face today that needs a person under God's control?

Key verses:

“ David said to Abigail, ‘Praise be to the LORD, the God of Israel, who has sent you today to meet me. May you be blessed for your good judgment and for keeping me from bloodshed this day and from avenging myself with my own hands’ ” (1 Samuel 25:32-33).

NADAB AND ABIHU, BROTHERS WHO GOT INTO MUCH TROUBLE

Some brothers, like Cain and Abel or Jacob and Esau, get each other in trouble. Nadab and Abihu got in trouble together.

Although little is known of their early years, the Bible gives us an abundance of information about the environment in which they grew up. Born in Egypt, they were eyewitnesses of God's mighty acts of the exodus. They saw their father, Aaron, their uncle, Moses, and their aunt,

Miriam, in action many times. They had firsthand knowledge of God's holiness as few men have ever had, and for a while at least, they followed God wholeheartedly (Leviticus 8:36). But at a crucial moment they chose to treat with indifference the clear instructions from God. The consequence of their sin was fiery, instant, and shocking to all.

We are in danger of making the same mistake as these brothers when we treat lightly the justice and holiness of God. We must draw near to God while realizing that there is a proper fear of God. Don't forget that the opportunity to know God personally is based on his gracious invitation to an always unworthy people, not a gift to be taken for granted. Do your thoughts about God include a humble recognition of his great holiness?

Key verses:

"Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the Lord, contrary to his command. So fire came out from the presence of the Lord and consumed them, and they died before the Lord" (Leviticus 10:1-2).

Chapter 2

ABIMELECH WAS WILLING TO DESTROY HIS FAMILY FOR POWER

His story is told in Judges 8:31-9:57. He is also mentioned in 2 Samuel 11:21.

People who desire power always outnumber those who are able to use power wisely once they have it. Perhaps this is because power has a way of taking over and controlling the person using it. This is especially true in cases of inherited but unmerited power. Abimelech's life shows us what happens when hunger for power corrupts judgment.

Abimelech's position in Gideon's family as the son of a concubine must have created great tension between him and Gideon's many other sons. One against 70: such odds can either crush a person or make him ruthless. It is obvious which direction Abimelech chose. Gideon's position as warrior and judge had placed Abimelech in an environment of power; Gideon's death provided an opportunity for this son to seize power. Once the process began, the disastrous results were inevitable. A person's thirst for power is not satisfied when he gets power—it only becomes more intense. Abimelech's life was consumed by that thirst. Eventually, he could not tolerate any threat to his power.

By this time, ownership had changed: Abimelech no longer had power—power had him. One lesson we can learn from his life is that our goals control our actions. The amount of control is related to the importance of the goal. Abimelech's most important goal was to have power. His lust for power led him to wipe out not only his brothers, but also whole cities that refused to submit to him. Nothing but death could stop his bloodthirsty drive to conquer. How ironic that he was fatally injured by a woman! The contrast between Abimelech and the great people of the Bible is great. He wanted to control the nation; they were willing to be controlled by God.

Key verses:

“Thus God repaid the wickedness that Abimelech had done to his father by murdering his seventy brothers. God also made the men of Shechem pay for all their wickedness. The curse of Jotham son of Jerub-Baal came on them” (Judges 9:56-57).

ABISHAI WAS GREAT AT TAKING ORDERS

Abishai's story is told in 2 Samuel 2:18-23:19. He is also mentioned in 1 Samuel 26:1-13; 1 Chron. 2:16; 1 Chron. 11:20; 1 Chron. 18:12; 1 Chron. 19:11, 15.

Most great leaders struggle with a few followers who try too hard. For David, Abishai was that kind of follower. His fierce loyalty to David had to be kept from becoming destructive—he was too willing to leap to his leader's defense. David never put down Abishai's eager loyalty. Instead, he patiently tried to direct its powerful energy. This approach, while not completely successful, saved David's life on at least one occasion. At three other times, however, Abishai would have killed for the king if David had not stopped him.

Abishai was an excellent soldier, but he was better at taking orders than giving them. When he wasn't carrying out David's orders, Abishai was usually under the command of his younger brother Joab. The two brothers helped each other accomplish great military feats as well as shameful acts of violence—Abishai helped Joab murder Abner and Amasa. When he was effective as a leader, he led mostly by example. But all too often he did not think before he acted.

We should be challenged by Abishai's admirable qualities of fearlessness and loyalty, but we should be warned by his tendency to act without thinking. It is not enough to be strong and effective; we must also have the self-control and wisdom that God can give us. We are to follow and obey with our hearts and our minds.

Key verses:

“Abishai the brother of Joab son of Zeruiah was chief of the Three. He raised his spear against three hundred men, whom he killed, and so he became as famous as the Three. Was he not held in greater honor than the Three? He became their commander, even though he was not included among them” (2 Samuel 23:18-19).

ABNER CHANGES SIDES IN THE MIDST OF THE BATTLE

The honest compliments of an opponent are often the best measure of someone's greatness. Although Abner and David frequently saw each other across battle lines, the Bible gives a glimpse of the respect they had for each other. As a young man, David had served under Abner. But later, Saul's campaign to kill David was carried out by Abner. After Saul's death, Abner temporarily upheld the power of the king's family. But the struggle between Abner and Saul's heir, Ish-Bosheth, brought about Abner's decision to support David's claim to the throne. It was during his efforts to unite the kingdom that Abner was murdered by Joab.

Several years earlier, in a battle between Ish-Bosheth's army under Abner and David's forces under Joab, Abner fled and was pursued by Joab's brother, Asahel. Abner told Asahel twice to stop following him. But the eager young soldier refused, so Abner killed him. Joab was determined to avenge his brother.

Abner realized Saul's family was doomed to defeat and that David would be the next king, so he decided to change sides. He hoped that in exchange for his delivering Saul's kingdom, David would make him commander in chief of his army. David's willingness to accept this proposal was probably another reason for Joab's action.

Abner lived by his wits and his will. To him, God was someone with whom he would cooperate if it suited his plans. Otherwise he did what seemed best for him at the time. We can identify with Abner's tendency to give God conditional cooperation. Obedience is easy when the instructions in God's Word fit in with our plans. But our allegiance to God is tested when his plans are contrary to ours. What action should you take today in obedience to God's Word?

Key verse:

“Then the king said to his men, ‘Do you not realize that a prince and a great man has fallen in Israel this day?’ ” (2 Samuel 3:38).

ABRAHAM MUST MAKE MANY DECISIONS FOR GOD

Abraham's story is told in Genesis 11-25. He is also mentioned in Exodus 2:24; Acts 7:2-8; Romans 4; Galatians 3; Hebrews 2, 6, 7, 11.

We all know that there are consequences to any action we take. What we do can set into motion a series of events that may continue long after we're gone. Unfortunately, when we are making a decision most of us think only of the immediate consequences. These are often misleading because they are short-lived.

Abraham had a choice to make. His decision was between setting out with his family and belongings for parts unknown or staying right where he was. He had to decide between the security of what he already had and the uncertainty of traveling under God's direction. All he had to go on was God's promise to guide and bless him. Abraham could hardly have been expected to visualize how much of the future was resting on his decision of whether to go or stay, but his obedience affected the history of the world. His decision to follow God set into motion the development of the nation that God would eventually use as his own when he visited earth himself. When Jesus Christ came to earth, God's promise was fulfilled; through Abraham the entire world was blessed.

You probably don't know the long-term effects of most decisions you make. But shouldn't the fact that there will be long-term results cause you to think carefully and seek God's guidance as you make choices and take action today?

Key verse:

"Abram believed the Lord, and he credited it to him as righteousness" (Genesis 15:6).

Chapter 3

ABSALOM LACKED INNER CHARACTER AND CONTROL TO BE KING

Absalom's story is told in 2 Samuel 3:3, 13-19.

A father's mistakes are often reflected in the lives of his children. In Absalom, David saw a bitter replay and amplification of many of his own past sins. God had predicted that David's family would suffer because of his sin against Bathsheba and Uriah. David's heart was broken as he realized that God's predictions were coming true. God forgave David, but he did not cancel the consequences of his sin. David was horrified as he saw his son's strengths run wild without the controls God had built into his own life.

By most casual evaluations, Absalom would have made an excellent king, and the people loved him. But he lacked the inner character and control needed in a good leader. His appearance, skill, and position did not make up for his lack of personal integrity.

David's sins took him away from God, but repentance brought him back. In contrast, Absalom sinned and kept on sinning. Although he relied heavily on the advice of others, he was not wise enough to evaluate the counsel he received.

Can you identify with Absalom? Do you find yourself on a fast track toward self-destruction? Absalom wasn't able to say, "I was wrong. I need forgiveness." God offers forgiveness, but we will not experience that forgiveness until we genuinely admit our sins and confess them to God. Absalom rejected his father's love and ultimately God's love. How often do you miss entering back into God's love through the door of forgiveness?

Key verse:

"Then Absalom sent secret messengers throughout the tribes of Israel to say, 'As soon as you hear the sound of the trumpets, then say, 'Absalom is king in Hebron'''" (2 Samuel 15:10).

ADAM, USED OF GOD, FALLS INTO DISOBEDIENCE

Adam's story is told in Genesis 1:26-5:5. He is also mentioned in 1 Chron. 1:1; Job 31:33; Luke 3:38; Romans 5:14; 1 Cor. 15:22, 45; 1 Tim 2:13-14

We can hardly imagine what it must have been like to be the first and only person on earth. It's one thing for us to be lonely; it was another for Adam, who had never known another human being. He missed much that makes us who we are—he had no childhood, no parents, no family or friends. He had to learn to be human on his own. Fortunately, God didn't let him struggle too long before presenting him with an ideal companion and mate, Eve. Theirs was a complete, innocent, and open oneness, without a hint of shame.

One of Adam's first conversations with his delightful new companion must have been about the rules of the garden. Before God made Eve he had already given Adam complete freedom in the garden, with the responsibility to tend and care for it. But one tree was off limits, the tree of the knowledge of good and evil. Adam would have told Eve all about this. She knew, when Satan approached her, that the tree's fruit was not to be eaten. However, she decided to eat the forbidden fruit. Then she offered some to Adam. At that moment, the fate of creation was on the line. Sadly, Adam didn't pause to consider the consequences. He went ahead and ate.

In that moment of small rebellion something large, beautiful, and free was shattered. . . God's perfect creation. Man was separated from God by his desire to act on his own. The effect on a plate glass window is the same whether a pebble or a boulder is hurled at it—the thousands of fragments can never be regathered.

In the case of man's sin, however, God already had a plan in motion to overcome the effects of the rebellion. The entire Bible is the story of how that plan unfolds, ultimately leading to God's own visit to earth through his Son, Jesus. His sinless life and death made it possible for God to offer forgiveness to all who want it. Our small and large acts of rebellion prove that we are descendants of Adam. Only by asking forgiveness of Jesus Christ can we become children of God.

Key Verses:

“The man said, ‘The woman you put here with me—she gave me some fruit from the tree, and I ate it’ ” (Genesis 3:12). “For as in Adam all die, so in Christ all will be made alive” (1 Cor. 15:22).

AHAB WAS TRAPPED BY HIS OWN CHOICES

Ahab's story is told in 1 Kings 16:28-22:40. He is also mentioned in 2 Chron. 18-22; Micah 6:16.

The kings of Israel and Judah, both good and evil, had prophets sent by God to advise, confront, and aid them. King David had a faithful friend in God's prophet, Nathan; Ahab could have had an equally faithful friend in Elijah. But while David listened to Nathan and was willing to repent of his sins, Ahab saw Elijah as his enemy. Why? Because Elijah always brought bad news to Ahab, and Ahab refused to acknowledge that it was his own constant disobedience to God and persistent idol worship, not Elijah's prophecies, that brought the evil on his nation. He blamed Elijah for bringing the prophecies of judgment, rather than taking his advice and changing his evil ways.

Ahab was trapped by his own choices, and he was unwilling to take the right action. As king, he was responsible to God and his prophet Elijah, but he was married to an evil woman who drew him into idol worship. He was a childish man who brooded for days if unable to get his own way. He took his evil wife's advice, listened only to the "prophets" who gave good news, and surrounded himself with people who encouraged him to do whatever he wanted. But the value of advice cannot be judged by the number of people for or against it. Ahab consistently chose to follow the majority opinion of those who surrounded him, and that led to his death.

It may seem nice to have someone encourage us to do whatever we want because advice that goes against our wishes is difficult to accept. However, our decisions must be based on the quality of the advice, not its attractiveness or the majority opinion of our peers. God encourages us to get advice from wise counselors, but how can we test the advice we receive? Advice that agrees with the principles in God's Word is reliable. We must always separate advice from our own desires, the majority opinion, or whatever seems best in our limited perspective, and weigh it against God's commands. He will never lead us to do what he has forbidden in his Word—even in principle. Unlike Ahab, we should trust godly counselors and have the courage to stand against those who would have us do otherwise.

Key verses:

"Ahab son of Omri did more evil in the eyes of the LORD than any of those before him. . . . He also married Jezebel daughter of Ethbaal king of the Sidonians, and began to serve Baal and worship him. He set up an altar for Baal in the temple of Baal that he built in Samaria. Ahab also made an Asherah pole and did more to provoke the Lord, the God of Israel, to anger than did all the kings of Israel before him" (1 Kings 16:30-33).

APOLLOS DID NOT KNOW THE WORKS OF JESUS

Apollos's story is told in Acts 18:24-28; Acts 19:1. He is also mentioned in 1 Cor. 1:12; 1 Cor. 3:4-6, 22; 1 Cor. 4:1, 6; 1 Cor. 16:12; Titus 3:13.

Some people have an amazing natural talent for public speaking. Some even have a great message to go along with it. When Apollos arrived in Ephesus shortly after Paul's departure, he made an immediate impact. He spoke boldly in public, interpreting and applying the Old Testament Scriptures effectively. He debated opponents of Christianity forcefully and effectively. It didn't take long for him to be noticed by Priscilla and Aquila.

The couple quickly realized that Apollos did not have the whole story. His preaching was based on the Old Testament and John the Baptist's message. He was probably urging people to repent and prepare for the coming Messiah. Priscilla and Aquila took him home with them and brought him up to date on all that had happened. As they told him of the life of Jesus, his death and resurrection, and the coming of the Holy Spirit, Apollos must have seen Scripture after Scripture become clear. He was filled with new energy and boldness now that he had the complete gospel.

Apollos next decided to travel to Achaia. His friends in Ephesus were able to send along a glowing letter of introduction. He quickly became the verbal champion of the Christians in Corinth, debating the opponents of the gospel in public. As often happens, Apollos's abilities eventually created a problem. Some of the Corinthians began to follow Apollos rather than his message. Paul had to confront the Corinthians about their divisiveness. They had been forming little groups named after their favorite preacher. Apollos left Corinth and hesitated to return. Paul wrote warmly of Apollos as a fellow minister who had "watered" the seeds of the gospel that Paul had planted in Corinth. Paul last mentions Apollos briefly to Titus. Apollos was still a traveling representative of the gospel who deserved Titus's help.

Although his natural abilities could have made him proud, Apollos proved himself willing to learn. God used Priscilla and Aquila, fresh from months of learning from Paul, to give Apollos the complete gospel. Because Apollos did not hesitate to be a student, he became an even better teacher. How much does your willingness to learn affect God's efforts to help you become all he wants you to be?

Key verses:

"He had been instructed in the way of the Lord, and he spoke with great fervor and taught about Jesus accurately, though he knew only the baptism of John. He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately" (Acts 18:25-26).

Chapter 4

AQUILA AND PRISCILLA MAKE THE MOST OUT OF LIFE

Their story is told in Acts 18. They are also mentioned in Romans 16:3-5; 1 Cor. 16:19; 2 Tim. 4:19.

Some couples know how to make the most of life. They complement each other, capitalize on each other's strengths, and form an effective team. Their united efforts affect those around them. Aquila and Priscilla were such a couple. They are never mentioned separately in the Bible. In marriage and ministry, they were together.

Priscilla and Aquila met Paul in Corinth during his second missionary journey. They had just been expelled from Rome by Emperor Claudius's decree against Jews. Their home was as movable as the tents they made to support themselves. They opened their home to Paul, and he joined them in tent making. He shared with them his wealth of spiritual wisdom.

Priscilla and Aquila made the most of their spiritual education. They listened carefully to sermons and evaluated what they heard. When they heard Apollos speak, they were impressed by his ability, but realized that his information was not complete. Instead of open confrontation, the couple quietly took Apollos home and shared with him what he needed to know. Until then, Apollos had only John the Baptist's message about Christ. Priscilla and Aquila told him about Jesus' life, death, and resurrection, and the reality of God's indwelling Spirit. He continued to preach powerfully—but now with the full story.

As for Priscilla and Aquila, they went on using their home as a warm place for training and worship. Back in Rome years later, they hosted one of the house churches that developed.

In an age when the focus is mostly on what happens *between* husband and wife, Aquila and Priscilla are an example of what can happen *through* husband and wife. Their effectiveness together speaks about their relationship with each other. Their hospitality opened the doorway of salvation to many. The Christian home is still one of the best tools for spreading the gospel. Do guests find Christ in your home?

Key verses:

“Greet Priscilla and Aquila, my fellow workers in Christ Jesus. They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them” (Romans 16:3-4).

ASA BELIEVED THAT THE END JUSTIFIES THE MEANS

Asa's story is told in 1 Kings 15:8-24 and 2 Chron. 14-16. He is also mentioned in Jeremiah 41:9; Matthew 1:7.

God has never accepted the idea that “the ends justify the means.” He is just and perfect in all his ways. People, on the other hand, are far from perfect. That a bond can exist between a loving and merciful Creator and a resisting and rebellious creation is as great a miracle as creation itself! As a king, Asa came very close to being good. He traveled a long way with God before getting off track. His sin was not so much deliberate disobedience as choosing the *easy* way rather than the *right* way.

When the odds seemed impossible in the battle with the Cushites, Asa recognized his need to depend on God. Following that victory, God’s promise of peace based on obedience spurred the king and people to many years of right living. But Asa was to face a tougher test.

Years of animosity between Asa and Israel’s king Baasha took an ugly turn. Baasha, king of the rival northern kingdom, was building a fort that threatened both the peace and the economy of Judah. Asa thought he saw a way out—he bribed King Ben-Hadad of Aram to break his alliance with King Baasha. The plan worked brilliantly, but it wasn’t God’s way. When Asa was confronted by God’s prophet Hanani, he flew into a rage, jailed Hanani, and took out his anger on his people. Asa rejected correction and refused to admit his error to God. His greatest failure was missing what God could have done with his life if he had been willing to be humble. His pride ruined the health of his reign. He stubbornly held on to his failure until his death.

Does this attitude sound familiar? Can you identify failures in your life that you have continued to rationalize rather than admit them to God and accept his forgiveness? The ends do not justify the means. Such a belief leads to sin and failure. The stubborn refusal to admit a failure due to sin can become a big problem because it makes you spend time rationalizing rather than learning from your mistakes and moving on.

Key verse:

“For the eyes of the LORD range throughout the earth to strengthen those whose hearts are fully committed to him. You have done a foolish thing, and from now on you will be at war” (2 Chron. 16:9).

BALAAM ACKNOWLEDGED THAT YAHWEH WAS A POWERFUL GOD.

Balaam’s story is told in Numbers 22:1-24:25. He is also mentioned in Numbers 31:7-8, 16; Deut. 23:4-5; Joshua 24:9-10; Neh. 13:2; Micah 6:5; 2 Peter 2:15-16; Jude 11; Rev. 2:14.

Balaam was one of those noteworthy Old Testament characters who, though not one of God’s chosen people, was willing to acknowledge that Yahweh (the Lord) was indeed a powerful God.

But he did not believe in the Lord as the only true God. His story exposes the deception of maintaining an outward facade of spirituality over a corrupt inward life. Balaam was a man ready to obey God's command as long as he could profit from doing so. This mixture of motives—obedience and profit—eventually led to Balaam's death. Although he realized the awesome power of Israel's God, his heart was occupied with the wealth he could gain in Moab. There he returned to die when the armies of Israel invaded.

Eventually, each of us lives through the same process. Who and what we are will somehow come to the surface, destroying any masks we may have put on to cover up our real selves. Efforts spent on keeping up appearances would be much better spent on finding the answer to sin in our lives. We can avoid Balaam's mistake by facing ourselves and realizing that God is willing to accept us, forgive us, and literally make us over from within. Don't miss this great discovery that eluded Balaam.

Key verses:

“They have left the straight way and wandered off to follow the way of Balaam son of Beor, who loved the wages of wickedness. But he was rebuked for his wrongdoing by a donkey—a beast without speech—who spoke with a man's voice and restrained the prophet's madness” (2 Peter 2:15-16).

BARNABAS

Barnabas's story is told in Acts 4:36-37; Acts 9:27-15:39. He is also mentioned in 1 Cor. 9:6; Galatians 2:1, 9, 13; Colossians 4:10.

Every group needs an “encourager,” because everyone needs encouragement at one time or another. However, the value of encouragement is often missed because it tends to be private rather than public. In fact, people. We most need encouragement when they feel most alone. A man named Joseph was such an encourager that he earned the nickname “Son of Encouragement,” or Barnabas, from the Jerusalem Christians.

Barnabas was drawn to people he could encourage, and he was a great help to those around him. It is delightful that wherever Barnabas encouraged Christians, non-Christians flocked to become believers!

Barnabas's actions were crucial to the early church. In a way, we can thank him for most of the New Testament. God used his relationship with Paul at one point and with Mark at another to keep these two men going when either might have failed. Barnabas did wonders with encouragement!

When Paul arrived in Jerusalem for the first time following his conversion, the local Christians were understandably reluctant to welcome him. They thought his story was a trick to capture more Christians. Only Barnabas proved willing to risk his life to meet with Paul and then convince the others that their former enemy was now a vibrant believer in Jesus. We can only wonder what might have happened to Paul without Barnabas.

It was Barnabas who encouraged Mark to go with him and Paul to Antioch. Mark joined them on their first missionary journey, but decided during the trip to return home. Later, Barnabas wanted to invite Mark to join them for another journey, but Paul would not agree. As a result, the partners went separate ways, Barnabas with Mark and Paul with Silas. This actually doubled the missionary effort. Barnabas's patient encouragement was confirmed by Mark's eventual effective ministry. Paul and Mark were later reunited in missionary efforts.

As Barnabas's life shows, we are rarely in a situation where there isn't someone we can encourage. Our tendency, however, is to criticize instead. It may be important at times to point out someone's shortcomings, but before we have the right to do this, we must build that person's trust through encouragement. Are you prepared to encourage those with whom you come in contact today?

Key verses:

“When he arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts. He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord” (Acts 11:23-24).

Chapter 5

BATHSHEBA FOUND THAT LITTLE WRONG

DECISIONS LEAD TO BIG MISTAKES

Her story is told in 2 Samuel 11-12 and 1 Kings 1-2. A related passage is Psalm 51.

Bathsheba was the unlikely link between Israel's two most famous kings—David and Solomon. She was lover and wife to one, mother to the other. Her adultery with David almost brought an end to the family through which God planned to physically enter his world. Out of the ashes of that sin, however, God brought good. Eventually Jesus Christ, the salvation of mankind, was born to a descendant of David and Bathsheba.

David and Bathsheba's story shows that little wrong decisions often lead to big mistakes. It is likely that neither was where he or she should have been. Bathsheba may have been rash in bathing where she might be seen; David should have been at war with his army. Each decision contributed to the beginning of a very sad series of events.

Bathsheba must have been devastated by the chain of events—unfaithfulness to her husband, discovery of pregnancy, death of her husband, death of her child. We are told that David comforted her (2 Samuel 12:24), and she lived to see another son, Solomon, sit on the throne.

From her life we see that the little, day-to-day choices we make are very important. They prepare us to make the right choices when the big decisions come. The wisdom to make right choices in small and large matters is a gift from God. Understanding this should make us more conscious of the decisions we make and more willing to include God in our decision making. Have you asked for his help with today's decisions?

Key verses:

“When Uriah's wife heard that her husband was dead, she mourned for him. After the time of mourning was over, David had her brought to his house, and she became his wife and bore him a son. But the thing David had done displeased the Lord” (2 Samuel 11:26-27).

BOAZ WAS CONSIDERED A HERO

His story is told in the book of Ruth. He is also mentioned in Matthew 1:5.

Heroes are easier to admire than to define. They are seldom conscious of their moments of heroism, and others may not recognize their acts as heroic. Heroes simply do the right thing at the right time, whether or not they realize the impact their action will have. Perhaps the one quality they share is a tendency to think of others before they think of themselves. Boaz was a hero.

In his dealings with other people, he was always sensitive to their needs. His words to his employees, relatives, and others were colored with kindness. He offered help openly, not grudgingly. When he discovered who Ruth was, he took several steps to help her because she had been faithful to his relative Naomi. When Naomi advised Ruth to request his protection, he was ready to marry her if the legal complications could be worked out.

Boaz not only did what was right; he also did it right away. Of course he could not foresee all that his actions would accomplish. He could not have known that the child he would have by

Ruth would be an ancestor of both David and Jesus. He only met the challenge of taking the right action in the situation facing him.

We are faced with this challenge in our daily choices. Like Naomi's nearer relative, we are often more concerned with making the easy choice than with making the right one. Yet more often than not, the right choice is clear. Ask God to give you a special awareness in your choices today as well as renewed commitment to make the right ones.

CAIAPHAS POLICY WAS TO REMOVE ALL THREATS TO HIS POWER

Caiaphas was the leader of the religious group called the Sadducees. Educated and wealthy, they were politically influential in the nation. As the elite group, they were on fairly good terms with Rome. They hated Jesus because he endangered their secure life-styles and taught a message they could not accept. A kingdom in which leaders *served* had no appeal to them.

Caiaphas's usual policy was to remove any threats to his power by whatever means necessary. For Caiaphas, whether Jesus should die was not in question; the only point to be settled was *when* his death should take place. Not only did Jesus have to be captured and tried; the Jewish council also needed Roman approval before they could carry out the death sentence. Caiaphas's plans were unexpectedly helped by Judas's offer to betray Christ.

Caiaphas did not realize that his schemes were actually part of a wonderful plan God was carrying out. Caiaphas's willingness to sacrifice another man to preserve his own security was clearly selfish. By contrast, Jesus' willingness to die for us was a clear example of loving self-

sacrifice. Caiaphas thought he had won the battle as Jesus hung on the cross, but he did not count on the resurrection!

Caiaphas's mind was closed. He couldn't accept the resurrection even when the evidence was overwhelming, and he attempted to silence those whose lives had been forever changed by the risen Christ (Matthew 28:12, 13). Caiaphas represents those people who will not believe because they think it will cost them too much to accept Jesus as Lord. They choose the fleeting power, prestige, and pleasures of this life instead of the eternal life God offers those who receive his Son. What is your choice?

Key verses:

“Then one of them, named Caiaphas, who was high priest that year, spoke up, ‘You know nothing at all! You do not realize that it is better for you that one man die for the people than that the whole nation perish’ ” (John 11:49-50).

CAIN'S SACRIFICE WAS NOT ACCEPTABLE

Cain's story is told in Genesis 4:1-17. He is also mentioned in Hebrews 11:4; 1 John 3:12; Jude 11.

In spite of parents' efforts and worries, conflicts between children in a family seem inevitable. Sibling relationships allow both competition and cooperation. In most cases, the mixture of loving and fighting eventually creates a strong bond between brothers and sisters. It isn't unusual, though, to hear parents say, “They fight so much I hope they don't kill each other before they grow up.” In Cain's case, the troubling potential became a tragedy. And while we don't know many details of this first child's life, his story can still teach us.

Cain got angry. Furious. Both he and his brother Abel had made sacrifices to God, and his had been rejected. Cain's reaction gives us a clue that his attitude was probably wrong from the start. Cain had a choice to make. He could correct his attitude about his sacrifice to God, or he could take out his anger on his brother. His decision is a clear reminder of how often we are aware of opposite choices, yet choose the wrong just as Cain did. We may not be choosing to murder, but we are still intentionally choosing what we shouldn't.

The feelings motivating our behavior can't always be changed by simple thought-power. But here we can begin to experience God's willingness to help. Asking for his help to do what is right can prevent us from setting into motion actions that we will later regret.

Key verse:

"If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it" (Genesis 4:7).

Chapter 6

CALEB SHOWS THAT TRUTH CANNOT BE MEASURED BY NUMBERS

Caleb's story is told in Numbers 13; Numbers 14; Joshua 14; and Joshua 15. He is also mentioned in Judges 1 and 1 Chron. 4:15.

The voice of the minority is not often given a hearing. Nevertheless, truth cannot be measured by numbers. On the contrary, it often stands against majority opinion. Truth remains unchanged because it is guaranteed by the character of God. God is truth; what he says is the last word. At times, a person must even stand alone on the side of truth.

Caleb was not so much a man of great faith as a man of faith in a great God! His boldness rested on his understanding of God, not on his confidence in Israel's abilities to conquer the land. He could not agree with the majority, for that would be to disagree with God.

We, on the other hand, often base our decisions on what everyone else is doing. Few of us are first-order cowards like the ten spies. We are more like the people of Israel, getting our cowardice secondhand. Our search for right and wrong usually starts with questions such as “What do the experts say?” or “What do my friends say?” The question we most often avoid is “What does God say?” The principles we learn as we study the Bible provide a dependable road map for life. They draw us into a personal relationship with the God whose Word is the Bible. The God who gave Caleb his boldness is the same God who offers us the gift of eternal life through his Son, Jesus. That’s truth worth believing!

Key verse:

“But because my servant Caleb has a different spirit and follows me wholeheartedly, I will bring him into the land he went to, and his descendants will inherit it” (Numbers 14:24).

CORNELIUS WAS A ROMAN CENTURION

Cornelius’s story is told in Acts 10:1-11:18.

The early days of Christianity were exciting as God’s Spirit moved and people’s lives were changed. Converts were pouring in from surprising backgrounds. Even the dreaded Saul (Paul) became a Christian, and non-Jews were responding to the Good News about Jesus. Among the first of these was the Roman centurion, Cornelius.

Because of frequent outbreaks of violence, Roman soldiers had to be stationed to keep peace throughout Israel. But most Romans, hated as conquerors, did not get along well in the nation. As an army officer, Cornelius was in a difficult position. He represented Rome, but his home was in Caesarea. During his years in Israel, he had himself been conquered by the God of Israel. He had a reputation as a godly man who put his faith into action, and he was respected by the Jews.

Four significant aspects of Cornelius’s character are noted in Acts. He actively sought God, he revered God, he was generous in meeting other people’s needs, and he prayed. God told him to send for Peter, because Peter would give him more knowledge about the God he was already seeking to please.

When Peter entered Cornelius's home, Peter broke a whole list of Jewish rules. Peter confessed he wasn't comfortable, but here was an eager audience and he couldn't hold back his message. He had no sooner started sharing the gospel when God gave overwhelming approval by filling that Roman family with his Holy Spirit. Peter saw he had no choice but to baptize them and welcome them as equals in the growing Christian church. Another step had been taken in carrying the gospel to the whole world.

Cornelius is a welcome example of God's willingness to use extraordinary means to reach those who desire to know him. He does not play favorites, and he does not hide from those who want to find him. God sent his Son because he loves the whole world—and that includes Peter, Cornelius, and you.

Key verse:

“He and all his family were devout and God-fearing; he gave generously to those in need and prayed to God regularly” (Acts 10:2).

DANIEL, A MAN OF PRAYER AND GREAT FAITH

Daniel's story is told in the book of Daniel. He is also mentioned in Matthew 24:15.

Daniel's early life demonstrates that there is more to being young than making mistakes. No characteristic wins the hearts of adults more quickly than wisdom in the words and actions of a young person. Daniel and his friends had been taken from their homes in Judah and exiled. Their futures were in doubt, but they all had personal traits that qualified them for jobs as servants in the king's palace. They took advantage of the opportunity without letting the opportunity take advantage of them.

Our first hint of Daniel's greatness comes in his quiet refusal to give up his convictions. He had applied God's will to his own life, and he resisted changing the good habits he had formed. Both his physical and spiritual diets were an important part of his relationship with God. He ate carefully and lived prayerfully. One of the benefits of being in training for royal service was eating food from the king's table. Daniel tactfully chose a simpler menu and proved it was a healthy choice. As with Daniel, mealtimes are obvious and regular tests of our efforts to control our appetites.

While Daniel limited his food intake, he indulged in prayer. He was able to communicate with God because he made it a habit. He put into practice his convictions, even when that meant being thrown into a den of hungry lions. His life proved he made the right choice.

Do you hold so strongly to your faith in God that whatever happens you will do what God says? Such conviction keeps you a step ahead of temptation; such conviction gives you wisdom and stability in changing circumstances. Prayerfully live out your convictions in everyday life and trust God for the results.

Key verse:

“This man Daniel, whom the king called Belteshazzar, was found to have a keen mind and knowledge and understanding, and also the ability to interpret dreams, explain riddles and solve difficult problems. Call for Daniel, and he will tell you what the writing means” (Daniel 5:12).

DAVID HAD AN UNCHANGEABLE BELIEF IN GOD

When we think of David, we think: shepherd, poet, giant-killer, king, ancestor of Jesus—in short, one of the greatest men in the Old Testament. But alongside that list stands another: betrayer, liar, adulterer, murderer. The first list gives qualities we all might like to have; the second, qualities that might be true of any one of us. The Bible makes no effort to hide David’s failures. Yet he is remembered and respected for his heart for God. Knowing how much more we share in David’s failures than in his greatness, we should be curious to find out what made God refer to David as “a man after my own heart” (Acts 13:22).

David, more than anything else, had an unchangeable belief in the faithful and forgiving nature of God. He was a man who lived with great zest. He sinned many times, but he was quick to confess his sins. His confessions were from the heart, and his repentance was genuine. David never took God’s forgiveness lightly or his blessing for granted. In return, God never held back from David either his forgiveness or the consequences of his actions. David experienced the joy of forgiveness even when he had to suffer the consequences of his sins.

We tend to get these two reversed. Too often we would rather avoid the consequences than experience forgiveness. Another big difference between us and David is that while he sinned greatly, he did not sin repeatedly. He learned from his mistakes because he accepted the

suffering they brought. Often we don't seem to learn from our mistakes or the consequences that result from those mistakes. What changes would it take for God to find this kind of obedience in you?

Key verses:

“O Sovereign LORD, you are God! Your words are trustworthy, and you have promised these good things to your servant. Now be pleased to bless the house of your servant, that it may continue forever in your sight; for you, O Sovereign LORD, have spoken, and with your blessing the house of your servant will be blessed forever” (2 Samuel 7:28-29).

His story is told in 1 Samuel 16-1 Kings 2. He is also mentioned in Amos 6:5; Matthew 1:1, 6; Matthew 22:43-45; Luke 1:32; Acts 13:22; Romans 1:3; Hebrews 11:32.

Chapter 7

DAVID'S MIGHTY MEN WERE DEVOTED TO DAVID'S SUCCESS

Their stories are told in 1 Samuel 22-2 Samuel 23:39. They are also mentioned in 1 Chron. 11-12.

One way to understand David's success is to notice the kind of men who followed him. During the time he was being hunted by Saul, David gradually built a fighting force of several hundred men. Some were relatives, others were outcasts of society, many were in trouble with the law. They all had at least one trait in common—complete devotion to David. Their achievements made them famous. Among these men were elite military groups like “the Three” and “the Thirty.” They were true heroes.

Scripture gives the impression that these men were motivated to greatness by the personal qualities of their leader. David inspired them to achieve beyond their goals and meet their true potential. Likewise, the leaders we follow and the causes to which we commit ourselves will affect our lives. David's effectiveness was clearly connected with his awareness of God's leading. He was a good leader when he was following *his* Leader. Do you know whom the people you respect most are following? Your answer should help you decide whether they deserve your loyalty. Do you also recognize God's leading in your life? No one can lead you to excellence as your Creator can.

Key verses:

“David left Gath and escaped to the cave of Adullam. When his brothers and his father’s household heard about it, they went down to him there. All those who were in distress or in debt or discontented gathered around him, and he became their leader. About four hundred men were with him” (1 Samuel 22:1-2).

DEBORAH WAS ABLE TO SEE

THE BIG PICTURE

Her story is told in Judges 4 and Judges 5.

Wise leaders are rare. They accomplish great amounts of work without direct involvement because they know how to work through other people. They are able to see the big picture that often escapes those directly involved, so they make good mediators, advisers, and planners. Deborah fit this description perfectly. She had all these leadership skills, and she had a remarkable relationship with God. The insight and confidence God gave this woman placed her in a unique position in the Old Testament. Deborah is among the outstanding women of history.

Her story shows that she was not power hungry. She wanted to serve God. Whenever praise came her way, she gave God the credit. She didn’t deny or resist her position in the culture as a woman and wife, but she never allowed herself to be hindered by it either. Her story shows that God can accomplish great things through people who are willing to be led by him.

Deborah’s life challenges us in several ways. She reminds us of the need to be available both to God and to others. She encourages us to spend our efforts on what we can do rather than on worrying about what we can’t do. Deborah challenges us to be wise leaders. She demonstrates what a person can accomplish when God is in control.

DELILAH EFFORTS WERE DEVIATING TO SAMSON

Her story is found in Judges 6 and 7.

A person's greatest accomplishment may well be helping others accomplish great things. Likewise, a person's greatest failure may be preventing others from achieving greatness. Delilah played a minor role in Samson's life, but her effect was devastating, for she influenced him to betray his special calling from God. Motivated by greed, Delilah used her persistence to wear down Samson. His infatuation with her made Samson a vulnerable target. For all his physical strength, he was no match for her, and he paid a great price for giving in to her. Delilah is never mentioned again in the Bible. Her unfaithfulness to Samson brought ruin to him and to her people.

Are people helped by knowing you? Do they find that knowing you challenges them to be the best they can be? Even more important, does knowing you help their relationship with God? What do your demands for their time and attention tell them about your real care for them? Are you willing to be God's instrument in the lives of others?

Key verses:

“With such nagging she prodded him day after day until he was tired to death. So he told her everything” (Judges 16:16-17).

EHUD TOOK A VIOLENT ACTION TO FREE HIS PEOPLE

His story is told in Judges 3:12-30.

At first glance, Ehud's career as a judge in Israel may not seem relevant to us. He clearly lived in another time. He took radical and violent action to free his people. His murder of Eglon shocks us. His war on Moab was swift and deadly. His life is difficult to relate to. But our commitment to God's Word challenges us not to ignore this leader. As we read about his life, some questions come to mind: (1) When was the last time God showed me something wrong in my life and I took immediate and painful action to correct the error? (2) When was the last time I asked God to show me how he could use something unique about me (as he used Ehud's left-handedness)? (3) When was the last time I made a plan to obey God in some specific area of my life and then followed through on that plan? (4) When was the last time my life was an example to others of obedience to God?

The enemies we face are as real as Ehud's, but they are most often within ourselves. The battles we fight are not against other people but against the power of sin. We need God's help in doing battle against sin. We also need to remember that he has already won the war. He has defeated sin at the cross of his Son, Jesus. His help is the cause of each success, and his forgiveness is sufficient for each failure.

Key verse:

“Again the Israelites cried out to the LORD, and he gave them a deliverer—Ehud, a left-handed man, the son of Gera the Benjamite” (Judges 3:15).

Chapter 8

ELEAZAR, LEARNED FROM TRADGEY, TO BE FAITHFUL

Eleazar is mentioned in Exodus 6:23; Leviticus 10:16-20; Numbers 3:1-4; Numbers 4:16; Numbers 16:36-40; Numbers 20:25-29; Numbers 26:1-3, 63; Numbers 27:2, 15-23; Numbers 32:2; Numbers 34:17; Deut. 10:6; Joshua 14:1; Joshua 17:4; Joshua 24:33.

An understudy must know the lead role completely and be willing to step into it at a moment's notice. Eleazar was an excellent understudy, well trained for his eventual leading role. However, his moments in the spotlight were painful. On one occasion, he watched his two older brothers burn to death for failing to take God's holiness seriously. Later, as his father was dying, he was made high priest, surely one of the most responsible—and therefore potentially most stressful—positions in Israel.

An understudy benefits from having both the script and a human model of the role. Ever since childhood, Eleazar had been able to observe Moses and Aaron. Now he could learn from watching Joshua. In addition, he had God's laws to guide him as he worked as priest and adviser to Joshua.

Key verses:

“At Mount Hor, near the border of Edom, the LORD said to Moses and Aaron, . . . ‘Get Aaron and his son Eleazar and take them up Mount Hor. Remove Aaron’s garments and put them on his son Eleazar’ ” (Numbers 20:23-26).

ELI RESPONDED TO SITUATIONS RATHER THAN SOLVING THEM

His story is told in 1 Samuel 1-4. He is also mentioned in 1 Kings 2:26-27.

Eli was one Old Testament person with a very modern problem. The recognition and respect he earned in public did not extend to his handling of his private affairs. He may have been an excellent priest, but he was a poor parent. His sons brought him grief and ruin. He lacked two important qualities needed for effective parental discipline: firm resolve and corrective action.

Eli responded to situations rather than solving them. But even his responses tended to be weak. God pointed out his sons' errors, but Eli did little to correct them. The contrast between God's dealing with Eli and Eli's dealing with his sons is clear—God gave warning, spelled out the consequences of disobedience, and then acted. Eli only warned. Children need to learn that their parents' words and actions go together. Both love and discipline must be spoken as well as acted out.

But Eli had another problem. He was more concerned with the symbols of his religion than with the God they represented. For Eli, the ark of the covenant had become a relic to be protected rather than a reminder of the Protector. His faith shifted from the Creator to the created.

It may be easier to worship things we can see, whether buildings, people, or Scripture itself, but such tangible things have no power in themselves. This book you hold is either merely a respectable religious relic, or it is the sharp and effective Word of God. Your attitude toward it is largely shaped by your relationship to the God from whom it comes. A relic or antique has to be carefully stored away; God's Word has to be used and obeyed. Which attitude accurately describes your approach to the Word of God?

Key verses:

“And the Lord said to Samuel: ‘See, I am about to do something in Israel that will make the ears of everyone who hears of it tingle. At that time I will carry out against Eli everything I spoke against his family—from beginning to end. For I told him that I would judge his family forever because of the sin he knew about; his sons made themselves contemptible, and he failed to restrain them. Therefore, I swore to the house of Eli, ‘The guilt of Eli’s house will never be atoned for by sacrifice or offering’ ” (1 Samuel 3:11-14).

ELIJAH, A PROPHET THAT GOD USED GREATLY

Elijah’s story is told in 1 Kings 17:1-2 Kings 2:11. He is also mentioned in 2 Chron. 21:12-15; Malachi 4:5-6; Matthew 11:14; Matthew 16:14; Matthew 17:3-13; Matthew 27:47-49; Luke 1:17; Luke 4:25-26; John 1:19-25; Romans 11:2-4; James 5:17-18.

Elijah’s single-minded commitment to God shocks and challenges us. He was sent to confront, not comfort, and he spoke God’s words to a king who often rejected his message just because he brought it. Elijah chose to carry out his ministry for God alone and paid for that decision by experiencing isolation from others who were also faithful to God.

It is interesting to think about the amazing miracles God accomplished through Elijah, but we would do well to focus on the relationship they shared. All that happened in Elijah’s life began with the same miracle that is available to us—he responded to the miracle of being able to know God.

For example, after God worked an overwhelming miracle through Elijah in defeating the prophets of Baal, Queen Jezebel retaliated by threatening Elijah’s life. And Elijah ran. He felt afraid, depressed, and abandoned. Despite God’s provision of food and shelter in the desert, Elijah wanted to die. So God presented Elijah with an “audio-visual display” and a message he needed to hear. Elijah witnessed a windstorm, an earthquake, and fire. But the Lord was not in any of those powerful things. Instead, God displayed his presence in a gentle whisper. Elijah, like us, struggled with his feelings even after this comforting message from God. So God confronted Elijah’s emotions and commanded action. He told Elijah what to do next and informed him that part of his loneliness was based on ignorance: 7,000 others in Israel were still faithful to God.

Even today, God often speaks through the gentle and obvious rather than the spectacular and unusual. God has work for us to do even when we feel fear and failure. And God always has more resources and people than we know about. Although we might wish to do amazing miracles

for God, we should instead focus on developing a relationship with him. The real miracle of Elijah's life was his very personal relationship with God. And that miracle is available to us.

Key verses:

“At the time of sacrifice, the prophet Elijah stepped forward and prayed: ‘O Lord, God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. Answer me, O Lord, answer me, so these people will know that you, O Lord, are God, and that you are turning their hearts back again.’ Then the fire of the Lord fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench” (1 Kings 18:36-38).

ELISHA FOLLOWS A GREAT EXAMPLE

Elisha's story is told in 1 Kings 19:16-2 Kings 13:20. He is also mentioned in Luke 4:27.

Few “replacements” in Scripture were as effective as Elisha, who was Elijah's replacement as God's prophet to Israel. But Elisha had a great example to follow in the prophet Elijah. He remained with Elijah until the last moments of his teacher's life on earth. He was willing to follow and learn in order to gain power to do the work to which God had called him.

Both Elijah and Elisha concentrated their efforts on the particular needs of the people around them. The fiery Elijah confronted and exposed idolatry, helping to create an atmosphere where people could freely and publicly worship God. Elisha then moved in to demonstrate God's powerful, yet caring, nature to all who came to him for help. He spent less time in conflict with evil and more in compassionate care of people. The Bible records 18 encounters between Elisha and needy people.

Elisha saw more *in* life than most people because he recognized that with God there was more *to* life. He knew that all we are and have comes to us from God. The miracles that occurred during Elisha's ministry put people in touch with the personal and all-powerful God. Elijah would have been proud of his replacement's work.

We too have great examples to follow—both people in Scripture and those who have positively influenced our lives. We must resist the tendency to think about the limitations that our family background or environment create for us. Instead, we should ask God to use us for his purposes—perhaps, like Elijah, to take a stand against great wrongs or, like Elisha, to show compassion for the daily needs of those around us. Ask him to use you as only he can.

Key verse:

“When they had crossed, Elijah said to Elisha, ‘Tell me, what can I do for you before I am taken from you?’

‘Let me inherit a double portion of your spirit,’ Elisha replied” (2 Kings 2:9).

Chapter 9

ELIZABETH, MOTHER IN OLD AGE, ENCOURAGES MARY

Elizabeth's story is told in Luke 1:5-80.

In societies like Israel, in which a woman's value was largely measured by her ability to bear children, to be aging and without children often led to personal hardship and public shame. For Elizabeth, a childless old age was a painful and lonely time during which she remained faithful to God.

Both Elizabeth and Zechariah came from priestly families. For two weeks each year, Zechariah had to go to the temple in Jerusalem to attend to his priestly duties. After one of those trips, Zechariah returned home excited, but speechless. He had to write down his good news, because he couldn't give it any other way. And what a wonderful surprise he had for his wife—their faded dream would become an exciting reality! Soon Elizabeth became pregnant, and she knew her child was a long-hoped-for gift from God.

News traveled fast among the family. Seventy miles to the north, in Nazareth, Elizabeth's relative, Mary, also unexpectedly became pregnant. Within days after the angel's message that she would bear the Messiah, Mary went to visit Elizabeth. They were instantly bound together by the unique gifts God had given them. Elizabeth knew that Mary's son would be even greater than her own, for John would be the messenger for Mary's son.

When the baby was born, Elizabeth insisted on his God-given name: John. Zechariah's written agreement freed his tongue, and everyone in town wondered what would become of this obviously special child.

Elizabeth whispered her praise as she cared for God's gift. Knowing about Mary must have made her marvel at God's timing. Things had worked out even better than she could have planned. We

too need to remember that God is in control of every situation. When did you last pause to recognize God's timing in the events of your life?

Key verses:

“But why am I so favored, that the mother of my Lord should come to me? As soon as the sound of your greeting reached my ears, the baby in my womb leaped for joy. Blessed is she who has believed that what the Lord has said to her will be accomplished!” (Luke 1:43-45).

ESAU DID NOT ALWAYS CONSIDER THE CONSEQUENCE

Esau's story is told in Genesis 25-36. He is also mentioned in Malachi 1:2-3; Romans 9:13; Hebrews 12:16-17.

Common sense isn't all that common. In fact, the common thread in many decisions is that they don't make sense. Esau's life was filled with choices he must have regretted bitterly. He appears to have been a person who found it hard to consider consequences, reacting to the need of the moment without realizing what he was giving up to meet that need. Trading his birthright for a bowl of stew was the clearest example of this weakness. He also chose wives in direct opposition to his parents' wishes. He learned the hard way.

What are you willing to trade for the things you want? Do you find yourself, at times, willing to negotiate *anything* for what you feel you need *now*? Do your family, spouse, integrity, body, or soul get included in these deals? Do you sometimes feel that the important parts of life escaped while you were grabbing for something else?

If so, your initial response, like Esau's, may be deep anger. In itself that isn't wrong, as long as you direct the energy of that anger toward a solution and not toward yourself or others as the cause of the problem. Your greatest need is to find a focal point other than “what I need now.” The only worthy focal point is God. A relationship with him will not only give an ultimate purpose to your life; it will also be a daily guideline for living. Meet him in the pages of the Bible.

Key verses:

“Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord. See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many. See that no one is sexually immoral, or is godless like Esau, who for a single meal sold his inheritance rights as the oldest son. Afterward, as you know, when he wanted to inherit this blessing, he was rejected. He could bring about no change of mind, though he sought the blessing with tears” (Hebrews 12:14-17).

ESTHER BECOMES THE QUEEN

TO SAVE HER PEOPLE

Esther's story is told in the book of Esther.

We treasure security, even though we know that security in this life carries no guarantees—possessions can be destroyed, beauty fades, relationships can be broken, death is inevitable. Real security, then, must be found beyond this life. Only when our security rests on God and his unchanging nature can we face the challenges that life is sure to bring our way.

Esther's beauty and character won Xerxes' heart, and he made her his queen. Even in her favored position, however, she would risk her life by attempting to see the king when he had not requested her presence. There was no guarantee that the king would even see her. Although she was queen, she was still not secure. But, cautiously and courageously, Esther decided to risk her life by approaching the king on behalf of her people.

She made her plans carefully. The Jews were asked to fast and pray with her before she went to the king. Then on the chosen day she went before him, and he *didask* her to come forward and speak. But instead of issuing her request directly, she invited him and Haman to a banquet. He was astute enough to realize she had something on her mind, yet she conveyed the importance of the matter by insisting on a second banquet.

In the meantime, God was working behind the scenes. He caused Xerxes to read the historical records of the kingdom late one night, and the king discovered that Mordecai had once saved his life. Xerxes lost no time in honoring Mordecai for that act. During the second banquet, Esther told the king of Haman's plot against the Jews, and Haman was doomed. There is grim justice in Haman's death on the gallows he had built for Mordecai, and it seems fitting that the day on which the Jews were to be slaughtered became the day their enemies died. Esther's risk confirmed that God was the source of her security.

How much of your security lies in your possessions, position, or reputation? God has not placed you in your present position for your own benefit. He put you there *to serve him*. As in Esther's case, this may involve risking your security. Are you willing to let God be your ultimate security?

Key verse:

“Go, gather together all the Jews who are in Susa, and fast for me. Do not eat or drink for three days, night or day. I and my maids will fast as you do. When this is done, I will go to the king, even though it is against the law. And if I perish, I perish” (Esther 4:16).

EVE, THE FINAL PIECE IN GOD'S CREATION

Eve’s story is told in Genesis 2:19-4:26. Her death is not mentioned in Scripture.

We know very little about Eve, the first woman in the world, yet she is the mother of us all. She was the final piece in the intricate and amazing puzzle of God’s creation. Adam now had another human being with whom to fellowship—someone with an equal share in God’s image. Here was someone alike enough for companionship, yet different enough for relationship. Together they were greater than either could have been alone.

Eve was approached by Satan in the Garden of Eden where she and Adam lived.. He questioned her contentment. How could she be happy when she was not allowed to eat from one of the fruit trees? Satan helped Eve shift her focus from all that God had done and given to the one thing he had withheld. And Eve was willing to accept Satan’s viewpoint without checking with God.

Sound familiar? How often is our attention drawn from the much which is ours to the little that isn’t? We get that “I’ve got to have it” feeling. Eve was typical of us all, and we consistently show we are her descendants by repeating her mistakes. Our desires, like Eve’s, can be quite easily manipulated. They are not the best basis for actions. We need to keep God in our decision-making process always. His Word, the Bible, is our guidebook in decision making.

Key verse:

“The Lord God said, ‘It is not good for the man to be alone. I will make a helper suitable for him’ ” (Genesis 2:18).

Chapter 10

EZEKIEL VISIONS AND PROPHECIES CHANGE ISRAEL

Ezekiel's story is told in the book of Ezekiel and 2 Kings 24:10-17.

Although Ezekiel's visions and prophecies were clear and vivid, very little is known about the prophet's personal life. He was among the thousands of young men deported from Judah to Babylon when King Jehoiakim surrendered. Until those tragic days, Ezekiel was being trained for the priesthood. But during the exile in Babylon, God called Ezekiel to be his prophet during one of Israel's darkest times.

Ezekiel experienced the same kind of shocking encounter with God that Isaiah had reported 150 years earlier. Like Isaiah, Ezekiel was never the same after his personal encounter with God. Although God's messages through both these prophets had many points in common, the conditions in which they lived were very different. Isaiah warned of the coming storm; Ezekiel spoke in the midst of the storm of national defeat that devastated his people. He announced that even Jerusalem would not escape destruction. In addition, during this time Ezekiel had to endure the pain of his wife's death.

God's description of Ezekiel as a watchman on the walls of the city captures the personal nature of his ministry. A watchman's job was dangerous. If he failed at his post, he and the entire city might be destroyed. His own safety depended on the quality of his work. The importance of each person's accountability before God was a central part of Ezekiel's message. He taught the exiles that God expected personal obedience and worship from each of them.

As in Ezekiel's day, it is easy for us today to forget that God has a personal interest in each one of us. We may feel insignificant or out of control when we look at world events. But knowing that God is ultimately in control, that he cares, and that he is willing to be known by us can bring a new sense of purpose to our lives. How do you measure your worth? Are you valuable because of your achievements and potential, or because God, your Creator and Designer, declares you valuable?

Key verses:

“And he said to me, ‘Son of man, listen carefully and take to heart all the words I speak to you. Go now to your countrymen in exile and speak to them. Say to them, “This is what the Sovereign LORD says,” whether they listen or fail to listen’ ” (Ezekiel 3:10-11).

EZRA RETURNS TO JUDAH WITH ABOUT 200 MEN

Ezra's story is told in Ezra 7:1-10:16 and Neh. 8:1-12:36

It is not personal achievement, but personal commitment to live for God, that is important. Achievements are simply examples of what God can do through someone's life. The most effective leaders spoken of in the Bible had little awareness of the impact their lives had on others. They were too busy obeying God to keep track of their successes. Ezra fits that description.

About 80 years after the rebuilding of the temple under Zerubbabel, Ezra returned to Judah with about 2,000 men and their families. He was given a letter from Artaxerxes instructing him to carry out a program of religious education. Along with the letter came significant power. But long before Ezra's mission began, God had shaped him in three important ways so that he would use the power well. First, as a scribe, Ezra dedicated himself to carefully studying God's Word. Second, he intended to apply and obey personally the commands he discovered in God's Word. Third, he was committed to teaching others both God's Word and its application to life.

Knowing Ezra's priorities, it is not surprising to note his actions when he arrived in Jerusalem. The people had disobeyed God's command not to marry women of foreign nations. On a cold and rainy day, Ezra addressed the people and made it clear they had sinned. Because of the sins of many, all were under God's condemnation. Confession, repentance, and action were needed. The people admitted their sin and devised a plan to deal with the problem.

This initial effort on Ezra's part set the stage for what Nehemiah would later accomplish. Ezra continued his ministry under Nehemiah, and the two were used by God to start a spiritual movement that swept the nation following the rebuilding of Jerusalem.

Ezra achieved great things and made a significant impact because he had the right starting place for his actions and his life: God's Word. He studied it seriously and applied it faithfully. He taught others what he learned. He is, therefore, a great model for anyone who wants to live for God.

Key verse:

“For Ezra had devoted himself to the study and observance of the Law of the LORD, and to teaching its decrees and laws in Israel” (Ezra 7:10).

GIDEON, A GOOD EXAMPLE OF GOD'S GUIDANCE

His story is told in Judges 6-8. He is also mentioned in Hebrews 11:32.

Most of us want to know God's plan for our lives, but we're not always sure how to find it. One common misunderstanding is the idea that God's guidance will come to us out of the blue, that it has nothing to do with what we're doing now. But if we're always looking around for God's next assignment, we run the risk of ruining whatever we're working on right now. Fortunately, the Bible points to a kind of guidance that does not put our current projects in jeopardy. In the Bible's descriptions of how God guided many people, we can see that often God's call came while people were completely immersed in the challenge of the moment. A good example of this kind of guidance is seen in Gideon's life.

Gideon had a limited vision, but he was committed to it. His challenge was to obtain food for his family even though hostile invaders were making the growing, gathering, and preparation of the food almost impossible. Gideon was resourceful. He put a winepress to double duty by turning it into a sunken threshing floor. It lacked ventilation to blow the chaff away, but at least it was hidden from the Midianites. Gideon was working in his threshing floor when God sent him a messenger with a challenge.

Gideon was surprised by what God told him to do. He did not want to jump into a task for which he was ill prepared. The angel had to overcome three objections before Gideon was convinced: (1) Gideon's feelings of responsibility for his family's welfare, (2) his doubts about the call itself, and (3) his feelings of inadequacy for the job. Once Gideon was convinced, however, he obeyed with zest, resourcefulness, and speed. He dedicated those personality traits to God, with whom he was now personally acquainted.

Gideon had his weak moments and failures, but he was still God's servant. If you can easily see yourself in the Gideon's weakness, can you also see yourself in being willing to serve? Remember Gideon as a man who obeyed God by giving his attention to the task at hand. Then give your full attention to believing God will prepare you for tomorrow when it comes.

Key verses:

“ ‘But Lord,’ Gideon asked, ‘how can I save Israel? My clan is the weakest in Manasseh, and I am the least in my family.’ The LORD answered, ‘I will be with you, and you will strike down all the Midianites together’ ” (Judges 6:15-16).

HAGAR, SARAH'S MAID BECOMES THE MOTHER OF A NATION

Hagar's story is told in Genesis 16-21. She is also mentioned in Galatians 4:24-25.

Escape of some kind is usually the most tempting solution to our problems. In fact, it can become a habit. Hagar was a person who used that approach. When the going got tough, she usually got going—in the other direction.

However, it is worthwhile to note that the biggest challenges Hagar faced were brought on by *other* people's choices. Sarah chose her to bear Abraham's child, and Hagar probably had little to say in the matter.

It isn't hard to understand how Hagar's pregnancy caused her to look down on Sarah. But that brought on hard feelings, and Sarah consequently punished Hagar. This motivated her first escape. When she returned to the family and gave birth to Ishmael, Sarah's continued barrenness must have contributed to bitterness on both sides.

When Isaac was finally born, Sarah looked for any excuse to have Hagar and Ishmael sent away. She found it when she caught Ishmael teasing Isaac. In the desert, out of water and facing the death of her son, Hagar once again tried to escape. She walked away so she wouldn't have to watch her son die. Once again, God graciously intervened.

Have you noticed how patiently God operates to make our escape attempts fail? Have you begun to learn that escape is only a temporary solution? God's continual desire is for us to face our problems with his help. We experience his help most clearly in and through conflicts and difficulties, not away from them. Are there problems in your life for which you've been using the "Hagar solution"? Choose one of those problems, ask for God's help, and begin to face it today.

Key verse:

"Then the angel of the Lord told her, 'Go back to your mistress and submit to her' " (Genesis 16:9).

Chapter 11

HAMAN WAS AN EXTREMELY ARROGANT LEADER

Haman's story is told in the book of Esther.

The most arrogant people are often those who must measure their self-worth by the power or influence they think they have over others. Haman was an extremely arrogant leader. He recognized the king as his superior, but could not accept anyone as an equal. When one man, Mordecai, refused to bow in submission to him, Haman wanted to destroy him. He became consumed with hatred for Mordecai. He was already filled with racial hatred for all the Jewish people because of the long-standing hatred between the Jews and Haman's ancestors, the Amalekites. Mordecai's dedication to God and his refusal to give homage to any human person challenged Haman's self-centered religion. Haman saw the Jews as a threat to his power, and he decided to kill them all.

God was preparing Haman's downfall and the protection of his people long before Haman came to power under Xerxes. Esther, a Jew, became queen, and Mordecai's role in exposing an assassination plot indebted the king to him. Not only was Haman prevented from killing Mordecai, he also had to suffer the humiliation of publicly honoring him. Within hours, Haman died on the gallows he had built to hang Mordecai, and his plan to wipe out the Jews was thwarted. In contrast to Esther, who risked everything for God and won, Haman risked everything for an evil purpose and lost.

Our initial response to the story about Haman is to say that he got what he deserved. But the Bible leads us to ask deeper questions: "How much of Haman is in me?" "Do I desire to control others?" "Am I threatened when others don't appreciate me as I think they should?" "Do I want revenge when my pride is attacked?" Confess these attitudes to God, and ask him to replace them with an attitude of forgiveness. Otherwise, God's justice will settle the matter.

Key verses:

"When Haman saw that Mordecai would not kneel down or pay him honor, he was enraged. Yet having learned who Mordecai's people were, he scorned the idea of killing only Mordecai. Instead Haman looked for a way to destroy all Mordecai's people, the Jews, throughout the whole kingdom of Xerxes" (Esther 3:5-6).

HANNAH KEPT HER PROMISE

Her story is told in 1 Samuel 1-2.

Hannah's prayer shows us that all we have and receive is on loan from God. Hannah might have had many excuses for being a possessive mother. But when God answered her prayer, she followed through on her promise to dedicate Samuel to God's service.

She discovered that the greatest joy in having a child is to give that child fully and freely back to God. She entered motherhood prepared to do what all mothers must eventually do—let go of their children.

When children are born, they are completely dependent upon their parents for all their basic necessities. This causes some parents to forget that those same children will grow toward independence within the span of a few short years. Being sensitive to the different stages of that healthy process will greatly strengthen family relationships; resisting or denying that process will cause great pain. We must gradually let go of our children in order to allow them to become mature, interdependent adults.

Key verses:

“And she said to him, ‘As surely as you live, my lord, I am the woman who stood here beside you praying to the Lord. I prayed for this child, and the Lord has granted me what I asked of him. So now I give him to the Lord. For his whole life he will be given over to the Lord’ ” (1 Samuel 1:26-28).

HEROD AGRIPPA I MURDERED

THE APOSTLE JAMES

Herod Agrippa's story is told in Acts 12:1-23.

For good or evil, families have lasting and powerful influence on their children. Traits and qualities are passed on to the next generation, and often the mistakes and sins of the parents are repeated by the children. Four generations of the Herod family are mentioned in the Bible. Each leader left his evil mark: Herod the Great murdered Bethlehem's children; Herod Antipas was involved in Jesus' trial and John the Baptist's execution; Herod Agrippa I murdered the apostle James; and Herod Agrippa II was one of Paul's judges.

Herod Agrippa I related fairly well to his Jewish subjects. Because he had a Jewish grandmother of royal blood (Mariamne), he was grudgingly accepted by the people. Although as a youth he had been temporarily imprisoned by the emperor Tiberias, he was now trusted by Rome and got along well with the emperors Caligula and Claudius.

An unexpected opportunity for Herod to gain new favor with the Jews was created by the Christian movement. Gentiles began to be accepted into the church in large numbers. Many Jews had been tolerating this new movement as a sect within Judaism, but its rapid growth alarmed them. Persecution of Christians was revived, and even the apostles were not spared. James was killed, and Peter was thrown into prison.

But soon, Herod made a fatal error. During a visit to Caesarea, the people called him a god, and he accepted their praise. Herod was immediately struck with a painful disease, and he died within a week.

Like his grandfather, uncle, and son after him, Herod Agrippa I came close to the truth but missed it. Because religion was important only as an aspect of politics, he had no reverence and no qualms about taking praise that only God should receive. His mistake is a common one. Whenever we are proud of our own abilities and accomplishments, not recognizing them as gifts from God, we repeat Herod's sin.

Key verse:

“Immediately, because Herod did not give praise to God, an angel of the Lord struck him down, and he was eaten by worms and died” (Acts 12:23).

HEROD AGRIPPA II INHERITED

A FLAWED PERSONALITY

Herod Agrippa II's story is told in Acts 25:13-26:32.

Like great-grandfather, like grandfather, like father, like son—this tells the story of Herod Agrippa II. He inherited the effects of generations of powerful men with flawed personalities. Each son followed his father in weaknesses, mistakes, and missed opportunities. Each generation had a confrontation with God, but each failed to realize the importance of the decision. Herod Agrippa's great-uncle, Herod Antipas, actually met Jesus during his trial, but failed to see Jesus for who he was. Agrippa II heard the gospel from Paul, but considered the message mild entertainment. He found it humorous that Paul actually tried to convince him to become a Christian.

Like so many before and after, Agrippa II stopped within hearing distance of the kingdom of God. He left himself without excuse. He heard the gospel but decided it wasn't worth responding to personally. Unfortunately, his mistake isn't uncommon. Many who read his story also will not believe. Their problem, like his, is not really that the gospel isn't convincing or that they don't need to know God personally; it is that they choose not to respond.

What has been your response to the gospel? Has it turned your life around and given you the hope of eternal life, or has it been a message to resist or reject? Perhaps it has just been entertainment. It may seem like too great a price to give God control of your life, but it is an even greater price by far to live eternally apart from him because you have chosen not to be his child.

Key verse:

“Then Agrippa said to Paul, ‘Do you think that in such a short time you can persuade me to be a Christian?’ ” (Acts 26:28).

Chapter 12

HEROD ANTIPAS RUTHLESS AMBITION

WAS PUBLIC KNOWLEDGE

Herod Antipas's story is told in the Gospels. He is also mentioned in Acts 4:27; Acts 13:1.

Most people dislike having their sins pointed out, especially in public. The shame of being exposed is often stronger than the guilt brought on by the wrongdoing. Herod Antipas was a man experiencing both guilt and shame.

Herod's ruthless ambition was public knowledge, as was his illegal marriage to his brother's wife, Herodias. One man made Herod's sin a public issue. That man was John the Baptist. John had been preaching in the desert, and thousands flocked to hear him. Apparently it was no secret that John had rebuked Herod for his adulterous marriage. Herodias was particularly anxious to have John silenced. As a solution, Herod imprisoned John.

Herod liked John. John was probably one of the few people he met who spoke only the truth to him. But the truth about his sin was a bitter pill to swallow, and Herod wavered at the point of conflict: he couldn't afford to have John constantly reminding the people of their leader's sinfulness, but he was afraid to have John killed. He put off the choice. Eventually Herodias forced his hand, and John was executed. Of course, this only served to increase Herod's guilt.

Upon hearing about Jesus, Herod immediately identified him with John. He couldn't decide what to do about Jesus. He didn't want to repeat the mistake he had made with John, so he tried to threaten Jesus just before Jesus' final journey to Jerusalem. When the two met briefly during Jesus' trial, Jesus would not speak to Herod. Herod had proved himself a poor listener to John, and Jesus had nothing to add to John's words. Herod responded with spite and mocking. Having rejected the messenger, he found it easy to reject the Messiah.

For each person, God chooses the best possible ways to reveal himself. He uses his Word, various circumstances, our minds, or other people to get our attention. He is persuasive and persistent, but never forces himself on us. To miss or resist God's message, as did Herod, is tragedy. How aware are you of God's attempts to enter your life? Have you welcomed him?

HEROD THE GREAT IS REMEMBERED AS A LAVISH REBUILDER OF THE TEMPLE IN JERUSALEM

Notes about Herod the Great are found in Matthew 2:1-22 and Luke 1:5.

The Bible records history. It has proven itself an accurate and reliable record of people, events, and places. Independent historical accounts verify the Bible's descriptions and details of many famous lives. One of these was the father of the Herodian family, Herod the Great.

Herod is remembered as a builder of cities and the lavish rebuilder of the temple in Jerusalem. But he also destroyed people. He showed little greatness in either his personal actions or his

character. He was ruthless in ruling his territory. His suspicions and jealousy led to the murder of several of his children and the death of his wife Mariamne.

Herod's title, king of the Jews, was granted by Rome but never accepted by the Jewish people. He was not part of the Davidic family line, and he was only partly Jewish. Although Israel benefited from Herod's lavish efforts to repair the temple in Jerusalem, he won little admiration because he also rebuilt various pagan temples. Herod's costly attempt to gain the loyalty of the people failed because it was superficial. His only loyalty was to himself.

Because his royal title was not genuine, Herod was constantly worried about losing his position. His actions when hearing from the Magi about their search for the new king are consistent with all that we know about Herod. He planned to locate and kill the child before he could become a threat. The murder of innocent children that followed is a tragic lesson in what can happen when actions are motivated by selfishness. Herod's suspicions did not spare even his own family. His life was self-destructive.

HEZEKIAH WAS MOST CONCERNED WITH PRESENT OBEDIENCE

Hezekiah's story is told in 2 Kings 16:20-20:21; 2 Chron. 28:27-32:33; Isaiah 36:1-39:8. He is also mentioned in Proverbs 25:1; Isaiah 1:1; Jeremiah 15:4; Jeremiah 26:18-19; Hosea 1:1; Micah 1:1.

The past is an important part of today's actions and tomorrow's plans. The people and kings of Judah had a rich past, filled with God's action, guidance, and commands. But with each passing generation, they also had a growing list of tragedies that occurred when the people forgot that their God, who had cared for them in the past, also cared about the present and the future—and demanded their continued obedience. Hezekiah was one of the few kings of Judah who was

constantly aware of God's acts in the past and his interest in the events of every day. The Bible describes him as a king who had a close relationship with God.

As a reformer, Hezekiah was most concerned with present obedience. Judah was filled with visual reminders of the people's lack of trust in God, and Hezekiah boldly cleaned house. Altars, idols, and pagan temples were destroyed. Even the bronze snake Moses had made in the desert was not spared because it had ceased to point the people to God and had also become an idol. The temple in Jerusalem, whose doors had been nailed shut by Hezekiah's own father, was cleaned out and reopened. The Passover was reinstated as a national holiday, and there was revival in Judah.

Although he had a natural inclination to respond to present problems, Hezekiah's life shows little evidence of concern about the future. He took few actions to preserve the effects of his sweeping reforms. His successful efforts made him proud. His unwise display of wealth to the Babylonian delegation got Judah included on Babylon's "Nations to Conquer" list. When Isaiah informed Hezekiah of the foolishness of his act, the king's answer displayed his persistent lack of foresight—he was thankful that any evil consequences would be delayed until after he died. And the lives of three kings who followed him—Manasseh, Amon, and Josiah—were deeply affected by both Hezekiah's accomplishments *and* his weaknesses.

The past affects your decisions and actions today, and these, in turn, affect the future. There are lessons to learn and errors to avoid repeating. Remember that part of the success of your past will be measured by what you do with it now and how well you use it to prepare for the future.

Key verses:

"Hezekiah trusted in the Lord, the God of Israel. There was no one like him among all the kings of Judah, either before him or after him. He held fast to the Lord and did not cease to follow him; he kept the commands the Lord had given Moses" (2 Kings 18:5-6).

ISAAC WAS A PROTECTED CHILD

Isaac's story is told in Genesis 17:15-35:29. He is also mentioned in Romans 9:7-8; Hebrews 11:17-20; James 2:21-24.

A name carries great authority. It sets you apart. It triggers memories. The sound of it calls you to attention anywhere.

Many Bible names accomplished even more. They were often descriptions of important facts about one's past and hopes for the future. The choice of the name *Isaac*, "he laughs," for Abraham and Sarah's son must have created a variety of feelings in them each time it was spoken. At times it must have recalled their shocked laughter at God's announcement that they would be parents in their old age. At other times, it must have brought back the joyful feelings of receiving their long-awaited answer to prayer of a child. Most important, it was a testimony to God's power in making his promise a reality.

In a family of forceful initiators, Isaac was the quiet, “mind-my-own-business” type unless he was specifically called on to take action. He was the protected only child from the time Sarah got rid of Ishmael until Abraham arranged his marriage to Rebekah.

In his own family, Isaac had the patriarchal position, but Rebekah had the power. Rather than stand his ground, Isaac found it easier to compromise or lie to avoid confrontations.

In spite of these shortcomings, Isaac was part of God’s plan. The model his father gave him included a great gift of faith in the one true God. God’s promise to create a great nation through which he would bless the world was passed on by Isaac to his twin sons.

It is usually not hard to identify with Isaac in his weaknesses. But consider for a moment that God works through people in spite of their shortcomings and, often, through them. As you pray, put into words your desire to be available to God. You will discover that his willingness to use you is even greater than your desire to be used.

Key verse:

“Then God said, ‘Yes, but your wife Sarah will bear you a son, and you will call him Isaac. I will establish my covenant with him as an everlasting covenant for his descendants after him’ ”
(Genesis 17:19).

Chapter 13

ISAIAH WAS ACTIVE AS A PROPHET DURING

THE REIGNS OF FIVE KINGS

Isaiah’s story is told in 2 Kings 19:2-20:19. He is also mentioned in 2 Chron. 26:22; 2 Chron. 32:20, 32; Matthew 3:3; Matthew 8:17; Matthew 12:17-21; John 12:38-41; Romans 10:16, 20-21.

Trees and prophets share at least one important characteristic—both are planted for the future. Yet seedlings are often overlooked and prophets often ignored. Isaiah is one of the best examples of this. The people of his time could have been rescued by his words. Instead, they refused to believe him. With the passing of centuries, however, Isaiah’s words have cast a shadow on all of history.

Isaiah was active as a prophet during the reigns of five kings, but he did not set out to be a prophet. By the time King Uzziah died, Isaiah may have been established as a scribe in the royal palace in Jerusalem. It was a respectable career, but God had other plans for his servant. Isaiah's account of God's call leaves little doubt about what motivated the prophet for the next half century. His vision of God was unforgettable.

The encounter with God permanently affected Isaiah's character. He reflected the God he represented. Isaiah's messages—some comforting, some confronting—are so distinct that some have guessed they came from different authors. Isaiah's testimony is that the messages came from the only One capable of being perfect in justice as well as in mercy—God himself.

When he called Isaiah as a prophet, God did not encourage him with predictions of great success. God told Isaiah that the people would not listen. But he was to speak and write his messages anyway because eventually some *would* listen. God compared his people to a tree that would have to be cut down so that a new tree could grow from the old stump (Isaiah 6:13).

We who are part of that future can see that many of the promises God gave through Isaiah have been fulfilled in Jesus Christ. We also gain the hope of knowing that God is active in all of history, including our own.

Key verse:

“Then I heard the voice of the Lord saying, ‘Whom shall I send? And who will go for us?’ And I said, ‘Here am I. Send me!’” (Isaiah 6:8).

ISHMAEL, BORN AS A RESULT OF ABRAHAM AND SARAH TRYING TO WORK OUT GOD'S PLAN

Ishmael's story is told in Genesis 16-17; Genesis 25:12-18; Genesis 28:8-9; Genesis 36:1-3. He is also mentioned in 1 Chron. 1:28-31; Romans 9:7-9; Galatians 4:21-31.

Have you ever wondered if you were born into the wrong family? We don't know much about how Ishmael viewed life, but that question must have haunted him at times. His life, his name, and his position were bound up in a conflict between two jealous women. Sarah (Sarai), impatient with God's timetable, had taken matters into her own hands, deciding to have a child through another woman. Hagar, servant that she was, submitted to being used this way. But her pregnancy gave birth to strong feelings of superiority toward Sarah. Into this tense atmosphere, Ishmael was born.

For 13 years Abraham thought Ishmael's birth had fulfilled God's promise. He was surprised to hear God say that the promised child would be Abraham and Sarah's very own. Sarah's pregnancy and Isaac's birth must have had a devastating impact on Ishmael. Until then he had

been treated as a son and heir, but this late arrival made his future uncertain. During Isaac's weaning celebration, Sarah caught Ishmael teasing his half brother. As a result, Hagar and Ishmael were permanently expelled from Abraham's family.

Much of what happened throughout his life cannot be blamed on Ishmael. He was caught in a process much bigger than himself. However, his own actions showed that he had chosen to become part of the problem and not part of the solution. He chose to live under his circumstances rather than above them.

The choice he made is one we must all make. There are circumstances over which we have no control (heredity, for instance), but there are others that we can control (decisions we make). At the heart of the matter is the sin-oriented nature we have all inherited. It can be partly controlled, although not overcome, by human effort. In the context of history, Ishmael's life represents the mess we make when we don't try to change the things we could change. The God of the Bible has offered a solution. His answer is not control, but a changed life. To have a changed life, turn to God, trust him to forgive your sinful past, and begin to change your attitude toward him and others.

Key verses:

“God heard the boy crying, and the angel of God called to Hagar from heaven and said to her, ‘What is the matter, Hagar? Do not be afraid; God has heard the boy crying as he lies there. Lift the boy up and take him by the hand, for I will make him into a great nation’ ” (Genesis 21:17-18).

JACOB IS ONE OF THE MOST SIGNIFICANT PEOPLE IN THE OLD TESTAMENT

Jacob's story is told in Genesis 25-50. He is also mentioned in Hosea 12:2-5; Matthew 1:2; Matthew 22:32; Acts 3:13; Acts 7:46; Romans 9:11-13; Romans 11:26; Hebrews 11:9, 20-21.

Abraham, Isaac, and Jacob are among the most significant people in the Old Testament. It is important to realize that this significance is not based upon their personal characters, but upon the character of God. They were all men who earned the grudging respect and even fear of their peers; they were wealthy and powerful, and yet each was capable of lying, deceit, and selfishness. They were not the perfect heroes we might have expected; instead, they were just like us, trying to please God, but often falling short.

Jacob was the third link in God's plan to start a nation from Abraham. The success of that plan was more often in spite of than because of Jacob's life. Before Jacob was born, God promised that his plan would be worked out through Jacob and not his twin brother, Esau. Although Jacob's methods were not always respectable, his skill, determination, and patience have to be admired. As we follow him from birth to death, we are able to see God's work.

Jacob's life had four stages, each marked by a personal encounter with God. In the first stage, Jacob lived up to his name, which means “he grasps the heel” (figuratively, “he deceives”). He

grabbed Esau's heel at birth, and by the time he fled from home, he had also grabbed his brother's birthright and blessing.

During his flight, God first appeared to him. Not only did God confirm to Jacob his blessing, but he awakened in Jacob a personal knowledge of himself. In the second stage, Jacob experienced life from the other side, being manipulated and deceived by Laban. But there is a curious change: the Jacob of stage one would simply have left Laban, whereas the Jacob of stage two, after deciding to leave, waited six years for God's permission. In the third stage, Jacob was in a new role as grabber. This time, by the Jordan River, he grabbed on to God and wouldn't let go. He realized his dependence on the God who had continued to bless him. His relationship to God became essential to his life, and his name was changed to Israel, "he struggles with God." Jacob's last stage of life was to *be* grabbed—God achieved a firm hold on him. In responding to Joseph's invitation to come to Egypt, Jacob was clearly unwilling to make a move without God's approval.

Key verse:

"I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you" (Genesis 28:15).

Chapter 14

JEHOSHAPHAT REVEAL THE NEGATIVE ASPECTS OF HIS FATHER'S MISTAKES

Jehoshaphat's story is told in 1 Kings 15:24-22:50 and 2 Chron. 17:1-21:1. He is also mentioned in 2 Kings 3:1-14 and Joel 3:2, 12.

Are children more likely to learn from their parents' mistakes or to simply repeat them? In the lives of the people in the Bible, we find that the effects of parental examples are powerful and long-lasting. For much of his life, Jehoshaphat seems to have been a son who learned from his father Asa's mistakes and followed his positive actions. But on several occasions, his decisions reveal the negative aspects of his father's example.

When the challenges were obvious, like the need for religious education of the people or the threat of war with a vast army, Jehoshaphat turned to God for guidance and made the right choices. His dependence on God was consistent when the odds were clearly against him. It was in depending on God for the day-to-day plans and actions that Jehoshaphat was weak. He allowed his son to marry Athaliah, the daughter of the wicked Ahab and Jezebel of Israel, who did her best to be as evil as her parents. Jehoshaphat was almost killed when, without asking God, he made an alliance with Ahab. Later, he got involved in an unwise shipbuilding venture with Ahab's son, Ahaziah—a venture that was shipwrecked by God.

God's faithfulness when the issues are clear and the enemy overwhelming is more than enough reason to seek his guidance when the issues are unclear and the enemy unseen. Jehoshaphat knew this, yet he made little use of that knowledge.

We repeat Jehoshaphat's error when we relegate God to the background in the "easy" decisions of life. Then, when things get out of hand, we want him to get us out of the mess we got ourselves into. God wants us to give him not only the major decisions, but also our daily lives—the things we are most often fooled into believing we can control. Perhaps there is nothing major facing you today. Have you paused long enough to give your day to God anyway?

Key verses:

"He walked in the ways of his father Asa and did not stray from them; he did what was right in the eyes of the LORD. The high places, however, were not removed, and the people still had not set their hearts on the God of their fathers" (2 Chron. 20:32-33).

JEHU WAS USED BY GOD TO PUNISH KING AHAB

Jehu's story is told in 1 Kings 19:16-2 Kings 10:36. He is also mentioned in 2 Kings 15:12; 2 Chron. 22:7-9; Hosea 1:4-5.

Jehu had the basic qualities that could have made him a great success. From a human perspective, in fact, he was a successful king. His family ruled the northern kingdom longer than any other. He was used by God as an instrument of punishment to Ahab's evil dynasty, and he fiercely attacked Baal worship. He came close to being God's kind of king, but he recklessly went beyond God's commands and failed to follow through on the obedient actions that began his reign. Within sight of victory, he settled for mediocrity.

Jehu was a man of immediate action but without ultimate purpose. His kingdom moved, but its destination was unclear. He eliminated one form of idolatry, Baal worship, only to uphold another by continuing to worship the golden calves Jeroboam had set up. He could have accomplished much for God if he had been obedient to the One who made him king. Even when he was carrying out God's directions, Jehu's style showed he was not fully aware of who was directing him.

As he did with Jehu, God gives each person strengths and abilities that will find their greatest usefulness only under his control. Outside that control, however, they don't accomplish what they could and often become tools for evil. One way to make sure this does not happen is to tell God of your willingness to be under his control. With his presence in your life, your natural strengths and abilities will be used to their greatest potential for the greatest good.

Key verse:

“Yet Jehu was not careful to keep the law of the Lord, the God of Israel, with all his heart. He did not turn away from the sins of Jeroboam, which he had caused Israel to commit” (2 Kings 10:31).

JEPHTHAH MAKES A FOOLISH VOW

His story is told in Judges 11:1-12:7. He is also mentioned in 1 Samuel 12:11 and Hebrews 11:32.

It’s hard not to admire people whose word can be depended on completely and whose actions are consistent with their words. For such people, talking is not avoiding action; it is the beginning of action. People like this can make excellent negotiators. They approach a conflict with the full intention of settling issues verbally, but they do not hesitate to use other means if verbal attempts fail. Jephthah was this kind of person.

In most of his conflicts, Jephthah’s first move was to talk. In the war with the Ammonites, his strategy was negotiation. He clarified the issues so that everyone knew the cause of the conflict. His opponent’s response determined his next action.

The fate of Jephthah’s daughter is difficult to understand. We are not sure what Jephthah meant by his vow recorded in Judges 11:31. In any case, his vow was unnecessary. We do not know what actually happened to his daughter—whether she was burned as an offering or set apart as a virgin, thus denying Jephthah any hope of descendants since she was his only child. What we do know is that Jephthah was a person of his word, even when it was a word spoken in haste, and even when keeping his word cost him great pain.

How do you approach conflicts? There is a big difference between trying to settle a conflict through words and simply counterattacking someone verbally. How dependable are the statements you make? Do your children, friends, and fellow workers know you to be a person of your word? The measure of your trustworthiness is your willingness to take responsibility, even if you must pay a painful price because of something you said.

Key verse:

“Then Jephthah went over to fight the Ammonites, and the LORD gave them into his hands” (Judges 11:32).

JEREMIAH DEPENDED ON GOD'S LOVE AS HE DEVELOPED ENDURENCE

Jeremiah's story is told in the book of Jeremiah. He is also mentioned in Ezra 1:1; Daniel 9:2; Matthew 2:17; Matthew 16:14; Matthew 27:9. See also 2 Chron. 34-35 for the story of the spiritual revival under Josiah.

Endurance is not a common quality. Many people lack the long-term commitment, caring, and willingness that are vital to sticking with a task against all odds. But Jeremiah was a prophet who endured.

Jeremiah's call by God teaches how intimately God knows us. He valued us before anyone else knew we would exist. He cared for us while we were in our mother's womb. He planned our lives while our bodies were still being formed. He values us more highly than we value ourselves.

Jeremiah had to depend on God's love as he developed endurance. His audiences were usually antagonistic or apathetic to his messages. He was ignored; his life was often threatened. He saw both the excitement of a spiritual awakening and the sorrow of a national return to idolatry. With the exception of the good King Josiah, Jeremiah watched king after king ignore his warnings and lead the people away from God. He saw fellow prophets murdered. He himself was severely persecuted. Finally, he watched Judah's defeat at the hands of the Babylonians.

Jeremiah responded to all this with God's message and human tears. He felt firsthand God's love for his people and the people's rejection of that love. But even when he was angry with God and tempted to give up, Jeremiah knew he had to keep going. God had called him to endure. He expressed intense feelings, but he also saw beyond the feelings to the God who was soon to execute justice, but who afterward would administer mercy.

It may be easy for us to identify with Jeremiah's frustrations and discouragement, but we need to realize that this prophet's life is also an encouragement to faithfulness.

Key verses:

“ ‘Ah, Sovereign LORD,’ I said, ‘I do not know how to speak; I am only a child.’ But the LORD said to me, ‘Do not say, ‘I am only a child.’ You must go to everyone I send you to and say whatever I command you. Do not be afraid of them, for I am with you and will rescue you,’ declares the LORD.” (Jeremiah 1:6-8).

Chapter 15

JEROBOAM WOULD RULE THE TEN NORTHERN TRIBES

Jeroboam's story is told in 1 Kings 11:26-14:20. He is also mentioned in 2 Chron. 10-13.

Even clear warnings are hard to obey. The Bible is filled with stories of people who had direction from God and yet chose their own way. Their disobedience was rarely due to ignorance of what God wanted; rather, it grew out of stubborn selfishness. Jeroboam was a consistent example of this all-too-human trait.

During his construction activities, Solomon noticed young Jeroboam's natural leadership skills and made him a special project foreman. Shortly after this, God contacted Jeroboam through the prophet Ahijah. He told Jeroboam that God would punish David's dynasty by tearing the kingdom from Solomon's son and that Jeroboam would rule the ten northern tribes. And God made it clear that the same fate would destroy Jeroboam's family if they refused to obey God. Apparently Solomon heard about these events and tried to have Jeroboam killed. The future king escaped to Egypt, where he stayed until Solomon died.

When Rehoboam, Solomon's heir, took the throne, Jeroboam returned. He represented the people in demanding that the new king be more lenient than his father. Rehoboam's unwise choice to reject his people's request led to their rejecting him as king. Only Judah and the annexed tribe of Benjamin remained loyal to David's dynasty. The other ten tribes made Jeroboam king.

Rather than seeing this fulfillment of God's promise as motivation to obey God, Jeroboam decided to do whatever he could to secure his position. He led his kingdom away from the God who had allowed him to reign. God had already warned him of the consequences of this action—his family was eventually wiped out. And Jeroboam set into motion events that would lead to the destruction of the northern kingdom.

Sin's consequences are guaranteed in God's Word, but the timing of those consequences is hard to predict. When we do something directly opposed to God's commands and there isn't immediate disaster, we are often fooled into believing we got away with disobedience. But that is a dangerous assumption. Jeroboam's life should make us recognize our frequent need to admit our disobedience and ask God to forgive us.

Key verses:

“Even after this, Jeroboam did not change his evil ways, but once more appointed priests for the high places from all sorts of people. Anyone who wanted to become a priest he consecrated for the high places. This was the sin of the house of Jeroboam that led to its downfall and to its destruction from the face of the earth” (1 Kings 13:33-34).

JETHRO'S RELIGIOUS BACKGROUND PREPARED HIM FOR RESPONDING IN FAITH TO GOD

Jethro's story is told in Exodus 2:15-3:1; Exodus 18:1-27. He is also mentioned in Judges 1:16.

People such as Jethro and Melchizedek—not Israelites, but nevertheless worshipers of the true God—play an important role in the Old Testament. They remind us of God's commitment to the world. God chose one nation through which to work, but his love and concern are for all nations!

Jethro's religious background prepared him for, rather than prevented him from, responding in faith to God. When he saw and heard what God had done for the Israelites, he worshiped God wholeheartedly. We can guess that for 40 years as Moses' father-in-law, Jethro had been watching God at work, molding a leader. Moses' and Jethro's relationship must have been close, for Moses readily accepted his father-in-law's advice. Each benefited from knowing the other. Jethro met God through Moses, and Moses received hospitality, his wife, and wisdom from Jethro.

The greatest gift one person can give another is an introduction to God. But that gift is hindered if the believer's attitude is, “I have the greatest gift to pass on to you, while you have nothing to give me in return.” Real friends give to and receive from each other. The importance of introducing a friend to God does not make the friend's gifts to us insignificant. Rather, the believer is doubly blessed—first by receiving the gifts the friend wishes to give; then by growing in knowledge of the Lord. For we discover that in introducing another person to God, we increase our own awareness of God. As we give God away, he gives himself even more to us.

Is all you know about God a miscellaneous collection of trivia, or do you have a living relationship with him? Only with a vital relationship can you pass on to others the excitement of allowing God to guide your life. Have you reached the point of saying, with Jethro, “I know that the Lord is greater than all other gods” (Exodus 18:11)?

Key verse:

“Jethro was delighted to hear about all the good things the Lord had done for Israel in rescuing them from the hand of the Egyptians” (Exodus 18:9)

JEZEBEL RANKS AS THE MOST EVIL WOMAN IN THE BIBLE

Jezebel’s story is told in 1 Kings 16:31-2 Kings 9:37. Her name is used as a synonym for great evil in Rev. 2:20.

The Bible is as honest about the lives of its heroes as it is about those who rejected God. Some Bible characters found out what God can do with failures when they turned to him. Many, however, neither admitted their failures nor turned to God.

Jezebel ranks as the most evil woman in the Bible. The Bible even uses her name as an example of people who completely reject God (Rev. 2:20, 21). Many pagan women married into Israel without acknowledging the God their husbands worshiped. They brought their religions with them. But no one was as determined as Jezebel to make all Israel worship *her* gods. To the prophet Elijah, she seemed to have succeeded. He felt he was the only one still faithful to God until God told him there were still 7,000 who had not turned from the faith. Jezebel’s one outstanding “success” was in contributing to the cause of the eventual downfall of the northern kingdom—idolatry. God punished the northern tribes for their idolatry by having them carried off into captivity.

Jezebel held great power. She not only managed her husband, Ahab, but she also had 850 assorted pagan priests under her control. She was committed to her gods and to getting what she wanted. She believed that the king had the right to possess anything he wanted. When Naboth refused to sell Ahab his vineyard, Jezebel ruthlessly had Naboth killed and took ownership of the land. Jezebel’s plan to wipe out worship of God in Israel led to painful consequences. Before she died, Jezebel suffered the loss of her husband in combat and her son at the hand of Jehu, who took the throne by force. She died in the defiant and scornful way she had lived.

When comparing Jezebel and Elijah, we have to admire each one’s strength of commitment. The big difference was *to whom* they were committed. Jezebel was committed to herself and her false gods; Elijah was totally committed to the one true God. In the end, God proved Elijah right. To what or to whom are you most committed? How would God evaluate your commitment?

Key verse:

“There was never a man like Ahab, who sold himself to do evil in the eyes of the Lord, urged on by Jezebel his wife” (1 Kings 21:25).

JOAB SET HIS OWN STANDARDS

Joab’s story is told in 2 Samuel 2-1 Kings 2. He is also mentioned in 1 Chron. 2:16; 1 Chron. 11:5-9, 20, 26; 1 Chron. 19:8-15; 1 Chron. 20:1; 1 Chron. 21:2-6; 1 Chron. 26:28; and in the title of Psalm 60.

Joab, the great military leader, had two brothers who were also famous soldiers: Abishai and Asahel. Joab proved to be the greatest leader of the three and was the commander of David’s army throughout most of David’s reign. There is no record that his troops ever lost a battle.

Joab was a fearless fighter like his brothers. Unlike them, he was also a brilliant and ruthless strategist. His plans usually worked, but he was seldom concerned about those hurt or killed by them. He did not hesitate to use treachery or murder to achieve his goals. His career is a story of great accomplishments and shameful acts. He conquered Jerusalem and the surrounding nations, defeated Abner, and reconciled Absalom and David. But he also murdered Abner, Amasa, and Absalom, took part in Uriah’s murder, and plotted with Adonijah against Solomon. That plot led to his execution.

Joab set his own standards—he lived by them and died because of them. There is little evidence that Joab ever acknowledged God’s standards. On one occasion he confronted David about the danger of taking a census without God’s command, but this may have been little more than a move to protect himself. Joab’s self-centeredness eventually destroyed him. He was loyal only to himself, even willing to betray his lifelong relationship with David to preserve his power.

Joab’s life illustrates the disastrous results of having no source of direction outside oneself. Brilliance and power are self-destructive without God’s guidance. Only God can give the direction we need. For that reason, he has made available his Word, the Bible, and he is willing to be personally present in the lives of those who admit their need for him.

Key verse:

“Then the king commanded Benaiah, ‘Do as he says. Strike him down and bury him, and so clear me and my father’s house of the guilt of the innocent blood that Joab shed’ ” (1 Kings 2:31).

Chapter 16

JOASH ESCAPED HIS GRANDMOTHER'S SLAUGHTER

Joash's story is told in 2 Kings 11:1-14:23 and 2 Chron. 22:11-25:25.

All parents want their children to make the right decisions. But to do this, children must first learn to make *their own* decisions. Making bad ones helps them learn to make good ones. If parents make all the decisions for their children, they leave their children without the skills for wise decision making when they are on their own. This problem seriously affected Joash. He had great advice, but he never grew up. He became so dependent on what he was told that his effectiveness was limited to the quality of his advisers.

When Joash was one year old, his grandmother Athaliah decided to slaughter all her descendants in a desperate bid for power. Joash was the only survivor, rescued and hidden by his aunt and uncle, Jehosheba and Jehoiada. Jehoiada's work as a priest made it possible to keep Joash hidden in the temple for six years. At that point, Jehoiada arranged for the overthrow of Athaliah and the crowning of Joash. For many years following, Jehoiada made most of the kingdom's decisions for Joash. When the old priest died, he was buried in the royal cemetery as a tribute to his role.

But after Jehoiada's death, Joash didn't know what to do. He listened to counsel that carried him into evil. Within a short time he even ordered the death of Jehoiada's son Zechariah. After a few months, Joash's army had been soundly defeated by the Arameans. Jerusalem was saved only because Joash stripped the temple of its treasures as a bribe. Finally, the king's own officials assassinated him. In contrast to Jehoiada, Joash was not buried among the kings; he is not even listed in Jesus' genealogy in the New Testament.

As dependent as Joash was on Jehoiada, there is little evidence that he ever established a real dependence on the God Jehoiada obeyed. Like many children, Joash's knowledge of God was secondhand. It was a start, but the king needed his own relationship with God that would outlast and overrule the changes in the advice he received.

It would be easy to criticize Joash's failure were it not for the fact that we often fall into the same traps. How often have we acted on poor advice without considering God's Word?

Key verses:

"After the death of Jehoiada, the officials of Judah came and paid homage to the king, and he listened to them. They abandoned the temple of the LORD, the God of their fathers, and worshiped Asherah poles and idols. Because of their guilt, God's anger came upon Judah and Jerusalem" (2 Chron. 24:17-18).

JOB'S FAITHFULNESS SEEMS INCREDIBLE

Job's story is told in the book of Job. He is also referred to in Ezekiel 14:14, 20 and James 5:11.

Children never tire of asking "Why?" Yet the question produces a bitter taste the older we get. Children wonder about everything; adults wonder about suffering. We notice that the world seems to run by a system of cause and effect, yet there are some effects for which we can't find a clear cause, and some causes that don't lead to the expected effects. We would expect Job's wealth and family to give him a very happy life, and, for a while, they did. But the loss and pain he experienced shock us. The first two chapters of his story are more than we can bear. To those so quick to ask "Why?" at the smallest misfortune, Job's faithfulness seems incredible. But even Job had something to learn. We can learn with him.

Our age of "instant" everything has caused us to lose the ability to wait. We expect to learn patience instantly, and in our hurry, we miss the contradiction. Of all that we want now, relief from pain is at the top of our list. We want an instant cure for everything from toothaches to heartbreaks. Although some pains have been cured, we still live in a world where many people suffer. Job was not expecting instant answers for the intense emotional and physical pain he endured. But in the end, what broke Job's patience was not the suffering, but not knowing *why* he suffered.

When Job expressed his frustration, his friends were ready with their answers. They believed that the law of cause and effect applied to all people's experiences. Their view of life boiled down to this: good things happen to good people, and bad things happen to bad people. Because of this, they felt their role was to help Job admit to whatever sin was causing his suffering.

Job actually looked at life almost the same way as his friends. What he couldn't understand was why he was suffering so much when he was sure he had done nothing to deserve such punishment. The last friend, Elihu, did offer another explanation for the pain by pointing out that God might be allowing it to purify Job. But this was only partly helpful. When God finally spoke, he didn't offer Job an answer. Instead, he drove home the point that it is better to know God than to know answers.

Key verses:

"Brothers, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord. As you know, we consider blessed those who have persevered. You have heard of Job's perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy" (James 5:10-11).

JOHN BELIEVED THAT BEING LOVED WAS THE MOST POWERFUL MOTIVATION IN THE WORLD

John's story is told throughout the Gospels, Acts, and Revelation.

Being loved is the most powerful motivation in the world! Our ability to love is often shaped by our experience of love. We usually love others as we have been loved.

Some of the greatest statements about God's loving nature were written by a man who experienced God's love in a unique way. John, Jesus' disciple, expressed his relationship to the Son of God by calling himself "the disciple whom Jesus loved" (John 21:20). Although Jesus' love is clearly communicated in all the Gospels, in John's Gospel it is a central theme. Because his own experience of Jesus' love was so strong and personal, John was sensitive to those words and actions of Jesus that illustrated how the One who *is* love loved others.

Jesus knew John fully and loved him fully. He gave John and his brother James the nickname "Sons of Thunder," perhaps from an occasion when the brothers asked Jesus for permission to "call fire down from heaven" (Luke 9:54) on a village that had refused to welcome Jesus and the disciples. In John's Gospel and letters, we see the great God of love, while the thunder of God's justice bursts from the pages of Revelation.

Jesus confronts each of us as he confronted John. We cannot know the depth of Jesus' love unless we are willing to face the fact that he knows us completely. Otherwise we are fooled into believing he must love the people we pretend to be, not the sinners we actually are. John and all the disciples convince us that God is able and willing to accept us as we are. Being aware of God's love is a great motivator for change. His love is not given in exchange for our efforts; his love frees us to really live. Have you accepted that love?

Key verses:

"Dear friends, I am not writing you a new command but an old one, which you have had since the beginning. This old command is the message you have heard. Yet I am writing you a new command; its truth is seen in him and you, because the darkness is passing and the true light is already shining" (1 John 2:7-8).

JOHN MARK WAS EAGER TO DO THE RIGHT THING

John Mark's story is told in Acts 12:23-13:13 and Acts 15:36-39. He is also mentioned in Col. 4:10; 2 Tim. 4:11; Philemon 24; 1 Peter 5:13.

Mistakes are effective teachers. Their consequences have a way of making lessons painfully clear. But those who learn from their mistakes are likely to develop wisdom. John Mark was a good learner who just needed some time and encouragement.

Mark was eager to do the right thing, but he had trouble staying with a task. In his Gospel, Mark mentions a young man (probably referring to himself) who fled in such fear during Jesus' arrest that he left his clothes behind. This tendency to run was to reappear later when Paul and Barnabas took him on their first missionary journey. At their second stop, Mark left them and returned to Jerusalem. It was a decision Paul did not easily accept. In preparing for their second journey two years later, Barnabas again suggested Mark as a traveling companion, but Paul flatly refused. As a result, the team was divided. Barnabas took Mark with him, and Paul chose Silas. Barnabas was patient with Mark, and the young man repaid his investment. Paul and Mark were later reunited, and the older apostle became a close friend of the young disciple.

Mark was a valuable companion to three early Christian leaders—Barnabas, Paul, and Peter. The material in Mark's Gospel seems to have come mostly from Peter. Mark's role as a serving assistant allowed him to be an observer. He heard Peter's accounts of the years with Jesus over and over, and he was one of the first to put Jesus' life in writing.

Barnabas played a key role in Mark's life. He stood beside the young man despite his failure, giving him patient encouragement. Mark challenges us to learn from our mistakes and appreciate the patience of others. Is there a Barnabas in your life you need to thank for his or her encouragement to you?

Key verse:

“Only Luke is with me. Get Mark and bring him with you, because he is helpful to me in my ministry” (Paul writing in 2 Tim. 4:11).

Chapter 17

JOHN THE BAPTIST AIMED AT OBEDIENCE

John's story is told in all four Gospels. His coming was predicted in Isaiah 40:3 and Malachi 4:5; and he is mentioned in Acts 1:5, 22; Acts 10:37; Acts 11:16; Acts 13:24-25; Acts 18:25; Acts 19:3-4.

There's no getting around it—John the Baptist was unique. He wore odd clothes and ate strange food and preached an unusual message to the Judeans who went out to the wastelands to see him.

But John did not aim at uniqueness for its own sake. Instead, he aimed at obedience. He knew he had a specific role to play in the world—announcing the coming of the Savior—and he put all his energies into this task. Luke tells us that John was in the desert when God's word of direction came to him. John was ready and waiting. The angel who had announced John's birth to Zechariah had made it clear this child was to be a Nazirite—one set apart for God's service. John remained faithful to that calling.

This wild-looking man had no power or position in the Jewish political system, but he spoke with almost irresistible authority. People were moved by his words because he spoke the truth, challenging them to turn from their sins and baptizing them as a symbol of their repentance. They responded by the hundreds. But even as people crowded to him, he pointed beyond himself, never forgetting that his main role was to announce the coming of the Savior.

The words of truth that moved many to repentance goaded others to resistance and resentment. John even challenged Herod to admit his sin. Herodias, the woman Herod had married illegally, decided to get rid of this desert preacher. Although she was able to have him killed, she was not able to stop his message. The One John had announced was already on the move. John had accomplished his mission.

God has given each of us a purpose for living, and we can trust him to guide us. John did not have the complete Bible as we know it today, but he focused his life on the truth he knew from the available Old Testament Scriptures. Likewise we can discover in God's Word the truths he wants us to know. And as these truths work in us, others will be drawn to him. God can use you in a way he can use no one else. Let him know your willingness to follow him today.

Key verse:

“I tell you the truth: Among those born of women there has not risen anyone greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he” (Matthew 11:11).

JONATHAN IS AN EXAMPLE OF LOYALTY

His story is told in 1 Samuel 13-31. He is also mentioned in 2 Samuel 9.

Loyalty is one of life's most costly qualities; it is the most selfless part of love. To be loyal, you cannot live only for yourself. Loyal people not only stand by their commitments, they are willing to suffer for them. Jonathan is a shining example of loyalty. Sometimes he was forced to deal with conflicting loyalties: to his father, Saul, and to his friend David. His solution to that conflict teaches us both how to be loyal and what must guide loyalty. In Jonathan, truth always guided loyalty.

Jonathan realized that the source of truth was God, who demanded his ultimate loyalty. It was his relationship with God that gave Jonathan the ability to deal effectively with the complicated situations in his life. He was loyal to Saul because Saul was his father and the king. He was loyal to David because David was his friend. His loyalty to God guided him through the conflicting demands of his human relationships.

The conflicting demands of our relationships challenge us as well. If we attempt to settle these conflicts only at the human level, we will be constantly dealing with a sense of betrayal. But if we communicate to our friends that our ultimate loyalty is to God and his truth, many of our choices will be much clearer. The truth in his Word, the Bible, will bring light to our decisions. Do those closest to you know who has your greatest loyalty?

Key verse:

“I grieve for you, Jonathan my brother; you were very dear to me. Your love for me was wonderful, more wonderful than that of women” (2 Samuel 1:26).

JOSEPH ROSE IN POWER FROM SLAVE TO RULER

Joseph’s story is told in Genesis 30-50. He is also mentioned in Hebrews 11:22.

As a youngster, Joseph was overconfident. His natural self-assurance, increased by being Jacob’s favorite son and by knowing of God’s designs on his life, was unbearable to his ten older brothers, who eventually conspired against him. But this self-assurance, molded by pain and combined with a personal knowledge of God, allowed him to survive and prosper where most would have failed. He added quiet wisdom to his confidence and won the hearts of everyone he met—Potiphar, the warden, other prisoners, the king, and after many years, even those ten brothers.

Perhaps you can identify with one or more of these hardships Joseph experienced: he was betrayed and deserted by his family, exposed to sexual temptation, and punished for doing the right thing; he endured a long imprisonment and was forgotten by those he helped. As you read his story, note what Joseph did in each case. His positive response transformed each setback into a step forward. He didn't spend much time asking "Why?" His approach was "What shall I do now?" Those who met Joseph were aware that wherever he went and whatever he did, God was with him. When you're facing a setback, the beginning of a Joseph-like attitude is to acknowledge that God is with you. There is nothing like his presence to shed new light on a dark situation.

Key verse:

"So Pharaoh asked them, 'Can we find anyone like this man, one in whom is the spirit of God?'"
" (Genesis 41:38).

JOSEPH (MARY'S HUSBAND), IS OBEDIENT TO THE MESSAGE FROM THE ANGEL

Joseph's story is told in Matthew 1:16-2:23; Luke 1:26-2:52.

The strength of what we believe is measured by how much we are willing to suffer for those beliefs. Joseph was a man with strong beliefs. He was prepared to do what was right, despite the pain he knew it would cause. But Joseph had another trait—he not only tried to do what was right, he also tried to do it in the right way.

When Mary told Joseph about her pregnancy, Joseph knew the child was not his. His respect for Mary's character and the explanation she gave him, as well as her attitude toward the expected child, must have made it hard to think his bride had done something wrong. Still, someone else was the child's father—and it was mind-boggling to accept that the "someone else" was God.

Joseph decided he had to break the engagement, but he was determined to do it in a way that would not cause public shame to Mary. He intended to act with justice and love.

At this point, God sent a messenger to Joseph to confirm Mary's story and open another way of obedience for Joseph—to take Mary as his wife. Joseph obeyed God, married Mary, and honored her virginity until the baby was born.

We do not know how long Joseph lived his role as Jesus' earthly father—he is last mentioned when Jesus was 12 years old. But Joseph trained his son in the trade of carpentry, made sure he had good spiritual training in Nazareth, and took the whole family on the yearly trip to Jerusalem for the Passover, which Jesus continued to observe during his adult years.

Joseph knew Jesus was someone special from the moment he heard the angel's words. His strong belief in that fact, and his willingness to follow God's leading, empowered him to be Jesus' chosen earthly father.

Key verses:

“Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly. But after he had considered this, an angel of the Lord appeared to him in a dream and said, ‘Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit’ ” (Matthew 1:19-20).

Chapter 18

JOSHUA WAS COMMISSIONED TO LEAD THE CHILDREN OF ISRAEL

One of the greatest challenges facing leaders is to replace themselves, training others to become

Key verses:

“Moses did as the LORD commanded him. He took Joshua and had him stand before Eleazar the priest and the whole assembly. Then he laid his hands on him and commissioned him, as the LORD instructed through Moses” (Numbers 27:22-23).

leaders. Many outstanding accomplishments have been started by someone with great ability whose life or career ended before the vision became reality. The fulfillment of that dream then became the responsibility of that person's successor. Death is the ultimate deadline for leadership. One of the best tests of our leadership is our willingness and ability to train another for our position.

Moses made an excellent decision when he chose Joshua as his assistant. That choice was later confirmed by God himself when he instructed Moses to commission Joshua as his successor (Numbers 27:15-23). Joshua had played a key role in the exodus from Egypt. Introduced as the field general of Israel's army, he was the only person allowed to accompany Moses partway up the mountain when Moses received the law. Joshua and Caleb were the only two among the 12 spies to bring back an encouraging report after being sent into the promised land the first time. Other references show him to have been Moses' constant shadow. His basic training was living with Moses—experiencing firsthand what it meant to lead God's people. This was modeling at its best!

Who is your Moses? Who is your Joshua? You are part of the chain of God's ongoing work in the world. You are modeling yourself after others, and others are patterning their lives after you. How important is God to those you want to be like? Do those who are watching you see God reflected in every area of your life? Ask God to lead you to a trustworthy Moses. Ask him to make you a good Joshua.

Key verses:

“Moses did as the LORD commanded him. He took Joshua and had him stand before Eleazar the priest and the whole assembly. Then he laid his hands on him and commissioned him, as the LORD instructed through Moses” (Numbers 27:22-23).

JOSIAH WAS LIKE HEZEKIAH IN MANY WAYS

Josiah's story is told in 2 Kings 21:24-23:30; 2 Chron. 33:25-35:26. He is also mentioned in Jeremiah 1:1-3; Jeremiah 22:11, 18.

Josiah never knew his great-grandfather Hezekiah, but they were alike in many ways. Both had close, personal relationships with God. Both were passionate reformers, making valiant efforts to lead their people back to God. Both were bright flashes of obedience to God among kings with darkened consciences, who seemed bent on outdoing each other in disobedience and evil.

Although Josiah's father and grandfather were exceptionally wicked, his life is an example of God's willingness to provide ongoing guidance to those who set out to be obedient. At a young age, Josiah already understood that there was spiritual sickness in his land. Idols were sprouting in the countryside faster than crops. In a sense, Josiah began his search for God by destroying and cleaning up whatever he recognized as not belonging to the worship of the true God. In the process, God's Word was rediscovered. The king's intentions and the power of God's written revelation were brought together.

As the Book of God's Law was read to Josiah, he was shocked, frightened, and humbled. He realized what a great gap existed between his efforts to lead his people to God and God's expectations for his chosen nation. He was overwhelmed by God's holiness and immediately tried to expose his people to that holiness. The people did respond, but the Bible makes it clear that their renewed worship of God was much more out of respect for Josiah than out of personal understanding of their own guilt before God.

How would you describe your relationship with God? Are your feeble efforts at holiness based mostly on a desire to "go along" with a well-liked leader or popular opinion? Or are you, like Josiah, deeply humbled by God's Word, realizing that great gap between your life and the kind of life God expects, realizing your deep need to be cleansed and renewed by him? Humble obedience pleases God. Good intentions, even reforms, are not enough. You must allow God's Word to truly humble you and change your life.

Key verse:

"Neither before nor after Josiah was there a king like him who turned to the Lord as he did—with all his heart and with all his soul and with all his strength, in accordance with all the Law of Moses" (2 Kings 23:25).

JUDAH WAS A NATURAL LEADER, OUTSPOKEN AND DECISIVE

Judah's story is told in Genesis 29:35-50:26. He is also mentioned in 1 Chron. 2-4.

People who are leaders stand out. They don't necessarily look or act a certain way until the need for their action is apparent. Among their skills are outspokenness, decisiveness, action, and control. These skills can be used for great good or great evil. Jacob's fourth son, Judah, was a natural leader. The events of his life provided many opportunities to exercise those skills. Unfortunately Judah's decisions were often shaped more by the pressures of the moment than by a conscious desire to cooperate with God's plan. But when he did recognize his mistakes, he was willing to admit them. His experience with Tamar and the final confrontation with Joseph are both examples of Judah's willingness to bear the blame when confronted. It was one of the qualities he passed on to his descendant David.

Whether or not we have Judah's natural leadership qualities, we share with him a tendency to be blind toward our own sin. Too often, however, we don't share his willingness to admit mistakes. From Judah we can learn that it is not wise to wait until our errors force us to admit to

wrongdoing. It is far better to admit our mistakes openly, to shoulder the blame, and to seek forgiveness.

Key verses:

“Judah, your brothers will praise you; your hand will be on the neck of your enemies; your father’s sons will bow down to you. You are a lion’s cub, O Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness—who dares to rouse him? The scepter will not depart from Judah, nor the ruler’s staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his” (Genesis 49:8-10).

JUDAS ISCARIOT DESIRE PLACED HIM IN A POSITION WHERE SATAN COULD MANIPULATE HIM

Judas’s story is told in the Gospels. He is also mentioned in Acts 1:18-19

It is easy to overlook the fact that Jesus chose Judas to be his disciple. We may also forget that while Judas betrayed Jesus, *all* the disciples abandoned him. With the other disciples, Judas shared a persistent misunderstanding of Jesus’ mission. They all expected Jesus to make the right political moves. When he kept talking about dying, they all felt varying degrees of anger, fear, and disappointment. They didn’t understand why they had been chosen if Jesus’ mission was doomed to fail.

We do not know the exact motivation behind Judas’s betrayal. What is clear is that Judas allowed his desires to place him in a position where Satan could manipulate him. Judas accepted payment to set Jesus up for the religious leaders. He identified Jesus for the guards in the dimly lit Garden of Gethsemane. It is possible that he was trying to force Jesus’ hand—would Jesus or would Jesus not rebel against Rome and set up a new political government?

Whatever his plan, though, at some point Judas realized he didn’t like the way things were turning out. He tried to undo the evil he had done by returning the money to the priests, but it was too late. The wheels of God’s sovereign plan had been set into motion. How sad that Judas

ended his life in despair without ever experiencing the gift of reconciliation God could give even to him through Jesus Christ.

Human feelings toward Judas have always been mixed. Some have fervently hated him for his betrayal. Others have pitied him for not realizing what he was doing. A few have tried to make him a hero for his part in ending Jesus' earthly mission. Some have questioned God's fairness in allowing one man to bear such guilt. While there are many feelings about Judas, there are some facts to consider as well. He, by his own choice, betrayed God's Son into the hands of soldiers (Luke 22:48). He was a thief (John 12:6). Jesus knew that Judas's life of evil would not change (John 6:70). Judas's betrayal of Jesus was part of God's sovereign plan (Psalm 41:9; Zech. 11:12, 13; Matthew 20:18; 26:20-25; Acts 1:16, 20).

In betraying Jesus, Judas made the greatest mistake in history. But the fact that Jesus knew Judas would betray him doesn't mean that Judas was a puppet of God's will. Judas made the choice. God knew what that choice would be and confirmed it. Judas didn't lose his relationship with Jesus; rather, he never found Jesus in the first place. He is called "doomed to destruction" (John 17:12) because he was never saved. **Key verses:** "Then Satan entered Judas, called Iscariot, one of the Twelve. And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus" (Luke 22:3-4).

Chapter 19

KORAH WAS TRYING TO GET MORE THAN HE DESERVED

Korah's story is told in Numbers 16:1-40. He is also mentioned in Numbers 26:9; Jude 11

Some notorious historical figures might have remained anonymous if they hadn't tried to grab on to more than they could hold. But by refusing to be content with what they had, and by trying to get more than they deserved, they ended up with nothing. Korah, one of the Israelite leaders, was such a person.

Korah was a Levite who assisted in the daily functions of the tabernacle. Shortly after Israel's great rebellion against God (Numbers 13; 14), Korah instigated his own mini-rebellion. He recruited a grievance committee and confronted Moses and Aaron. Their list of complaints boils down to three statements: (1) you are no better than anyone else; (2) everyone in Israel has been chosen of the Lord; (3) we don't need to obey you. It is amazing to see how Korah twisted the first two statements—both true—to reach the wrong conclusion.

Moses would have agreed that he was no better than anyone else. He would also have agreed that all Israelites were God's chosen people. But Korah's application of these truths was wrong. Not all Israelites were chosen to lead. Korah's hidden claim was this: "I have as much right to lead as

Moses does.” His error cost him not only his job—a position of service that he enjoyed—but also his life.

Korah’s story gives us numerous warnings: (1) Don’t let desire for what someone else has make you discontented with what you already have. (2) Don’t try to raise your own self-esteem by attacking someone else’s. (3) Don’t use part of God’s Word to support what you want, rather than allowing its entirety to shape your wants. (4) Don’t expect to find satisfaction in power and position; God may want to work through you in the position you are now in.

Key verses:

“Moses also said to Korah, ‘Now listen, you Levites! Isn’t it enough for you that the God of Israel has separated you from the rest of the Israelite community and brought you near himself to do the work at the Lord’s tabernacle and to stand before the community and minister to them? He has brought you and all your fellow Levites near himself, but now you are trying to get the priesthood too’ ” (Numbers 16:8-10).

LABAN'S WHOLE LIFE WAS STAMPED BY SELF-CENTEREDNESS

Laban’s story is told in Genesis 24:1-31:55.

We’re all selfish, but some of us have a real corner on the weakness. Laban’s whole life was stamped by self-centeredness. His chief goal was to look out for himself. The way he treated others was controlled by that goal. He made profitable arrangements for his sister Rebekah’s marriage to Isaac and used his daughters’ lives as bargaining chips. Jacob eventually outmaneuvered Laban, but the older man was unwilling to admit defeat. His hold on Jacob was broken, but he still tried to maintain some kind of control by getting Jacob to promise to be gone for good. He realized that Jacob and Jacob’s God were more than he could handle.

On the surface, we may find it difficult to identify with Laban. But his selfishness is one point we have in common. Like him, we often have a strong tendency to control people and events to our benefit. Our “good” reasons for treating others the way we do may simply be a thin cover on our self-centered motives. We may not even recognize our own selfishness. One way to discover it is to examine our willingness to admit we’re wrong. Laban could not bring himself to do this. If you ever amaze yourself by what you say and do to avoid facing up to wrong actions, you are getting a glimpse of your selfishness in action. Recognizing selfishness is painful, but it is the first step on the road back to God.

Key verse:

“If the God of my father, the God of Abraham and the Fear of Isaac, had not been with me, you would surely have sent me away empty-handed. But God has seen my hardship and the toil of my hands, and last night he rebuked you” (Genesis 31:42).

LOT MAKE A BAD CHOICE

Lot’s story is told in Genesis 11-14; Genesis 19. He is also mentioned in Deut. 2:9; Luke 17:28-32; 2 Peter 2:7-8.

Some people simply drift through life. Their choices, when they can muster the will to choose, tend to follow the course of least resistance. Lot, Abram’s nephew, was such a person.

While still young, Lot lost his father. Although this must have been hard on him, he was not left without strong role models in his grandfather Terah and his uncle Abram, who raised him. Still, Lot did not develop their sense of purpose. Throughout his life he was so caught up in the present moment that he seemed incapable of seeing the consequences of his actions. It is hard to imagine what his life would have been like without Abram’s careful attention and God’s intervention.

Lot drifted out of the picture, his life had taken an ugly turn. He had so blended into the sinful culture of his day that he did not want to leave it. Then his daughters committed incest with him. His drifting finally took him in a very specific direction—destruction.

Lot, however, is called “righteous” in the New Testament (2 Peter 2:7, 8). Ruth, a descendant of Moab, was an ancestor of Jesus, even though Moab was born as a result of Lot’s incestuous relationship with one of his daughters. Lot’s story gives hope to us that God forgives and often brings about positive circumstances from evil.

What is the direction of your life? Are you headed toward God or away from him? If you're a drifter, the choice for God may seem difficult, but it is the one choice that puts all other choices in a different light.

LUKE WAS THE HISTORIAN OF THE EARLY CHURCH

Luke includes himself in the *we* sections of Acts 16-28. He is also mentioned in Luke 1:3; Acts 1:1; Colossians 4:14; 2 Tim. 4:11; Philemon 24.

One of the essential qualities of a good doctor is compassion. People need to know that their doctor cares. Even if he or she doesn't know what is wrong or isn't sure what to do, real concern is always a doctor's good medicine. Doctor Luke was a person of compassion.

Although we know few facts of his life, Luke has left us a strong impression of himself by what he wrote. In his Gospel, he emphasizes Jesus Christ's compassion. He vividly recorded both the power demonstrated by Christ's life and the care with which Christ treated people. Luke highlighted the relationships Jesus had with women. His writing in Acts is full of sharp verbal pictures of real people caught up in the greatest events of history.

Luke was also a doctor. He had a traveling medical practice as Paul's companion. Since the gospel was often welcomed with whips and stones, the doctor was undoubtedly seldom without patients. It is even possible that Paul's "thorn in the flesh" was some kind of physical ailment that needed Luke's regular attention. Paul deeply appreciated Luke's skills and faithfulness.

God also made special use of Luke as the historian of the early church. Repeatedly, the details of Luke's descriptions have been proven accurate. The first words in his Gospel indicate his interest in the truth.

Luke's compassion reflected his Lord's. Luke's skill as a doctor helped Paul. His passion for the facts as he recorded the life of Christ, the spread of the early church, and the lives of Christianity's missionaries gives us dependable sources for the basis of our faith. He accomplished all this while staying out of the spotlight. Perhaps his greatest example is the challenge to greatness even when we are not the center of attention.

Key verses:

“Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught” (Luke 1:1-4).

Chapter 20

MANASSEH DESECRATED SOLOMON'S

TEMPLE WITH IDOLS

Manasseh's story is told in 2 Kings 21:1-18 and 2 Chron. 32:33-33:20. He is also mentioned in Jeremiah 15:4.

Even a brief outline of King Manasseh's evil sickens us, and we wonder how God could ever forgive him. Not only did he intentionally offend God by desecrating Solomon's temple with idols, but he also worshiped pagan gods and even sacrificed his children to them! Child sacrifice is a vile act of pagan idolatry, an act against both God and people. Such blatant sins require severe correction.

God showed justice to Manasseh in warning and punishing him. He showed mercy in responding to Manasseh's heartfelt repentance by forgiving and restoring him. Given the nature of Manasseh's rebellion, we are not surprised by God's punishment—defeat and exile at the hands of the Assyrians. But Manasseh's repentance and God's forgiveness are unexpected. Manasseh's life was changed. He was given a new start.

How far has God gone to get your attention? Have you ever, like Manasseh, come to your senses and cried out to God for help? Only your repentance and a prayer for a new attitude stand between you and God's complete forgiveness.

Key verses:

“In his distress he sought favor of the LORD his God and humbled himself greatly before the God of his fathers. And when he prayed to him, the LORD was moved by his entreaty and listened to his plea; so he brought him back to Jerusalem and to his kingdom. Then Manasseh knew that the LORD is God” (2 Chron. 33:12-13).

MARTHA IS REMEMBERED FOR HER HOSPITALITY

Martha’s story is told in Luke 10:38-42 and John 11:17-45.

Many older brothers and sisters have an irritating tendency to take charge, a habit developed while growing up. We can easily see this pattern in Martha, the older sister of Mary and Lazarus. She was used to being in control.

The fact that Martha, Mary, and Lazarus are remembered for their hospitality takes on added significance when we note that hospitality was a social requirement in their culture. It was considered shameful to turn anyone away from your door. Apparently Martha’s family met this requirement very well.

Martha worried about details. She wished to please, to serve, to do the right thing—but she often succeeded in making everyone around her uncomfortable. Perhaps as the oldest she feared shame if her home did not measure up to expectations. She tried to do everything she could to make sure that wouldn’t happen. As a result, she found it hard to relax and enjoy her guests, and even harder to accept Mary’s lack of cooperation in all the preparations. Martha’s frustration was so intense that she finally asked Jesus to settle the matter. He gently corrected her attitude and showed her that her priorities, though good, were not the best. The personal attention she gave her guests should be more important than the comforts she tried to provide for them.

Later, following her brother Lazarus’s death, Martha could hardly help being herself. When she heard Jesus was finally coming, she rushed out to meet him and expressed her inner conflict of disappointment and hope. Jesus pointed out that her hope was too limited. He was not only Lord beyond death, he was Lord over death—the resurrection and the life! Moments later, Martha again spoke without thinking, pointing out that four-day-old corpses are well on their way to

decomposition. Her awareness of details sometimes kept her from seeing the whole picture, but Jesus was consistently patient with her.

In our last picture of Martha, she is once again serving a meal to Jesus and his disciples. She has not stopped serving. But the Bible records her silence this time. She has begun to learn what her younger sister already knew—that worship begins with silence and listening.

MARY (JESUS' MOTHER) IS VISITED BY AN ANGEL

Mary's story is told throughout the Gospels. She is also mentioned in Acts 1:14.

Motherhood is a painful privilege. Young Mary of Nazareth had the unique privilege of being mother to the very Son of God. Yet the pains and pleasures of her motherhood can be understood by mothers everywhere. Mary was the only human present at Jesus' birth who also witnessed his death. She saw him arrive as her baby son, and she watched him die as her Savior.

Until Gabriel's unexpected visit, Mary's life was quite satisfactory. She had recently become engaged to a carpenter, Joseph, and was anticipating married life. But her life was about to change forever.

Angels don't usually make appointments before visiting. As if she were being congratulated for winning the grand prize in a contest she had never entered, Mary found the angel's greeting puzzling and his presence frightening. What she heard next was the news almost every woman in Israel hoped to hear—that her child would be the Messiah, God's promised Savior. Mary did not doubt the message, but rather asked how pregnancy would be possible. Gabriel told her the baby would be God's Son. Her answer was the one God waits in vain to hear from so many other people: "I am the Lord's servant. . . . May it be to me as you have said" (Luke 1:38). Later, her song of joy shows us how well she knew God, for her thoughts were filled with his words from the Old Testament.

Within a few weeks of his birth, Jesus was taken to the temple to be dedicated to God. There Joseph and Mary were met by two devout people, Simeon and Anna, who recognized the child as the Messiah and praised God. Simeon directed some words to Mary that must have come to her mind many times in the years that followed: "A sword will pierce your own soul" (Luke 2:35). A big part of her painful privilege of motherhood would be to see her son rejected and crucified by the people he came to save.

We can imagine that even if she had known all she would suffer as Jesus' mother, Mary would still have given the same response. Are you, like Mary, available to be used by God?

Key verse:

“ ‘I am the Lord's servant,’ Mary answered. ‘May it be to me as you have said.’ Then the angel left her” (Luke 1:38).

JAMES PLAYED A KEY ROLE IN THE EARLY CHURCH

James's story is told in the Gospels. He is also mentioned in Acts 1:13 and Acts 12:2.

Jesus singled out three of his 12 disciples for special training. James, his brother John, and Peter made up this inner circle. Each eventually played a key role in the early church. Peter became a great speaker, John became a major writer, and James was the first of the 12 disciples to die for the faith.

The fact that his name is always mentioned before John's indicates that James was the older brother. Zebedee, their father, owned a fishing business where they worked along with Peter and Andrew. When Peter, Andrew, and John left Galilee to see John the Baptist, James stayed back with the boats and fishing nets. Later, when Jesus called them, James was as eager as his partners to follow.

James enjoyed being in the inner circle of Jesus' disciples, but he misunderstood Jesus' purpose. He and his brother even tried to secure their role in Jesus' kingdom by asking Jesus to promise them each a special position. Like the other disciples, James had a limited view of what Jesus was doing on earth, picturing only an earthly kingdom that would overthrow Rome and restore Israel's former glory. But above all, James wanted to be with Jesus. He had found the right leader, even though he was still on the wrong timetable. It took Jesus' death and resurrection to correct his view.

James was the first of the 12 disciples to die for the gospel. He was willing to die because he knew Jesus had conquered death, the doorway to eternal life. Our expectations about life will be limited if this life is all we can see. Jesus promised eternal life to those willing to trust him. If we believe this promise, he will give us the courage to stand for him even during dangerous times.

Key verses:

“Then James and John, the sons of Zebedee, came to him. ‘Teacher,’ they said, ‘we want you to do for us whatever we ask.’ ‘What do you want me to do for you?’ he asked. They replied, ‘Let one of us sit at your right and the other at your left in your glory’ ” (Mark 10:35-37).

Chapter 21

MARY MAGDALENE WAS AN EARLY FOLLOWER OF JESUS

Mary Magdalene’s story is told in Matthew 27-28; Mark 15-16; Luke 23-24; John 19-20. She is also mentioned in Luke 8:2.

The absence of women among the 12 disciples has bothered a few people. But it is clear that there were many women among Jesus’ followers. It is also clear that Jesus did not treat women as others in his culture did; he treated them with dignity, as people with worth.

Mary of Magdala was an early follower of Jesus who certainly deserves to be called a disciple. An energetic, impulsive, caring woman, she not only traveled with Jesus, but also contributed to the needs of the group. She was present at the crucifixion and was on her way to anoint Jesus’ body on Sunday morning when she discovered the empty tomb. Mary was the first to see Jesus after his resurrection.

Mary Magdalene is a heartwarming example of thankful living. Her life was miraculously freed by Jesus when he drove seven demons out of her. In every glimpse we have of her, she was acting out her appreciation for the freedom Christ had given her. That freedom allowed her to stand under Christ’s cross when all the disciples except John were hiding in fear. After Jesus’ death, she intended to give his body every respect. Like the rest of Jesus’ followers, she never expected his bodily resurrection—but she was overjoyed to discover it.

Mary’s faith was not complicated, but it was direct and genuine. She was more eager to believe and obey than to understand everything. Jesus honored her childlike faith by appearing to her first and by entrusting her with the first message of his resurrection.

Key verse:

“When Jesus rose early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had driven seven demons” (Mark 16:9).

MATTHEW HAD A CLEAR IDEA OF HOW MUCH IT WOULD COST TO FOLLOW JESUS

Matthew’s story is told in the Gospels. He is also mentioned in Acts 1:13.

More than any other disciple, Matthew had a clear idea of how much it would cost to follow Jesus, yet he did not hesitate a moment. When he left his tax-collecting booth, he guaranteed himself unemployment. For several of the other disciples, there was always fishing to return to, but for Matthew, there was no turning back.

Two changes happened to Matthew when he decided to follow Jesus. First, Jesus gave him a new life. He not only belonged to a new group; he belonged to the Son of God. He was not just accepting a different way of life; he was now an accepted person. For a despised tax collector, that change must have been wonderful! Second, Jesus gave Matthew a new purpose for his skills. When he followed Jesus, the only tool from his past job that he carried with him was his pen. From the beginning, God had made him a record-keeper. Jesus’ call eventually allowed him to put his skills to their finest work. Matthew was a keen observer, and he undoubtedly recorded what he saw going on around him. The Gospel that bears his name came as a result.

Matthew’s experience points out that each of us, from the beginning, is one of God’s works in progress. Much of what God has for us he gives long before we are able to consciously respond to him. He trusts us with skills and abilities ahead of schedule. He has made us each capable of being his servant. When we trust him with what he has given us, we begin a life of real adventure. Matthew couldn’t have known that God would use the very skills he had sharpened as a tax collector to record the greatest story ever lived. And God has no less meaningful a purpose for each one of us. Have you recognized Jesus saying to you, “Follow me”? What has been your response?

Key verse:

“As he walked along, he saw Levi son of Alphaeus sitting at the tax collector’s booth. ‘Follow me,’ Jesus told him, and Levi got up and followed him” (Mark 2:14).

MELCHIZEDEK AND ABRAHAM

WORSHIPED GOD

Melchizedek's story is told in Genesis 14:17-20. He is also mentioned in Psalm 110:4; Hebrews 5-7.

Do you like a good mystery? History is full of them! They usually involve people. One of the most mysterious people in the Bible is the King of Peace, Melchizedek. He appeared one day in the life of Abraham (then Abram) and was never heard from again. What happened that day, however, was to be remembered throughout history and eventually became a subject of a New Testament letter (Hebrews).

This meeting between Abram and Melchizedek was most unusual. Although the two men were strangers and foreigners to each other, they shared a most important characteristic: both worshiped and served the one God who made heaven and earth. This was a great moment of triumph for Abram. He had just defeated an army and regained the freedom of a large group of captives. If there was any doubt in his mind about whose victory it was, Melchizedek set the record straight by reminding Abram, "Blessed be God Most High, who delivered your enemies into your hand" (Genesis 14:20). Abram recognized that this man worshiped the same God he did.

Melchizedek was one of a small group of God-honoring people throughout the Old Testament who came in contact with the Jews (Israelites) but were not Jews themselves. This indicates that the requirement to be a follower of God is not genetic, but is based on faithfully obeying his teachings and recognizing his greatness.

Do you let God speak to you through other people? In evaluating others, do you consider God's impact on their lives? Are you aware of the similarities between yourself and others who worship God, even if their form of worship is quite different from yours? Do you know the God of the Bible well enough to know if you truly worship him? Allow Melchizedek, Abraham, David, and Jesus, along with many other persons in the Bible, to show you this great God, Creator of heaven and earth. He wants you to know how much he loves you; he wants you to know him personally.

Key verses:

“This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him, . . . Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder!” (Hebrews 7:1, 4).

MICHAL BECAME INVOLVED IN SAVING DAVID'S LIFE

Michal's story is told in 1 Samuel 14-2 Samuel 6. She is also mentioned in 1 Chron. 15:29.

Sometimes love is not enough—especially if that love is little more than the strong emotional attraction that grows between a hero and an admirer. To Michal, Saul's daughter, the courageous young David must have seemed like a dream come true. Her feelings about this hero gradually became obvious to others, and eventually, her father heard about her love for David. He saw this as an opportunity to get rid of his rival for the people's loyalty. He promised Michal's hand in marriage in exchange for David's success in the impossible task of killing 100 Philistines. But David was victorious, and so Saul lost a daughter and saw his rival become even more popular with the people.

Michal's love for David did not have time to be tested by the realities of marriage. Instead, she became involved in saving David's life. Her quick thinking helped him escape, but it cost her Saul's anger and her separation from David. Her father gave her to another man, Paltiel, but David eventually took her back.

Unlike her brother Jonathan, Michal did not have the kind of deep relationship with God that would have helped her through the difficulties in her life. Instead she became bitter. She could not share David's joyful worship of God, so she hated it. As a result, she never bore David any children.

Beyond feeling sorry for her, we need to see Michal as a person mirroring our own tendencies. How quickly and easily we become bitter with life's unexpected turns. But bitterness cannot remove or change the bad things that have happened. Often bitterness only makes a bad situation worse. On the other hand, a willingness to respond to God gives him the opportunity to bring good out of the difficult situations. That willingness has two parts: asking God for his guidance and looking for that guidance in his Word.

Key verse:

“As the ark of the Lord was entering the City of David, Michel daughter of Saul watched from a window. And when she saw King David leaping and dancing before the Lord, she despised him in her heart” (2 Samuel 6:16).

Chapter 22

MIRIAM, MOSES SISTER, DID

BOTH GOOD AND BAD

Miriam’s story is told in Exodus 2; Exodus 15; and Numbers 12; Numbers 20. She is also mentioned in Deut. 24:9; 1 Chron. 6:3; Micah 6:4.

Ask older brothers or sisters what their greatest trial in life is and they will often answer, “My younger brother (or sister)!” This is especially true when the younger sibling is more successful than the older. The bonds of family loyalty can be strained to the breaking point.

When we first meet Miriam she is involved in one of history’s most unusual baby-sitting jobs. She is watching her infant brother float on the Nile River in a waterproof cradle. Miriam’s quick thinking allowed Moses to be raised by his own mother. Her protective superiority, reinforced by that event, must have been hard to give up as she watched her little brother rise to greatness.

Eventually Moses’ choice of a wife gave Miriam an opportunity to criticize. It was natural for her insecurity to break out over this issue. With Moses married, Miriam was clearly no longer the most important woman in his life. The real issue, however, was not the kind of woman Moses had married. It was the fact that he was now the most important man in Israel. “Has the Lord spoken only through Moses? . . . Hasn’t he also spoken through us?” No mention is made of Moses’ response, but God had a quick answer for Miriam and Aaron. Without denying their role in his plan, God clearly pointed out his special relationship with Moses. Miriam was stricken with leprosy, a deadly disease, as punishment for her insubordination. But Moses, true to his character, intervened for his sister so that God healed Miriam of her leprosy.

Before criticizing someone else, we need to pause long enough to discover our own motives. Failing to do this can bring disastrous results. What is often labeled “constructive criticism” may actually be destructive jealousy, since the easiest way to raise our own status is to bring someone else down. Are you willing to question your motives before you offer criticism? Does the critical finger you point need to be pointed first toward yourself?

Key verses:

“Then Miriam the prophetess, Aaron’s sister, took a tambourine in her hand, and all the women followed her, with tambourines and dancing. Miriam sang to them: ‘Sing to the Lord, for he is highly exalted. The horse and its rider he has hurled into the sea’ ” (Exodus 15:20-21).

MORDECAI'S LIFE WAS FILLED WITH CHALLENGES

Mordecai’s story is told in the book of Esther.

Following Jerusalem’s last stand against Nebuchadnezzar, Mordecai’s family was deported to the Babylonian empire. He was probably born in Susa, a city that became one of Persia’s capitals after Cyrus conquered Babylon, and inherited an official position among the Jewish captives that kept him around the palace even after the Babylonians were driven out. At one time, when he overheard plans to assassinate Xerxes, he reported the plot and saved the king’s life.

Mordecai’s life was filled with challenges that he turned into opportunities. When his aunt and uncle died, he adopted Esther, their daughter and his young cousin, probably because his own parents were dead and he felt responsible for her. Later, when she was drafted into Xerxes’ harem and chosen to be queen, Mordecai continued to advise her. Shortly after this, he found himself in conflict with Xerxes’ recently appointed second-in-command, Haman. Although willing to serve the king, Mordecai refused to worship the king’s representative. Haman was furious with Mordecai. So he planned to have Mordecai and all the Jews killed. His plan became a law of the Medes and Persians, and it looked as though the Jews were doomed.

Mordecai, willing to be God’s servant wherever he was, responded by contacting Esther and telling her that one reason God had allowed her to be queen might well be to save her people from this threat. But God had also placed *him* in the right place years earlier. God revealed to the king through his nighttime reading of historical documents that Mordecai had once saved his life, and the king realized he had never thanked Mordecai. The great honor then given to Mordecai ruined Haman’s plan to hang him on the gallows. God had woven an effective counter-strategy against which Haman’s plan could not stand.

Later, Mordecai instituted the Jewish feast of Purim. He had a lengthy career of service to the king on behalf of the Jews. In Mordecai’s life, God blended both character and circumstances to accomplish great things. He has not changed the way he works. God is using the situations you face each day to weave a pattern of godliness into your character. Pause and ask God to help you respond appropriately to the situations you find yourself in today.

“Mordecai the Jew was second in rank to King Xerxes, preeminent among the Jews, and held in high esteem by his many fellow Jews, because he worked for the good of his people and spoke up for the welfare of all the Jews” (Esther 10:3).

MOSES LIFE IS DIVIDED INTO THREE PHASES

Moses' story is told in the books of Exodus through Deuteronomy. He is also mentioned in Acts 7:20-44; Hebrews 11:23-29.

Some people can't stay out of trouble. When conflict breaks out, they always manage to be nearby. Reaction is their favorite action. This was Moses. He seemed drawn to what needed to be righted. Throughout his life, he was at his finest and his worst responding to the conflicts around him. Even the burning bush experience was an illustration of his character. Having spotted the fire and seen that the bush did not burn, he had to investigate. Whether jumping into a fight to defend a Hebrew slave or trying to referee a struggle between two kinsmen, when Moses saw conflict, he reacted.

Over the years, however, an amazing thing happened to Moses' character. He didn't stop reacting, but rather learned to react correctly. The kaleidoscopic action of each day of leading two million people in the desert was more than enough challenge for Moses' reacting ability. Much of the time he served as a buffer between God and the people. At one moment he had to respond to God's anger at the people's stubbornness and forgetfulness. At another moment he had to react to the people's bickering and complaining. At still another moment he had to react to their unjustified attacks on his character.

Leadership often involves reaction. If we want to react with instincts consistent with God's will, we must develop habits of obedience to God. Consistent obedience to God is best developed in times of less stress. Then when stress comes, our natural reaction will be to obey God.

In our age of lowering moral standards, we find it almost impossible to believe that God would punish Moses for the one time he disobeyed outright. What we fail to see, however, is that God did not reject Moses; Moses simply disqualified himself to enter the promised land. Personal greatness does not make a person immune to error or its consequences.

In Moses we see an outstanding personality shaped by God. But we must not misunderstand what God did. He did not change who or what Moses was; he did not give Moses new abilities and strengths. Instead, he took Moses' characteristics and molded them until they were suited to his purposes.

Key verses:

“By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. He chose to be mistreated along with the people of God rather than to enjoy the pleasures of sin for a short time” (Hebrews 11:24-25).

NADAB AND ABIHU CHOSE TO TREAT WITH

INDIFFERENCE THE CLEAR INSTRUCTIONS

FROM GOD

The story of Nadab and Abihu is told in Leviticus 8-10. They are also mentioned in Exodus 24:1, 9; Exodus 28:1; Numbers 3:2-4; Numbers 26:60-61.

Some brothers, like Cain and Abel or Jacob and Esau, get each other in trouble. Nadab and Abihu got in trouble together.

Although little is known of their early years, the Bible gives us an abundance of information about the environment in which they grew up. Born in Egypt, they were eyewitnesses of God's mighty acts of the exodus. They saw their father, Aaron, their uncle, Moses, and their aunt, Miriam, in action many times. They had firsthand knowledge of God's holiness as few men have ever had, and for a while at least, they followed God wholeheartedly (Leviticus 8:36). But at a crucial moment they chose to treat with indifference the clear instructions from God. The consequence of their sin was fiery, instant, and shocking to all.

We are in danger of making the same mistake as these brothers when we treat lightly the justice and holiness of God. We must draw near to God while realizing that there is a proper fear of God. Don't forget that the opportunity to know God personally is based on his gracious invitation to an always unworthy people, not a gift to be taken for granted. Do your thoughts about God include a humble recognition of his great holiness?

Key verses:

"Aaron's sons Nadab and Abihu took their censers, put fire in them and added incense; and they offered unauthorized fire before the Lord, contrary to his command. So fire came out from the presence of the Lord and consumed them, and they died before the Lord" (Leviticus 10:1-2).

Chapter 23

NATHAN CONFRONTED DAVID CONCERNING HIS SIN

Nathan's story is told in 2 Samuel 7-1 Kings 1. He is also mentioned in 1 Chron. 17:15; 2 Chron. 9:29; 2 Chron. 29:25.

This prophet lived up to the meaning of his name, "He *God* has given." He was a necessary and helpful gift from God to David. He served as God's spokesman to David and proved himself a fearless friend and counselor, always willing to speak the truth, even when he knew great pain would result.

In confronting David's multiple sin of coveting, theft, adultery, and murder in his affair with Bathsheba, Nathan was able to help David see his own wrongdoing by showing that he would not have tolerated such actions from anyone else. David's repentance allowed Nathan to comfort him with the reality of God's forgiveness, and at the same time remind him of the painful consequences his sin would bring.

Nathan's approach helps us judge our actions. How often do we make choices that we would condemn others for making? It is helpful to ask ourselves how God and others see our actions. Unfortunately, we have a huge capacity to lie to ourselves. God still provides two safeguards against self-deception: his Word and true friends. In each case, we get a view beyond ourselves. You are holding God's Word. Let it speak to you about yourself, even if the truth is painful. If you don't have a friend like Nathan, ask God for one. And ask God to use you as a suitable Nathan for someone else.

Key verse:

Nathan reported to David all the words of this entire revelation" (2 Samuel 7:17).

NEBUCHADNEZZAR, THE KING

WHO LOST HIS MIND

Nebuchadnezzar's story is told in 2 Kings 24; 2 Kings 25; 2 Chron. 36; Jeremiah 21-52; Daniel 1-4.

Nebuchadnezzar was one world leader who decided he could get more cooperation from the people he conquered by letting them keep their gods. Their lands he took, their riches he robbed, their lives he controlled, but their idols he allowed them to worship, sometimes even worshipping them himself. Nebuchadnezzar's plan worked well, with one glaring exception. When he conquered the little nation of Judah, he met a God who demanded *exclusive* worship—not just his share among many gods. In a sense, Nebuchadnezzar had always been able to rule the gods. This new God was different; this God dared to claim that he had made Nebuchadnezzar all that he was. One of the great conquerors in history was himself conquered by his Creator.

The Bible allows us to note the ways in which God worked on Nebuchadnezzar. God allowed him victories, but he was accomplishing God's purposes. God allowed him to deport the best young Jewish leaders as his palace servants, while placing close to him a young man named Daniel, who would change the king's life. God allowed Nebuchadnezzar to attempt to kill three of his servants to teach the king that he did not really have power over life and death. God warned him of the dangers in his pride, and then allowed Nebuchadnezzar to live through seven years of insanity before restoring him to the throne. God showed the king who was really in control!

These lessons are clear to us today because of our place in history. When our attention shifts to our own lives, we find ourselves unable to see how God is working. But we do have the advantage of God's Word as our guide for today's challenges. We are commanded to obey God; we are also commanded to trust him. Trusting him covers those times when we are not sure about the outcome. God has entrusted us with this day; have we trusted him with our lives?

Key verse:

“Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything he does is right and all his ways are just. And those who walk in pride he is able to humble” (Daniel 4:37).

NEHEMIAH REBUILDS

THE WALLS OF JERUSALEM

Nehemiah's story is told in the book of Nehemiah

God is in the business of working through his people to accomplish seemingly impossible tasks. God often shapes people with personality characteristics, experiences, and training that prepare them for his purpose, and usually the people have no idea what God has in store for them. God prepared and positioned Nehemiah to accomplish one of the Bible's "impossible" tasks.

Nehemiah was a common man in a unique position. He was secure and successful as cupbearer to the Persian king Artaxerxes. Nehemiah had little power, but he had great influence. He was trusted by the king. He was also a man of God, concerned about the fate of Jerusalem.

Seventy years earlier, Zerubbabel had managed to rebuild God's temple. Thirteen years had passed since Ezra had returned to Jerusalem and helped the people with their spiritual needs. Now Nehemiah was needed. Jerusalem's wall was still in ruins, and the news broke his heart. As he talked to God, a plan began to take form in Nehemiah's mind about his own role in the rebuilding of the city walls. He willingly left the security of his home and job in Persia to follow God on an "impossible" mission. And the rest is history.

From beginning to end, Nehemiah prayed for God's help. He never hesitated to ask God to remember him, closing his autobiography with these words: "Remember me with favor, O my God." Throughout the "impossible" task, Nehemiah displayed unusual leadership. The wall around Jerusalem was rebuilt in record time, despite resistance. Even Israel's enemies grudgingly and fearfully admitted that God was with these builders. Not only that, but God worked through Nehemiah to bring about a spiritual awakening among the people of Judah.

You may not have Nehemiah's unique abilities or feel that you are in a position where you can do anything great for God, but there are two ways you can become useful to God. First, be a person who *talks* to God. Welcome him into your thoughts and share yourself with him—your concerns, feelings, and dreams. Second, be a person who *walks* with God. Put what you learn from his Word into action. God may have an "impossible" mission that he wants to do through you.

Key verse:

"I also told them about the gracious hand of my God upon me and what the king had said to me. They replied, 'Let us start rebuilding.' So they began this good work" (Neh. 2:18).

NICODEMUS CAME TO JESUS BY NIGHT

Nicodemus's story is told in John 3:1-21; John 7:50-52; John 19:39-40.

God specializes in finding and changing people we consider out of reach. It took awhile for Nicodemus to come out of the dark, but God was patient with this "undercover" believer.

Afraid of being discovered, Nicodemus made an appointment to see Jesus at night. Daylight conversations between Pharisees and Jesus tended to be antagonistic, but Nicodemus really wanted to learn. He probably got a lot more than he expected—a challenge to a new life! We know very little about Nicodemus, but we know that he left that evening's encounter a changed man. He came away with a whole new understanding of both God and himself.

Nicodemus next appears as part of the Jewish council. As the group discussed ways to eliminate Jesus, Nicodemus raised the question of justice. Although his objection was overruled, he had spoken up. He had begun to change.

Our last picture of Nicodemus shows him joining Joseph of Arimathea in asking for Jesus' body in order to provide for its burial. Realizing what he was risking, Nicodemus was making a bold move. He was continuing to grow.

God looks for steady growth, not instant perfection. How well does your present level of spiritual growth match up with how long you have known Jesus?

Key verse:

“ ‘How can a man be born when he is old?’ Nicodemus asked. ‘Surely he cannot enter a second time into his mother's womb to be born!’ ” (John 3:4).

Chapter 24

NOAH AND HIS FAMILY WERE SAVED FROM THE FLOOD

Noah's story is told in Genesis 5:29-10:32. He is also mentioned in 1 Chron. 1:3-4; Isaiah 54:9; Ezekiel 14:14, 20; Matthew 24:37-38; Luke 3:36; Luke 17:26-27; Hebrews 11:7; 1 Peter 3:20; 2 Peter 2:5.

The story of Noah's life involves not one, but two great and tragic floods. The world in Noah's day was flooded with evil. The number of those who remembered the God of creation, perfection, and love had dwindled to one. Of God's people, only Noah was left. God's response to the severe situation was a 120-year-long last chance, during which he had Noah build a graphic illustration of the message of his life. Nothing like a huge boat on dry land to make a point! For Noah, obedience meant a long-term commitment to a project.

Many of us have trouble sticking to any project, whether or not it is directed by God. It is interesting that the length of Noah's obedience was greater than the lifespan of people today. The only comparable long-term project is our very lives. But perhaps this is one great challenge Noah's life gives us—to live, in acceptance of God's grace, an entire lifetime of obedience and gratitude.

Key verse:

“Noah did everything just as God commanded him” (Genesis 6:22).

PAUL, THE APOSTLE BORN OUT OF SEASON

Paul's story is told in Acts 7:58-28:31 and throughout his New Testament letters.

No person, apart from Jesus himself, shaped the history of Christianity like the apostle Paul. Even before he was a believer, his actions were significant. His frenzied persecution of Christians following Stephen's death got the church started in obeying Christ's final command to take the gospel worldwide. Paul's personal encounter with Jesus changed his life. He never lost his fierce intensity, but from then on it was channeled for the gospel.

Paul was very religious. His training under Gamaliel was the finest available. His intentions and efforts were sincere. He was a good Pharisee, who knew the Bible and sincerely believed that this Christian movement was dangerous to Judaism. Thus Paul hated the Christian faith and persecuted Christians without mercy.

Paul got permission to travel to Damascus to capture Christians and bring them back to Jerusalem. But God stopped him in his hurried tracks on the Damascus road. Paul personally met Jesus Christ, and his life was never again the same.

Until Paul's conversion, little had been done about carrying the gospel to non-Jews. Philip had preached in Samaria and to an Ethiopian man; Cornelius, a Gentile, was converted under Peter; and in Antioch in Syria, some Greeks had joined the believers. When Barnabas was sent from Jerusalem to check on this situation, he went to Tarsus to find Paul and bring him to Antioch, and together they worked among the believers there. They were then sent on a missionary journey, the first of three Paul would take, that would carry the gospel across the Roman empire.

The thorny issue of whether Gentile believers had to obey Jewish laws before they could become Christians caused many problems in the early church. Paul worked hard to convince the Jews that Gentiles were acceptable to God, but he spent even more time convincing the Gentiles that they were acceptable to God. The lives Paul touched were changed and challenged by meeting Christ through him.

God did not waste any part of Paul—his background, his training, his citizenship, his mind, or even his weaknesses. Are you willing to let God do the same for you? You will never know all he can do with you until you allow him to have all that you are!

Key verses:

“For to me, to live is Christ and to die is gain. If I am to go on living in the body, this will mean fruitful labor for me. Yet what shall I choose? I do not know! I am torn between the two: I desire to depart and be with Christ, which is better by far; but it is more necessary for you that I remain in the body” (Phil. 1:21-24).

PETER, A FISHERMEN TURNED APOSTLE

Peter's story is told in the Gospels and the book of Acts. He is mentioned in Galatians 1:18 and Galatians 2:7-14; and he wrote the books of 1 Peter and 2 Peter.

Jesus' first words to Simon Peter were “Come, follow me” (Mark 1:17). His last words to him were “You must follow me” (John 21:22). Every step of the way between those two challenges, Peter never failed to follow—even though he often stumbled.

When Jesus entered Peter's life, this plain fisherman became a new person with new goals and new priorities. He did not become a perfect person, however, and he never stopped being Simon Peter. We may wonder what Jesus saw in Simon that made him greet this potential disciple with a new name, Peter—the “rock.” Impulsive Peter certainly didn't act like a rock much of the time. But when Jesus chose his followers, he wasn't looking for models; he was looking for real people. He chose people who could be changed by his love, and then he sent them out to communicate that his acceptance was available to anyone—even to those who often fail.

We may wonder what Jesus sees in us when he calls us to follow him. But we know Jesus accepted Peter, and, in spite of his failures, Peter went on to do great things for God. Are you willing to keep following Jesus, even when you fail?

Key verse:

“And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it” (Matthew 16:18).

PHILIP SPREAD THE GOSPEL WHEREEVER HE WENT

Philip’s story is told in Acts 6:1-7; Acts 8:5-40; Acts 21:8-10.

Jesus’ last words to his followers were a command to take the gospel everywhere, but they seemed reluctant to leave Jerusalem. It took intense persecution to scatter the believers from Jerusalem and into Judea and Samaria, where Jesus had instructed them to go. Philip, one of the deacons in charge of food distribution, left Jerusalem and, like most Jewish Christians, spread the gospel wherever he went; but unlike most of them, he did not limit his audience to other Jews. He went directly to Samaria, the last place many Jews would go, due to age-old prejudice.

The Samaritans responded in large numbers. When word got back to Jerusalem, Peter and John were sent to evaluate Philip’s ministry. They quickly became involved themselves, seeing firsthand God’s acceptance of those who previously were considered unacceptable.

In the middle of all this success and excitement, God directed Philip out to the desert for an appointment with an Ethiopian eunuch, another foreigner, who had been in Jerusalem. Philip went immediately. His effectiveness in sharing the gospel with this man placed a Christian in a significant position in a distant country, and may well have had an effect on an entire nation.

Philip ended up in Caesarea, where events allowed him to be Paul's host many years later. Paul, who as the leading persecutor of the Christians had been instrumental in pushing Philip and others out of Jerusalem, had himself become an effective believer. The conversion of the Gentiles begun by Philip was continued across the entire Roman empire by Paul.

Whether or not you are a follower of Christ, Philip's life presents a challenge. To those still outside the gospel, he is a reminder that the gospel is for you also. To those who have accepted Christ, he is a reminder that we are not free to disqualify anyone from hearing about Jesus. How much like Philip would your neighbors say you are?

Key verse:

“Then Philip began with that very passage of Scripture and told him the good news about Jesus” (Acts 8:35).

Chapter 25

PILATE COULDN'T UNDERSTAND WHY THE PEOPLE WANTED TO KILL JESUS

Pilate's story is told in the Gospels. He is also mentioned in Acts 3:13; Acts 4:27; Acts 13:28; 1 Tim. 6:13.

In Jesus' day, any death sentence had to be approved by the Roman official in charge of the administrative district. Pontius Pilate was governor of the province of Judea, where Jerusalem was located. When the Jewish leaders had Jesus in their power and wanted to kill him, they had to obtain Pilate's permission. So it happened that early one morning Pilate found a crowd at his door demanding a man's death.

Pilate's relationship with the Jews had always been stormy. His Roman toughness and fairness had been weakened by cynicism, compromises, and mistakes. On several occasions his actions had deeply offended the religious leaders. The resulting riots and chaos must have made Pilate wonder what he had gotten himself into. He was trying to control people who treated their

Roman conquerors without respect. Jesus' trial was another episode in Pilate's ongoing problems.

For Pilate, there was never a doubt about Jesus' innocence. Three separate times he declared Jesus not guilty. He couldn't understand what made these people want to kill Jesus, but his fear of the pressure the Jews would place on him made him decide to allow Jesus' crucifixion. Because of the people's threat to inform the emperor that Pilate hadn't eliminated a rebel against Rome, Pilate went against what he knew was right. In desperation, he chose to do wrong.

We share a common humanity with Pilate. At times we know the right and choose the wrong. He had his moment in history and now we have ours. What have we done with our opportunities and responsibilities? What judgment have we passed on Jesus?

Key verses:

“ ‘What is truth?’ Pilate asked. With this he went out again to the Jews and said, ‘I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release ‘the king of the Jews?’ ’”(John 18:38-39).

JACOB'S LOVE FOR RACHAEL WAS BOTH PATIENT AND PRACTICAL

Rachel's story is told in Genesis 29:1-35:20. She is also mentioned in Ruth 4:11.

History seems to repeat itself here. Twice a town well at Haran was the site of significant events in one family's story. It was here that Rebekah met Eliezer, Abraham's servant, who had come to find a wife for Isaac. Some 40 years later, Rebekah's son Jacob returned the favor by serving his cousin Rachel and her sheep from the same well. The relationship that developed between them not only reminds us that romance is not a modern invention, but also teaches us a few lessons about patience and love.

Jacob's love for Rachel was both patient and practical. Jacob had the patience to wait seven years for her, but he kept busy in the meantime. His commitment to Rachel kindled a strong loyalty within her. In fact, her loyalty to Jacob got out of hand and became self-destructive. She was frustrated by her barrenness and desperate to compete with her sister for Jacob's affection. She was trying to gain from Jacob what he had already given: devoted love.

Rachel's attempts to earn the unearnable are a picture of a much greater error we can make. Like her, we find ourselves trying somehow to earn love—God's love. But apart from his Word, we

end up with one of two false ideas. Either we think we've been good enough to deserve his love or we recognize we aren't able to earn his love and assume that it cannot be ours. If the Bible makes no other point, it shouts this one: God loves us! His love had no beginning and is incredibly patient. All we need to do is respond, not try to earn what is freely offered. God has said in many ways, "I love you. I have demonstrated that love to you by all I've done for you. I have even sacrificed my Son, Jesus, to pay the price for what is unacceptable about you—your sin. Now, live because of my love. Respond to me; love me with your whole being; give yourself to me in thanksgiving, not as payment." Live life fully, in the freedom of knowing you are love.

Key verse:

"So Jacob served seven years to get Rachel, but they seemed like only a few days to him because of his love for her" (Genesis 29:20).

RAHAB SAVES THE LIVES OF THE SPIES

Rahab's story is told in Joshua 2 and Joshua 6:22-23. She is also mentioned in Matthew 1:5; Hebrews 11:31; James 2:25.

Rahab was a prostitute in the city of Jerusalem. As a prostitute, she lived on the edge of society, one stop short of rejection. Her house, built right into the city wall, provided both lodging and favors to travelers. It was a natural place for the Israelite spies to stay, as they would be mistaken for Rahab's customers.

Stories about the Israelites had been circulating for some time, but now it was evident that the Israelites were about to invade. Living on the wall, Rahab felt especially vulnerable. Yet while she shared the general mood of fear with the rest of Jericho's population, she alone turned to the Lord for her salvation. Her faith gave her the courage to hide the spies and lie to the authorities. Rahab knew her position was dangerous; she could have been killed if she were caught harboring the Israelites. Rahab took the risk, however, because she sensed that the Israelites relied on a God worth trusting. And God rewarded Rahab by promising safety for her and her family.

God works through people—like Rahab—whom we are inclined to reject. God remembers her because of her faith, not her profession. If at times you feel like a failure, remember that Rahab rose above her situation through her trust in God. You can do the same!

REBEKAH WAS FOUND AS A WIFE FOR ISAAC

Rebekah's story is told in Genesis 24-49. She is also mentioned in Romans 9:10.

Some people are initiators. They help get the ball rolling. Rebekah would easily stand out in this group. Her life was characterized by initiative. When she saw a need she took action, even though the action was not always right.

It was Rebekah's initiative that first caught the attention of Eliezer, the servant Abraham sent to find a wife for Isaac. It was common courtesy to give a drink to a stranger, but it took added character to also fetch water for ten thirsty camels. Later, after hearing the details of Eliezer's mission, Rebekah was immediately willing to be Isaac's bride.

Several later events help us see how initiative can be misdirected. Rebekah was aware that God's plan would be channeled through Jacob, not Esau (Genesis 25:23). So not only did Jacob become her favorite; she actually planned ways to ensure that he would overshadow his older twin. Meanwhile, Isaac preferred Esau. This created a conflict between the couple. She felt justified in deceiving her husband when the time came to bless the sons, and her ingenious plan was carried out to perfection.

Most of the time we try to justify the things we choose to do. Often we attempt to add God's approval to our actions. While it is true that our actions will not spoil God's plan, it is also true that we are responsible for what we do and must always be cautious about our motives. When thinking about a course of action, are you simply seeking God's stamp of approval on something you've already decided to do? Or are you willing to set the plan aside if the principles and

commands of God's Word are against the action? Initiative and action are admirable and right when they are controlled by God's wisdom.

Key verses:

“Isaac brought her into the tent of his mother Sarah, and he married Rebekah. So she became his wife, and he loved her; and Isaac was comforted after his mother's death” (Genesis 24:67).

“Isaac, who had a taste for wild game, loved Esau, but Rebekah loved Jacob” (Genesis 25:28).

Chapter 26

REHOBOAM TRADED AWAY WHAT WAS REAL FOR WHAT WAS COUNTERFEIT

Rehoboam's story is told in 1 Kings 11:43-14:31 and 2 Chron. 9:31-13:7. He is also mentioned in Matthew 1:7.

Settling for cheap imitations in exchange for the real thing is a poor way to live. In every area of his life, Rehoboam consistently traded away what was real for what was counterfeit. Given wise and unwise counsel by his advisers at his coronation, he chose to grab for power and control rather than to take patiently the counsel of those older and wiser than he and treat his people with kindness. Although his position came from God, he chose to abandon God. These unwise decisions made him weaker rather than stronger. As a result, he was invaded by the Egyptians and stripped of the riches he inherited from David and Solomon. To replace them, he had cheap bronze copies made.

Throughout the early part of his reign, Rehoboam fluctuated between obeying God and going his own way. Outward appearances were kept up, but his inward attitudes were evil. Following in the tradition of David gave Rehoboam many opportunities for real greatness. Instead, he ended up with a divided and broken kingdom.

How much of real living have we traded away for the things that do not last? We trade healthy bodies for momentary excitement, personal integrity for fast-fading wealth, honesty for lies, God's wise guidance for our selfish ways. We sin when we willingly give little value to "the real thing" God has already given us.

Our counterfeit lives may fool some people, but they never fool God. Yet in spite of what he sees in us, God offers mercy. Are you a self-managed enterprise, counterfeit at best? Or have you placed yourself in God's care? Do the decisions you must make today need a second consideration in light of Rehoboam's example?

Key verse:

"After Rehoboam's position as king was established and he had become strong, he and all Israel with him abandoned the law of the LORD" (2 Chron. 12:1).

SAMSON WASTED HIS LIFE

His story is told in Judges 13-16. He is also mentioned in Hebrews 11:32.

It is sad to be remembered for what one might have been. Samson had tremendous potential. Not many people have started life with credentials like his. Born as a result of God's plan in the lives of Manoah and his wife, Samson was to do a great work for God—to "begin the deliverance of Israel from the hands of the Philistines." To help him accomplish God's plan, he was given enormous physical strength.

Because Samson wasted his strength on practical jokes and getting out of scrapes, and because he eventually gave it up altogether to satisfy the woman he loved, we tend to see him as a failure. We remember him as the judge in Israel who spent his last days grinding grain in an enemy prison, and we say, "What wasted potential!"

Yes, Samson wasted his life. He could have strengthened his nation. He could have returned his people to the worship of God. He could have wiped out the Philistines. But even though he did none of those things, Samson still accomplished the purpose announced by the angel who visited his parents before his birth. In his final act, Samson began to rescue Israel from the Philistines.

Interestingly, the New Testament does not mention Samson's failures or his heroic feats of strength. In Hebrews, he is simply listed with others "who through faith conquered kingdoms, administered justice, and gained what was promised," and in other ways were given superhuman aid. In the end, Samson recognized his dependence on God. When he died, God turned his failures and defeats into victory. Samson's story teaches us that it is never too late to start over.

However badly we may have failed in the past, today is not too late for us to put our complete trust in God.

Key verse:

“You will conceive and give birth to a son. No razor may be used on his head, because the boy is to be a Nazirite, set apart to God from birth, and he will begin the deliverance of Israel from the hands of the Philistines” (Judges 13:5).

REUBEN, THE FIRSTBORN OF JACOB

Reuben’s story is told in Genesis 29-50.

Parents are usually the best judges of their children’s character. Jacob summarized the personality of his son Reuben by comparing him to water. Except when frozen, water has no stable shape of its own. It always shapes itself to its container or environment. Reuben usually had good intentions, but he seemed unable to stand against a crowd. His instability made him hard to trust. He had both private and public values, but these contradicted each other. He went along with his brothers in their action against Joseph while hoping to counteract the evil in private. The plan failed. Compromise has a way of destroying convictions. Without convictions, lack of direction will destroy life. Reuben’s sleeping with his father’s concubine showed how little he had left of the integrity he had displayed earlier in life.

How consistent are your public and private lives? We may want to think they are separate, but we can’t deny that they affect each other. What convictions are present in your life at all times? How closely does Jacob’s description of his son—“turbulent as the waters”—describe your life?

Key verses:

“Reuben, you are my firstborn, my might, the first sign of my strength, excelling in honor, excelling in power. Turbulent as the waters, you will no longer excel, for you went up onto your father’s bed, onto my couch and defiled it” (Genesis 49:3-4).

SAMUEL, THE FAITHFUL PRIEST

His story is told in 1 Samuel 1-28. He is also mentioned in Psalm 99:6; Jeremiah 15:1; Acts 3:24; Acts 13:20; Hebrews 11:32.

We often wonder about the childhoods of great people. We have little information about the early years of most of the people mentioned in the Bible. One delightful exception is Samuel; he came as a result of God's answer to Hannah's fervent prayer for a child. (In fact, the name *Samuel* comes from the Hebrew expression, "heard of God.") God shaped Samuel from the start. Like Moses, Samuel was called to fill many different roles: judge, priest, prophet, counselor, and God's man at a turning point in the history of Israel. God worked through Samuel because Samuel was willing to be one thing: God's servant.

Samuel showed that those whom God finds faithful in small things will be trusted with greater things. He grew up assisting the high priest (Eli) in the tabernacle until God directed him to other responsibilities. God was able to use Samuel because he was genuinely dedicated to God.

Samuel moved ahead because he was listening to God's directions. Too often we ask God to control our lives without making us give up the goals for which we strive. We ask God to help us get where *we* want to go. The first step in correcting this tendency is to turn over both the control and destination of our lives to him. The second step is to do what we *already know* God requires of us. The third step is to listen for further direction from his Word—God's map for life.

Key verses:

"The Lord was with Samuel as he grew up, and he let none of his words fall to the ground. And all Israel from Dan to Beersheba recognized that Samuel was attested as a prophet of the Lord" (1 Samuel 3:19-20).

Chapter 27

SARAH WAITED 90 YEARS FOR A BABY

Sarah's story is told in Genesis 11-25. She is also mentioned in Isaiah 51:2; Romans 4:19; Romans 9:9; Hebrews 11:11; 1 Peter 3:6.

There probably isn't anything harder to do than wait, whether we are expecting something good, something bad, or an unknown.

One way we often cope with a long wait (or even a short one) is to begin helping God get his plan into action. Sarah tried this approach. She was too old to expect to have a child of her own, so she thought God must have something else in mind. From Sarah's limited point of view this could only be to give Abraham a son through another woman—a common practice in her day. The plan seemed harmless enough. Abraham would sleep with Sarah's maidservant, who would then give birth to a child. Sarah would take the child as her own. The plan worked beautifully—at first. But as you read about the events that followed, you will be struck by how often Sarah must have regretted the day she decided to push God's timetable ahead.

Another way we cope with a long wait is to gradually conclude that what we're waiting for is never going to happen. Sarah waited 90 years for a baby! When God told her she would finally have one of her own, she laughed, not so much from a lack of faith in what God could do, but from doubt about what he could do *through her*. When confronted about her laughter, she lied—as she had seen her husband do from time to time. She probably didn't want her true feelings to be known.

What parts of your life seem to be on hold right now? Do you understand that this may be part of God's plan for you? The Bible has more than enough clear direction to keep us busy while we're waiting for some particular part of life to move ahead.

Key verse:

“By faith Abraham, even though he was past age—and Sarah herself was barren—was enabled to become a father because he considered him faithful who had made the promise” (Hebrews 11:11).

SAUL, ISRAEL'S FIRST KING

His story is told in 1 Samuel 9-31. He is also mentioned in Acts 13:21.

First impressions can be deceiving, especially when the image created by a person's appearance is contradicted by his or her qualities and abilities. Saul presented the ideal visual image of a king, but the tendencies of his character often went contrary to God's commands for a king. Saul was God's chosen leader, but this did not mean he was capable of being king on his own.

During his reign, Saul had his greatest successes when he obeyed God. His greatest failures resulted from acting on his own. Saul had the raw materials to be a good leader—appearance, courage, and action. Even his weaknesses could have been used by God if Saul had recognized them and left them in God's hands. His own choices cut him off from God and eventually alienated him from his own people.

From Saul we learn that while our strengths and abilities make us useful, it is our weaknesses that make us usable. Our skills and talents make us tools, but our failures and shortcomings remind us that we need a Craftsman in control of our lives. Whatever we accomplish on our own is only a hint of what God could do through our lives. Does he control your life?

Key verses:

“But Samuel replied: ‘Does the Lord delight in burnt offerings and sacrifices as much as in obeying the voice of the Lord? To obey is better than sacrifice, and to heed is better than the fat of rams. For rebellion is like the sin of divination, and arrogance like the evil of idolatry. Because you have rejected the word of the LORD, he has rejected you as king’ ” (1 Samuel 15:22-23).

SHADRACH, MESHACH AND ABEDNEGO SURVIVE A FIREY FURNACE

The story of Shadrach (Hananiah), Meshach (Mishael), and Abednego (Azariah) is told in the book of Daniel.

Friendships make life enjoyable and difficult times bearable. Friendships are tested and strengthened by hardships. Such was the relationship between three young Jewish men deported to Babylon along with Daniel. Shadrach, Meshach, and Abednego help us think about the real meaning of friendship. As much as these friends meant to each other, they never allowed their friendship to usurp God's place in their lives—not even in the face of death.

Together they silently defied King Nebuchadnezzar's order to fall down and worship the image of gold. They shared a courageous act, while others, eager to get rid of them, told the king that the three Jews were being disloyal. While this was not true, Nebuchadnezzar could not spare them without shaming himself.

This was the moment of truth. Death was about to end their friendship. A small compromise would have allowed them to live and go on enjoying each other, serving God, and serving their people while in this foreign land. But they were wise enough to see that compromise would have poisoned the very conviction that bound them so closely—each had a higher allegiance to God. So they did not hesitate to place their lives in the hands of God. The rest was victory!

When we leave God out of our most important relationships, we tend to expect those relationships to meet needs in us that only God can meet. Friends are helpful, but they cannot meet our deepest spiritual needs. Leaving God out of our relationships indicates how unimportant he really is in our own lives. Our relationship with God should be important enough to touch our other relationships—especially our closest friendships.

Key verses:

“Shadrach, Meshach and Abednego replied to the king, ‘O Nebuchadnezzar, we do not need to defend ourselves before you in this matter. If we are thrown into the blazing furnace, the God we serve is able to save us from it, and he will rescue us from your hand, O king. But even if he does not, we want you to know, O king, that we will not serve your gods or worship the image of gold you have set up’ ” (Daniel 3:16-18).

SILAS WAS A REPRESENTATIVES FROM JERUSALEM

Silas’s story is told in Acts 15:22-19:10. He is also mentioned in 2 Cor. 1:19; 1 Thes. 1:1; 2 Thes. 1:1; 1 Peter 5:12.

The lives of the first Christian missionaries can be described with many words, but “boring” is not one of them. There were days of great excitement as men and women who had never heard of Jesus responded to the gospel. There were dangerous journeys over land and sea. Health risks and hunger were part of the daily routine. And there was open and hostile resistance to Christianity in many cities. Silas was one of the first missionaries, and he found out that serving Jesus Christ was certainly not boring!

Silas’s name appears in Acts at the end of the first church council on the Jewish/Gentile problem. The majority of early Christians were Jews who realized that Jesus was the fulfillment of God’s Old Testament promises to his people; however, the universal application of those promises had been overlooked.

Thus, many felt that becoming Jewish was a prerequisite to becoming a Christian. The idea that God could accept a Gentile pagan was too incredible. But Gentiles began to accept Christ as Savior, and the transformation of their lives and the presence of God’s Spirit confirmed their conversions. Some Jews were still reluctant, though, and insisted these new Christians take on various Jewish customs. The issue came to a boiling point at the Jerusalem meeting, but was peacefully resolved.

Silas was one of the representatives from Jerusalem sent with Paul and Barnabas back to Antioch with an official letter of welcome and acceptance to the Gentile Christians. Having fulfilled this mission, Silas returned to Jerusalem. Within a short time, however, he was back in Antioch at Paul’s request to join him on his second missionary journey.

Paul, Silas, and Timothy began a far-ranging ministry that included some exciting adventures. Paul and Silas spent a night singing in a Philippian jail after being severely beaten. An

earthquake, the loosing of their chains, and the resulting panic led to the conversion of their jailer. Later, they narrowly missed another beating in Thessalonica, prevented by an evening escape. In Berea there was more trouble, but Silas and Timothy stayed to teach the young believers while Paul traveled on to Athens. The team was finally reunited in Corinth. In each place they visited, they left behind a small group of Christians.

Silas leaves the story as suddenly as he entered it. Peter mentions him as the co-author of 1 Peter, but we do not know when he joined Peter. He was an effective believer before leaving Jerusalem, and he doubtless continued to minister after his work with Paul was completed. He took advantage of opportunities to serve God and was not discouraged by the setbacks and opposition he met along the way. Silas, though not the most famous of the early missionaries, was certainly a hero worth imitating.

Chapter 28

SOLOMON ASKED GOD FOR WISDOM

Solomon's story is told in 2 Samuel 12:24-1 Kings 11:43. He is also mentioned in 1 Chron. 28-29; 2 Chron. 1-10; Neh. 13:26; Psalm 72; Matthew 6:29; and Matthew 12:42.

Wisdom is only effective when it is put into action. Early in his life, Solomon had the sense to recognize his need for wisdom. But by the time Solomon asked for wisdom to rule his kingdom, he had already started a habit that would make his wisdom ineffective for his own life—he sealed a pact with Egypt by marrying Pharaoh's daughter. She was the first of hundreds of wives married for political reasons. In doing this, Solomon went against not only his father's last words, but also God's direct commands. His action reminds us how easy it is to know what is right and yet not do it.

It is clear that God's gift of wisdom to Solomon did not mean that he couldn't make mistakes. He had been given great possibilities as the king of God's chosen people, but with them came great responsibilities; unfortunately, he tended to pursue the former and neglect the latter. While becoming famous as the builder of the temple and the palace, he became infamous as a leader who excessively taxed and worked his people. Visitors from distant lands came to admire this wise king, while his own people were gradually alienated from him.

Little is mentioned in the Bible about the last decade of Solomon's reign. Ecclesiastes probably records his last reflections on life. In that book we find a man proving through bitter experience that finding meaning in life apart from God is a vain pursuit. Security and contentment are found only in a personal relationship with God. The contentment we find in the opportunities and successes of this life is temporary. The more we expect our successes to be permanent, the more quickly they are gone. Be sure to balance your pursuit of life's possibilities with reliable fulfillment of your responsibilities.

Key verse:

“Was it not because of marriages like these that Solomon king of Israel sinned? Among the many nations there was no king like him. He was loved by his God, and God made him king over all Israel, but even he was led into sin by foreign women” (Neh. 13:26).

STEPHEN WAS THE FIRST CHRISTIAN MARTYR

Stephen’s story is told in Acts 6:3-8:2. He is also mentioned in Acts 11:19; Acts 22:20.

Around the world, the gospel has most often taken root in places prepared by the blood of martyrs. Before people can *give* their lives for the gospel, however, they must first *live* their lives for the gospel. One way God trains his servants is to place them in insignificant positions. Their desire to serve Christ is translated into the reality of serving others. Stephen was an effective administrator and messenger before becoming a martyr.

Stephen was named among the managers of food distribution in the early church. Long before violent persecution broke out against Christians, there was already social ostracism. Jews who accepted Jesus as Messiah were usually cut off from their families. As a result, the believers depended on each other for support. The sharing of homes, food, and resources was both a practical and necessary mark of the early church. Eventually, the number of believers made it necessary to organize the sharing. People were being overlooked. There were complaints. Those chosen to help manage were chosen for their integrity, wisdom, and sensitivity to God.

Stephen, besides being a good administrator, was also a powerful speaker. When confronted in the temple by various antagonistic groups, Stephen’s logic in responding was convincing. This is clear from the defense he made before the council. He presented a summary of the Jews’ own history and made powerful applications that stung his listeners. During his defense Stephen must have known he was speaking his own death sentence. Members of the council could not stand to have their evil motives exposed. They stoned him to death while he prayed for their forgiveness. His final words show how much like Jesus he had become in a short time. His death had a lasting impact on young Saul (Paul) of Tarsus, who would move from being a violent persecutor of Christians to being one of the greatest champions of the gospel the church has known.

Stephen’s life is a continual challenge to all Christians. Because he was the first to die for the faith, his sacrifice raises questions: How many risks do we take in being Jesus’ followers? Would we be willing to die for him? Are we really willing to live for him?

, receive my spirit.’ Then he fell on his knees and cried out, ‘Lord, do not hold this sin against them.’ When he had said this, he fell asleep” (Acts 7:59-60).

THOMAS DOUBTED THE RESECTION OF JESUS

Thomas’s story is told in the Gospels. He is also mentioned in Acts 1:13.

Thomas, so often remembered as “Doubting Thomas,” deserves to be respected for his faith. He was a doubter, but his doubts had a purpose—he wanted to know the truth. Thomas did not idolize his doubts; he gladly believed when given reasons to do so. He expressed his doubts fully and had them answered completely. Doubting was only his way of responding, not his way of life.

Although our glimpses of Thomas are brief, his character comes through with consistency. He struggled to be faithful to what he knew, despite what he felt. At one point, when it was plain to everyone that Jesus’ life was in danger, only Thomas put into words what most were feeling, “Let us also go, that we may die with him” (John 11:16). He didn’t hesitate to follow Jesus.

We don’t know why Thomas was absent the first time Jesus appeared to the disciples after the resurrection, but he was reluctant to believe their witness to Christ’s resurrection. Not even ten friends could change his mind!

We can doubt without having to live a doubting way of life. Doubt encourages rethinking. Its purpose is more to sharpen the mind than to change it. Doubt can be used to pose the question, get an answer, and push for a decision. But doubt was never meant to be a permanent condition. Doubt is one foot lifted, poised to step forward or backward. There is no motion until the foot comes down.

When you experience doubt, take encouragement from Thomas. He didn’t stay in his doubt, but allowed Jesus to bring him to belief. Take encouragement also from the fact that countless other followers of Christ have struggled with doubts. The answers God gave them may help you too. Don’t settle into doubts, but move on from them to decision and belief. Find another believer with whom you can share your doubts. Silent doubts rarely find answers.

Key verses:

“Then he said to Thomas, ‘Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.’ Thomas said to him, ‘My Lord and my God!’ ” (John 20:27-28).

TIMOTHY BECOMES PAUL'S ASSISTANT

Timothy's story is told in Acts, starting in chapter 16. He is also mentioned in Romans 16:21; 1 Cor. 4:17; 1 Cor. 16:10-11; 2 Cor. 1:1, 19; Phil. 1:1; Phil. 2:19-23; Col. 1:1; 1 Thes. 1:1-10; 1 Thes. 2:3-4; 1 Thes. 3:2-6; 1 Tim. and 2 Tim.; Philemon 1; Hebrews 13:23.

Painful lessons are usually doorways to new opportunities. Even the apostle Paul had much to learn. Shortly after his disappointing experience with John Mark, Paul recruited another eager young man, Timothy, to be his assistant. Paul's intense personality may have been too much for John Mark to handle. It could easily have created the same problem for Timothy. But Paul seems to have learned a lesson in patience from his old friend Barnabas. As a result, Timothy became a "son" to Paul.

Timothy probably became a Christian after Paul's first missionary visit to Lystra (Acts 16:1-5). Timothy already had solid Jewish training in the Scriptures from his mother and grandmother. By Paul's second visit, Timothy had grown into a respected disciple of Jesus. He did not hesitate to join Paul and Silas on their journey. His willingness to be circumcised as an adult is clearly a mark of his commitment. (Timothy's mixed Greek/Jewish background could have created problems on their missionary journeys, because many of their audiences would be made up of Jews who were concerned about the strict keeping of this tradition. Timothy's submission to the rite of circumcision helped to avoid that potential problem.)

Beyond the tensions created by his mixed racial background, Timothy seemed to struggle with a naturally timid character and a sensitivity to his youthfulness. Unfortunately, many who share Timothy's character traits are quickly written off as too great a risk to deserve much responsibility. By God's grace, Paul saw great potential in Timothy. Paul demonstrated his confidence in Timothy by entrusting him with important responsibilities. Paul sent Timothy as his personal representative to Corinth during a particularly tense time (1 Cor. 4:14-17). Although Timothy was apparently ineffective in that difficult mission, Paul did not give up on him. Timothy continued to travel with Paul.

Our last pictures of Timothy come from the most personal letters in the New Testament: 1 and 2 Timothy. The aging apostle Paul was near the end of his life, but his burning desire to continue his mission had not dimmed. Paul was writing to one of his closest friends—they had traveled, suffered, cried, and laughed together. They shared the intense joy of seeing people respond to the Good News and the agonies of seeing the gospel rejected and distorted. Paul left Timothy in Ephesus to oversee the young church there (1 Tim. 1:3, 4). He wrote to encourage Timothy and give him needed direction. These letters have provided comfort and help to countless other

“Timothys” through the years. When you face a challenge that seems beyond your abilities, read 1 and 2 Timothy, and remember that others have shared your experience.

Chapter 29

UZZIAH OVERESTIMATED HIS OWN IMPORTANCE

Uzziah’s story is told in 2 Kings 15:1-7 (where he is called Azariah), and in 2 Chron. 26:1-23. He is also mentioned in Isaiah 1:1; Isaiah 6:1; Isaiah 7:1; Hosea 1:1; Amos 1:1; Zech. 14:5.

We are never closer to failure than during our greatest successes. If we fail to recognize God’s part in our achievements, they are no better than failures. Uzziah (also called Azariah) was a remarkably successful king. His achievements brought him fame. He was successful in war and peace, in planning and execution, in building and planting.

Uzziah overestimated his own importance in bringing about the great achievements he experienced. He did so many things well that a consuming pride gradually invaded his life like the leprous disease that finally destroyed his body. In trying to act like a priest, he took on a role that God did not mean for him to have. He had forgotten not only how much God had given him, but also that God had certain roles for others that he needed to respect.

Uzziah’s pride was rooted in his lack of thankfulness. We have no accounts of this king’s ever showing appreciation to God for the marvelous gifts he received. Our accomplishments may not compare with Uzziah’s, but we still owe a debt of thanksgiving to God for our very lives. If God is not getting the credit for your successes, shouldn’t you start looking at your life differently?

Key verses:

“In Jerusalem he made machines designed by skillful men for use on the towers and on the corner defenses to shoot arrows and hurl large stones. His fame spread far and wide, for he was greatly helped until he became powerful. But after Uzziah became powerful, his pride led to his downfall. He was unfaithful to the LORD his God, and entered the temple of the Lord to burn incense on the altar of incense” (2 Chron. 26:15-16).

ZECHARIAH (JOHN THE BAPTIST'S FATHER) IS STRICKEN

Zechariah's story is told in Luke 1.

Zechariah was told before anyone else that God was setting in motion his own visit to earth. Zechariah and his wife, Elizabeth, were known for their personal holiness. They were well suited to doing a special work for God. But they shared the pain of not having children, and in Jewish culture this was considered not having God's blessing. Zechariah and Elizabeth were old, and they had stopped even asking for children.

This trip to the temple in Jerusalem for Zechariah's turn at duty had included an unexpected blessing. Zechariah was chosen to be the priest who would enter the Holy Place to offer incense to God for the people. Suddenly, much to his surprise and terror, he found himself face to face with an angel. The angel's message was too good to be true! But Zechariah did not respond to the news of the coming Savior as much as he expressed doubts about his own ability to father the child the angel promised him. His age spoke more loudly than God's promise. As a result, God prevented Zechariah from speaking until the promise became reality.

The record of the prayer in Luke 1 is our last glimpse of Zechariah. Like so many of God's most faithful servants, he passed quietly from the scene once his part was done. He becomes our hero for those times when we doubt God and yet are willing to obey. We gain hope from Zechariah's story that God can do great things through anyone who is available to him.

Key verses:

“Both of them were upright in the sight of God, observing all the Lord's commandments and regulations blamelessly. But they had no children, because Elizabeth was barren; and they were both well along in years” (Luke 1:6-7).

ZERUBBABEL RULE WAS BY RIGHT AND RECOGNITION

Zerubbabel's story is told in Ezra 2:2-5:2. He is also mentioned in 1 Chron. 3:19; Neh. 7:7; Neh 12:1, 47; Haggai 1:1, 12, 14; Haggai 2:4, 21, 23; Zech. 4:6-10; Matthew 1:12-13; Luke 3:27.

Sometimes God's ownership of a project is only recognized after *our* best efforts have failed. It is dangerous to think of God as responsible for the insignificant details while we take charge of the larger aspects of a project. Instead, it is God who is in control, and we only play a part in his overall plan. When God gives us important jobs to do, it isn't because he needs our help. Zerubbabel learned this lesson.

God's people had been exiled in Babylon for many years. Many had settled into comfortable lifestyles there and wanted to stay. There were, however, almost 60,000 who had not forgotten Judah. When Babylon was defeated in 539 B.C., the Persian ruler, Cyrus, allowed the Jews to return to Jerusalem and rebuild their temple. Zerubbabel led the first and largest group back to the promised land.

Zerubbabel's leadership was by right and recognition. Not only was he a descendant of David, he also had personal leadership qualities. When the people arrived in Judah, they were given time to establish living quarters, and then were called to begin the work. They began not by laying the city walls or constructing government buildings, but by rebuilding the altar, worshiping God together, and celebrating a feast. Under Zerubbabel's leadership, they established a spiritual foundation for their building efforts.

The temple foundation was then quickly completed, and another round of celebration followed. But soon, two problems arose. A few old men remembered Solomon's glorious temple and were saddened at how much smaller and less glorious this one was. Also, some enemies of the Jews tried to infiltrate the work force and stop the building with political pressure. Fear caused the work to grind to a halt. The people went to their homes, and 16 years passed.

We do not know what Zerubbabel did during this time. His discouragement, following those first months of excitement and accomplishment, must have been deep. Those feelings eventually hardened into hopelessness. So God sent the prophets Haggai and Zechariah to be Zerubbabel's encouraging companions. They confronted the people's reluctance and comforted their fears. The work began once again with renewed energy and was completed in four years.

Zerubbabel, like many of us, knew how to start well but found it hard to keep going. His successes depended on the quality of encouragement he received. Zerubbabel let discouragement get the better of him. But when he let God take control, the work was finished. God is always in control. We must not let circumstances or lack of encouragement slow us from doing the tasks God has given us.

Key verses:

“This is the word of the LORD to Zerubbabel: ‘Not by might nor by power, but by my Spirit,’ says the Lord Almighty. ‘What are you, O mighty mountain? Before Zerubbabel you will become level ground. Then he will bring out the capstone to shouts of “God bless it! God bless it!” ’ ” (Zech. 4:6-7).

References:

Holy Bible: King James Translation

Additional comments taken from:

Life Application Study Bible. Illinois: Tyndale House 2007. Print