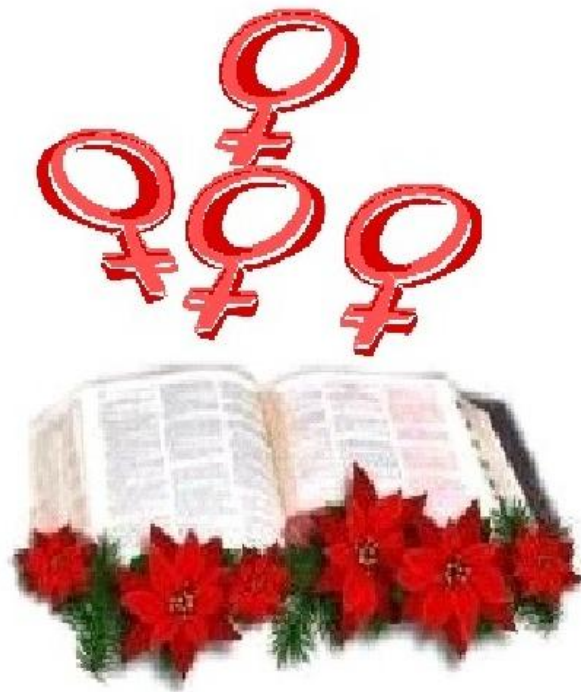


# *Women Of The Bible*

*Bible Study System # 4*



*Produced by Janner Church of Christ*

# Women Of The Bible

*Bible Study System # 4*

*Index*

## **Lesson**

## **Subject**

**#**

- 1 Abigail
- 2 Ichabod's Mother
- 3 Jochebed
- 4 Mary (Mother of Jesus)
- 5 Michal (King Saul's Daughter & David's 1<sup>st</sup> Wife)
- 6 Miriam
- 7 Ruth
- 8 The Woman of Endor
- 9 Lot's Wife
- 10 Rachel & Leah
- 11 Sarah (Abraham's Wife)

**Questions are at the end of each Lesson.**

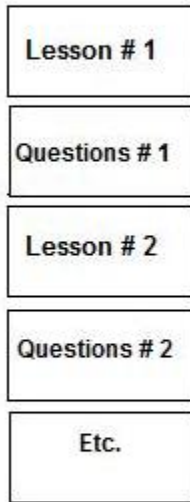
# Introduction

**These Bible Study Systems are designed for use as:  
 Personal enrichment... Teaching classroom settings..... Teaching One-On-One  
 One may even redesign to conduct a Bible Correspondence Course.**

**NOTE ! Both Booklets in each SET are printed in one Adobe file.**

**Layout Below:**

Booklet # 1



>>>>> May be pulled out to adjust to one's teaching method.

>>>>> May be pulled out to adjust to one's teaching method.

Booklet # 2

Questions; Answers; References; Scriptures

Lesson #	Question #	Answer	Scripture Reference	Scripture Quoted
1	1	xxx	xxxxxx	xxxxxxxxxxxxxx
	2	xxx	xxxxxx	xxxxxxxxxxxxxx
2	1	xxx	xxxxxx	xxxxxxxxxxxxxx
Etc.	Etc.	Etc.	Etc.	Etc.

Repositioning pages, booklets, etc. for personal ideas of presenting God's Plan is permitted.

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All of our literature is FREE for individual uses...  
 Our only requirement is that no text or meaning of text ever be changed.

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If you ever have a need or desire to learn about a certain subject and can't find it easily, email us and we will try to locate you some material on the topic. We have many pages embedded within each page that all of the pages posted may not be easily found. God bless you in your studies.

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**Women of The Bible**  
**Bible Study Set # 4**  
**Lesson # 1**

**Abigail**

Meaning: father (i.e., "leader") of the dance, or "of joy."

The wife of the [Nabal](#), who lived in the district of [Carmel](#) ([1 Sam. 25:3](#)). She showed great prudence and delicate management at a critical period of her husband's life. She was beautiful and "a woman of good understanding." After [Nabal's](#) death she became the wife of [David](#) ([1 Sam. 25:14-42](#)), and was his companion in all his future fortunes ([1 Sam. 27:3](#); [30:5](#); [2 Sam. 2:2](#)). By her, [David](#) had a son called [Chileab](#) ([2 Sam. 3:3](#)), elsewhere called [Daniel](#) ([1 Chr. 3:1](#)).

"A certain man in Maon, who had property there at Carmel was very wealthy. He had a thousand goats and three thousand sheep, which he was shearing in Carmel. His name was Nabal and his wife's name was Abigail. She was an intelligent and beautiful woman, but her husband, a Calebite, was surly and mean in his dealings."

"While David was in the desert, he heard that Nabal was shearing sheep. So he sent ten young men and said to them, "Go up to Nabal at Carmel and greet him in my name. Say to him: 'Long life to you! Good health to you and your household! And good health to all that is yours!'"

"Now I hear that it is sheep-shearing time. When your shepherds were with us, we did not mistreat them, and the whole time they were at Carmel nothing of theirs was missing. Ask your own servants and they will tell you. Therefore be favorable toward my young men, since we come at a festive time. Please give your servants and your son David whatever you can find for them."

"When David's men arrived, they gave Nabal this message in David's name. Then they waited."

"Nabal answered David's servants, "Who is this David? Who is this son of Jesse? Many servants are breaking away from their masters these days. Why should I take my bread and water, and the meat I have slaughtered for my shearers, and give it to men coming from who knows where?"

"David's men turned around and went back. When they arrived, they reported every word. David said to his men, "Put on your swords!" So they put on their swords, and David put on his. About four hundred men went up with David, while two hundred stayed with the supplies."

"One of the servants told Nabal's wife Abigail: "David sent messengers from the desert to give our master his greetings, but he hurled insults at them. Yet these men were very good to us. They did not mistreat us, and the whole time we were out in the fields near them nothing was missing. Night and day they were a wall around us all the time we were herding our sheep near them. Now think it over and see what you can do, because disaster is hanging over our master and his whole household. He is such a wicked man that no one can talk to him."

"Abigail lost no time. She took two hundred loaves of bread, two skins of wine, five dressed sheep, five seahs of roasted grain, a hundred cakes of raisins and two hundred cakes of pressed figs and loaded them on donkeys. Then she told her servants, "Go on ahead; I'll follow you." But she did not tell her husband Nabal."

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Figs have been a major food for people of the Mediterranean and Middle East for thousands of years. Their ability to store easily by drying made them, along with various grains and raisins, a dependable long-term food source. The same can just as truly be said about them today.

Figs are mentioned from beginning to end throughout The Bible, all the way from the Seven Days Of Creation in Genesis, to Revelation. They were in the Garden of Eden at the time of The Creation Of Adam And Eve, and the birth of Cain And Abel, and they are used as a symbol in end-time Prophecy. Virtually everyone in the Bible ate, or at least was familiar with, figs.



+++++

**Donkeys are sometimes not highly regarded by people in some parts of the world. And yet, our Savior, the very Son of God, chose to ride one (two, actually) into Jerusalem on the way to His crucifixion. Why?**

**Donkeys are plain, humble creatures. There is nothing at all fancy or glorious about them. But they are good servants to humans. They do their job without vanity or ego.**



+++++

"As she came riding her donkey into a mountain ravine, there were David and his men descending toward her, and she met them. David had just said, "It's been useless - all my

watching over this fellow's property in the desert so that nothing of his was missing. He has paid me back evil for good. May God deal with David, be it ever so severely, if by morning I leave alive one male of all who belong to him!"

"When Abigail saw David, she quickly got off her donkey and bowed down before David with her face to the ground. She fell at his feet and said: "My lord, let the blame be on me alone. Please let your servant speak to you; hear what your servant has to say. May my lord pay no attention to that wicked man Nabal. He is just like his name - his name is Fool, and folly goes with him. But as for me, your servant, I did not see the men my master sent."

"Now since The Lord has kept you, my master, from bloodshed and from avenging yourself with your own hands, as surely as The Lord lives and as you live, may your enemies and all who intend to harm my master be like Nabal. And let this gift, which your servant has brought to my master, be given to the men who follow you. Please forgive your servant's offense, for The Lord will certainly make a lasting dynasty for my master, because he fights The Lord's battles. Let no wrongdoing be found in you as long as you live. Even though someone is pursuing you to take your life, the life of my master will be bound securely in the bundle of the living by The Lord your God. But the lives of your enemies he will hurl away as from the pocket of a sling When The Lord has done for my master every good thing he promised concerning him and has appointed him leader over Israel, my master will not have on his conscience the staggering burden of needless bloodshed or of having avenged himself. And when The Lord has brought my master success, remember your servant."

"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. Otherwise, as surely as The Lord, the God of Israel, lives, who has kept me from harming you, if you had not come quickly to meet me, not one male belonging to Nabal would have been left alive by daybreak."

"Then David accepted from her hand what she had brought him and said, "Go home in peace. I have heard your words and granted your request."

"When Abigail went to Nabal, he was in the house holding a banquet like that of a king. He was in high spirits and very drunk So she told him nothing until daybreak. Then in the morning, when Nabal was sober, his wife told him all these things, and his heart failed him and he became like a stone. About ten days later, The Lord struck Nabal and he died."

"When David heard that Nabal was dead, he said, "Praise be to The Lord, who has upheld my cause against Nabal for treating me with contempt. He has kept his servant from doing wrong and has brought Nabal's wrongdoing down on his own head."

"Then David sent word to Abigail, asking her to become his wife. His servants went to Carmel and said to Abigail, "David has sent us to you to take you to become his wife."

"She bowed down with her face to the ground and said, "Here is your maidservant, ready to serve you and wash the feet of my master's servants." Abigail quickly got on a donkey and, attended by her five maids, went with David's messengers and became his wife."  
(1 Samuel 25:1-42 NIV)

**Women of The Bible**  
**Bible Study Set # 4**  
**Questions # 1**

L#	Q#	Question	Answers
1	1	Was Abigail a good woman?	
1	2	Who was Abigail's 1 <sup>st</sup> husband?	
1	3	Does the scriptures say that Nabal was a God loving man?	
1	4	Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second- _____, of Abigail the Carmelitess:	
1	5	How many men went with David to confront Nabel?	
1	6	Abigail left her husband to suffer the consequences. True or False	
1	7	How did Jesus enter Jerusalem?	
1	8	<u>1Sa 25:25</u> Let not my lord, I pray thee, regard this man of Belial, <i>even</i> Nabal: for as his name <i>is</i> , so <i>is</i> he; Nabal <i>is</i> his name, and _____ <i>is</i> with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.	
1	9	Who killed Nabal?	
1	10	Who did Abigail marry the second time?	

**Women of The Bible**  
**Bible Study Set # 4**  
**Lesson # 2**

**ICHABOD'S MOTHER**  
**I SAM. 4:19-22**

Husband killed in battle. She gives birth to son after husband's death and other family tragedies, then dies.

**A MOTHER WITHOUT HOPE**

**IN** that gallery of Bible women where we find mirrored every type of woman living today stands Ichabod's mother, symbolizing the woman who gives birth to a child after she has received word of her husband's death in battle. Then she dies herself. More particularly she symbolizes the mother who succumbs to dark, despairing hopelessness.

Her husband, Phinehas, was immoral and greedy. Since she made no record of any kind herself, it is easy to imagine her as a careworn, sorrowful woman. Her first name is not recorded, and the only words from her lips are "The glory is departed from Israel: because the ark of God was taken" (I Sam. **4:21**).

This leads one to believe that she was a sincerely devout woman but one who believed more in the ark, a symbol of God, than in God himself. She probably held to the superstitious belief that the ark of the Covenant, and not God, had helped her people in the crossing of the Jordan by causing the waters to part, and had delivered Jericho to them on the solemn march around the city by causing the walls to fall.

Her religion probably represented an emotionalism and not a true devotion to God. And it could not sustain her in her many family tragedies, beginning with the death of her husband and his brother in battle. She probably realized, too, that her husband did not hand down a good heritage to her son, for he and his brother, it is recorded, "lay with the women that assembled at the door of the tabernacle of the congregation" (I Sam. **2:22**). And he and his brother, it was later learned, had been guardians of the ark when it fell into the hands of the enemy.

She faced another tragedy, too, just before the birth of her son. Her aged father-in-law, Eli, priest at the temple at Shiloh, had fallen and broken his neck when he received the shocking news that his two sons had been killed in battle and that the ark of the Covenant, so long in his temple at Shiloh, had been taken by the Philistines.

The loss of the ark seemed to bring almost as great a shock to Ichabod's mother as it did to Eli. And when this was added to other family tragedies, her child was born prematurely, and she died soon afterward. She became the second mother in the Bible to die in childbirth. Unlike Rachel, no loving husband was at her side as she died, and unlike Rachel also, no tomb marks the spot where she was buried.



There is this parallel, however, in her story and Rachel's. At Rachel's side was a midwife, who comforted her with these words, "Fear not; thou shalt have this son also" (Gen. **35:17**). Those who attended Ichabod's mother said, "Fear not; for thou hast born a son" (I Sam. **4:20**).

But Ichabod's mother held out no hope for her son, who had been born into a land from which the symbol of God had departed. She knew all too well that the child's degenerate and greedy father had died in battle, but not as a hero of the godly people of Israel. She probably remembered, too, that this child's grandfather Eli, though a good priest, was a weak and indulgent father. And she did not have the faith or the stamina to rise above such overwhelming disappointments and shocking tragedies, or the courage to live and nurture her son Ichabod.

Had she possessed the faith of Sarah, or the consecration of Hannah, her son Ichabod might have been illustrious and not inglorious. And he might have retrieved for the Israelites the ark of the Covenant which his father had lost to the Philistines.

### **The Mother Who Chose a Very Strange Name**

1 Sam 4:1-22

Six Reasons This Mother Chose the Name Ichabod:

v. 21-22

Can you imagine a mother naming her son Ichabod? Of course, this name is from the Hebrew language. It is made by taking the word for Glory (H KAHVOHD) and placing a negation in front of it. Literally Ichabod means the glory of the Lord is gone or departed. Why did this lady think the glory of the Lord was gone?

Six Reasons This Mother Chose the Name Ichabod:

#### **I. Because God's people were losing battles. v 1-3 & 10**

In the first two verses the God's Word reports the historical record that His people lost a battle and 4,000 men were killed. In verse 10 it states 30,000 men were killed. This was unusual for Israel because God had promised and given unique victories in the past.

#### **II. Because the People were making decisions without seeking God's guidance. v 3-10**

In verses 3-10 the people decide they need to go get the Ark of the Covenant. You see, the Ark symbolized the presence of God. The Book of the Law was kept in it and God had spoken audibly to Moses from the Ark. This would seem to be good thinking but it was reasoning that never consulted God. There is no reference to prayer or seeking the counsel and intervention of the Godly people. In fact, very sinful men were leading the people.

#### **III. Because the People Misused the Holy Things of God. v 4**

In verse 4, Phinehas, the father of this child named Ichabod, was one of the leaders in abusing

the Holy Ark of God. He helped in leading the people to desire the Ark just so they might win a battle. A holy purpose never entered their minds, just get God on our side like some king or magical genie. This is a very unholy purpose for the Ark of the Covenant. No wonder this mother thought the presence of God was gone from these people.

#### **IV. Because sinful men were overseeing the work of God. 1 Sam 2:22-25 & 3:11-13**

A little research reveals that Eli, the grandfather of this boy named Ichabod, was not the godly man he should have been.. He was the High Priest but he had stopped rebuking the sins of his own sons and was not delivering the Word of God to the people. His sons were filthy sinners and yet they were allowed to serve in the temple. (I Sam. 2:17, 22-25; 3:1, 13)

#### **V. Because the enemy no longer respected God or His People. v 5-9**

Notice in verse 5 the immediate effect on the people of Israel when the Ark was brought into their camp. Then notice in verses 6-8 the immediate effect on the Philistines. But then in verse 9 the leadership causes the Philistines to no longer respect the Ark and fear the God of Israel. The enemy had heard of what God had accomplished in Egypt and in many other battles, but Satan and his forces know you can't fight today's battles on yesterday's victories. The enemy doesn't respect the Children of God unless they walk in righteousness with their God. A Christian is powerful and protected as he walks in the presence of God. But if the enemy knows you're a Christian who doesn't live up to your faith, they don't have respect for you. In verse 11 the Philistines captured the Ark.

#### **VI. Because she saw the Judgment of God fall. v 15-22**

When the glory of God is present in people's lives, they are not judged harshly by God. They may suffer and experience unpleasantness, but it is because they are godly and in opposition to the world. However, when God sends Judgment or allows an evil nation to be His source of Judgment, it is evident His presence and glory no longer rest with a people.

#### **The death of Eli.**

The defeat of the army was very grievous to Eli as a judge; the tidings of the death of his two sons, to whom he had been so indulgent, and who, as he had reason to fear, died impenitent, touched him as a father; yet there was a greater concern on his spirit. And when the messenger concluded his story with, to "The ark of God is taken, to " he is struck to the heart, and died immediately. A man may die miserably, yet not die eternally; may come to an untimely end, yet the end be peace.

(1Sa 4:19-22)

#### **The birth of Ichabod.**

The wife of Phinehas seems to have been a person of piety. Her dying regret was for the loss of the ark, and the departure of the glory from Israel. What is any earthly joy to her that feels herself dying? No joy but that which is spiritual and divine, will stand in any stead then; death is too serious a thing to admit the relish of any earthly joy. What is it to one that is lamenting the loss of the ark? What pleasure can we take in our creature comforts and enjoyments, if we want

God's word and ordinances; especially if we want the comfort of his gracious presence, and the light of his countenance? If God go, the glory goes, and all good goes. Woe unto us if he depart! But though the glory is withdrawn from one sinful nation, city, or village after another, yet it shall never depart altogether, but shines forth in one place when eclipsed in another.

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**1 Samuel 4:19-22 (King James Version)**

19And his daughter in law, Phinehas' wife, was with child, near to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed; for her pains came upon her.

20And about the time of her death the women that stood by her said unto her, Fear not; for thou hast born a son. But she answered not, neither did she regard it.

21And she named the child Ichabod, saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.

22And she said, The glory is departed from Israel: for the ark of God is taken.

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**Women of The Bible**  
**Bible Study Set # 4**  
**Questions # 2**

L#	Q#	Question	Answers
2	1	Who was Ichabod's Husband?	
2	2	Ichabod's last words were "The_____ is departed from Israel: because the ark of God was taken"	
2	3	Who was Ichabod's Father-In-Law?	
2	4	Eli died by: a) heartache b) fell and broke his neck c)The Lord	
2	5	What did Icoabod name her son?	
2	6	His mother name him this because, a)She was proud of him b)He was born from unholy actions within their family. c) the handmaiden told her to	

## **Women of the Bible**

Bible Study System # 4

Lesson # 3

### **Who is Jochebed?**

#### **Who is Jochebed?**

She is mentioned by name only twice in the Bible, in Exodus 6:20 and Numbers 26:59. Most Bible readers don't even know her name!

*The testimony of her life tells us it is not so much who you are but what you do with your life, how you meet life's crisis and responsibilities, that matter!*

Jochebed was a woman of God, used greatly by God because she did not allow crisis in her life to overcome her or her family. Jochebed had the unique opportunity to raise three leaders!

This remarkable woman was unknown by man, but known by God. Her life speaks loudly through her children. Although Jochebed was born into slavery, she had kept her faith in God and His faithfulness to His people!

Her husband was with her in faith, yet it was Jochebed who set God's plan in motion. A plan that would not only save her son, but also deliver a nation!

***Hebrews 11:23 gives us the key to salvation.***

“By faith Moses when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command.” What did they see? As she looked at her baby, she knew God had a plan for her son. She did not know exactly what that plan was, but she knew that God gives life. “The thief does not come except to steal, kill, and to destroy. I have come that they might have life, and that they may have it more abundantly.” John 10:10

As a woman of God, Jochebed had set a standard for her life. When crisis hit her family, she did not fall apart, but had faith in God to make the way of escape. The Scripture stated, “by faith because they saw”. As they took their stand, God was able to reveal to her a very simple plan of deliverance. Much depended on her faith and trust in God to keep peace in the situation, so she could be prompted by God.

***The plan was simple, based on things she already possessed.***

A simple basket made into a life preserver. We know it was God's idea because of its simplicity! Her problem was not a stumbling block but a stepping stone for a greater opportunity, deliverance of a nation! Did Jochebed realize the significance of what was happening? Just as we have to take each step in faith and don't know the overall plan, I believe she was the same. Her utmost thoughts at this time was to preserve the life of her child.

The same river that brought death to many Hebrew children, brought life to Moses. His parents

had made a commitment to God and this gave them the strength to say, “we will not bow to man, but we will trust in our God!” Moses was rescued, his future secure. God had provided the way for Jochebed to care for her son openly, paid for by the man who had tried to kill her child! “For I brought you up from the land of Egypt, I redeemed you from the house of bondage; And I sent before you Moses, Aaron, and Miriam.” (Micah 6:4)

It is unlikely in human history that three children of one mother ever had such an influence at the same time in the earth. Truly her life speaks through her children. As you read and study her testimony, you will be encouraged and your faith in God strengthened. She was listed in the “heroes of faith.” A housewife and mother, not bound by natural thinking, as she prepared and lead her children into the plans and purposes that God had for their lives. Moses led the children of Israel out of Egypt physically, but it all started when his mother, made a spiritual decision to trust her God and not bow to man and his ways!

Study the life of this Woman of God and allow the Holy Spirit to reveal truths from God’s Word that will set you free! I believe a key in this testimony, is her commitment. She was committed to God and the circumstances in her life did not alter that commitment. Living in slavery, under the ruler of this world, the Lord was able to lead her through the trial. Truly a woman of God that knows how to grow roses from the thorns of life!

**Life is full of pain, but misery is optional for the Woman of God!**

**Jochebed!!!**

Amram and Jochebed were so happy seeing the goodly child God gave them..They didn't even have time to name the child...The order in the land by Pharoah was to kill every male child..by drowning them in the River Nile..3months passed by..Jochebed couldn't contain it anymore..The neighbours may leak the news as their children must also have been a prey to pharaoh's cruel order.The safest place she saw was Nile.*If you look at Nile you can see many dead bodies of new born baby boys floating.*Jochebed..she must have understood that.What else to do....She had tears just as every mama had!!

No one thing she did..

she got a papyrus basket for him and coated it with tar and pitch. Then she placed the child in it and put it among the reeds along the bank of the Nile.**Nile is a safe place if the BABY is in that basket coated with tar and pitch.**Dead bodies may be around..fear may grip,but the Baby will be safe in that basket Jochebed made..its that basket which the Pharaoh's daughter saw!!She must have seen many other babies..but the baby in the basket was special.

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We have heard that "children are our future". Perhaps we have become so concerned with preparing children to be productive adults we forget the value of being a child. While one of our responsibilities is to socialize children to become productive citizens and leaders of tomorrow, we should not overlook their present needs and their value.

Although family structures may change, children's needs remain the same. Love, security, nurturing, stability, respect, education, appropriate limits, and spiritual guidance take on even greater importance in today's world.

Jesus affirmed and celebrated the value of children. He encouraged adults not to hinder children, but rather to guide and bring them to Him....."Let the little children come to me; do not stop them;.....". And he took them up in his arms, laid his hands on them, and blessed them. Mark 10:14-16

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### A Mother's Triumph

She was desperate. Her three-month old baby lived under a death warrant, and hiding him grew more difficult by the day. She was part of an oppressed ethnic group living in the territory of one of the world's superpowers. The government had decreed that all baby boys of her race must die. It was an effort at population control, an effort born of mistrust and prejudice. Today, we'd call the whole mess ethnic cleansing. When the midwives who delivered her people's babies managed to outsmart the ruler's command to kill all male children at birth, the command had become general. All of this king's subjects were ordered to drown any infant boys found among the unwanted people. A command that broad was impossible to escape. Her baby had to go in the river. She had hidden him as long as was humanly possible. The end result was inevitable. It was time to face reality and let the sweet little thing go.

Only, a mother's heart doesn't work that way. An occasional insane or depraved mother has done the unthinkable, but Jochebed was neither insane nor depraved, only desperate. With no options left, this mother stared hopelessness in the face and looked for a way out. At last, she found one, well, sort of.

She struggled to wrest deliverance from the very river that waited to claim her baby. Taking a basket woven from shoreline reeds, she coated the outside with bitumen--a petroleum based substance--and with asphalt. Then, with feelings we can only guess at, she placed her precious infant in and set it afloat on the river. Her baby had been dumped into the water, but he wasn't exactly in a situation to drown.

Floating among the shoreline vegetation, the basket lay sheltered. Nor was the mother quite willing to trust her baby totally to fate. She charged his older sister to keep watch. If the basket tipped, there was someone near. If any of the master nation found it, at least someone in the family could give a report. There was always a chance that something better could happen. It wasn't a big chance, but she was a mother, and she was doing her best. Hope was all she had left--hope, and faith in God.

The river was the Nile. To Jochebed, its tepid waters spelled death, and unfathomable sorrow. To the ruling Egyptians, on the other hand, the Nile meant life. Its waters sustained agriculture in their arid land. The Nile had the potential for carrying commercial traffic in vessels formed of plants perhaps similar to those from which Jochebed's basket had been made. Drinking wells could be dug from its moist banks. Even the royal family used it for bath water. If the Nile killed Hebrew babies like Jochebed's, it gave life to Egyptians of all ages.

As the baby's older sister watched from shore, royalty came to the river. The daughter of no one less than the Pharaoh who'd decreed the baby's death had come to bathe. As fitted her station, she was escorted by servants. Seeing the unidentified floating object, she had one of her maids retrieve it and, moments later, became the possessor of the original baby in a basket. And the baby was crying.

History hasn't recorded whether this Egyptian princess was a mother or not, but she had too much mother in her to ignore a crying baby. He was a condemned Hebrew boy, but she was her daddy's daughter. She could have an adopted Hebrew son if she chose. Nobody else might be allowed a Hebrew son in the whole realm, but this young lady could have one. Someone once said that it isn't *who* you are but *what* you are that really counts. Maybe that statement holds true in America. In ancient Egypt, *who* she was counted for quite a bit. The one person on earth who could save Jochebed's doomed son had found him. She adopted him on the spot. Not only would this little minority baby's life be spared, he would now be a member of the royal family.

At this point, the sister who guarded the tiny ark—her name was Miriam by the way—made a brilliant move. She approached the princess, I suppose bowing or kneeling, or whatever protocol demanded, and offered to find a woman to serve as the baby's nurse.

The princess agreed. Before long, Jochebed reentered the baby's life. Only, now she wasn't his mother. She was a hired nurse. The name she had given her infant no longer mattered. He was now Moses, a name that in the prevailing language suggested that he'd been pulled out of the water. That is how his new mother had obtained him, so that's what she called him. Jochebed had become just a servant caring for a king's grandson.

It's interesting to try to imagine just what went on in Jochebed's heart at this point. Doubtlessly, she'd been weeping. History doesn't say, but let's face it—she was a mother who'd just been forced to set her baby adrift. Now, all of a sudden, she had received this too-good-to-be true reprieve. The sheer enormity of emotions in such situations tends to temper the joy into sort of a sick happiness. Then on top of it all she faced the reality that the reprieve only came in a temporary form. Someday, a royal messenger would come to her servant's quarters. Someday, the little Hebrew baby she'd loved through these desperate months would go away to become an honored member of the family that had nearly bereaved her, of the family that even now was enforcing the extermination of the children of her friends. Yes, it had to be a day of joy, but it was also a day of bittersweet joy and of enough emotional intensity to leave the strongest utterly exhausted.

Jochebed took the little baby she now had to call Moses home with her. Officially, she was no longer his mother, but in practice, in heart, and in love, she was still the mother, still doing her best for her baby.

History doesn't record exactly how long Jochebed earned money as Moses' nurse. The time evidently went beyond mere babyhood, as later events almost demand that she and her husband had time to teach the boy things he'd never learn in Egypt.

Through desperate ingenuity, Jochebed had saved her baby. Through the courage of her daughter, she was able to embrace him again. Yet, through the same events that had saved him for her, she lost him. All too soon, the summons came. Moses, Jochebed's little Hebrew sailor was taken away to become an important Egyptian.

The Bible tells us more about Moses—much more. But at this point, Jochebed fades from the record. Her son was gone. She lived on as part of an enslaved nation. Jochebed likely died without Moses. She'd saved him once, but lost him in the process. So ends the story of Jochebed.



## Women of the Bible

### Bible Study System # 4

#### Questions # 3

L#	Q#	Question	Answers
3	1	Did Jochebed choose to : a) let worries overcome her? b) Depend on God to help her through crises? c) Turn all things over to her husband?	
3	2	What were the two sons of Jochebed?	
3	3	What was her daughter's name?	
3	4	Jochebed hid Moses and put him in a basket because she a) Knew he would be great b) God told her of his plan c) to preserve his life.	
3	5	Did Jochebed ever get to see Moses again?	
3	6	She was committed to God and the _____ in her life did not alter that commitment.	

**Women of The Bible**  
**Bible Study System # 4**  
**Lesson # 4**

**Mary (mother of Jesus)**

Mary was the wife of Joseph and the mother of Jesus Christ, who was conceived within her by the Holy Spirit when she was a virgin. She is often called the "Virgin Mary," though never in Scripture are those two words put together as a proper.

[Matthew 1:23](#) Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

[Luke 1:27](#) To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

[Acts 1:14](#) These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

Little is known of her personal history. Her genealogy is given in. She was of the [tribe of Judah](#) and the lineage of [David](#). She was connected by marriage with [Elisabeth](#), who was of the lineage of [Aaron](#).

While she resided at [Nazareth](#) with her parents, before she became the wife of [Joseph](#), the [angel Gabriel](#) announced to her that she was to be the mother of the promised [Messiah](#) ([Luke 1:35](#)). And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

After this she went to visit her cousin [Elisabeth](#), who was living with her husband [Zacharias](#) (probably at [Juttah](#), [Josh. 15:55](#); [21:16](#), in the neighborhood of [Maon](#)), at a considerable distance, about 100 miles, from [Nazareth](#). Immediately on entering the house she was saluted by [Elisabeth](#) as the mother of her Lord, and then immediately gave her hymn of thanksgiving.

[Luke 1:46-56](#) And Mary said, My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath holpen his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed for ever. And Mary abode with her about three months, and returned to her own house.

After three months Mary returned to Nazareth to her own home.

Joseph was supernaturally made aware of her condition, and took her to his own home.

([Matt. 1:18-25](#)) Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Soon after this the decree of [Augustus](#) required that they should proceed to [Bethlehem](#) some 80 or 90 miles from Nazareth;

([Luke 2:1](#)) And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed.

and while they were there they found shelter in the inn or khan provided for strangers ([Luke 2:6,7](#)). And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

But as the inn was crowded, Mary had to retire to a place among the cattle, and there she brought forth her son, who was called Jesus, because he was to save his people from their sins.

This was followed by the presentation in the [temple](#), the flight into [Egypt](#), and their return in the following year and residence at Nazareth. There for thirty years Mary, the wife of [Joseph](#) the [carpenter](#), resides, filling her own humble sphere, and pondering over the strange things that had happened to her. During these years only one event in the history of Jesus is recorded, viz., his going up to [Jerusalem](#) when twelve years of age, and his being found among the doctors in the [temple](#). Probably also during this period Joseph died, for he is not again mentioned.

After the commencement of our Lord's public ministry little notice is taken of Mary. She was present at the marriage in [Cana](#). A year and a half after this we find her at [Capernaum](#), where Christ uttered the memorable words, "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!"

The next time we find her is at the cross along with her sister [Mary](#), and [Mary Magdalene](#), and [Salome](#), and other women. From that hour John took her to his own [abode](#).

She was with the little company in the upper room after the [Ascension](#)

[\(Acts 1:14\)](#). These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

From this time she wholly disappears from public notice. The time and manner of her death are unknown.

*Author: Matthew G. Easton, with editing by Paul S. Taylor.*

## Women of the Bible

### Bible Study System # 4

#### Questions # 4

L#	Q#	Question	Answers
4	1	Was Mary newly married to Joseph when the Holy Spirit came to her?	
4	2	Where did Mary live before she married Joseph?	
4	3	Was Joseph afraid when he found out about Mary?	
4	4	What was the angel's name that announced to Mary about Jesus?	
4	5	Who did Mary go to visit shortly?	
4	6	How long did Mary stay with Elizabeth?	
4	7	Why did Mary and Joseph go to Bethlehem?	
4	8	What happened that was so important while they were there?	
4	9	They had to stay in the stable because: a) They were poor b) They were hiding c) There wasn't room at the inn.	
4	10	Where did Jesus live most of his 1 <sup>st</sup> 30 years of his life?	
4	11	What profession was Joseph in?	
4	12	Did Mary have to stay away from the cross when Jesus was crucified? Yes no	
4	13	Which son took her in to live with him?	
4	14	Mary was buried at: <b>a)Bethlehem b) unknown c)Jeruselum</b>	

## Women of the Bible

Bible Study System # 4

Lesson # 5

### **MICHAL**

KING SAUL'S DAUGHTER—DAVID'S FIRST WIFE

#### **Michal**

Meaning: rivulet, or who as God?

the younger of [Saul's](#) two daughters by his wife [Ahinoam](#)

"Attracted by the graces of his person and the gallantry of his conduct, she fell in love with [David](#) and became his wife"

She showed her [affection](#) for him by promoting his escape to [Naioth](#) when Saul sought his life After this she did not see David for many years. Meanwhile she was given in marriage to another man, [Phalti](#) or Phaltiel of [Gallim](#)

but David afterwards formally reclaimed her as his lawful wife

The relation between her and David soon after this was altered. They became alienated from each other. This happened on that memorable day when the ark was brought up in great triumph from its temporary resting-place to the Holy City. In David's conduct on that occasion she saw nothing but a needless humiliation of the royal dignity

She remained childless, and thus the races of David and Saul were not mixed. In

her name again occurs, but the name [Merab](#) should probably be here substituted for Michal (compare

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**THOUGH** a woman of exceptional fortitude in time of trouble, Michal, King Saul's daughter and David's first wife, lacked a genuine appreciation of her husband's religious zeal. It is to her credit, however, that she aided David in his early struggles long before he became king of Israel.

Her older sister Merab had first been promised by her father to David after he returned victorious over Goliath, the giant champion of their enemies the Philistines. She was to be his reward for the victory. But King Saul failed to fulfill his promise. He gave his daughter Merab to Adriel, the Meholathite.

Next, we learn from the Scripture, "Michal, Saul's daughter loved David" (I Sam. **18:20**) And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.

She was the younger daughter. It is easy to suppose that she and David had often met when her brother Jonathan, a great admirer of David, had brought him home. And to a king's young daughter the brave and strong David became a great hero.

Michal must have had a gentle mother. Her name was Ahinoam. But her father Saul was an obstinate, jealous, and murderous man. He disliked David and began to plan how Michal might be the stumbling block to David's promising career.

As he began a plot against David, Saul sent the flattering word by servants to David that he wanted him for his son-in-law. Humble as he was at this time, young David sent word back to King Saul that it was no light thing to be a king's son-in-law.

Then it was that Saul said David could have Michal if he would go out and kill one hundred Philistines and bring back the foreskins to him. Saul was sure David would be killed himself, but

David surprised him. He brought back the foreskins of two hundred Philistines. And Michal became his wife.

Saul, however, did not cease plotting against David. One day, as his unsuspecting son-in-law sat entertaining him with music, a tall spear sped like lightning from Saul's hand toward David. But it missed its aim and went harmlessly over his head. David fled and escaped.

Michal, probably distraught at her father's continued attempts to take her husband's life because she was still in love with him, began to plan how she could save him. Messengers had already come to her house telling her that they would slay David in the morning.

Warning David of his approaching danger, Michal let him down through a window, and he escaped. When her father commanded David to come to him, she sent back word that David was sick, but her father, still persistent, asked his messengers to deliver the sick David on his bed.

David was already well on his way to safety when Michal, to appease her father's wrath, took a large image resembling a recumbent figure, put it in David's bed, and then made a pillow of red goat's hair. The bed with what appeared to be a sleeping figure was taken before her father, and when he discovered the trick his daughter had played on him he asked why she had deceived him.

Clever woman that Michal was, she evaded her father's question, telling him that David had said to her, "Let me go; why should I kill thee?" (I Sam. **19:17**). 019:017 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

When Michal dared to defy a madman king like her father in order to save her husband, she must have possessed real courage.

We have no record that Michal had David's faith in God's protecting power. She no doubt believed in idols. When she placed the image teraphim,

in David's bed, to resemble his recumbent figure, it appears that she had other idols near at hand. Commentators, however, question the size of Michal's idol that she placed in the bed. It had to be large, in order that it might resemble a reclining figure. And teraphim, like the one Rachel had carried away from her father's house, were small enough to put in a saddlebag. There is some discrepancy in this passage of Michal's idol but enough evidence to lead us to think she was not a believer in David's God of strength and mercy.

For a long time after this David remained an outlaw in exile from his wife's father. It would be almost impossible for a marriage to survive under such conditions. After some time had passed, King Saul arranged for Michal to marry Phalti, also called Phaltiel. Michal probably went with him to live in his town of Gallim.

Evidently some years passed before David and Michal ever met again. These were polygamous times, and David married Abigail, the woman of good understanding and a staunch believer in God. He also took another wife, Ahinoam of Jezreel.

When David became Saul's successor as king, he demanded that his wife Michal be returned to him. This was done. As he marched up to Jerusalem with the ark of the Covenant accompanied by **30,000** chosen men of Israel, Michal looked from a window and saw David, girded in a linen ephod, leaping and dancing before the newly restored ark. Not understanding David's religious zeal, Michal thought her husband was acting in an undignified manner. When David saw that the ark was set in the tabernacle prepared for it, he returned to bless his own household. Then Michal came out to meet him and mocked him scornfully, saying, "How

glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!”

(II Sam. 6:20) Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

Because David obviously wore nothing but the ephod, a custom not uncommon in these times, Michal “despised him in her heart”

(II Sam. 6: 16) 006:016 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart.

We might also infer that David’s acts had reflected on his wife’s queenly dignity because he had mingled so freely with the common people.

There must have been other reasons, too, for Michal’s resentment of David. When he demanded her back after he became king, she did not forget that he was taking her away from a husband with whom she must have spent several years. This husband, Phalti, we learn, wept as he followed Michal to Bahurim, where she was taken from

II Sam. 3:16) And her husband went with her along weeping behind her to Bahurim. Then said Abner unto him, Go, return. And he returned.

But as king, David could demand whomever he chose, even a former wife who had married again.

The final record of the Michal-David love affair comes when David curtly tells Michal that he does not care for her opinion about the ephod and that he trusts the common sense of the maids and their loyalty to understand his motive. There then follows the phrase, “Therefore Michal the daughter of Saul had no child unto the day of her death”

(II Sam. 6:23) Therefore Michal the daughter of Saul had no child unto the day of her death.

A rather conflicting passage appears later, in

II Samuel **21:8** But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:

when the five Sons of Michal are mentioned. Scholars seem to be convinced that this is a scribal error, that these were not Michal’s sons but the sons of her sister Merab, and that she had reared them as her own after her sister’s death.



Summing up the Bible portrait of Michal, first we see a young, beautiful, loving, courageous girl. But at the end we see a disillusioned, bickering woman with an inner poverty of spirit, one oppressed with many tragedies.

Not only had she been torn from two husbands, but if she lived long enough she had seen the five sons or nephews she had reared hanged in revenge for her father's wickedness. Also she had seen her father rejected by God, troubled by an evil spirit, and then killed by falling on his own sword. And his head was sent among many villages of the Philistines.

How could there be any happiness for his daughter Michal, who, like her father, had rejected God in her life?

## **Ephod**

An ephod is a sacred vestment originally appropriate to the high priest (**Exodus 28:4**), but afterward worn by ordinary priests (**1 Samuel 22:18**), and deemed characteristic of the office (**1 Samuel 2:28; 14:3; Hosea 3:4**).

The Ephod could only be worn by the High Priest of the Lord God. It signified the authority, power, and anointing that God had placed upon the one who wore it. It was also seamless, however it was of two pieces (front & back) and it was sleeveless. It was a cunning work and was made of Gold (real), Blue, Purple, Scarlet, and fine linen. GOLD...the gold that was used was that of real gold. Signifying the reality of God. It speaks of the nature of God, His deity, and His glory. Pure gold comes as a result of fire, and God is a consuming fire, therefore His nature cannot be altered nor affected. The nature of gold cannot be altered by the air, nor can it be altered if it is buried in the ground. It signified a substance that is changeless and a purified state which cannot be altered. It also bespeaks of a God kind of faith. BLUE...this color always speaks of Grace, Divinity, and Anointing. Gold and Blue intertwined together reveals the unification of Deity and Divinity. Blue also bespeaks of INFINITE GRACE!!! Something that is without ending. When we look to the heavens, we see them spread with blue and we cannot see where they begin, nor where they end. As we behold the sunset in the evening time, we see the handiwork of God subtly revealing the unity of Gold (His Nature & Deity) and Blue (His Divinity & Grace). SCARLET...is the color which signifies the man/Adam of the earth. It bespeaks of man and the earth being as one, for man came from the dust of the ground. Scarlet is also a declaration of the love of God which brought forth the eternal sacrifice of blood which would unite God and man once again. PURPLE...is a blending of the colors of blue (divinity) and red (man) and spoke of God and man coming together once again. It was the color which denoted Kingship, Royalty, and Redemption.

WHITE...always represents holiness, purity, and righteousness and represented how the one wearing it stood before the Lord. It spoke of the work that was coming and was to come through the ministry. The Robe of the Ephod was made the same way as the Veil in the Tabernacle which was unrendable. All of the colors were interwoven together, yet each color was very apparent. This garment verified the authority and anointing of the one which wore it.

As the priest would turn one way, it would be solid blue; another way, it was solid red; another, it was solid purple, another it would be solid gold; and another way it was white. As the sun would reach the high noon and be directly overhead, this ephod would illuminate all of the colors in it at once and it truly was a garment of glory and of beauty.

This garment was only worn by the High Priest and spoke of the Most Holy Place which could only be entered by the High Priest. It represented both judgment and resurrection. It was the first of four pieces (cross) of the vesture (outer garment) and spoke of a gathering together (culmination) of all things. This outer vesture consisted of: The Ephod, The Breastplate, The Shoulder Stone & The Curious Girdle. It was worn over the Robe of the Ephod. The EPHOD was worn by Aaron (Priest), Samuel (Prophet), and David (King). (Exodus 28; 1 Samuel 2:18; 2 Samuel 6:14). It bespeaks that Eph. 4:12 is being restored! Fulfilled! in the Church! (See below)

### ***MICHAL***

#### **KING SAUL'S DAUGHTER—DAVID'S FIRST WIFE**

I Sam:014:049 Now the sons of Saul were Jonathan, and Ishui, and Melchishua: and the names of his two daughters were these; the name of the firstborn Merab, and the name of the younger Michal:

I Sam:018:020 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.

I Sam:018:027 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. And Saul gave him Michal his daughter to wife.

I Sam:018:028 And Saul saw and knew that the LORD was with David, and that Michal Saul's daughter loved him.

I Sam:019:011 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

I Sam:019:012 So Michal let David down through a window: and he went, and fled, and escaped.

I Sam:019:013 And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.

I Sam:019:017 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

IISanuel: 003:013 And he said, Well; I will make a league with thee: but one thing I require of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.

IISanuel: 003:014 And David sent messengers to Ishbosheth Saul's son, saying, Deliver me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

II Samuel: 006:016 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the LORD; and she despised him in her heart

II Samuel: 006:020 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

II Samuel: 006:021 And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

II Samuel: 006:022 And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour.

II Samuel: 006:023 Therefore Michal the daughter of Saul had no child unto the day of her death.

021:008 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite:

I Chronicles

015:029 And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal, the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

## Women of the Bible

Bible Study System # 4

Questions # 5

L#	Q#	Question	Answers
5	1	Who was Michal's Father?	
5	2	Did David take Saul's wife Ahinoam to be his own wife? Yes No	
5	3	After Michal was separated from David who did her father Saul give her to for a wife?	
5	4	Years later when David met Michal did he want her as his wife again? Yes No	

**Women of The Bible**  
 Bible Study System # 4  
 Lesson # 6  
**Miriam**



<b>Meaning</b>	"Beloved" (in Egyptian).
<b>Home</b>	Was born in Egypt, where she lived for more than 80 years before leaving in the Exodus; she died at Kadesh in the Wilderness of Zin.
<b>Family</b>	Was the daughter of Amram and Jochebed; older sister of Aaron and Moses; one later tradition holds that she was married to Caleb (see Joshua 14:6), while Josephus considered her the wife of Hur, a leader appointed by Moses (Exodus 17:10).
<b>Of Special Interest</b>	The name Miriam (or Mary) became popular among the Jews, perhaps in honor of Miriam's role in the Exodus.
<b>Achievements</b>	Led the women of Israel in worship through song and dance after God brought them through the Red Sea, rescuing them from the Egyptians.
<b>Best Known As</b>	Moses' sister, probably the one who stood watch when his mother placed him in a small reed boat, and the one who told Pharaoh's daughter that she knew a Hebrew woman to nurse the baby; also known for being struck

	with leprosy after siding with her brother Aaron in challenging Moses' marriage, and probably his leadership as well.
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## Leprosy

(A "smiting," a "stroke," because the disease was regarded as a direct providential infliction).

The name is from the Greek lepra, by which the Greek physicians designated the disease from its scaliness.

We have the description of the disease, as well as the regulations connected with it, in Lev. 13; 14; Num. 12:10-15, etc.

There were reckoned six different circumstances under which it might develop itself,

- (1) without any apparent cause (Lev. 13:2-8);
- (2) its reappearance (9-17);
- (3) from an inflammation (18-28);
- (4) on the head or chin (29-37);
- (5) in white polished spots (38, 39);
- (6) at the back or in the front of the head (40-44).

Lepers were required to live outside the camp or city (Num. 5:1-4; 12:10-15, etc.). This disease was regarded as an awful punishment from the Lord (2 Kings 5:7; 2 Chr. 26:20)

Today, leprosy is an infection called "Hansen disease." It is caused by the microorganism mycobacteria leprae. The disease has two common forms, tuberculoid and lepromatous. Both produce skin lesions and decreased sensation to pain, touch and heat, but lepromatous is the most severe and produces large disfiguring nodules. Leprosy causes severe nerve damage in the extremities and the eventual loss of hands, feet and more. Today, leper colonies are no longer considered necessary, since the disease can be treated by medications. Recently, however, a drug-resistant variety has emerged.

This disease "begins with specks on the eyelids and on the palms, gradually spreading over the body, bleaching the hair white wherever they appear, crusting the affected parts with white scales, and causing terrible sores and swellings. From the skin the disease eats inward to the bones, rotting the whole body piecemeal."

In Christ's day no leper could live in a walled town, though he might in an open village. But wherever he was he was required to have his outer garment rent as a sign of deep grief, to go bareheaded, and to cover his [beard](#) with his [mantle](#), as if in lamentation at his own virtual death. He had further to warn passers-by to keep away from him, by [calling](#) out, 'Unclean! unclean!' nor could he speak to any one, or receive or return a salutation, since in the East this involves an embrace."

Our Lord cured lepers (Matt. 8:2, 3; Mark 1:40-42). This divine power so manifested illustrates his gracious dealings with men in curing the leprosy of the soul, the fatal taint of sin.

**Women of The Bible**  
 Bible Study System # 4  
 Questions # 6

L#	Q#	Question	Answers
6	1	Who was Miriam's Brother?	
6	2	What is another name for Miriam?	
6	3	How did she help Moses as a baby?	
6	4	Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the _____ women, that she may nurse the child for thee?	
6	5	Who did Miriam go & get?	
6	6	What happened to a person who contacted leprosy?	
6	7	What is this disease called today?	
6	8	When Jesus cured the Leper, did he require him to:  a) Tell no one b) Let it be known to all the crowd c) Tell no one but make offerings to the Priest as required?	

## Women of The Bible

Bible Study System # 4

Lesson # 7

### Ruth

Meaning: a friend

a Moabitess, the wife of Mahlon, whose father, Elimelech, had settled in the land of Moab. On the death of Elimelech and Mahlon, Naomi came with Ruth, her daughter-in-law, who refused to leave her, to Bethlehem, the old home from which Elimelech had migrated.

There she had a rich relative, Boaz, to whom Ruth was eventually married.

She became the mother of Obed, the grandfather of David. Thus Ruth, a Gentile, is among the maternal progenitors of our Lord (Matt. 1:5).

The story of "the gleaner Ruth illustrates the friendly relations between the good Boaz and his reapers, the Jewish land system, the method of transferring property from one person to another, the working of the Mosaic law for the relief of distressed and ruined families; but, above all, handing down the unselfishness, the brave love, the unshaken trustfulness of her who, though not of the chosen race, was, like the Canaanitess Tamar (Gen. 38:29; Matt. 1:3) and the Canaanitess Rahab (Matt. 1:5), privileged to become the ancestress of David, and so of 'great David's greater Son'" (Ruth 4:18-22).

1 ¶ Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

.2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

.6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

.9 The LORD grant you that ye may find rest, each of you in the house of her husband.



Then she kissed them; and they lifted up their voice, and wept.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the hand of the LORD is gone out against me.

14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

.15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

.16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?

.20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

21 I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

.22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.

## Women of The Bible

### Bible Study System # 4

#### Questions # 7

L#	Q#	Question	Answers
7	1	What country did Ruth live in until a great famine came?	
7	2	When Mahlon died in Moab, how many sons did Ruth have?	
7	3	How long did the sons live in Moab with the wives they married?	
7	4	When Naomi decided to go back home to Judah, did she want the daughter-in-laws to: a) go to their original homes, b) go with her to help c) remarry	
7	5	Did the daughter-in-laws do as Naomi requested? Yes No	
7	6	And Ruth said, Intreat me not to leave thee, <i>or</i> to return from following after thee: for whither thou, I _____ will go; and where thou _____, I will lodge: thy people <i>shall be</i> my people, and thy God my God:	
7	7	When she saw that she was _____ minded to go with her, then she left speaking unto her.	
7	8	Why did Naomi change her name to Mara? A) It was an old name of hers b) It ment that the Lord had dealt bitterly with her. c) It was her middle name.	
7	9	Did Ruth leave Naomi after they arrived at Bethlehem?	

## Women of The Bible

Bible Study System # 4

Lesson # 8

### The Woman of Endor

#### Extra Noted Material .....

During the Middle Ages most people wore clothing made of wool. Undergarments were often made of linen. People rarely cleaned their outer garments, but the linen clothing was cleaned regularly. Unlike the Roman clothes which were just wrapped and tied around the body, the clothes during the Middle Ages were cut and sewn to fit. They had necklines, bodices, sleeves, waists, and legs.

During Medieval Times people bathed about once a month. When cleaning the people used herbs such as lavender flowers and mint instead of soap. These herbs helped keep fleas away. Fleas were a problem since many items were stuffed with straw.

Peasant men wore tunics. The tunics were usually knee length. The women wore sleeveless tunics. Cloaks made from sheepskin, woolen hats, and mittens were wore in the winter. Leather boots were an important piece of clothing. Many of the boots were mid-calf length with turned down or rolled tops.

Wealthy men and women wore brighter colors than the peasants. The men wore tunics. Nobility usually wore their tunics ankle length from the fourteenth century until the mid sixteenth centuries. These were often made of velvet or damask. The men also wore stockings made from wool or silk. During more formal occasions men would wear a loose, sleeveless outer garments called mantles. These were at times embroidered with gold or silver threads. The **mantle** could even have had jewels on them or be lined with fur.



## *Woman of Endor*



### **The Woman of Endor** **Samuel, Saul and the Witch** *A Critical Examination of 1 Samuel 28*

In 1 Samuel 28 we find the story of king Saul seeking out the "Witch of Endor" and the apparent appearance of the deceased Samuel from somewhere beyond the grave. Some have appealed to this event to suggest the conscious existence of a person's "undying spirit" in some location beyond this present physical realm. However, is that truly what this account suggests? Or, are there *other* possible interpretations to this admittedly difficult passage in the Bible?

God had commanded His people: "Do not turn to mediums or spiritists; do not seek them out to be defiled by them. I am the Lord your God" (Leviticus 19:31). "As for the person who turns to mediums and to spiritists, to play the harlot after them, I will also set My face against that person and will cut him off from among his people" (Leviticus 20:6). "Now a man or a woman who is a medium or a spiritist shall surely be put to death" (Leviticus 20:27).

King Saul was not an overly righteous king, but to his credit he "had removed from the land those who were mediums and spiritists" (1 Samuel 28:3). Indeed, he had prescribed the death penalty for those who were found practicing this evil, godless craft (vs. 9-10). As one commentator astutely observed, however: "Although Saul had removed the sin of witchcraft from *the land*, he had not removed it from *his heart*." At a time of personal desperation, rather than turning to his God he turned to the forces of evil for guidance.

His fate for this folly is described in 1 Chronicles 10:13-14. "Saul died because he was unfaithful to the Lord; he did not keep the word of the Lord and even consulted a medium for guidance, and did not inquire of the Lord. So the Lord put him to death and turned the kingdom over to David son of Jesse." One interesting observation to this later summation of the events of 1 Samuel 28 is that there is *no mention whatsoever* of the "spirit" of Samuel having been called up .... only that Saul had consulted *with this woman* from Endor, a town on the north shoulder of the hill of Moreh, near Jezreel.

There has been tremendous debate over the centuries as to what exactly occurred that day when Saul consulted this woman who was practicing the "black arts." There is no question that this woman was *not* a servant of the Lord. If she *was* in league with any spiritual force, it was with Satan rather than God. The apostle Paul warns the brethren in Corinth that there is a very real danger associated with idolatry --- it places those who embrace it in fellowship with the evil forces *behind* these godless practices. There are *real spirit beings* (demons) against which the godly struggle in this life. "For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness,

against the spiritual forces of wickedness in the heavenly realms" (Ephesians 6:12). Thus, Paul warns his readers to stay away from such activities of darkness, because "I do not want you to become *sharers* (participants; fellowshippers) with demons" (1 Corinthians 10:20).

The woman from Endor was in fellowship with the forces of darkness; she was a participant with demons. I doubt that any person would seek to refute that. She stood in opposition to God in every way, and God's punishment for such was death!

This raises an interesting question, and, for the purpose of even *asking* this question, we must make some *assumptions* (which those who embrace the traditional position on the nature of man regard as *fact*). *Assuming* that mortal man *is* in possession of an inherently immortal spirit-being which indwells him and which is incapable of ever being destroyed or dying, and which thus of necessity *must* exist consciously *somewhere* after being separated from the body at the moment of biological death ..... *assuming* this, simply for the sake of argument in this present study, *is it possible* for a person who is in league with the forces of *evil* to call forth *righteous*, disembodied

spirit-beings from their blissful abode?! Can those serving Satan really yank a saved soul out of its spiritual repose? Do the wicked of this world have that kind of power?

It seems to me this is a very *grave* (pun intended!!) theological problem! Personally, I can *not* imagine how such could be the case. Dr. Lewis, in his book *Cults of the Dead*, wrote: "Was the woman actually able to raise up the righteous dead (i.e., *Satan* having power over the *saints*)?" (p. 115). This is a very troubling question, and has bothered people for centuries! Can Satan actually reach into Paradise and drag "souls" out of there for his own devious purposes?

There are two major theories which have been put forward over the centuries to try and explain this passage of Scripture (as well as many minor, less logical, and at times almost ludicrous, theories):



End

## Women of The Bible

Bible Study System # 4

Questions # 8

L#	Q#	Question	Answers
8	1	Regard not them that have _____, neither seek after _____, to be defiled by them: I <i>am</i> the LORD your God.	
8	2	Lev 20:27 A _____ also or _____ that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood <i>shall be</i> upon them.	
8	3	Did King Saul participate in the godless crafts etc.?	
8	4	Before Saul died he was known to consult with the "woman from Endor". Does this show that he truly had not removed the evil from his heart?	
		<p>It is on the whole armour of God, that ye may be able to stand against</p> <p>For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the of this world, against spiritual wickedness in high <i>places</i>.</p> <p>Therefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.</p>	

## **Women of The Bible**

Bible Study System # 4

Lesson # 9

### **LOT'S WIFE**

There are few warnings in Scripture more solemn than this. The Lord Jesus Christ says to us, "Remember Lot's wife."

Lot's wife was a professor of religion: her husband was a "righteous man" (II Peter 2:8). She left Sodom with him on the day when Sodom was destroyed; she looked back towards the city from behind her husband, against God's express command; she was struck dead at once, and turned into a pillar of salt. And the Lord Jesus Christ holds her up as a beacon to His church: He says, "Remember Lot's wife."

It is a solemn warning, when we think of the person Jesus names. He does not bid us remember Abraham, or Isaac, or Jacob, or Sarah, or Hannah, or Ruth. No: He singles out one whose soul was lost for ever. He cries to us, "Remember Lot's wife."

It is a solemn warning, when we consider the subject Jesus is upon. He is speaking of His own second coming to judge the world: He is describing the awful state of unreadiness in which many will be found. The last days are on His mind, when He says, "Remember Lot's wife."

It is a solemn warning, when we think of the Person who gives it. The Lord Jesus is full of love, mercy, and compassion: He is One who will not break the bruised reed nor quench the smoking flax He could weep over unbelieving Jerusalem, and pray for the men that crucified Him; yet even He thinks it good to give this solemn warning and remind us of lost souls. Even He says, "Remember Lot's wife."

It is a solemn warning, when we think of the persons to whom it was first given. The Lord Jesus was speaking to His disciples: He was not addressing the Scribes and Pharisees who hated him, but Peter, James, and John, and many others who loved Him: yet even to them He thinks good to address a caution. Even to them He says, "Remember Lot's wife."

It is a solemn warning, when we consider the manner in which it was given. He does not merely say, "Beware of following-take heed of imitating-do not be like Lot's wife." He uses a different word: He says, "Remember" He speaks as if we were all in danger of forgetting the subject; He stirs up our lazy memories; He bids us keep the case before our minds. He cries, "Remember Lot's wife."

I will speak of the religious privileges which Lot's wife enjoyed.

In the days of Abraham and Lot, true saving religion was scarce upon earth; there were no Bibles, no ministers, no churches, no tracts, no missionaries. The knowledge of God was confined to a few favoured families; the greater part of the inhabitants of the world were living in



darkness, ignorance, superstition, and sin. Not one in a hundred perhaps had such good example, such spiritual society, such clear knowledge, such plain warnings as Lot's wife. Compared with millions of her fellow-creatures in her time, Lot's wife was a favoured woman.

She had a godly man for her husband: she had Abraham, the father of the faithful for her uncle by marriage. The faith, the knowledge, and the prayers of these two righteous men could have been no secret to her. It is impossible that she could have dwelt in tents with them for any length of time, without knowing whose they were and whom they served. Religion with them was no formal business; it was the ruling principle of their lives and the mainspring of their actions. All this Lot's wife must have seen and known. This was no small privilege.

When Abraham first received the promises, it is probable Lot's wife was there. when he built his tent between Hai and Bethel, it is probable she was there...when the angels came to Sodom and warned her husband to flee, she saw them; when they took them by the hand and led them out of the city, she was one of those whom they helped to escape. Once more, I say, these were no small privileges.

Yet what good effect had all these privileges on the heart of Lot's wife? None at all. Notwithstanding all her opportunities and means of grace-notwithstanding all her special warnings and messages from heaven-she lived and died graceless, godless, impenitent, and unbelieving. The eyes of her understanding were never opened; her conscience was never really aroused and quickened; her will was never really brought into a state of obedience to God; her affections were never really set on things above. The form of religion which she had was kept up for fashion's sake and not from feeling: it was a cloak worn for the sake of pleasing her company, but not from any sense of its value. She did as others around her in Lot's house: she conformed to her husband's ways: she made no opposition to his religion: she allowed herself to be passively towed along in his wake: but all this time her heart was wrong in the sight of God. The world was in her heart, and her heart was in the world. In this state she lived, and in this state she died.

In all this there is much to be learned: I see a lesson here which is of the greatest importance in the present day. You live in times when there are many persons just like Lot's wife: Come and hear the lesson which her case is meant to teach.

Learn, then, that the mere possession of religious privileges will save no one's soul. You may have spiritual advantages of every description; you may live in the full sunshine of the richest opportunities and means of grace; you may enjoy the best of preaching and the choicest instruction; you may dwell in the midst of light, knowledge, holiness, and good company. All this may be, and yet you yourself may remain unconverted, and at last be lost for ever.

I dare say this doctrine sounds hard to some readers. I know that many fancy they want nothing but religious privileges in order to become decided Christians. They are not what they ought to be at present, they allow; but their position is so hard, they plead, and their difficulties are so many. Give them a godly husband, or a godly wife-give them godly companions, or a godly master-give them the preaching of the gospel-give them privileges, and then they would walk with God.

It is all a mistake. It is an entire delusion. It requires something more than privileges to save souls. Joab was David's captain; Gehazi was Elisha's servant; Demas was Paul's companion; Judas Iscariot was Christ's disciple; and Lot had a worldly, unbelieving wife. These all died in their sins. They went down to the pit in spite of knowledge, warnings, and opportunities; and they all teach us that it is not privileges alone that men need. They need the grace of the Holy Ghost.

Let us value our religious privileges, but let us not rest entirely upon them. Let us desire to have the benefit of them in all our movements in life, but let us not put them in the place of Christ. Let us use them thankfully, if God gives them to us, but let us take care they produce some fruit in our heart and life. If they do not do good, they often do positive harm; they sear the conscience, they increase responsibility, they aggravate condemnation. The same fire which melts the wax hardens the clay; the same sun which makes the living tree grow, dries up the dead tree, and prepares it for burning. Nothing so hardens the heart of man as a barren familiarity with sacred things. Once more I say, it is not privileges alone which make people Christians, but the grace of the Holy Ghost Without that no man will ever be saved.

I ask those who attend a sound ministry in the present day to mark well what I am saying. You go to Mr. A's, or Mr. B's church: you think him an excellent preacher; you delight in his sermons; you cannot hear anyone else with the same comfort; you have learned many things since you attended his ministry; you consider it a privilege to be one of his hearers! All this is very good. It is a privilege. I should be thankful if ministers like yours were multiplied a thousandfold. But, after all, what have you got in your heart? Have you yet received the Holy Ghost? if not, you are no better than Lot's wife.

I ask the children of religious parents to mark well what I am saying. It is the highest privilege to be the child of a godly father and mother, and to be brought up in the midst of many prayers. It is a blessed thing indeed to be taught the gospel from our earliest infancy, and to hear of sin, and Jesus, and the Holy Spirit, and holiness, and heaven, from the first moment we can remember anything. But, O, take heed that you do not remain barren and unfruitful in the sunshine of all these privileges: beware lest your hearts remain hard, impenitent, and worldly, notwithstanding the many advantages you enjoy. You cannot enter the kingdom of God on the credit of your parents' religion. You must eat the bread of life for yourself, and have the witness of the Spirit in your own heart. You must have repentance of your own, faith of your own, and sanctification of your own. If not' you are no better than Lot's wife.

I pray God that all professing Christians in these days may lay these things to heart. May we never forget that privileges alone cannot save us. Light and knowledge, and faithful preaching, and abundant means of grace, and the company of holy people are all great blessings and advantages. Happy are they that have them! But after all, there is one thing without which privileges are useless: that one thing is the grace of the Holy Ghost. Lot's wife had many privileges; but Lot's wife had not grace. Lot's Wife: What was Lot's wife's name?

This woman, unknown by name, figures in the narrative of Lot that relates to his escape from Sodom. She is mentioned in Genesis 19:15-17, where she is commanded to flee from the doomed city with her husband and daughters, and is laid hold upon by the angelic visitors in their

effort to hasten the slow departure; and in verse 26, where she alone of the four fugitives disobeys the warning, looks back, and becomes a "pillar of salt." This disobedience, with the moral state it implies and the judgment it entailed, is held up as an example by Christ in Luke 17:32. In the Scriptures this is all that is said of this person. (From the International Standard Bible Encyclopedia.)

END

## Women of The Bible

Bible Study System # 4

Questions # 9

L#	Q#	Question	Answers
9	1	Was Lot's wife a religious woman? Yes No	
9	2	_____ Lot's wife.	
9	3	What did Lot's wife do that was so bad?	
9	4	Do you think this incident can be applied today?	

## Women of The Bible

Bible Study System # 4

Lesson # 10

### Rachel & Leah

The biblical matriarch Rachel was the wife of Jacob and the mother of Joseph and Benjamin. Information about Rachel is found in Genesis chapters 29-35

Rachel was the second daughter of Laban, Rebekah's brother. Rachel lived in Haran and worked as a shepherdess. She is described as "shapely and beautiful"

(Genesis 29:17).

Leah was tender eyed; but Rachel was beautiful and well favoured.

=====

Jacob ran to Haran to escape from his brother Esau. He reached a well and asked some shepherds there if they knew Laban. They answered that Laban's daughter Rachel was approaching at that moment. Jacob kissed Rachel and told her that he was Rebekah's son, and Rachel's relative. She invited him to her house, and he began to work for Laban. After a month, Laban asked Jacob what his wages were to be. By then, Jacob loved Rachel and answered that he would work seven years to marry Rachel. After Jacob fulfilled his commitment, Laban made a feast at which he was to give his daughter to Jacob, but instead of giving him Rachel, Laban gave Jacob his oldest daughter, Leah. Jacob confronted Laban, who agreed to give him Rachel one week later, provided Jacob would work for him an additional seven years. Jacob agreed, and married Rachel whom he loved more than Leah.

Leah quickly gave birth to four sons, while Rachel was barren. Rachel became jealous of her sister. She then gave Jacob her maid Bilhah as a concubine. When Bilhah gave birth to two sons, Dan and Naphtali, Rachel saw them as her own children. After Leah had seven children, Rachel finally conceived. She named her son Joseph, noting that God "has taken away (in Hebrew asaph) my disgrace" and praying that God would "add (yoseph) another son for me"

(Genesis 30:23,24).

23And she conceived, and bare a son; and said, God hath taken away my reproach:

24And she called his name Joseph; and said, The LORD shall add to me another son

=====

After Joseph was born, Jacob told Rachel and Leah that God had commanded him to return to his homeland of Canaan. They responded that he should do what God told him and they would

follow. Jacob prepared to leave and, while Laban was out shearing sheep, Rachel stole Laban's idols without Jacob's knowledge. It is not written explicitly why she stole them. Some commentators say it was to prevent Laban from worshipping idols, while others say that the idols actually had some magical power and Rachel did not want them revealing to Laban the way that Jacob traveled. Jacob did not tell Laban that he was leaving. When, three days later, Laban discovered that Jacob was gone and chased after him, he blamed Jacob for stealing his idols. Laban searched the tents of Jacob and his wives, but Rachel hid the idols in a camel cushion and Laban could not find them. Laban left the next morning and Rachel continued to travel with Jacob.

The next time Rachel is mentioned is when Jacob met with his estranged brother Esau. Jacob formed a receiving line of his wives and children, putting Rachel and Joseph last, so they could escape if necessary.

They traveled to Beth-El and from there began a journey to Ephrath. Rachel was pregnant again and, on the way, suffered a hard labor and died in childbirth. In her last breath, she named her son Ben-oni ("son of my suffering") but Jacob called the child Benjamin ("son of the right hand" or "son of the south"). Jacob buried Rachel on the road where she died and set up a monument. Early descriptions of the tomb claim that it consisted of 11 stones placed by Jacob's sons and one bigger stone placed by Jacob himself.

According to Midrash, Jacob buried Rachel on the road so that the Jews would pass her grave as they traveled into exile and she would be able to pray for them. This is supported by the words of the prophet Jeremiah who wrote, at the start of the Babylonian exile, "A cry is heard in Ramah...Rachel weeping for her children" (Jeremiah 31:15).

15Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.

=====

There is some controversy over where exactly the tomb of Rachel is located. According to Genesis, she was buried "on the road to Ephrath, which is Bethlehem" (Genesis 35:19).

19And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.

=====

Samuel I writes that she was buried in the inheritance of the tribe of Benjamin (Samuel I 10:2),

2When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?

=====

A statement that is contradictory to the description in Genesis. The tomb is now generally assumed to be in a spot near Bethlehem, and is covered by a structure built by Sir Moses Montefiore in 1841. During the Jordanian occupation, the area around the tomb was a Muslim cemetery. After the Six-Day War, the structure around the tomb was renovated and it has become a place of mass pilgrimage for Jews. Jews visit it year-round, but specifically on Rosh Chodesh (the new moon and the first of the Hebrew month), the month of Elul and the anniversary of Rachel's death on the 14th of Heshvan.

## Women of The Bible

Bible Study System # 4

Questions # 10

L#	Q#	Question	Answers
10	1	Where was Rachel when she met Jacob	
10	2	Was Rachel related to Jacob?	
10	3	How long did Jacob work for Laban before he ask him if he could marry Rachel?	
10	4	How long did he end up working for him before he married?	
10	5	What trick did Laban play on Jacob?	
10	6	After Jacob confronted Laban what kind of plans did he give Jacob for him to have Rachel?	
10	7	Gen 29:29 And Laban gave to Rachel his daughter Bilhah his _____ to be her maid.	
10	8	How many years more did Jacob promised to work for Laban?	
10	9	Rachel gave birth to Joseph. She stated...God has taken away my disgrace".Had she done something very wrong for her to say this? Yes No	
10	10	What strange item did Rachel take with her when they left for Canaan?	
10	11	Rachel died: a) old age b) childbirth c) fell while traveling	



## Women of The Bible

Bible Study System # 4

Lesson # 11

### Sarah

The story of Sarah and Abraham has been of utmost significance to Jews, Christians, and Muslims, who together compose a large portion of the global population. Isaiah portrays the pair as "the rock" from which the Israelites were hewn. 1 In a letter to gentile Christians, the apostle Paul describes Abraham and Sarah as the father and mother of all.

Sarah's life is largely a saga of suffering, even though one must read between the lines of the patriarchal narrator to discover it. Although she is sometimes undermined by Abraham, she does not always accept the doormat role.

Gen 12:10 There was a famine in the land, and Abraham descended to Egypt to sojourn there, for the famine was severe in the land.

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The land, which Abraham had been promised and which he had traveled a long way to find, was in the midst of a famine. This did not make any less of a promised land because THE LORD was bringing about a plan to bless Abraham with very great wealth. Sarah, Abraham's wife, was also his half-sister. She is in her seventies now and still absolutely gorgeous because Pharaoh wanted her. (Later, when she is in her nineties Abimalech wanted her for the same reason.). God intervenes and Pharaoh pays Abraham in many goods and possessions.

Abraham and Sarah decide they will help THE LORD out with the problem of getting a child. (I do not imagine I am the only other one who has falsely reasoned "If I just do 'thus and so' then, THE LORD will be able to 'do this and that'"). They take Hagar, Sarah's servant, as another wife for Abraham and she becomes pregnant. As you may expect, this causes some trouble around the tent. Hagar runs away but is sent back by an angel and gives birth to Ishmael. The law is not against multiple marriage, particularly in the matter of preserving the family line, but counsels against having too many wives.

Now the promise that Abraham and Sarah will have a son is repeated. Sarah laughs at the idea but is quickly silenced with the question "Is anything beyond THE LORD?" (This is a question that confronts us all!) We then come to the key verses of this whole story:

Gen 18:17-19 "And THE LORD said, 'Shall I conceal from Abraham what I do, now that Abraham is surely to become a great and mighty nation, and all the nations of the earth shall bless themselves by him? For I have loved him, because he commands his children and his household after him that they keep the way of The Lord, doing charity and justice, in order that THE LORD might then bring upon Abraham that which He had spoken of him.'"

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## A Sister and a Sacrifice

Once again, Sarah--the gorgeous ninety year old--is taken away by someone who wants her for a wife. This time it is Abimelech. Abraham, who uses the slogan 'if you're on a good thing--stick to it' has once again told people that Sarah is his sister so he will not be killed to get him out of the way. THE LORD tells Abimelech in a dream he will die for taking Abraham's wife. Not only that but THE LORD punishes everyone in Abimelech's household. Once again Abraham is given more flocks, cattle, servants and stuff as compensation. When you are being blessed and you keep on being obedient--the blessings increase!

Gen 21:1-5 "THE LORD remembered Sarah as He had said; and THE LORD did for Sarah as He had spoken. Sarah conceived and bore a son unto Abraham in his old age, at the appointed time which THE LORD had spoken. Abraham called the name of his son who was born to him--whom Sarah had borne him-Isaac. Abraham circumcised his son Isaac at the age of eight days as THE LORD had commanded him. And Abraham was a hundred years old when his son Isaac was born to him."

Although we are aware of the blessing of Sarah, which was honoured by the birth of Isaac, we also need to see that at one hundred years old Abraham had been blessed too. In fact, Abraham's blessing was so effective he fathered four more children after the death of Sarah some thirty-seven years later to another wife.

NOW Sarah died a little while after, having lived one hundred and twenty-seven years. They buried her in Hebron; the Canaanites publicly allowing them a burying-place; which piece of ground Abraham bought and both Abraham and his descendants built themselves sepulchers in that place.

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## SUMMARY

Sarah, Abraham's wife, was taken from her home into an unknown land. Try to imagine how she felt about bidding farewell to her friends and leaving her home. We learned about her great disappointment of not having a son, and how she ran ahead of God's plan, causing her great grief. Despite her disappointments and mistakes, Sarah brings us a message of faith.

## Women of The Bible

Bible Study System # 4

Questions # 11

L#	Q#	Question	Answers
11	1	Who did Sarah marry?	
11	2	<u>Gen 12:10</u> And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine <i>was</i> grievous in the land. <u>Gen 12:14</u> And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she <i>was</i> very_____.	
11	3	What two men did Abraham give Sarah to, in order to save himself?	
11	4	God had promised Abraham and Sarah many children. When they grew old with none, how did Sarah try to help the Lord out?	
11	5	What was Sarah's long wished for son's name?	
11	6	How old was Sarah when she died?	

End

# *Women Of The Bible*

*Bible Study System # 4*

*Questions; Answers; References; Scriptures*



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## Women of The Bible

Bible Study # 4

Lesson 1 – 11

Answer & Reference Sheet

L#	Q#	Question	Answer	Reference	Scripture
1	1	Was Abigail a good woman?	Yes	<u>1Sa 25:32</u>	And David said to Abigail, Blessed <i>be</i> the LORD God of Israel, which sent thee this day to meet me:
1	2	Who was Abigail's 1 <sup>st</sup> husband?	Nabal	1Sa 25:3	Now the name of the man <i>was</i> Nabal; and the name of his wife Abigail
1	3	Does the scriptures say that Nabal was a God loving man?	No	1Sa 25:3	: and <i>she was</i> a woman of good understanding, and of a beautiful countenance: but the man <i>was</i> churlish and evil in his doings; and he <i>was</i> of the house of Caleb.
1	4	Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second- _____, of Abigail the Carmelitess:	<b>Daniel</b>	<b>1Ch 3:1</b>	Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second <b>Daniel</b> , of Abigail the Carmelitess:
1	5	How many men went with David to confront Nabel?	About 400	1Sa 25:13	And David said unto his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.
1	6	Abigail left her husband to suffer the consequences. True or False	False	1Sa 25:18>>	1Sa 25:18 Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched <i>corn</i> , and an hundred clusters of raisins, and two hundred cakes of figs, and laid <i>them</i> on asses. 1Sa 25:19 And she said unto her

					<p>servants, Go on before me; behold, I come after you. But she told not her husband Nabal.</p> <p>1Sa 25:20 And it was <i>so, as</i> she rode on the ass, that she came down by the covert of the hill, and, behold, David and his men came down against her; and she met them.</p> <p>1Sa 25:21 Now David had said, Surely in vain have I kept all that this <i>fellow</i> hath in the wilderness, so that nothing was missed of all that <i>pertained</i> unto him: and he hath requited me evil for good.</p> <p>1Sa 25:22 So and more also do God unto the enemies of David, if I leave of all that <i>pertain</i> to him by the morning light any that pisseth against the wall.</p> <p>1Sa 25:23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,</p> <p>1Sa 25:24 And fell at his feet, and said, Upon me, my lord, <i>upon</i> me <i>let this</i> iniquity <i>be</i>: and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.</p> <p>1Sa 25:25 Let not my lord, I pray thee, regard this man of Belial, <i>even</i> Nabal: for as his name <i>is</i>, so <i>is</i> he; Nabal <i>is</i> his name, and folly <i>is</i> with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.</p>
1	7	How did Jesus enter Jerusalem?	On a donkey	Joh 12:15>	Joh 12:15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.
1	8	1Sa 25:25 Let not my lord, I pray thee, regard this man of Belial, <i>even</i> Nabal: for as his name <i>is</i> , so <i>is</i> he; Nabal <i>is</i> his name,	folly	1Sa 25:25	1Sa 25:25 Let not my lord, I pray thee, regard this man of Belial, <i>even</i> Nabal: for as his name <i>is</i> , so <i>is</i> he; Nabal <i>is</i> his name, and <b>folly</b> <i>is</i> with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

		and _____ is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.			
1	9	Who killed Nabal?	The Lord	1Sa 25:38	1Sa 25:38 And it came to pass about ten days <i>after</i> , that the LORD smote Nabal, that he died.
1	10	Who did Abigail marry the second time?	David	1Sa 25:40>	1Sa 25:40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife. 1Sa 25:41 And she arose, and bowed herself on <i>her</i> face to the earth, and said, Behold, <i>let</i> thine handmaid <i>be</i> a servant to wash the feet of the servants of my lord. 1Sa 25:42 And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that went after her; and she went after the messengers of David, and became his wife.
2	1	Who was Ichabod's Husband?	Phinehas	1Sa 4:19	And his daughter in law, Phinehas' wife, was with child,
2	2	Ichabod's last words were "The _____ is departed from Israel: because the ark of God was taken"	glory	1Sam 4:21	The glory is departed from Israel
2	3	Who was Ichabod's Father-In-Law?	Eli	1Sa 4:11	And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.
2	4	Eli died by: a) heartache b) fell and broke his neck c)The Lord	B	1Sa 4:18	And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.
2	5	What did Icobod name her son?	Ichabod		
2	6	His mother name	B	1Sa 4:21	And she named the child Ichabod,

		him this because, a)She was proud of him b)He was born from unholy actions within their family. c) the handmaiden told her to			saying, The glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband.
3	1	Did Jochebed choose to : a) let worries overcome her? b)Depend on God to help her through crises? c)Turn all things over to her husband?	B		
3	2	What were the two sons of Jochebed?	Aaron & Moses	Exo 6:20	And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram <i>were</i> an hundred and thirty and seven years.
3	3	What was her daughter's name?	Miriam	Num 26:59	And the name of Amram's wife <i>was</i> Jochebed, the daughter of Levi, whom <i>her mother</i> bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.
3	4	Jochebed hid Moses and put him in a basket because she a) Knew he would be great b) God told her of his plan c) to preserve his life.	C	Exo1:22>>	Exo 1:22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.  Exo 2:1 And there went a man of the house of Levi, and took <i>to wife</i> a daughter of Levi. Exo 2:2 And the woman conceived, and bare a son: and when she saw him that he <i>was a goodly child</i> , she hid him three months. Exo 2:3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid <i>it</i> in the flags by the river's brink.



3	5	Did Jochebed ever get to see Moses again?	Yes	Exo 2:7 >>	Exo 2:7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? Exo 2:8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.
3	6	She was committed to God and the _____ in her life did not alter that commitment.	circumstances	% Lesson Notes	She was committed to God and the <b>circumstances</b> in her life did not alter that commitment.
4	1	Was Mary newly married to Joseph when the Holy Spirit came to her?	NO	Mat 1:24	Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:  Note..This was after her conception
4	2	Where did Mary live before she married Joseph?	Nazareth	Mat 2:23	And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. Note.....speaking of Jesus
4	3	Was Joseph afraid when he found out about Mary?	Yes	Mat 1:19>>	Mat 1:19 Then Joseph her husband, being a just <i>man</i> , and not willing to make her a publick example, was minded to put her away privily. Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, <b>fear not</b> to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.
4	4	What was the angel's name that announced to Mary about Jesus?	Gabriel	Luk 1:26	And in the sixth month the angel <b>Gabriel</b> was sent from God unto a city of Galilee, named Nazareth,
4	5	Who did Mary go to visit shortly?	Elizabeth	Luke 1:38>>	Luk 1:38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. Luk 1:39 And Mary arose in those days, and went into the hill country

					with haste, into a city of Juda; Luk 1:40 And entered into the house of Zacharias, and saluted Elisabeth.
4	6	How long did Mary stay with Elizabeth?	About 3 months	Luk 1:56	And Mary abode with her about three months, and returned to her own house.
4	7	Why did Mary and Joseph go to Bethlehem?	To be taxed	Luke 2:1	Luk 2:1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. Luk 2:2 (And this taxing was first made when Cyrenius was governor of Syria.) Luk 2:3 And all went to be taxed, every one into his own city.
4	8	What happened that was so important while they were there?	Jesus was born	Luke 2:6-7	Luk 2:6 And so it was, that, while they were there, the days were accomplished that she should be delivered. Luk 2:7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.
4	9	They had to stay in the stable because: a) They were poor b) They were hiding c) There wasn't room at the inn.	C	Luk 2:7	And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.
4	10	Where did Jesus live most of his 1 <sup>st</sup> 30 years of his life?	Nazareth	>>>>>>	<u>See reading in lesson material</u>
4	11	What profession was Joseph in?	carpenter	Mat 13:55	Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?
4	12	Did Mary have to stay away from the cross when Jesus was crucified? Yes no	No	Joh 19:25	Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the <i>wife</i> of Cleophas, and Mary Magdalene.
4	13	Which son took her	John	John 19:26	Joh 19:26 When Jesus therefore saw

		in to live with him?			<p>his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!</p> <p>Joh 19:27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own <i>home</i>.</p> <p><i>Note: reading the surrounding passages explains this as to be John. He even wrote this book.</i></p>
4	14	Mary was buried at: a)Bethlehem b) unknown c)Jeruselum	Unknown	-----	And Michal Saul's daughter loved _____: and they told Saul, and the thing pleased him.
5	1	Who was Michal's Father?	Saul	1Sa 14:49	Now the sons of <b>Saul</b> were Jonathan, and Ishui, and Melchishua: and the names of his two daughters <i>were these</i> ; the name of the firstborn Merab, and the name of the younger Michal:
5	2	Did David take Saul's wife Ahinoam to be his own wife? Yes No	Yes	1Sa 25:43	1Sa 25:43 David also took Ahinoam of Jezreel; and they were also both of them his wives.
5	3	After Michal was separated from David who did her father Saul give her to for a wife?	Phalti	1Sa 25:44	1Sa 25:44 But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, which <i>was</i> of Gallim.
5	4	Years later when David met Michal did he want her as his wife again? Yes No	NO	1Ch 15:29	And it came to pass, <i>as</i> the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.
6	1	Who was Miriam's Brother?	Moses	Num 26:59	And the name of Amram's wife <i>was</i> Jochebed, the daughter of Levi, whom <i>her mother</i> bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.
6	2	What is another	Mary	>>>>>	Of interest

		name for Miriam?			
6	3	How did she help Moses as a baby?	Watch as he was hidden	Exo 2:3-4	Exo 2:3 And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid <i>it</i> in the flags by the river's brink. Exo 2:4 And his sister stood afar off, to wit what would be done to him.
6	4	Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the-  women, that she may nurse the child for thee?	Hebrew	Exo 2:7	Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the <b>Hebrew</b> women, that she may nurse the child for thee?
6	5	Who did Miriam go & get?	Moses' Mother	Exo 2:8	And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.
6	6	What happened to a person who contacted leprosy?	Sent outside the city	Lev 13:46	All the days wherein the plague <i>shall be</i> in him he shall be defiled; he <i>is</i> unclean: he shall dwell alone; without the camp <i>shall</i> his habitation <i>be</i> .
6	7	What is this disease called today?	"Hansen Disease"	-----	Extra information
6	8	When Jesus cured the Leper, did he require him to:  a) Tell no one b) Let it be known to all the crowd c) Tell no one but make offerings to the Priest as required?	C	Mar 1:44	And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.
7	1	What country did Ruth live in until a	Bethlehem	<u>Rth 1:1</u>	Now it came to pass in the days when the judges ruled, that there was a

		great famine came?			famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons.
7	2	When Mahlon died in Moab, how many sons did Ruth have?	2	Rth 1:3	And Elimelech Naomi's husband died; and she was left, and her two sons.
7	3	How long did the sons live in Moab with the wives they married?	10yrs	Rth 1:4	And they took them wives of the women of Moab; the name of the one <i>was</i> Orpah, and the name of the other Ruth: and they dwelled there about ten years.
7	4	When Naomi decided to go back home to Judah, did she want the daughter-in-laws to: a) go to their original homes, b) go with her to help c) remarry	A	Rth 1:8	And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.
7	5	Did the daughter-in-laws do as Naomi requested? Yes No	No	Rth 1:14	And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.
7	6	And Ruth said, Intreat me not to leave thee, <i>or</i> to return from following after thee: for whither thou, I _____ will go; and where thou _____, I will lodge: thy people <i>shall be</i> my people, and thy God my God:	goest , lodgest,	Rth 1:16	And Ruth said, Intreat me not to leave thee, <i>or</i> to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people <i>shall be</i> my people, and thy God my God:
7	7	When she saw that she was _____ minded to go with her, then she left speaking unto	stedfastly	Rth 1:18	When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

		her.			
7	8	Why did Naomi change her name to Mara? A) It was an old name of hers b) It ment that the Lord had dealt bitterly with her. c) It was her middle name.	B	Rth 1:20	And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.
7	9	Did Ruth leave Naomi after they arrived at Bethlehem?	No	Rth 1:22	So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest.
8	1	Regard not them that have_____, neither seek after_____, to be defiled by them: I <i>am</i> the LORD your God.	familiar - spirits - wizards	Lev 19:31	Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I <i>am</i> the LORD your God.
8	2	Lev 20:27 A _____ also or _____ that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood <i>shall be</i> upon them.	Man, woman	Lev 20:27	A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood <i>shall be</i> upon them.
8	3	Did King Saul participate in the godless crafts etc.?	NO	1Sa 28:3	Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.
8	4	Before Saul died he was known to consult with the “woman from Endor”. Does this show that he truly	Yes	1 Chronicles 10:13-14	1Ch 10:13 So Saul died for his transgression which he committed against the LORD, <i>even</i> against the word of the LORD, which he kept not, and also for asking <i>counsel of one that had</i> a familiar spirit, to

		had not removed the evil from his heart?			enquire <i>of it</i> ; 1Ch 10:14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.
		on the whole armour of God, that ye may be able to stand against For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the of this world, against spiritual wickedness in high <i>places</i> . Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.	darkness	Ephesians 6:11-12	Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the <b>darkness</b> of this world, against spiritual wickedness in high <i>places</i> . Eph 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.
9	1	Was Lot's wife a religious woman? Yes No	No	Gen 19:25-26	She claimed to be but in the end she showed she disobeyed God.  Gen 19:25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. Gen 19:26 But his wife looked back from behind him, and she became a pillar of salt.
9	2	_____ Lot's wife.	Remember	Luk 17:32	Remember Lot's wife.  Note.....This is a warning to us that we just follow God's laws.
9	3	What did Lot's wife do that was so bad?	Looked back	Gen 19:26	But his wife looked back from behind him, and she became a pillar of salt.
9	4	Do you think this	Yes	Luk 17:32	Remember Lot's wife.

		incident can be applied today?			
10	1	Where was Rachel when she met Jacob	Coming to the well	Gen 29:6	And he said unto them, <i>Is</i> he well? And they said, <i>He is</i> well: and, behold, Rachel his daughter cometh with the sheep.
10	2	Was Rachel related to Jacob?	Yes	Gen 29:12	And Jacob told Rachel that he <i>was</i> her father's brother, and that he <i>was</i> Rebekah's son: and she ran and told her father.
10	3	How long did Jacob work for Laban before he ask him if he could marry Rachel?	1 month	Gen 29:14	And Laban said to him, Surely thou <i>art</i> my bone and my flesh. And he abode with him the space of a month.
10	4	How long did he end up working for him before he married?	7 years	Gen 29:20	And Jacob served seven years for Rachel; and they seemed unto him <i>but</i> a few days, for the love he had to her.
10	5	What trick did Laban play on Jacob?	He gave him Leah	Gen 29:23	And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.
10	6	After Jacob confronted Laban what kind of plans did he give Jacob for him to have Rachel?	Work 1 week more.	Gen 29:28	And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.
10	7	Gen 29:29 And Laban gave to Rachel his daughter Bilhah his _____ to be her maid.	Bilhah for a housemaid	Gen 29:29	And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.
10	8	How many years more did Jacob promised to work for Laban?	7 more	Gen 29:30	And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.
10	9	Rachel gave birth to Joseph. She stated...God has taken away my disgrace".Had	No	Note	In Rachel's time, just not to be able to bear children was a disgrace to the woman. This is what she was referring to.



		she done something very wrong for her to say this? Yes No			
10	10	What strange item did Rachel take with her when they left for Canaan?	Idols	Gen 31:19	And Laban went to shear his sheep: and Rachel had stolen the images that <i>were</i> her father's.
10	11	Rachel died: a) old age b) childbirth c) fell while traveling	B	Gen 35:16-19	<u>Gen 35:16</u> And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. <u>Gen 35:19</u> And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.
11	1	Who did Sarah marry?	Abraham	<u>Gen 12:5</u>	And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.
11	2	<u>Gen 12:10</u> And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine <i>was</i> grievous in the land. <u>Gen 12:14</u> And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she <i>was</i> very_____.	fair	Gen 12:10	<u>Gen 12:10</u> And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine <i>was</i> grievous in the land. <u>Gen 12:14</u> And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she <i>was</i> very fair.  <u>Note: Fair means beautiful</u>
11	3	What two men did Abraham give Sarah to, in	Pharaoh & Abimelech	<u>Gen 12:15</u> &	Gen 12:15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken

		order to save himself?		Gen 20:2	into Pharaoh's house.  Gen 20:2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.
11	4	God had promised Abraham and Sarah many children. When they grew old with none, how did Sarah try to help the Lord out?	She gave Abraham her handmaiden, Hager	Gen 16:1-2	Gen 16:1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name <i>was</i> Hagar.  Gen 16:2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.
11	5	What was Sarah's long wished for son's name?	Isaac	Gen 17:19	And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, <i>and</i> with his seed after him.
11	6	How old was Sarah when she died?	127 yrs	Gen 23:1	And Sarah was an hundred and seven and twenty years old: <i>these were</i> the years of the life of Sarah.  Gen 23:2 And Sarah died in Kirjatharba; the same <i>is</i> Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.