

Club Maccabee **Handbook**

For

Year Four: *The Kings of Israel* **המלכים \ The Kings** **(Samuel, Kings, Chronicles)**

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In this Handbook we quote from several versions of the Scriptures: New American Standard Bible (NASB), New International Version (NIV), The Stone Edition Tanach (Stone), JPS Tanakh (JPS), Jewish New Testament (JNT), The Living Nach (TLN), and the Soncino Press Pentateuch & Haftorahs (Soncino).

Finally, and most importantly, we thank God for our Messiah Yeshua, by whose death we have received life!

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Table of Contents

Introduction: What is Club Maccabee?	Pages 3
How does Club Maccabee Work?	Pages 4
Club Maccabee Weekly Lessons	Pages 12
LESSON 1 - ISRAEL DEMANDS A KING	
LESSON 2 - THE KING IS A BAD CHOICE	
LESSON 3 - GOD CHOOSES A NEW KING	
LESSON 4 - GIANT KILLER	
LESSON 5 - DAVID ON THE RUN	
LESSON 6 - THE DEATH OF SAUL	
LESSON 7 - DAVID BECOMES KING	
LESSON 8 - DAVID THE JEWISH WARRIOR	
LESSON 9 - FRIENDS ARE FRIENDS FOREVER	
LESSON 10 - OH BE CAREFUL LITTLE EYES	
LESSON 11 - SOLOMON BECOMES KING	
LESSON 12 - A HOUSE FOR GOD	
LESSON 13 - FALLING FROM GRACE	
LESSON 14 - A FAMILY SPLIT	
LESSON 15 - BAD KINGS OF THE NORTH: JEROBOAM	
LESSON 16 - BAD KINGS OF THE NORTH: AHAB	
LESSON 17 - GOOD KINGS OF THE SOUTH: HEZEKIAH	
LESSON 18 - ONE BAD SOUTHERN KING: MANASSAH	
LESSON 19 - ONE LAST GOOD KING: JOSIAH	
LESSON 20 - GOD SENDS ISRAEL OUT OF THE LAND	
Club Maccabee Extras	Pages 53
<i>Holiday Lessons and Special Activities</i>	
Club Maccabee Games	Pages 65
Reproducible Forms, Flyers, and Materials	Pages 69
<i>Song Sheets</i>	
<i>List of Hebrew Words</i>	
<i>Scripture Memory Review Sheets</i>	
<i>Weekly Team Point Chart</i>	
<i>Passover Game Sheet</i>	
<i>Club Maccabee Registration and Medical form</i>	
<i>Club Maccabee Children's Siddur</i>	

LESSON 3 – GOD CHOOSES A NEW KING

Scripture:	I Samuel 16:1-23
Theme:	God looks on the inside of people!
Memory Verses:	I Samuel 16:7b ... God does not see with [mere] eyes like a man does. God sees the heart! (TLN)
	Matthew 5:8 Blessed are the pure in heart, for they will see God. (NIV)
Hebrew Words:	שָׁמַן (she-men) oil
	כִּנּוֹר (kin-nor) harp

Lessons with Natan/Rivka

*For the next 16 Jewish Education Lessons we will be focusing on Jewish Middot (Virtues). The source of all Middot of course is found within the text of the Scripture. In these Lessons we will seek to provide individual middot from a traditional Jewish perspective that the children can learn and apply. Teachers need to read the lessons for themselves first, and then teach the information (do not read verbatim) in an age-appropriate manner for the children they are teaching. Much of this material will be based on **Teaching Jewish Virtues: Sacred Sources and Arts Activities** by Rabbi Susan Freeman, Published by A.R.E Publishing, Inc., Denver, CO. You can order a copy directly from them at 800-346-7779 or through your local bookstore or the Internet.*

Middot #1: What are Middot? (Introduction)

Props: Bring a Tape Measure. Ask the children how tall they are. Take time to measure a few children, pointing out their height. Mention how they needed the tape measure to be able to know how tall they were.

Big Idea to get across – God has asked us to measure our actions and attitude by **His** example!

The Hebrew word מִידוֹת (Middot, plural) comes from the root word מִידָה (Middah, singular) which means length, measure or values. The meaning is quite simple: values are the measures of our lives. There is a phrase to learn: מִידוֹת טוֹבוֹת (Middot Tovot) literally means “Good Measurements” or Good Values. We understand this best in English with the word “Virtues”. In our world today people tend to measure themselves by themselves or by looking at those around them. They usually don’t measure themselves by comparing themselves to God! Yet this is what the Torah commands us to do because the Torah commands us to be like God! In Exodus 34:6-7 God passes before Moses so that Moses can see just a little of His glory. As God passes by Moses, God says, “*The LORD! The LORD! A God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin; yet He does not remit punishment, but visits the iniquity of parents upon children and children’s children, upon the third and fourth generations.*” (JPS) The characteristics of God mentioned in this verse have traditionally been considered by the Rabbis to be the characteristics or virtues that we should measure our own selves by. This year we will be learning Middot, Jewish Virtues. In the Mishnah, in Avot 6.6, the Rabbis made a list of 48 different Middot! Each week we will look at a different Middah, consider its source in the Scriptures, and think of ways we can live it out in our lives. We want to learn not just what the Middah is, we want to know how to live it out “Jewishly” in our homes and schools.

Note: *Have the children recite the Hebrew phrases. Make sure they know what the word Middot means: Jewish Virtues.*

Lesson 3 Midrash (Scripture Study)

Scripture: I Samuel 16:1-23

Theme: God looks on the inside of people!

Introduction: Prepare three items before class: (1) a storybook wrapped in craft paper with a new title written on the outside (“A Terrible Book”), (2) a balled up piece of paper with a Hershey’s Kiss inside, (3) and a clean, empty soda bottle with water inside. Invite three volunteers up to examine the items and show the class. Ask, “What do these three things have in common? Why is it important sometimes to look inside?”

Summary of Story:

Visual Aids: Background & Scenery: Blue Ocean/Sky Scene with Green Hillside Overlay, S4, S8-9
Flannelgraph Figures: 20, 51, 59, 63, 79, 88, 155, 203, 290

(add 155 and 203 to S4) Saul was the kind of king the people wanted God to choose. He was tall and handsome. But God had a different idea for the right kind of king. God wanted a king who believed in him, a king who knew that God’s power matters more than armies and treasure.

So God sent Samuel to the house of Jesse, a sheep-herder in Bethlehem. (add 20, put 290 in hand of 20) God told Samuel to fill his horn with perfumed oil. Samuel would use that sweet-smelling oil to anoint the new king by pouring the oil over his head. Samuel was also to bring a cow to offer as a sacrifice at Jesse’s house.

When Samuel got to Bethlehem, the people were afraid. They thought Samuel was bringing a message from God that might be bad news. Samuel told them he was going to offer a sacrifice at Jesse’s house. He kept it a secret that he was going to anoint a new king that God would choose.

When Samuel got to Jesse’s house, he told everyone to get ready for a sacrifice. The people had to prepare by washing themselves and waiting a whole day before the sacrifice. Samuel asked that Jesse and all the sons prepare for the sacrifice. (add 59 facing 20, 63, 79, 88)

Then Samuel started looking at the sons. Which one would be the new king God would choose? Jesse’s first born son Eliab looked tall, but God

said, “Don’t look at how handsome or tall he is, for I look at the heart, the inside of a person, to see if the person is right.”

Jesse made all seven of the sons who were at his home come in to Samuel. But for each one God said, “This is not the one.”

Finally Samuel asked, “Are these all your sons?”

Jesse replied, “There is just one more. He is the youngest and is in the fields with the sheep.” Jesse had not asked David to come in, probably thinking David could not be the one God would choose. But when David came in, God said, “This is the one.” (add 51) Samuel then anointed David king of Israel with the horn of oil in front of all of his brothers.

David was chosen by God to be the king, but he did not become the king yet. God was with David though, and soon King Saul chose David to be his harp player. The Spirit of God left Saul and Saul became depressed and troubled by an evil spirit. David was to play the harp for Saul whenever the evil spirit troubled him. David’s music made Saul feel better. Soon God would make David the king of Israel, but Saul didn’t know that yet.

When God chose the right kind of king, he chose someone who was beautiful on the inside. David was a man full of faith in God and who wanted to obey God.

Challenge:

What kinds of shoes are “cool”? What kinds of pants are “cool”? Do you sometimes think somebody is good because of their clothes? What really makes someone good? Can someone be good and wear “un-cool” clothes? What kind of person does God want you to be? Do you want to please God?

LESSON 4 – GIANT KILLER

Scripture:	I Samuel 17:1-58		
Theme:	God helps those who trust in Him!		
Memory Verses:	I Samuel 17:45a So David said to [Goliath], “You come against me with a sword ..., but I come against you in the Name of the LORD of Hosts...” (TLN)		
	Mark 11:22 And Yeshua answered saying to them, “Have faith in God”. (NASB)		
Hebrew Words:	קֶלֶעַ	(ka-lah)	slingshot
	גִּבּוֹר	(gi-bor)	warrior, mighty man

Lessons with Natan/Rivka

Middot #2: Truthfulness (אֱמֶת / Emet)

Big Idea to get across – God wants us to be truthful in what we say and how we act

Beginning in the Torah, and of course in the Ten Commandments, we read that God calls us to be honest and truthful in what we say. In the Ten Commandments this is expressed in a negative when God says, “You shall not bear false witness against your neighbor” (Exodus 20:13d). God does not like it when we lie or when we are acting phony with people. Messiah Yeshua said that when we say “Yes” then we should mean “Yes!”. We should speak truthfully. Speaking truth is a very important Middah. In a Jewish book written around 1500 CE called *Orchot Tzaddikim: The Ways of the Righteous* a Rabbi writes about all kinds of different Middot. In this book the writer says that there are nine different kinds of falsehood:

- 1) Giving a false testimony
- 2) Deceiving others into trusting us when they shouldn't
- 3) Manipulating other people into doing things they don't want to do
- 4) Lying for the purpose of just lying
- 5) Telling people one reason for something when we mean something totally different
- 6) Making promises and then breaking our word
- 7) Deceiving someone into thinking we are doing something for them when we really are not planning to do anything for them at all
- 8) Lying to ourselves
- 9) Lying by turning things around (this is best understood as meaning we try to “help others” by interfering in their lives thinking we know better for them than they do)

Learning to be truthful takes effort. There is a saying quoted in an old Jewish book called *Emet Kenah**: “I have labored 21 years on truth, seven years to learn what truth is, seven years to drive out falsehood, and seven years to acquire the habit of truthfulness”.

* published by A. Rosengarten; Piotrkov, 1907, P. 74

Note: Have the children recite the Hebrew phrases. Make sure they know what the word “Emet” means: Truthfulness.

Lesson 4 Midrash (Scripture Study)

Scripture: I Samuel 17:1-58

Theme: God helps those who trust in Him!

Introduction: Bring either three yard sticks or three wrapping paper tubes (a yard each) and some masking tape. Have the class work together to tape all three yard sticks or tubes together into one nine-foot long piece. Have them stand the nine-foot piece up (you need a room with a high ceiling). Say, “Goliath was even taller than this piece we have made. Who would want to fight him?”

Summary of Story:

Visual Aids: Background & Scenery: Blue Ocean/Sky; S2, S3, S4, S7
Flannelgraph Figures: 17, 24, 41, 45 with spear, 51, 52, 88, 291

The Philistines were a strong people who lived beside Israel. For a while the Philistines didn't attack Israel because God gave Jonathan, Saul's son, a victory over them that made them afraid of Israel. Jonathan hadn't killed very many Philistines, but God used Jonathan to make them afraid.

But not too much later, the Philistines were ready to attack Israel. They brought their army to a place called Socoh, about fourteen miles from Bethlehem. Saul and the Israelite army were camped just two miles away from there. In between the two armies was a mountain.

The Philistines came up the mountain and brought a champion named Goliath. **(add 45 with spear to the right side of the river)** Goliath was over nine feet tall and carried a spear whose head weighed over fifteen pounds. Instead of the two armies fighting each other, they were going to let champions from each side fight. The side that lost would have to serve the other country by giving up food and sending their sons to do work for the winners. The Israelites were scared. **(add 17, 24, 41 and 88 to the left side of the river)**

David was working as a messenger, bringing food to his three oldest brothers who were serving in Saul's army. He came one day **(add 52)** and saw Goliath and heard about the people being afraid. David knew the people were thinking in a wrong way. They thought that in order to beat Goliath a person had to be bigger and stronger than him.

David knew that God had promised to protect Israel. God would not let someone defeat his Chosen People as long as his people believed and obeyed Him. People overheard David talking this way and so they took him to King Saul. King Saul offered to have David fight against the Giant using the king's own armor, but David refused. Instead David took his own shepherd weapons to fight Goliath. When, as a shepherd, a wild animal would attack David's sheep he used a sling to kill them. A sling is a leather string with a pouch on the end. A skilled slinger can twirl a rock in the sling and make the rock shoot straight and hard. David had killed bears and lions before. He knew that God would answer his prayers. **(switch 52 to 51; put 291 in 51's hand)**

Goliath laughed at David, because David wasn't nearly as big as him. Goliath thought that only a person as big and strong as he was could beat him. David said, “You come to me with a sword and a javelin, but I come to you in the name of the Lord of armies. The battle belongs to the Lord.”

David was right. When the fight started, David ran toward Goliath. David believed in God so much he ran at a nine-foot tall warrior unafraid. He slung one stone at Goliath and hit the first time and killed the giant. **(lay 45 down)** On that day, the nine-foot Goliath with his heavy armor and sword were beaten by David, a shepherd boy who trusted in God.

Challenge:

God wants people who believe in him. Believing in God means a lot more than just believing he is real. It means believing his promises. Believing in God is called faith. It takes faith to believe in God's promises. David wasn't afraid of dying, but believed in God more than he feared death. How can Yeshua make us unafraid of death? Does it take a lot of faith to believe in Yeshua?

LESSON 6 – THE DEATH OF SAUL

Scripture:	I Samuel 28:1-31:13		
Theme:	Collecting sin can lead to a shorter life!		
Memory Verses:	I Samuel 31:6 That day Saul died, along with his three sons, his armsbearer and all his men. (TLN)		
	Romans 6:23 For the wages of sin is death, but the gift of God is eternal life in Messiah Yeshua our Lord. (NIV)		
Hebrew Words:	חֶנֶת	(cha-neet)	spear
	חָטָא	(cha-tah)	to sin (verb)

Lessons with Natan/Rivka

Middot #4: Justice and Mercy (דִּין וְרַחֲמִים / דיין / Din V'Rachamim)

Big Idea to get across – God wants us to practice justice with mercy

The Hebrew word “*din*” is a judicial word and means judgment or litigation. “*Rachamim*” on the other hand is all about compassion, sympathy and mercy. The Scriptures speak of God as being both a righteous Judge and a compassionate Father. How can God be both? Jewish tradition has developed a few ways of understanding this truth. God tempers his judgment by his mercy! When God acts as a righteous Judge he uses his weak hand to do so, but when he extends mercy he always does so with his strong hand. He does this in order to limit his holy judgment. There is also an aggadah (illustration) in the Midrash that illustrates this: “This may be compared to a king who had some empty glasses. Said the king: ‘If I pour hot water into them, they will burst; if cold, they will contract and break’. What then did the king do? He mixed hot and cold water and poured it into them, and so they remained unbroken. Even so, said the Holy One, blessed be He: ‘If I create the world on the basis of mercy alone, its sins will be great; on the basis of judgment alone, the world cannot exist. Hence I will create it on the basis of judgment and of mercy, and may it then stand!’” (Genesis Rabbah 12:15; Soncino Midrash Edition)

There is something in this for us to learn and put to practice in our own lives. Many times we see things that we think are not fair, or we see people do things that are not right. We want to often lash out and correct them very bluntly; we act with swift and harsh judgment. We need to learn to react to these same situations more like God. He is patient and compassionate with us, and so we need to learn to be more patient and compassionate with those around us. That’s how to practice “*Din V'Rachamim*” in our lives.

Note: Have the children recite the Hebrew phrases. Make sure they know what the phrase “*Din V'Rachamim*”: means: Justice and Mercy.

Lesson 6 Midrash (Scripture Study)

Scripture: I Samuel 28:1-31:13

Theme: Collecting sin can lead to a shorter life!

Introduction: Bring to class a collection of some kind. If you don't collect anything, find someone who does (such as collections of butterflies, bottles, rocks, shells, thimbles, figurines, dolls, etc.). Ask, "Do any of you have a collection? What kinds of things do people collect? Why do people like to collect things?"

Summary of Story:

Visual Aids: Background & Scenery: **Scene 1:** Navy Blue Night Scene with Green Hillside Overlay on top of Desert Overlay showing Pink Mountains, S7, S11, S14

Scene 2: Pink Indoor Scene

Flannelgraph Figures: 28, 55, 90, 94, 8 of 176, 227, 231, 232, 236, 256, 259

(Scene 1) Saul started off with success. God chose him to be the king of Israel. The people liked him. He was the most powerful man in the land. He could have used his power to do good things and to lead the people to worship God. Instead, Saul didn't really understand God. So he did the wrong thing time and time again. In fact, you could say that Saul began a collection of sins.

First jealousy started taking over in his heart. When Saul found out that he was going to lose his kingship and when he saw how people loved David more, Saul became jealous. In his jealousy he hated David. Hate is a sin. His hate led to murder.

It seemed like there was no sin too great for Saul to commit – jealousy, hatred, murder, and even killing the servants of God!

Then Samuel the Prophet of God died. The Philistines began to attack Israel and to beat Saul and his army. Saul became afraid and tried to ask God for help. He wanted God to tell him what to do about fighting the Philistines. But the LORD did not answer him.

Previously Saul had removed all the witches from the Land of Israel. Now Saul decided he wanted to find one who would be able to bring back Samuel's spirit from the dead so Saul could talk with him. Saul found a witch in a city called Endor

and he went to see her at night. **(add 8 of 176, 28, 55 and 90)**

(Scene 2; add 227, 231, 232, 236, 256, 259, 28, 55, 90, 94) God had told the people not to participate in witchcraft and Saul knew it. The witch didn't really have the power to bring people from the dead, but God sent the spirit of Samuel to speak to Saul anyway.

What did Saul think would happen after all of his many sins? Samuel's spirit didn't come back with good news. The prophet Samuel came only to tell Saul the bad news. The very next day Saul and his sons were going to die at the hand of the Philistines.

The next day, Saul and his sons were in the battle against the Philistines. During this battle three of his sons died including Jonathan. Then Saul was hit by arrows and was dying. Because he was afraid to be captured by the Philistines, he took his own sword and killed himself.

Saul had sinned against God so many times that God punished him with an early death. Jonathan had obeyed the Lord, but sometimes good people die when God's punishment comes on a nation. Saul had collected many sins and so he lost everything, even his life.

Challenge:

Saul let his pride and jealousy cause him to sin against God. He made a terrible collection of things like jealousy, hatred, murder, and lack of trust in God. Are you collecting sins? Give those sins to God today by repenting of them, and ask God to forgive you, accepting that Messiah Yeshua died for your sins. Turn to God, trust in Him. Don't be like Saul!

LESSON 7 – DAVID BECOMES KING

Scripture:	II Samuel 1:1-5:3		
Theme:	God doesn't reward people for bad behavior!		
Memory Verses:	II Samuel 5:3 All the elders of Israel came ... And they anointed David king over Israel. (JPS)		
	Matthew 7:18 A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. (NASB)		
Hebrew Words:	נָכָה	(na-khah)	to strike down, kill (verb)
	קָל	(kal)	swift, light

Lessons with Natan/Rivka

Middot #5: Bad Speaking (לְשׁוֹן הָרָע / Lashon HaRa)

Big Idea to get across – God wants us to speak only good words to people about people

The Hebrew word “*Lashon*” means tongue or speech and “*HaRa*” means bad. This Middah, learning to avoid speaking bad words about others, is probably one of the hardest virtues to learn but it is also one of the most important. There is an old Jewish story that illustrates this well:

“Once there was a man who had said awful things about someone. Realizing that he had done something awful, he goes to his rabbi and asks, “Rabbi, what can I do?” The rabbi thinks a bit and tells the man to bring him a feather pillow. The man brings the pillow, and the rabbi tells him to go outside, rip the pillow open, and shake out the feathers. The man does that. As he shakes out the feathers, the wind catches them, and they start flying everywhere. The man comes back to the rabbi and says, “I did as you said. Now what.” The rabbi says, “Now go back outside and pick up all the feathers.” The man looks startled and says, “How can I? The wind took them! I don't even know where they are now.” The rabbi says, “Exactly. Just like your words. Once they're out, it's impossible to get them back.”

The Scriptures warn about the danger of misusing our words. By strict definition “*Lashon HaRa*” is when person “A” says something true but bad to person “B” about person “C”. The rabbis teach that “*Lashon HaRa*” is like killing three people because it destroys the reputation of the victim, hurts how the listener will perceive the victim, and lowers the standing of the speaker. There are three guidelines to proper speech according to Jewish law: **1)** you are not to say bad things about anyone whether they are true or not; **2)** you are not to imply bad things about anyone; **3)** you are not to listen to bad things about anyone, and if you do, you're not to believe it. You are allowed to speak “*Lashon HaRa*” to help someone, to prevent someone from being hurt, or to resolve disagreements, but only when what you say is based on firsthand, accurate, information, and the person who is being discussed has refused to admit to or change their wrong.

Note: Have the children recite the Hebrew phrases. Make sure they know what the phrase “*Lashon HaRa*”: means: *Bad Speaking*.

Lesson 7 Midrash (Scripture Study)

Scripture: II Samuel 1:1-5:3

Theme: God doesn't reward people for bad behavior!

Introduction: Bring paper and pencils. Have everyone play tic-tac-toe with the rules reversed: you win by losing. If your opponent gets three in a row, you win. Afterwards ask, "How did it feel to win by losing? Can you usually win by doing the wrong thing?"

Summary of Story:

Visual Aids: Background & Scenery: Blue Ocean/Sky; Green Hillside Overlay; S7, S13, S15
Flannelgraph Figures: 16M, 29, 46, 48, 49, 50, 55, 56, 58, 89, 200, 204

When Saul died, David became the king of Judah, but 10 of the other tribes of Israel did not yet want him to be king. This was a sad time in Israel because there was a civil war.

(add 48, 58) The 10 tribes of Israel made Ish-bosheth, son of Saul, their king and Abner was their general. Abner was a mighty man and a great leader. The tribe of Judah made David their king and Joab their general. (add 46, 55) Joab was also a mighty man. (remove 55, 58) One day Joab and Abner met. Each side chose twelve champions to fight each other. When the champions of Israel and the champions of Judah fought, they all killed each other and neither side won. So now the armies of Israel and Judah had to fight each other. (put 46 and 48 closer)

During the battle, Judah defeated Israel. The army of Israel was fleeing when Asahel, Joab's brother started chasing Abner. (add 29 close to 48) Abner asked Asahel to stop and said, "How can I kill you? How can I look your brother Joab in the face if I kill you?" Asahel would not stop and so Abner killed him with a spear. (lay 29 flat, then remove all the people)

Time went by and David's armies were getting stronger and Ish-bosheth's armies were getting weaker. (add 48 and 58) Then one day Ish-bosheth started an argument with his general Abner. Abner told him that he would no longer fight for Israel but was going to join David and the people of Judah. Ish-bosheth was afraid. (remove 58)

Abner met with David (add 56) and they made a covenant. But Joab had never forgiven Abner and he

tricked Abner into meeting with him at the city gate. (remove 56, add 46 and 200) When they met, Joab stabbed Abner to death. (lay 48 flat, then remove 48 and 46) David was angry and wept for Abner and he never forgot the wrong thing that Joab did.

Then one day two of the soldiers of Israel decided that David was stronger than Ish-bosheth. (add 49, 50 and 58) So they murdered Ish-bosheth and brought his body to David. (place 58 upside down on should of 49, add 55) They thought David would be happy that Saul's son was dead. But David did not want the king of Israel to be murdered because murder is wrong. So he had the two soldiers put to death as punishment for murder. (lay 49 and 50 flat, then remove) Joab didn't get away with his wrong deed either. Later, David's son Solomon put Joab to death for his evil ways. (remove 200; add 204)

Finally The Elders of Israel saw that David was a good man so they all came to him and crowned him to be king over all of Israel. (add 89; put 16M (crown) on head of 55) David was 33 years old when he became king.

God doesn't reward bad behavior. David believed in God and he wasn't going to become king by doing bad things. He put to death the soldiers and remembered Joab's evil because he respected God's commandments.

Many sad things happened while David became the king of Israel. They happened because people sinned against God. David did the right thing and he was blessed. Those who did evil were not blessed. You can't win by doing the wrong thing.

Challenge:

Joab and the soldiers who murdered Ish-bosheth thought they could do something bad and get something good. Can you think of some bad ways to get good grades in school? Can you think of some bad ways to get money? Does God bless people when they get good things the wrong way? What is God's right way?